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Leviticus

Version 86

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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)
Purification 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 is forbidden (7:22–27)
The portion 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 are purified after giving birth (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, Yahweh continues to give laws through Moses to the people of Israel. These laws detailed the way the people of Israel were to relate to Yahweh and one another as Yahweh's holy people who reflected Yahweh's own holiness. As such, many of the laws involve sacrifices and rituals intended to keep the people set apart from the impurity of sin and wrongdoing and keep them pure and holy to worship and serve Yahweh. The rest of the laws instruct the people and the priests about what is ritually clean and unclean and how to become clean again if one becomes unclean. In the middle of these laws is a portion of narrative (Leviticus 8–10) that details how Moses inaugurated the priesthood through Aaron and his sons, cleansed and prepared Yahweh's sacred tent to be able to receive the people's sacrifices, and began to offer sacrifices for himself and the people. It also describes the death of Aaron's two oldest sons, who fail to follow Yahweh's laws, reinforcing the vital necessity of obeying all of Yahweh's laws. Yahweh promised the people and the priests that if they would be diligent in following all of these laws, he would consider them to be faithful in honoring their covenant with him. By maintaining their status of holiness, Yahweh would be able to be Israel's God, and Israel would be able to be Yahweh's people. (See 26:3–13.)

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 to serve and worship Yahweh in his sacred tent. 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 book of Leviticus claims to be the words of Yahweh passed on to the Israelites through Moses. That being said, scholarly debates continue to suggest that the compositional history of this book is long and complicated. It is likely that the source of the traditions in the book of Leviticus originated with Moses, whether in written or oral form. The community then preserved these traditions until they were written down and arranged sometime later.

What is the meaning of the words "holy" and "holiness" in the book of Leviticus?

These terms concern separating someone or something from something else. In the book of Leviticus, Yahweh declares that he is a holy God, separated from impurity, death, and sin. God does not sin. This means that any place, object, or person that is intended to be of use in the service or worship of Yahweh must be equally set apart from the impurity that comes from death, sin, and wrongdoing.

Therefore, Yahweh declares that the people of Israel are holy people in that they are separated from the people of the other nations and belong to Yahweh alone. God set the people of Israel apart so that they would belong only to him. Similarly, the people were to consider the places or objects used for worshiping Yahweh or for honoring him as separated for Yahweh's use only. The people of Israel were not to 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.

While certain items and people dedicated for the service and worship of Yahweh needed to be holy, ordinary people could only participate in the worship of Yahweh (usually through sacrifice) if they were clean or pure. This means that they had abstained from sin, wrongdoing, or eating or coming into physical contact with anything unclean or impure. Things or people that were unclean or impure were unacceptable to participate in the worship and service of Yahweh. In the worldview of Leviticus, impurity or uncleanness is thought of to be like a contagion with physical properties. This means that bringing something unclean into contact with something holy would cause the holy item or person to become infected (so to speak) with the uncleanness and, as a consequence, no longer fit to serve or worship Yahweh. This process was called "profaning something holy."

As a consequence, some people and some things could be made clean or cleansed, that is, made acceptable to Yahweh once again. People or things were made clean if the people performed the appropriate sacrifices and rituals. For example, some non-Israelites 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 and had to be destroyed.

It is important to know that not everything unclean or impure was sinful. Impurity was often associated with death or bodily discharge rather than with sin or wrongdoing. For example, after giving birth to a male child, a woman would be unclean for 33 days. Then the proper animal sacrifice would be offered for her. The monthly flow of blood made the woman unclean 12:07–13. But Leviticus never suggests that someone with a flow of blood was sinning. In the same way, Yahweh did not allow the Israelites to eat certain kinds of animals. This was one way of setting his people apart from the people who lived around them.

What are the important narrative features of Leviticus?

The entire book of Leviticus is set within the context of Yahweh speaking to Moses, Aaron, the priests, and the people of Israel. On 35 occasions, the phrase "The Lord spoke to … " is used to begin paragraphs. God and Moses

frequently spoke to others. The verb “to speak” is used 66 times. This reinforces the idea that Yahweh is telling the people how they are to live as his holy people. Neither Moses nor the people of Israel made these ideas up; they came directly from Yahweh.

Part 2: Important Religious and Cultural Concepts

What was the “tent of meeting”?

The tent of meeting (ULT; UST: sacred tent) was the physical location in which Yahweh lived among the people of Israel while they journeyed from Egypt to the land of Canaan and wandered in the wilderness. As a literal tent, the tent of meeting housed the altars, holy items, and the box of the covenant on top of which Yahweh was enthroned over the seraphs. There, Moses and Aaron would meet with Yahweh and receive his laws. (See Exodus 33:7–11.) The tent itself and the items in it are described in detail in Exodus 25:1–27:20. It was here that the people of Israel were to come and present their sacrifices. This location is often described in the book of Leviticus as “to the face of Yahweh,” that is, Yahweh’s presence.

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, especially concerning death, sin, and wrongdoing. God does not sin. Because of this, it is impossible to be acceptable to him without being cleansed. Because impurity (and sin) was thought of as a contagion with physical properties, blood was needed to cleanse the impurity from the people of God and, in so doing, allow Yahweh to forgive them. In this way, the various kinds of sacrifices were meant to continue the relationship between Yahweh and his people. However, because of the constant presence of the impurity caused by death, sin, and wrongdoing, the people of Israel had to continue making animal sacrifices. This was a sign that pointed to a need for a better, once-for-all sacrifice. (See the book of Hebrews.) They needed a sacrifice that would cause them to be cleansed from sin and forgiven before 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 men who served and worshiped Yahweh on behalf of the people of Israel. Yahweh authorized only the priests to bring the Israelite’s sacrifices to himself.

How did the Israelite’s laws for worshiping God and sacrificing animals differ from rules of the other nations at that time?

It was common for other nations to sacrifice animals to their idols. However, the other nations did other things to worship their false gods. For instance, people would sleep with prostitutes at the temple of their gods or sacrifice their children to appease the gods’ anger. They did this to try to persuade their gods to bless their land with the ability to grow crops. Because Yahweh is not like the gods of the other nations, he did not allow his people to do these kinds of things. Unlike the other gods who give blessing only when they are satiated with the best portions of food, Yahweh does not eat the food offered to him but rather gives it to his priests as their sacred portions of food. Yahweh’s blessings of fertility, peace, and abundance were not the reward for proper sacrifices but rather the sign of the continuing covenantal relationship between Yahweh and his holy people.

What does atonement mean in the book of Leviticus?

The word translated as “atone” in the ULT is a technical term expressing the act of atonement that was carried out by the priest but always accomplished by Yahweh. Traditionally, it has been understood as a metaphor with the basic meaning of “to cover,” but more recently, some scholars have understood it to express the image of “to wipe.” If the former is correct, then the metaphor pictures the blood of the sacrifice as covering up the defiling impurity caused by sin. If the latter is correct, then the metaphor pictures the blood of the animal as a sort of ritual

detergent that cleanses the person or object from the defiling presence of sin's impurity. Either way, the sacrifice offered by the priest on behalf of the individual or community is accepted in order to restore the relationship between the individual or community and Yahweh that has been damaged or defiled because of sin. This is why so many of the laws concerning sacrifice end with the mention of the forgiveness of sins, which was the means by which the relationship with Yahweh could be restored. (See: [[rc:///tw/dict/bible/kt/atonement]] and [[rc:///tw/dict/bible/kt/priest]])

Part 3: Important Translation Issues

"The sons of Aaron" and "The sons of Israel"

At the time when Yahweh spoke to Moses from the tent of meeting, the priests literally were the sons of Aaron. But the instructions in the book also applied to future generations, when the term "sons" would be a way of referring to the priests as Aaron's male descendants. If it would be clearer in your language, in your translation you could generally use that term, which would apply to both the original priests and to their successors. However, in chapters 8–10, only the literal sons of Aaron are in view, so the term "sons" would be appropriate there.

Similarly, the phrase "the sons of Israel" is a metaphor that the book of Leviticus often uses to describe the people of Israel. Although the word "sons" is masculine, it is used in these contexts in a general way that refers to both men and women. Furthermore, this expression speaks of the people of Israel in the time of Moses as if they were literally the sons of Israel. It means that they are the physical and spiritual descendants of Jacob, whose name God changed to Israel. If it would be clearer in your language, you could state the meaning plainly.

"to the face of Yahweh"

Throughout, the book of Leviticus uses the expression "to the face of Yahweh" to refer to a location where Yahweh is present. This usually refers to a place within the tent of meeting, where Yahweh dwells. When someone or something is "to the face of Yahweh," it means that it receives Yahweh's attention, perspective, and judgment. Therefore, "to the face of" means "in the sight of" or "in the presence of," similar to the English preposition "before." In most cases, you can translate this expression as "from Yahweh's perspective," "in Yahweh's presence," or simply as "before Yahweh."

"burn in a way that makes smoke go up"

Throughout Leviticus, the language of "causing" the sacrifice "to become smoke on the altar" pictures the sacrifice as being converted to smoke by the fire of the altar and arising to Yahweh in heaven, where he would smell the pleasant aroma of the burning sacrifice. As such, the pleasant smell was either a sign that Yahweh approved the sacrifice and would atone for the individual's sins and forgive him or it functioned as a necessary requirement for the acceptance of the individual's offering. Either way, this term is common in Leviticus but difficult to translate cleanly. If your language has a verb that means to turn something into smoke through fire, especially in a religious context, consider using it here.

Unblemished or perfect

When the book of Leviticus calls something perfect (in the ULT), it refers to an animal that is the best representative animal of that species. As such, the word "perfect" refers to wholeness, completeness, and the lack of any imperfection. (See the kinds of blemishes that disqualified an animal for sacrifice in 22:17–25.) This is often translated with negative terms like "unblemished." If it would be more natural in your language, consider using terms that carry these same meanings.

The “gift” or “offering made by fire”

The word translated as “gift” in 1:9, 1:13, and 1:17 and throughout the book of Leviticus is variously translated in modern English versions, usually with reference to an offering made by fire, based on the word’s presumed relationship with the word for fire. However, some of the sacrifices referred to by this word are not burned on the altar (like the portions of the sacrifices that belonged to the priests in 07:30 and 07:35–36,) and many sacrifices, such as the purification offering, that are burned on the altar are not referred to by this term. Instead, this term simply refers to a gift offered to Yahweh that consists of food items. While you may see the phrase “fire offering” or “offering made by fire” in modern English translations, we suggest that you retain the term “gift.”

“the holy thing of holy things”

Throughout the book, Yahweh reserves portions of the sacrificed animal or bread item for the priests as their food. These portions are called “the holy thing of holy things.” (See e.g., Lev 2:3, 2:10; 6:17, 6:25, and 6:29; 7:1 and 7:6; 10:12 and 10:17; Lev 14:13; Lev 21:22; Lev 24:9; and Lev 27:28.) All food that was offered to Yahweh was considered a holy thing (See “the holy things” and “a holy thing” in Lev 22:2–4, 22:6–7, 22:10 and 22:14–16.), but certain food offerings were designated as the holy thing of holy things.

These are: - the remainder of the regular grain offering that is not burned (2:3, 2:10, 6:17, and 10:12) - the flesh from the sin offering (6:17, 6:25, 6:29, 10:17) and from the guilt offering (7:1, 7:6, and 14:13) - the bread of presence that is continually in Yahweh’s presence (24:9) In these verses, the expression “the holy thing of holy things” uses the possessive form to describe an offering that is exceptionally or uniquely holy. As such, the expression may be translated as “the most holy thing” or “the exceptionally holy thing.”

Introducing direct quotations

The author of Leviticus uses the word “saying” to introduce his quotation of what Yahweh is telling Moses and Aaron or what they are telling the people of Israel. Consider natural ways of introducing direct quotations in your language.

“shall”

The ULT represents the Hebrew instructional verb form with the English helping verb “shall.” For example, when Yahweh told the people in 1:3, “he shall present it,” he was instructing them how to present their offerings. Translate this form with the most natural way in your language for giving instructions.

The expression “A man, when he … ”

The book of Leviticus uses the expression “A man, when he … ” frequently to describe various hypothetical situations related to Israel’s sacrificial system and holy living. (See 13:2, 13:40, 15:16, 15:20, 22:14, and 22/21.) In these contexts, although the word translated as “man” is masculine, it has a generic sense that refers to any person who approaches the tent to make a sacrifice. It may be helpful to translate this term with a generic word for a person to avoid any potential misunderstanding.

What important symbols are introduced in Leviticus?

Several physical items are used with symbolic or ritual meanings in the book of Leviticus. Olive oil was poured on someone or something when that person or object was to be set apart for the exclusive worship and service of Yahweh.

Similarly, sacrifices were routinely washed with water to cleanse them (both physically and ritually), symbolizing the removal of impurities so that God could accept the sacrifice. People and objects that were to be declared clean after having been in contact with something unclean would need to be washed to symbolize their cleansing.

Smoke is another important symbol in the book of Leviticus. While some sacrifices were to be transformed completely into smoke, as was the case with the wholly burned sacrifice (or burnt offering), all sacrifices involved burning a portion of the flesh or flour on the altar and causing it to become smoke. This smoke would go up, rising to Yahweh, who would smell the pleasing smell of the sacrifice and accept the offering on the worshiper's behalf. If your language has a verb or phrase that is used in religious contexts to refer to smoke going up to God, consider using it to translate these phrases in Leviticus.

Finally, blood was considered to be akin to the ritual soap that had the power to remove the contagion that was the impurity caused by death, sin, and wrongdoing. As a consequence, blood was also used to cleanse and purify people and things.

What kind of sacrifices are described in the book of Leviticus?

Several types of sacrifices are described in the book of Leviticus, each with its own instructions and purpose. It may be helpful to refer to this list when translating the names of these sacrifices, especially if your language has a word or phrase that describes a sacrifice with a similar procedure or purpose.

The burnt offering (ULT; UST: wholly burned sacrifice) was a common flesh sacrifice that was to be burned completely on the altar by the priest. It belonged entirely to Yahweh, and no portion of it was retained as food for the priest or the worshiper. The burnt offering is described in detail in Leviticus 1. Individuals were allowed to offer cattle (1:1–9), sheep or goats (1:10–13), or birds (1:14–17), depending on their ability to afford such animals. As a flesh sacrifice, the blood from this sacrifice allowed Yahweh to atone for the worshiper, and so the primary purpose of the burnt offering was the removal of sin from an individual. (See the additional instructions for the priest who offers the burnt offering in 6:9–13.)

The grain offering (ULT and UST) described in Leviticus 2 is an offering of flour to Yahweh. An individual was permitted to bring pure flour (2:1–3), onto which would be poured olive oil. Lastly, incense would be placed on top of the flour before the officiating priest scooped out one handful of the flour-oil mixture (and all the incense). This handful was designated as the memorial portion (2:2) and was the only part of the offering that was burned on the altar. The rest of the flour-oil mixture belonged to the priest as a holy thing of holy things from the gifts of Yahweh (2:3), that is, a food gift that was designated to belong to the priests for food. Individuals were also permitted to offer baked or fried goods, as long as these were made without leaven or honey (2:11) and contained salt, which symbolized the ongoing nature of God's covenant with Israel. (See 2:13.) Additionally, grain offerings could be an offering of first ripe grains (2:14) in which an individual offered the first of their crop's harvest. Similarly, individuals could bring flour, grain, or baked goods as an offering of first things (2:12), or, in other words, an offering of the first and best that their crops had to offer that season. See the additional instructions for the priest who offers the grain offering in 6:14–18 as well as the special whole grain offering that was to be presented when a priest was inducted into the priesthood (6:20–23).

The peace offering (ULT; UST: fellowship sacrifice) is a flesh sacrifice described in detail in 3:1–17. Unlike the burnt offering, only certain internal organs and choice portions of fat were to be burned on the altar for a peace offering. (See e.g., 3:3–5, 3:9–11, and 3:14–16.) By implication, the rest of the meat of the animal was to be eaten by both priest and worshiper as a kind of fellowship meal, enacting and celebrating peace between both God and humanity and between humans themselves. This is the only kind of offering in which common worshipers partook of the meat of the animal. The meat of this type of sacrifice was allowed to be eaten on the day it was offered and the following day. However, any remaining meat was considered to be defiled on the third day after it was offered to Yahweh. (See 7:15–18.)

There are various sub-categories of the peace offering. Such a sacrifice could be the result of a vow, a thanksgiving offering, or a freewill offering. In the first case, an individual would promise to sacrifice an animal or food gift to

Yahweh if he answered a specific prayer or delivered the individual from, for example, a challenging circumstance. (See 7:16–18 and 22:21–25.) In the second case, an individual would offer a sacrifice as a way of thanking Yahweh for his actions toward or for that individual. (See 7:11–15 and 22:29–30.) In the third case, an individual could offer a sacrifice freely and unprompted for whatever reason. (7:16–18 and 22:21–25.) Finally, a peace offering called an "ordination offering" was presented whenever a new priest was inducted into the priesthood. (See 7:37 and 8:22–32.) From all peace offerings, the right thigh and the breast of the animal's meat belonged to the priest as a special contribution, which was waved in Yahweh's presence as a wave offering. (See 7:28–34.) See the additional instructions for the priest who offers the peace offering in 7:11–21).

The sin offering (ULT; UST: purifying sacrifice) is described in detail in 4:1–5:13. This type of flesh sacrifice covered wrongdoings (sins) that were committed accidentally or unintentionally. Provision is made to address the unintentional sins of the priest (4:2–12), the entire congregation (4:13–21), a prominent leader (4:22–26), or an individual (4:27–35). Additional instructions were given to cover various scenarios in which an individual incurs guilt from wrongdoing (5:1–6), regardless of the individual's ability to purchase expensive cattle or flock animals. (See the provisions offered in 5:7–13.) The primary purpose of this sacrifice was to cleanse a party from the impurity caused by unintentional wrongdoing and so restore the relationship between the community, leader, priest, or individual and their God. See the additional instructions for the priest who offers the sin offering in 6:25–30.

The guilt offering (ULT; UST: restoring sacrifice) is a flesh sacrifice described in 5:14 through 6:7 and 7:1–7. The primary purpose of this type of sacrifice was to procure animal blood that would remove the impurity caused by wrongdoing that brings guilt. (See the scenarios in which this happens in 6:1–4.) If the wrongdoing involved mistreating one of the holy objects used in the worship and service of Yahweh, then the guilt offering involved making financial restitution for the value of the item that was misused, plus one-fifth. (See 5:16.) These actions allowed for the forgiveness of the guilt incurred by the wrongdoing.

Leviticus 1

Leviticus 1 Chapter Introduction

Structure and Formatting

In Hebrew, this chapter begins with the word “And,” indicating a connection with the previous book (Exodus). This connection not only implies that the first five books of the Bible should be seen as a single unit, but it also situates Leviticus in the narrative setting of the book of Exodus, during the thirteenth month of the Israelite’s wandering in the wilderness of Sinai.

The first chapter of Leviticus is comprised of two hypothetical scenarios representing three variations of the burnt offering (1:1–17):

a livestock animal (1:2–13)
a bovine (1:3–9)
a sheep or goat (1:10–13)
a bird (1:14–17)

As such, the initial heading verse of each section begins with “If” and is followed by the prescribed steps of the sacrifice. Presumably, they are the same for each burnt offering, but more prescriptions are explicit for the first type of burnt offering, the bovine, probably because they are implied for the other two possible burnt offerings. The steps of the sacrificial process for burnt offerings are:

Selecting a perfect, unblemished, and otherwise completely healthy animal (1:3–14)
Presenting the animal at the entrance to the tent of meeting (1:3)
Laying hands on the head of the animal (1:4)
Killing the animal (1:5–15)
Presenting and sprinkling the animal’s blood on the altar (1:5–15)
Skinning the animal (1:6)
Butchering the animal into its appropriate pieces, usually the head, fat, intestines, and legs (1:6–17)
Putting fire on the altar and arranging the wood (1:7)
Arranging the pieces, specifically the head and the fat, of the sacrifice over the burning wood of the altar (1:8–12)
Washing the legs and the intestines (1:9–13)
Burning the entire animal in a way that causes smoke to go up (1:9–17)

Religious and Cultural Concepts in This Chapter

Several concepts are crucial for understanding the laws in this chapter. They include: 1) technical sacrificial terminology, 2) atonement, 3) the importance of blood, and 4) the nature of ritual action.

Sacrificial terminology

Throughout the book of Leviticus, the author employs several terms that have a specialized technical meaning in the context of sacrifices or that are only used in this context. In this chapter, such terms are 1) the “burnt offering” and 2) the “gift.”

The burnt offering The burnt offering was a particular sacrifice that could be offered by anyone for a variety of reasons. Its name is related to a verb that means “to go up” or “to ascend,” suggesting that the sacrifice was to be converted into smoke by the fire and ascend to Yahweh in heaven, as the discussion on the verb phrase “to cause to become smoke” will suggest. Its function was to provide a sacrifice intended to bring

about forgiveness for a wide variety of sins and unintentional mistakes that were not specifically covered by the other sacrifices discussed in the first seven chapters of Leviticus. The sacrifice required a perfect male animal that would be completely burned on the altar over a fire that was to be kept burning continually. (See 6:9–13 for more details.) The sacrifice, when accepted by Yahweh, would provide atonement for the individual who offered it. See the book introduction for more information.

The gift or offering made by fire The word translated as “gift” in 1:9, 1:13, 1:17 and throughout the book of Leviticus is variously translated in modern English versions, usually with reference to an offering made by fire, based on the word’s presumed relationship with the word for fire. However, some of the sacrifices referred to by this word are not burned on the altar (like the portions of the sacrifices that belonged to the priests in 7:30 and 7:35–36), and many sacrifices, such as the purification offering, that are burned on the altar are not referred to by this term. Instead, this term simply refers to a gift offered to Yahweh that consists of food items. While you may see the phrase “fire offering” or “offering made by fire” in modern English translations, we suggest that you retain translation of the word as “gift.”

Atonement

The word translated as “atone” in the ULT is a technical term expressing the act of atonement that was carried out by the priest but always accomplished by Yahweh. Traditionally, it has been understood as a metaphor with the basic meaning of “to cover,” but more recently, some scholars have understood it to express the image of “to wipe.” If the former is correct, then the metaphor pictures the blood of the sacrifice as covering up the defiling impurity caused by sin. If the latter is correct, then the metaphor pictures the blood of the animal as a sort of ritual detergent that cleanses the person or object from the defiling presence of sin’s impurity. Either way, the sacrifice offered by the priest on behalf of the individual or community is accepted in order to restore the relationship between the individual or community and Yahweh, a relationship that has been damaged or defiled because of sin. This is why so many of the laws concerning sacrifice end with the mention of the forgiveness of sins, which was the means by which the relationship with Yahweh could be restored.

The importance of blood

In Leviticus 1, the blood of the animal is collected and applied, via sprinkling or splattering, to the sides of the altar upon which the burnt offering is placed. (See 1:5–15.) This act, as explained above, has been variously understood, but it pictures the blood as cleansing the altar from the effects of sin. Blood was able to cleanse sacred space and God’s people from the impurities of sin because of its ability to accomplish atonement by means of the life of the animal. (See 17:10–12.) Because the blood contained the life of the animal, Yahweh forbade the eating of any animal blood. (See 7:26–27, 17:10–14, and 19:26.)

Ritual actions

Three actions in this chapter and throughout Leviticus are ritual in nature and picture important theological realities.

The language of “presenting” throughout this chapter means not only bringing the sacrifice to the altar or the priest but also displaying the sacrifice “to the face of Yahweh,” that is, to Yahweh himself. This expression pictures the reality that these sacrifices were performed in the presence of Yahweh, literally in the vicinity of the sacred area where Yahweh lived among the Israelites while they were in the wilderness.

This chapter features the ritual act of laying one’s hands on the head of the sacrificial animal. This action is linked to the acceptance of the animal as an appropriate sacrifice on the individual’s behalf. (See 1:4.) As a symbolic act, the laying on of hands identifies the individual with the animal he is offering. The implication seems to be that the person is ritually placing his sins on the sacrificial animal so that God will forgive the sins when the animal is sacrificed.

The language of “causing the sacrifice to become smoke on the altar” (see 1:9) pictures the sacrifice as being converted to smoke by the fire of the altar and arising to Yahweh in heaven, where he would smell the

pleasant aroma of the burning sacrifice. As such, the pleasant smell was either a sign that Yahweh approved the sacrifice and would atone for the individual's sins and forgive him, or it functioned as a necessary requirement for the acceptance of the individual's offering.

Important Figures of Speech in This Chapter

This chapter includes three primary figures of speech that may prove difficult to translate but are important to understanding the chapter. These include 1) the phrase, "to the face of Yahweh," 2) the phrase, "a pleasing smell to Yahweh," and 3) the way of referring to the priests as "the sons of Aaron."

"To the face of Yahweh"

Throughout this chapter and the book as a whole, the author of Leviticus uses the expression "to the face of Yahweh" to mean "where Yahweh sees" or "in the sight of Yahweh" or "in the presence of Yahweh," so that "to the face of" is similar to the English preposition "before." In this position, the person or object receives Yahweh's attention, perspective, and judgment. In the context of Leviticus, being "to the face of Yahweh" means to be within the sacred area of the tent of meeting, either in the sense of the location directly in front of the tent in which Yahweh resided, or in the sense of being in the presence of Yahweh within the tent of meeting. (See 1:3–12.) You can translate either sense of this expression as "in the presence of Yahweh" or simply as "before Yahweh."

"Pleasing smell to Yahweh"

As mentioned previously, throughout this chapter, the priest is instructed to "cause the sacrifice to become smoke on the altar." This refers to burning the sacrifice in a way that causes smoke to go up, picturing the sacrifice as being converted to pleasant-smelling smoke by the fire and arising to Yahweh in heaven, where he would smell the smoke and be pleased. That the sacrifice was accompanied by the gift of the pleasant-smelling smoke of the sacrifice was apparently crucial to the acceptance of the offering as an appropriate sacrifice on the individual's behalf, as it is mentioned several times in this chapter. (See 1:9–17.)

"The sons of Aaron"

Throughout Leviticus, but especially in this chapter, the priests are referred to by the expression "the sons of Aaron." Occasionally, the expression is "the sons of Aaron, the priests" (as in 1:5–11). Once in this chapter, the expression is altered to emphasize that it is Aaron who is the original priest, through the phrase "the sons of Aaron the priest." (See 1:7.) As the Introduction to Leviticus discusses, at the time when Yahweh spoke to Moses from the tent of meeting, the priests literally were the sons of Aaron, as it was Aaron who was the first high priest. But the instructions in the book also applied to future generations, when the term "sons" would be a way of referring to the priests as Aaron's descendants (with the exception of Leviticus chapters 8–10). Here and throughout the book, if it would be clearer in your language, in your translation you could generally use the term "descendants," which would apply to both the original priests and to their successors.

Other Possible Translation Difficulties in This Chapter

In addition to these important figures of speech, this chapter features several translation difficulties, including:

the unclear referent of pronouns
the switching between second and third-person address
the use of a verb and a related noun (cognate-accusatives)
the use of a future form to indicate a request or command
the use of specific, technical sacrificial language.

The unclear referent of pronouns

Throughout this chapter, the author of Leviticus uses a third-person pronoun to refer to both the individual who offers the sacrifice and to the priest who performs the sacrifice. As such, it is often difficult (but not impossible) to infer which party performs which actions. In general, the sacrifice is presented to the priest, but the individual who presents the sacrifice is responsible for killing, properly butchering, and presenting the portions of the sacrificial animal to the priest, who will then arrange them on the altar's fire. The only exception to this pattern can be found in the instruction for offering a bird (1:14–17), which specifies that it is the priest who brings the bird to the altar (1:14) before, presumably, completing the preparation for its being burned on the altar as a burnt offering. The UST will indicate which party is the apparent referent of the pronoun.

Second and third-person address

Chapters 1 through 7 in their entirety are written as direct addresses to the people of God through Moses. As mentioned previously, Chapter 1 describes two hypothetical scenarios when an individual might offer three variations of the burnt offering. However, the form of the verb used to refer to the individual in this chapter varies in the second verse (1:2). Initially, Yahweh addresses "a man from you" in the third-person, but then switches to a second-person address ("you shall offer") to indicate the imperatival force of the statement. The ensuing string of third-person verbs (1:3–17) carry the same imperatival weight as the initial second-person verb. Thus, because in this chapter the pronouns "his" and "he" refer to the person bringing an offering to Yahweh, they can be translated in the second person as is done in 1:2 and as modeled by the UST. The pronoun used to refer to the individual who offers the sacrifice switches as follows:

- Third-person: "When a man from you, when he presents" (1:2)
- Second-person: "you shall present" (1:2)
- Third-person: "If his offering" (1:3–17)

As previously discussed, if the switch from third-person forms to second-person and back would not be natural in your language, consider using either the second or third-person forms throughout. The UST models use of second-person forms for the entirety of this chapter, but the notes will often offer translation possibilities with third-person alternatives.

The use of a verb with a related noun (Cognate-accusatives)

For emphasis, the author of Leviticus often uses a verb with a related noun. In this chapter, the verb "to present" is related to the noun translated as "offering." If your language can repeat words for emphasis, it would be appropriate in this context to repeat these words in a similar manner.

The use of a future form to indicate a request or command

The writer of Leviticus will often use the future form "you shall" to give an instruction or command. If it would be helpful in your language, you could translate these words using a command or instruction form.

The use of specific, technical sacrificial terminology

See above the sections on "Sacrificial terminology" and "Ritual actions."

(See: [[rc:*///tw/dict/bible/kt/atonement]] and [[rc:*///tw/dict/bible/kt/priest]])

Leviticus 1:1

from the tent of meeting

The author of Leviticus is using the possessive to describe Yahweh's **meeting** with Moses (and, by extension, the whole people) within the physical location of the **tent.** If this is not clear in your language, you could use an adjective that better describes the locale of divine presence. Alternate translation: [from the tent where Yahweh met with Moses and lived among the Israelites] (See: **Possession (p.1065)**)

saying

The word translated as **saying** introduces a direct quotation. In your translation, consider ways in which you might introduce this quotation naturally in your language. Alternate translation: [and he said] (See: **Quotations and Quote Margins (p.1074)**)

לֵאמֹֽר: דַּבֵּ֣ר אֶל־בְּנֵ֣י יִשְׂרָאֵ֔ל וְאָמַרְתָּ֖ אֲלֵהֶ֑ם

If it would be helpful in your language, you could translate this so that there is not a quotation within a quotation. It may be helpful to begin a new sentence here. Alternate translation, with a period before: [He told Moses to speak to the sons of Israel and to say to them] (See: **Quotes within Quotes (p.1076)**)

Leviticus 1:2

Speak to the sons of Israel, and you shall say to them

These two phrases mean basically the same thing. The repetition emphasizes that Moses is to deliver the following speech to the people of Israel. (The speech makes up the first seven chapters of the book.) If your language does not use repetition for emphasis, you could use a single phrase and convey the emphasis in another way. Alternate translation: [Make sure you say to the people of Israel] (See: **Doublet (p.996)**)

the sons of Israel

This expression speaks of the people of Israel in the time of Moses as if they were literally the **sons** of Israel. It means that they are the physical and spiritual descendants of Jacob, whose name God changed to Israel. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the descendants of Israel] (See: **Metaphor (p.1043)**)

the sons of Israel

Although the word translated as **sons** is masculine and plural, it has a generic sense that applies to both men and women. In your translation, you may wish to use a term that is clearly inclusive of men and women. Alternate translation: [the people of Israel] (See: **When Masculine Words Include Women (p.1102)**)

and you shall say

As the Introduction to Leviticus discusses, here and throughout the book, the author of Leviticus uses a future form to give a law or command. If it would be helpful in your language, you could translate these verbs using a command or instruction form. Alternate translation: [and you must say] (See: **Statements — Other Uses (p.1093)**)

A man from you, when he presents

Although the word translated as **A man** is masculine, it has a generic sense that refers to any person who approaches the tent to make a sacrifice. Alternate translation: [When one of you presents] or [When someone presents] (See: **When Masculine Words Include Women (p.1102)**)

A man from you, & you shall present your offering

As the Introduction to Leviticus discusses, the book often speaks of the Israelites and to the Israelites in the third person, even though it is a direct address to them. Here and throughout the book, if it would be helpful in your language, you could either (1) use the second person in your translation. Alternate translation: [One of you Israelites ... you shall present your offering] or (2) use the third person in your translation. Alternate translation: [An Israelite ... he shall present his offering] (See: **First, Second or Third Person (p.1005)**)

from you, & you shall present your offering

The words **you** and **your** here are plural. These words apply to the entire Israelite community. Use the plural form in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1007)**)

he presents an offering

The word **presents** translates a verb that is related to the noun translated as **offering**. The repetition of related words adds emphasis to the statement. If your language can repeat words for emphasis, it would be appropriate to use that construction here in your translation. (See: **Poetry (p.1061)**)

you shall present

Alternate translation: [you must present]

Leviticus 1:3

his offering {& he shall present it, & he shall present

Here, a verb and its object come from the same root. The ULT translates with the noun **offering** and the verb **present**. Your language may have comparable terms that you can use in your own translation. (See: **Poetry (p. 1061)**)

he shall present it, a perfect male

For a discussion of the word **perfect**, see the section titled "'Unblemished' or 'perfect'" in Part 3 of the Introduction to Leviticus. Alternate translation: [he should offer a male that is unblemished] or [he should offer a male that is without defect] (See: **Symbolic Action (p.1095)**)

he shall present it, a perfect male. At the entrance of the tent of meeting, he shall present it for its acceptance to the face of Yahweh

The word translated as **for** indicates the goal or purpose for offering a sacrifice in the manner prescribed here. If it would be more natural in your language, you could put the last of these phrases first, since the last phrase gives the reason for the actions that the first two phrases describe. Alternate translation: [in order for Yahweh to consider the offering acceptable, he shall present a perfect male at the entrance of the tent of meeting] (See: **Connect — Goal (Purpose) Relationship (p.975)**)

for its acceptance

The word translated as **its** could refer to (1) the offering. Alternate translation: [for the acceptance of the animal] or (2) the worshiper. Alternate translation: [for the acceptance of the one offering the animal] (See: **Pronouns — When to Use Them (p.1071)**)

to the face of Yahweh

As the Introduction to Leviticus discusses, in contexts such as this, the expression **to the face of Yahweh** refers to a location "where Yahweh sees" and, by extension, "from Yahweh's perspective" or "in Yahweh's judgment." Alternate translation: [from Yahweh's perspective] or [in Yahweh's judgment] or [before Yahweh] (See: **Metonymy (p.1049)**)

Leviticus 1:4

And he shall lay his hand on the head of the burnt offering

This is a symbolic action that identifies the person with the animal he is offering. The implication seems to be that the person is ritually placing his sins on the sacrificial animal so that God will forgive the sins when the animal is sacrificed. If it would be helpful to your readers, you could explain the significance of this action in a footnote or in the text of your translation. Alternate translation: [And he shall lay his hand on the head of the burnt offering. He should do this to ritually place his sins on the animal] (See: **Symbolic Action (p.1095)**)

And it shall be accepted

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [And Yahweh will accept it] (See: **Active or Passive (p.951)**)

in order to make atonement for him

The words **in order to** introduce the purpose of the animal's acceptance as an appropriate sacrifice. Use an expression in your language that makes it clear that what follows is the purpose. (See: **Connect — Goal (Purpose) Relationship (p.975)**)

in order to make atonement for him

For the metaphors potentially lying behind the idea of **atonement**, refer to the Introduction to Leviticus. If your language does not use an abstract noun for the idea of **atonement**, you could express the same idea in another way. Alternate translation: [to restore him to a relationship with Yahweh] (See: **Abstract Nouns (p.949)**)

Leviticus 1:5

the son of the cattle

The expression **son of** describes a person or animal that shares the essential qualities of something. Here the phrase describes this animal as **the son of the cattle** because it is a male animal that shares the distinguishing qualities characteristic of the class of bovines. If it would be helpful to your readers, you could use an equivalent idiom from your language or state the meaning plainly. Alternate translation: [the bull] or [the bovine] (See: **Idiom (p.1023)**)

to the face of Yahweh

As the Introduction to Leviticus discusses, in contexts such as this, the expression **to the face of Yahweh** means "where Yahweh can see" and, by extension, "in Yahweh's presence." If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [in Yahweh's presence] or [within the sacred precincts of the tent of meeting, where Yahweh lives among the Israelites] (See: **Metonymy (p.1049)**)

the sons of Aaron

As the Introduction to Leviticus discusses, at the time when Yahweh spoke to Moses from the tent of meeting, the priests literally were **the sons of Aaron**. But the instructions in the book also applied to future generations, when the term "sons" would be a way of referring to the priests as Aaron's descendants (with the exception of Leviticus chapters 8–10). Here and throughout the book, if it would be clearer in your language, in your translation you could generally use that term, which would apply to both the original priests and to their successors. (See: **Metaphor (p.1043)**)

And the sons of Aaron, the priests, shall present the blood

It is implied that **the priests** would catch **the blood** in a bowl as it drained out of the animal. Then they would bring the bowl with the blood in it and present it to Yahweh at the altar. If this would not be clear in your language, you could supply this information here and in later instances in the book. Alternate translation: [And after catching the blood in a bowl as it drains from the animal, the sons of Aaron, the priests, will present the blood to Yahweh] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 1:6

And he shall skin

Alternate translation: [And the one offering the sacrifice shall skin]

and he shall cut it into its pieces

The author of Leviticus assumes his audience will know what portions of the animal constituted **its pieces**. These would have included but perhaps not been limited to the head, suet, innards and legs, as 1:8–9 suggest. If the phrase **its pieces** would not be clear in your context, consider listing what pieces these are. Alternate translation: [and he shall separate it into its appropriate portions] (See: **Assumed Knowledge and Implicit Information (p. 954)**)

and he shall cut it into its pieces

This expression is an emphatic construction that uses a verb and its object, both of which come from the same root. The word **cut** translates a verb that comes from the same root as the noun **pieces**. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. (See: **Poetry (p.1061)**)

Leviticus 1:7

fire & the fire

Here, the word **fire** represents the coals that produce fire. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [burning coals ... those burning coals] or [live coals ... those live coals] (See: **Metonymy (p.1049)**)

Leviticus 1:8

and the suet

The term **suet** refers to the hard, lumpy fat that surrounds the kidneys and liver of sheep, goats, and bovines. If your language has a word for this portion of fatty tissue, consider using it here. (See: **Translate Unknowns (p. 1099)**)

Leviticus 1:9

And he shall wash its innards and its legs with water

It might seem that the expression **and he shall wash its innards and its legs with water** contains extra information that would be unnatural to express in your language. If so, you could use an equivalent expression. Alternate translation: [And he shall wash its innards and its legs] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1039)**)

he shall wash

The pronoun **he** could refer either to the worshiper or to the priest. But given that every other reference to the priest has been explicit, it is likely that it refers to the worshiper. If it would be helpful in your language, you could make this explicit or continue using the same second-person pronoun used thus far. Alternate translation: [the one offering the sacrifice shall wash] (See: **Pronouns — When to Use Them (p.1071)**)

And the priest shall cause everything to become smoke on the altar

The implication is that the act of burning the offering in this way causes smoke to rise, depicting the sacrifice as going to God in heaven, where he would smell the smoke and be pleased. If it would be helpful to your readers, you could explain the significance of this action. Alternate translation: [And the priest shall cause all of the sacrifice to turn into smoke by burning it on the fire of the altar. The smoke will ascend toward God in heaven] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 1:10

from the flock— from the lambs or from the goats

The expressions, **the flock**, **the lambs**, and **the goats** do not refer to specific groups of animals. They describe any groups of animals that an Israelite might own. Express this in the way that would be most natural in your language. Alternate translation: [from any of his flock, whether from his sheep or from his goats] (See: **Generic Noun Phrases (p.1011)**)

Leviticus 1:11

to the face of Yahweh

See how you translated the expression **to the face of Yahweh** in 1:5. Alternate translation: [in the presence of Yahweh] or [within the sacred precincts of the tent of meeting, where Yahweh lives among the Israelites] (See: **Metonymy (p.1049)**)

Leviticus 1:12

And he shall cut it

Alternate translation: [And the one offering the sacrifice shall cut it]

And he shall cut it into its pieces

See how you translated the similar expression in 1:6. (See: **Poetry (p.1061)**)

Leviticus 1:13

he shall wash with water

See how you translated the expression **wash with water** in 1:9. Alternate translation: [he shall wash thoroughly] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1039)**)

And the innards and the legs he shall wash with water

The implication seems to be that the worshiper must **wash** the **innards** and **legs** before the priest arranges them on the altar, as 1:12 describes. You can indicate this in your translation if that would be helpful to your readers. Alternate translation: [Before the priest arranges the pieces, the one offering the sacrifice shall wash the innards and legs with water] (See: **Assumed Knowledge and Implicit Information (p.954)**)

and he shall cause {them} to become smoke on the altar

Alternate translation: [and that same priest shall cause them to become smoke on the altar]

Leviticus 1:14

from the birds {& from the doves or from the sons of the pigeon

The expressions **from the birds**, **from the doves**, and **from the sons of the pigeon** do not refer to specific birds, that is, to a specific group of turtledoves or pigeons. Rather, these expressions describe any birds (that is, any doves or pigeons) that an Israelite might own or be able to purchase for sacrifice. Express this in the way that would be most natural in your language. Alternate translation: [from any of his birds ... from his doves or from his pigeons] (See: **Generic Noun Phrases (p.1011)**)

from the sons of the pigeon

The expression **sons of** describes a person or animal that shares the essential qualities of something. The author of Leviticus uses this phrase to describe a group of birds as **the sons of the pigeon** since they were birds that shared the essential qualities of that class of birds. If it would be helpful, you could use an equivalent idiom from your language or state the meaning plainly. Alternate translation: [from the pigeons] (See: **Idiom (p.1023)**)

Leviticus 1:15

and he shall cause {it} to become smoke on the altar

See note at 1:9. Alternate translation: [and he shall cause it to become smoke on the altar and ascend toward God in heaven] (See: **Assumed Knowledge and Implicit Information (p.954)**)

and he shall cause {it} to become smoke on the altar

The object that is to be burned on the altar is not specified. However, because the blood has not yet been removed from the bird and the burning of blood is expressly forbidden in Leviticus, it seems likely that the supplied pronoun **it** here refers to **the head** of the bird. If it would be helpful in your language, consider making this explicit. Alternate translation: [and he shall cause the head that he removed to become smoke on the altar] (See: **Pronouns — When to Use Them (p.1071)**)

And its blood shall be drained

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. Alternate translation: [And the priest shall drain its blood] (See: **Active or Passive (p.951)**)

And its blood shall be drained

Here, the pronoun **its** no longer refers to the head of the bird but rather, to the body of the sacrificed bird, which would contain blood which must be drained before burning. Alternate translation: [And the blood of the bird shall be drained] (See: **Pronouns — When to Use Them (p.1071)**)

And its blood shall be drained on the side of the altar

Draining **its blood on the side of the altar** as a symbolic action to show that the life of the sacrificed animal is being given to Yahweh. If this would not be clear to your readers, you could explain the significance of this action in the text or in a footnote. Alternate translation: [The priest must cause the life-blood of the sacrifice to drip down the walls of the altar] (See: **Symbolic Action (p.1095)**)

Leviticus 1:16

its craw

A **craw** is the pouch in a bird's throat where pre-digested food is stored. If your language has its own term for this anatomical feature, consider using that word here. If not, you could use a general expression. Alternate translation: [the bird's throat pouch] (See: **Translate Unknowns (p.1099)**)

and he shall cast it

The word **it** refers to the **craw**, but since the priest is supposed to **throw it beside the altar** along with the **feathers**, it may be more natural in your language to use the plural pronoun "them," as modeled by the UST. (See: **Pronouns — When to Use Them (p.1071)**)

Leviticus 1:17

(There are no notes for this verse.)

Leviticus 2

Leviticus 2 Chapter Introduction

Structure and Formatting

This chapter gives instructions about how to make a grain offering. The “And” of 2:1 indicates that the laws of Leviticus 1 are continuing. Yahweh continues telling Moses how the people should offer sacrifices. In outline form, the structure of the chapter can be displayed as follows:

The grain offering (2:1–16)
Offerings of raw flour (2:1–3)
Offerings that are baked, pan-fried, or deep-fried (2:4–10)
Laws regarding leaven, honey, and salt (2:11–13)
Offerings of grains (2:14–16)

Religious and Cultural Concepts in This Chapter

This chapter introduces several key concepts that are relevant to proper translation, including the sacrifice of the grain offering, which includes the offering of flour, oil, and incense, the concept of the memorial portion, and the identification of yeast and leaven.

Grain offering

The grain offering was a specialized sacrifice consisting of an offering of harvested grain, usually wheat or barley. The grain offering sometimes accompanied the burnt offering. (See 14:20.) It is unclear whether the grain offering provided atonement by itself or whether it could only accomplish atonement when presented with the burnt offering or as a substitute for the purification offering for those who could not afford the animals required for that sacrifice. (See 5:11–13.) In any case, the grain offering could be offered dry (that is, not mixed with olive oil, 7:10) or mixed with olive oil, or it could be baked in an oven or prepared in a griddle or pan. If the offering of grain were something baked in an oven, the prescribed offering would consist of a loaf of unleavened bread that had been made by kneading the flour with olive oil, or a wafer that had been copiously covered in olive oil. (See 2:4.) Alternatively, grain offerings could be prepared by pan-frying the flour and olive oil on a griddle (2:5) or deep-frying the flour and olive oil in a pan (2:7). Furthermore, crushed portions of fresh grain that had been roasted with fire constituted an acceptable grain offering. (See 2:14–16.) A portion of the offering was crumbled and completely burned on the altar, resulting in pleasant-smelling smoke that rose to Yahweh in heaven. The remainder of the grain offering, however, belonged to the priests and the male descendants of Aaron for food. (See 2:3, 2:10, and 7:14–18.) See the Book Introduction for more information.

Flour

The term translated as “flour” in the ULT and “wheat flour” in the UST is the agricultural product made from the production of wheat grains. (See Exodus 29:2, and 2 Kings 7:16, where is it contrasted with barley.) However, according to some rabbinic sources, the precise commodity referred to in this chapter and elsewhere in Leviticus is the large chunks of crushed grains that remain in the sieve after the grains had been dried, winnowed, and crushed. Since flour would connote the fine powder that falls through the sieve, what remains is more accurately called “grits” or “semolina.” (See 1 Kings 5:2, where grits or semolina is contrasted with flour.) However, since this culinary term is not present in many cultures, the term “flour” has been retained. We suggest that you use in your translation whatever word your language has to describe the large chunks of crushed grains that remain in the sieve after the grains have been dried, winnowed, and crushed.

Oil

The term translated as “oil” in the ULT and “olive oil” in the UST refers to the agricultural product made from crushing large quantities of olives into a fine, smooth oil. This oil was used for cooking and baking. (See 2:4–7.) It provided fuel for lanterns. (See Exodus 35:8 and Exodus 35:14–15.) It also retained symbolic importance as a way of anointing and dedicating sacred objects, priests, and kings. (For sacred objects, see Genesis 28:18, for priests, see Exodus 29:7 and Leviticus 8:12, Leviticus 8:28–30, and Leviticus 21:10, and for kings, see 1 Samuel 10:1 and 1 Samuel 16:13.) In this chapter, in addition to being present in most of the grain offerings, olive oil was presented with the grain offering in whatever form it took.

Incense

Scholarly sources suggest that the substance that was burned in ritual spaces for its fragrance was an expensive fragrant gum resin tapped from three species of the Boswellia tree, native only to southern Arabia and Somaliland. (See Jeremiah 6:20.) The burning of this substance was required with all grain offerings, regardless of the manner of their preparation. Because both grain offerings and animal offerings provided a pleasing aroma to Yahweh, the addition of incense with grain offerings was to distinguish them from the animal sacrifices or burnt offerings. (See Chapter 1.) Whereas the olive oil was to be poured all over the grain offerings, the incense was to be placed on top of it, apparently in a large lump. Then the raw flour (or other kind of grain offering) would be mixed with the olive oil and the lump of incense in the priest’s hand as he took a large handful. (See 2:2.) These ingredients would then be completely burned on the altar and converted into pleasant-smelling smoke, which, when it went up to Yahweh, would please Yahweh and so mark the completion of an acceptable sacrifice.

The memorial portion

The memorial portion of the grain offering refers to the portion that the priest designates to be burned completely on the altar as a sacrifice to Yahweh, as opposed to the portion that will remain as food for the priests to eat. If the offering was raw flour, the priest would lift out a handful of the flour mixed with olive oil and all the incense that was placed on it. If the offering was baked, pan-fried, or deep-fried, the priest would take a portion and crumble it on the altar. These portions that were designated to be burned on the altar constituted the memorial portion. As such, by being completely burned on the altar, this portion represented the entire offering.

Yeast and leaven

In Leviticus 2, the word leaven refers to a lump of dough made from flour and other common ingredients, usually salt and oil, that contains a live leaven culture in the form of wild, natural yeast as its raising agent. The term yeast refers to the microscopic organism consisting of single oval cells that reproduce by budding and are capable of converting sugar into alcohol and carbon dioxide. In the ancient world, yeast was a common household raising agent used in the baking of bread. However, because store-bought, commercial yeast in the form of a dried, deactivated culture that is routinely added to individual batches of dough is a familiar, modern invention, the ULT has chosen the less anachronistic term “leaven culture.” This term reflects the slow process of growing wild, naturally occurring yeast from a single, small batch of dough, forming a leaven that would be added to other larger batches of dough. The wild yeast in the leaven would multiply and affect the rest of the larger batch of dough until the entire batch was considered to be leavened.

In Leviticus, grain offerings, whether baked or fried, that were made using “leaven” or included “leaven culture” were expressly forbidden to be burned on the altar, along with grain offerings made with honey. Instead, as Leviticus 2:12 expresses, grain offerings that included either “leaven culture” or “honey” could be offered as first fruit offerings that were not burned on the altar. Eating or baking with “leaven” was forbidden during the events of the first Passover in Egypt before the Exodus and, specifically, during the annual festival of Unleavened Bread. (See: **Passover (p.1116)**.) Yahweh informs Moses that the practice of excluding leaven and leaven culture from one’s diet should serve as a sign and memorial to the people of Israel that reminds them of God’s mighty acts of salvation in

the Exodus and encourages them to obey his commandments. (See Exodus 13:5–10.) It should be noted that it was not always unlawful to eat food products made with leaven or leaven culture, but that the proscription only applied during special feasts and holidays associated with the Exodus.

Translation Issues in This Chapter

The number and person of pronouns

In the address to the Israelites, the author of Leviticus is known for abruptly switching the person, number, and occasionally the gender of pronouns and verbal forms that refer to the person offering sacrifices. In Leviticus 1, it was suggested that any third-person singular pronouns that refer to the worshiper (and not to the priest) could be changed to second-person plural pronouns, based on the nature of the direct address and the presence of a second-person plural pronoun in 1:2 and several times in the current chapter.

The pronouns referring to the worshiper switch person, gender, and number frequently. Verses 1–3 address the worshiper with a third-person singular pronoun. This switches to the second-person, singular pronoun in 2:4–8. The worshiper is addressed in the third person in verse 8, but verse 11 marks a shift to the second person, this time in the plural. The plural pronouns continue throughout verses 11 and 12, but the author of Leviticus switches back to the second-person singular from verse 13 to the end of the chapter.

Third-person (2:1–3)
“ ... when a person [third-person, feminine singular] presents ... ” (2:1)
“ ... his [third-person, masculine singular] offering ... ” (2:1)
“ ... and he [third-person, masculine singular] shall pour ... ” (2:1)
“ ... and he [third-person, masculine singular] shall put ... ” (2:1)

“ ... and he [third-person, masculine singular] shall bring ... ” (2:2)

Second-person (2:4–8)

“And if you [second-person, masculine singular] present ... ” (2:4)
“And if your [second-person, masculine singular] offering ... ” (2:5)
“Piece [second-person, singular imperative] it ... ” (2:6)
“ ... and you [second-person, masculine singular] shall pour ... ” (2:6)
“And if your [second-person, masculine singular] offering ... ” (2:7)

“And you [second-person, masculine singular] shall bring ... ” (2:8)

Third-person (2:8–10)

“And he [third-person, masculine singular] shall present ... ” (2:8)

Second-person (2:11–15)

“Any grain offering that you [second-person, masculine plural] present ... ” (2:11)
“ ... you [second-person, masculine plural] shall not cause to become smoke ... ” (2:11)
“You [second-person, masculine plural] shall present ... ” (2:12)
“ ... your [second-person, masculine singular] grain offerings ... ” (2:13)
“ ... you [second-person, masculine singular] shall salt ... ” (2:13)
“ ... you [second-person, masculine singular] shall not omit ... ” (2:13)
“ ... the covenant of your [second-person, masculine singular] God ... ” (2:13)
“ ... your [second-person, masculine singular] offerings ... ” (2:13)
“ ... you [second-person, masculine singular] shall present ... ” (2:13)
“And if you [second-person, masculine singular] present ... ” (2:14)
“ ... you [second-person, masculine singular] shall present ... ” (2:14)
“ ... your [second-person, masculine singular] first ripe grains ... ” (2:14)
“And you [second-person, masculine singular] shall put ... ” (2:15)

" ... and you [second-person, masculine singular] shall place ... " (2:15)

Leviticus 2:1

And a person, when he presents an offering of a grain offering to Yahweh, his offering

Here a verb and its object come from the same root. The word **presents** translates a verb that is related to the noun translated as **offering**. The repetition of related words adds emphasis to the statement. If your language can repeat words for emphasis, it would be appropriate to use that construction here in your translation. (See: **Poetry (p.1061)**)

And a person, when he presents an offering of a grain offering to Yahweh, his offering

As the Introduction to Leviticus discusses, the book often speaks of the Israelites in the third person, even though it is a direct address. Here and throughout the book, if it would be helpful in your language, you could use the second person in your translation. (See: **First, Second or Third Person (p.1005)**)

his offering shall be flour. And he shall pour oil on it and he shall put frankincense on it

As the Introduction to Leviticus discusses, Leviticus often uses future statements to give instructions or commands. If it would be helpful in your language, here and throughout the book you could translate these future statements using command or instruction forms. Alternate translation: [his offering should be flour. And he should pour oil on it, and he should put incense on it] (See: **Statements — Other Uses (p.1093)**)

Leviticus 2:2

And he shall bring it

Alternate translation: [And he shall bring the mixture of flour, oil, and incense]

the sons of Aaron

See how you translated the same expression in 1:5. Alternate translation: [the descendants of Aaron] (See: **Metaphor (p.1043)**)

and he shall grab from there, {with} the fullness of his handful

Here a verb and its object come from the same root. The word **grab** translates a verb that is related to the noun translated as **handful**. The use of related words adds clarity to the statement. If your language can use related words for clarity and your language has comparable terms that you can use in your own translation, it would be appropriate to use that construction here. (See: **Poetry (p.1061)**)

its memorial portion

Alternate translation: [the memorial portion of the grain offering]

And the priest shall cause its memorial portion to become smoke on the altar, a gift, a scent of pleasing to Yahweh

See how you translated a similar sentence in 1/9 and 1/15. Alternate translation: [And the priest must burn all of the special offering on the altar until it has completelyl turned into good-smelling smoke for Yahweh to enjoy] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 2:3

a holy thing of holy things

Here, the phrase **a holy thing of holy things** uses the possessive form to describe an offering that should be considered even more holy than those offerings that are also called **holy**. This offering is set apart for the special use of the priests. If this form would not express the idea of unique holiness in your language, consider a more generic way to express this idea. Alternate translation: [a most holy offering] or [an exceptionally holy offering] (See: **Possession (p.1065)**)

from the gifts of Yahweh

In this possessive form, **Yahweh** is the object rather than the subject of **gifts**. That is, this does not mean gifts that Yahweh gives; it means gifts that are given to Yahweh. Alternate translation: [from the gifts that people offer to Yahweh] (See: **Possession (p.1065)**)

Leviticus 2:4

And when you present an offering of a grain offering

See how you translated the similar expression in 1:2 and 2:1. (See: **Poetry (p.1061)**)

you present

As the Introduction to this chapter discusses, to this point the author of Leviticus has been using third-person singular pronouns. In this verse, the author of Leviticus starts using second-person singular pronouns. If you have been using the third-person pronouns and the switch to the second-person pronouns would not be natural in your language, you could continue to use the third-person pronouns in your translation. (See: **First, Second or Third Person (p.1005)**)

a baked item of the oven

This possessive form describes **a baked item** as having been baked, or cooked by dry heat without exposure to a flame, in an **oven**. If your language would not use a possessive form in this way, you could express the same meaning in another way. Alternate translation: [an item that you baked in the oven] or, in the third person, [an item that a person baked in the oven] (See: **Possession (p.1065)**)

a baked item of the oven

In the world of ancient Israel, an **oven** was a hollow cylindrical construction likely made of clay or rock. A wood fire was lit under or at the bottom portion of the oven; the resulting heat would bake the dough inserted inside it. If your readers would not be familiar with what an oven is, you could use the name of a comparable object in your culture or you could use a general expression. (See: **Translate Unknowns (p.1099)**)

the oven, flour of loaves of unleavened bread {shall be} mixed with oil or wafers of unleavened bread {shall be} anointed with oil

If your language does not use the passive form in this way, you can state this in another way that is natural in your language. Alternate translation: [you shall mix flour of unleavened loaves with oil or you shall anoint unleavened wafers with oil] or, in the third person, [he shall mix flour of loaves of unleavened bread with oil, or he shall anoint wafers of unleavened bread with oil] (See: **Active or Passive (p.951)**)

flour of loaves of unleavened bread {shall be} mixed with oil

This possessive form describes **flour** that has been kneaded and formed into **loaves** that, once baked, would consist of **unleavened bread**. If your language would not use a possessive form in this way, you could express the same meaning in another way. Alternate translation: [flour that you have mixed with oil and shaped into unleavened loaves] or, in the third person, [flour that he mixed with oil and shaped into unleavened loaves] (See: **Possession (p.1065)**)

Leviticus 2:5

And if your offering {is} a grain offering on the griddle

The phrase **a grain offering on the griddle** leaves out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from the context if that would be helpful in your language. Alternate translation: [And if your offering is a grain offering that you have prepared on the griddle] or, in the third person, [And if his offering is a grain offering that he has prepared on the griddle] (See: **Ellipsis (p.998)**)

the griddle

This **griddle** was a thick but shallow plate made of either clay or metal that was placed over a fire. The dough was placed on the shallow plate; the heat from the fire would cook or lightly fry or toast the dough on top of the plate. If your readers would not be familiar with what a griddle is, in your translation, you could use the name of a comparable object in your culture, or you could use a general expression. (See: **Translate Unknowns (p.1099)**)

flour shall be mixed with oil {into} unleavened bread

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 shall mix flour with oil and then shape it into unleavened bread] or in the third person, [he shall mix flour with oil and then shape it into unleavened loaves] (See: **Active or Passive (p.951)**)

Leviticus 2:6

Piece it {into} pieces

Here, a verb and its object come from the same root. The word **piece** translates a verb that comes from the same root as the noun **pieces**. The use of related words adds clarity and emphasis to the statement. If your language can repeat words for emphasis and your language has comparable terms that you can use in your own translation, it would be appropriate to use that construction here. Alternate translation: [Break it apart into parts] (See: **Poetry (p.1061)**)

Piece it {into} pieces

The pronoun **it** refers to the grain offering, whether baked in an oven (See 2:4) or cooked on a griddle. (See 2:5) It may be helpful to clarify this for your readers. Alternate translation: [Piece either kind of grain offering into pieces] (See: **Pronouns — When to Use Them (p.1071)**)

Leviticus 2:7

And if your offering is a grain offering of a pan

Here Leviticus is using the possessive form to describe a **a grain offering** that is prepared by using **a pan**. If your language would not use the possessive form for this, you could explain that it is prepared in **a pan**. Alternate translation: [And if your offering is a grain offering prepared in a pan] or, in the third person, [And if his offering is a grain offering prepared in a pan] (See: **Possession (p.1065)**)

a pan

The word **pan** refers to a plate of metal or clay with rounded edges, possibly with a lid. This plate was deeper than the **griddle** described in 2:5, and, as a result, the dough was placed into the pan and cooked over a hot fire in the oil, resulting in something like deep-frying. If your readers would not be familiar with what a pan is, in your translation you could use the name of a comparable object in your culture, or you could use a general expression. (See: **Translate Unknowns (p.1099)**)

flour shall be made with oil

If your language does not use this passive form, you can state this in active form or in another way that is natural in your language. Alternate translation: [you shall prepare flour with oil] or, in the third person, [you shall prepare flour with oil] (See: **Active or Passive (p.951)**)

Leviticus 2:8

And you shall bring the grain offering that is made from these to Yahweh

The expression **to Yahweh** refers to bringing the sacrifice to the altar that was located inside the tent of meeting. Because of the altar's nearness to the Holy of Holies, where Yahweh lived among the Israelites, bringing the offering to the altar was considered as bringing it directly to Yahweh himself. If it would be helpful in your language, consider making this explicit. Alternate translation: [And you shall bring the grain offering that is made from these things to the altar that is inside the tent of meeting, where Yahweh lives among the Israelites] or, in the third person, [And he shall bring the grain offering that is made from these things to the altar that is inside the tent of meeting, where Yahweh lives among the Israelites] (See: **Metonymy (p.1049)**)

that is made from these

If your language does not use this passive form, you can state this in active form or in another way that is natural in your language. Alternate translation: [that you made from these] or, in the third person, [that he made from these] (See: **Active or Passive (p.951)**)

from these

The phrase **from these** could mean: (1) the ingredients described in 2:4–7. Alternate translation: [from these ingredients] or (2) the methods described in 2:4–7. Alternate translation: [in these ways] (See: **Pronouns — When to Use Them (p.1071)**)

And he shall present it

As the Introduction to this chapter discusses, at this point Leviticus switches from using second-person singular pronouns to using a third-person singular pronoun. If you have been using the second person in your translation and the switch to the third person would not be natural in your language, you could continue to use the second person here. Alternatively, if you have been using third-person pronouns, you could continue to do so here. (See: **First, Second or Third Person (p.1005)**)

Leviticus 2:9

(There are no notes for this verse.)

Leviticus 2:10

a holy thing of holy things

See how you translated this expression in 2:3. Alternate translation: [a most holy offering] or [an exceptionally holy offering] (See: **Possession (p.1065)**)

from the gifts of Yahweh

See how you translated this phrase in 2:3. Alternate translation: [from the gifts that people offer to Yahweh] (See: **Possession (p.1065)**)

Leviticus 2:11

Any grain offering that you present to Yahweh shall not be made {with} leaven

If your language does not use this passive form, you can state this in active form or in another way that is natural in your language. Alternate translation: [Do not present to Yahweh any grain offering that you have made with leaven] or, in the third person, [He shall not present to Yahweh any grain offering that he has made with leaven] (See: **Active or Passive (p.951)**)

you present & you shall not cause to become smoke

As the Introduction to this chapter discusses, at this point Leviticus starts using second-person plural pronouns. Yahweh is speaking about everyone who will offer grain offerings at the altar located at the entrance to the tent of meeting. If you have been using second-person singular pronouns in your translation and the switch to the plural form would not be natural in your language, you could continue to use singular forms here. Alternatively, if you have been using third-person pronouns, you could continue to do so throughout this chapter. (See: **Forms of 'You' — Singular (p.1007)**)

for

The word translated as **for** indicates that what follows is the reason or grounds for what came before. If it would be helpful to your readers, consider using a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation, following a period: [For this reason] (See: **Connect — Reason-and-Result Relationship (p.980)**)

from it, a gift to Yahweh

The pronoun **it** refers to a **grain offering** that is designated to be burned on the altar as a sacrifice to Yahweh and, thus, will be considered a **gift** to Yahweh. It may be helpful to clarify this for your readers. Alternate translation: [from such a grain offering that you present as a gift to Yahweh] or, in the third person, [from such a grain offering that people present as a gift to Yahweh] (See: **Pronouns — When to Use Them (p.1071)**)

Leviticus 2:12

You shall present them to Yahweh {as} an offering of first {things

See how you translated the similar expression in 1:2, possibly using a verb and a noun that come from the same root in your language. Alternate translation: [You shall present them to Yahweh as a gift of firstfruits] (See: **Poetry (p.1061)**)

You shall present them

Alternate translation: [You must offer grain offerings made with leaven or honey] or, in the third person, [Anyone must offer grain offerings made with leaven or honey]

Leviticus 2:13

you shall salt with salt

Here a verb and its object come from the same root. The phrase **you shall salt** translates a verb that is related to the noun translated as **salt**. The repetition of related words adds emphasis to the statement. If your language can repeat words for emphasis and your language has comparable terms that you can use in your own translation, it would be appropriate to use that construction here in your translation. Alternate translation: [you certainly should season with salt] (See: **Poetry (p.1061)**)

you shall salt

As the Introduction to this chapter discusses, Leviticus uses second-person singular forms in this verse and for the rest of the chapter. If you have been using second-person plural forms in your translation and switching to singular forms would not be natural in your language, you could continue to use plural forms in your translation. Alternatively, if you have been using third person forms throughout, you could consider using these forms in your translation. (See: **Forms of 'You' — Singular (p.1007)**)

the salt of the covenant of your God

Alternate translation: [the salt that preserves food and so should remind you of the binding and permanent nature of God's covenant with you]

Leviticus 2:14

a tender ear roasted with fire

If your language does not use this passive form, you can state this in another way that is natural in your language. Alternate translation: [a tender ear that you have roasted over a fire] (See: **Active or Passive (p.951)**)

Leviticus 2:15

(There are no notes for this verse.)

Leviticus 2:16

And the priest shall cause its memorial portion, & to become smoke

See how you translated the similar expression in 1:9 and 2:2. Alternate translation: [And the priest shall cause the memorial portion to become smoke on the altar and ascend toward God in heaven] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 3

Leviticus 3 Chapter Introduction

Structure and Formatting

This chapter gives laws about how an Israelite might offer a peace offering. In a similar fashion to the burnt offerings described in Leviticus 1, here Yahweh provides laws for sacrifices of peace offerings consisting of a bovine, whether male or female (3:1–5), or a flock animal, whether a lamb (3:6–11) or a goat (3:12–16). The chapter ends with an enduring statute, applicable to any Israelite, regardless of age or location. This statute forbids consuming any fat or blood (3:17). In outline form, the structure of Chapter 3 is as follows:

The peace offering (3:1–17)
Offering a bovine (3:1–5)
Offering a flock animal (3:6–16)
Proscription against eating blood or fat (3:17)

Religious and Cultural Concepts in This Chapter

Fat and the innards

In ancient times, the fat of an animal was considered the best part of the animal to eat. Therefore, certain fat portions of an animal that was sacrificed belonged exclusively to Yahweh. These were never to be eaten but rather were to be offered on the fire and converted into pleasant-smelling smoke that rose to Yahweh in heaven. The fat portions and internal organs that were to be removed for burning that are referred to in this chapter include:

- For bovine, sheep, and goats:
- the fat covering the innards. This refers to what is known as caul fat, or the thin layer of fat that covers over all of the internal organs in the abdomen of bovines and flock animals. (See in 3:3–14.)
- the fat that is on the innards. This refers to what is known as visceral fat, or the thick chunks of fat that are directly adhered to the internal organs, especially the stomach, liver, and kidneys. This specifically includes the fat that is connected to the two kidneys and the two kidneys themselves. (See 3:4–15.)
- the lobe on the liver. This refers to one of the four bunches of liver tissue on an animal's liver, along with the liver itself.

For sheep only, in addition to the portions of fat and organs listed above, the worshiper who offered the sacrifice was to include all the fat of the sheep, wherever it was found, but especially the fatty tail. This term refers to the choice portion of fat attached to the short tail of the sheep, which was to be removed in one piece near the end of the spine. (See 3:9.) These portions of fat were to be carefully removed by the person offering the sacrifice and presented to the priest to be burned on the altar. It may be that your language does not have specific terms for these portions of fat. If that is the case, consider using general expressions.

Ritual action

This chapter, much like Leviticus 1, includes several ritual actions that are suggestive of deeper theological actions and must be understood in order to properly translate the chapter. They include:

the laying of hands on an animal
the splashing and sprinkling of blood and

the act of burning a sacrifice in a way that causes smoke to go up.

Laying hands on the animal This chapter features the symbolic act of laying one's hands on the head of the sacrificial animal. This action is linked to the acceptance of the animal as an appropriate sacrifice on the individual's behalf. (See 1:4.) As a symbolic act, the laying of hands apparently identifies the individual with the animal he is offering. The implication seems to be that the person is ritually placing his sins on the sacrificial animal so that God will forgive the sins when the animal is sacrificed.

Splashing and sprinkling blood The ritual action of splashing the blood of the animal on the altar is frequent in animal sacrifices in Leviticus. In Chapter 3, as in Chapter 1, the blood of the animal is collected and applied via splattering or splashing to the sides of the altar upon which the burnt offering is placed. (See 1:5, 1:11 and 1:15.) In Chapter 1 and Chapter 3, the blood appears to have been splashed or splattered against the side of the altar. (See 1:5, 1:11, and 3:2, 3:8, and 3:13.) In chapters 4, 5, and 6, the blood will be sprinkled. (See 4:6, 4:17, 5:9, and 6:24.) It may be put on the horns of the altar or poured out at the base of the altar.(See 4:7, 4:18, 4:25, 4:30, and 4:34.) In the case of birds, the blood would be drained out or squeezed out on either the side of the altar or on the base of the altar. (See 1:15 and 5:9.) The blood was the life of the animal. (See 17:11.) It was given by God to purify ritually and to remove sin. In this chapter, the blood acts as a ritual detergent or soap with the special ability to cleanse people, sacred objects, and sacred spaces from the impurity of sin.

Burning a sacrifice in a way that makes smoke rise As in Leviticus 1, the language of causing the sacrifice "to become smoke on the altar" pictures the sacrifice as being converted to smoke by the fire of the altar. Then the smoke would arise to Yahweh in heaven, where he would smell the pleasant aroma of the burning sacrifice. As such, the pleasant smell was either a sign that Yahweh approved the sacrifice and would atone for the individual's sins and forgive him, or it functioned as a necessary requirement for the acceptance of the individual's offering. Either way, this term is common in Leviticus but difficult to translate. If your language has a verb that means to turn something into smoke through fire, consider using it here.

Consuming blood or fat

Leviticus 3:17 prohibits any Israelite, regardless of age or location, from eating any fat or blood of any animal. Because the blood contained the life of the animal, it had the special ability to cleanse people, sacred objects, or sacred space from the impurity caused by sin. As such, Yahweh forbade the eating of any animal blood. (See (7:26–27, (17:10–14, and (19:26.) While the reason for forbidding the consumption of fat is not given in this chapter, it is presumed that these choice portions of rich fat were especially coveted and so belonged exclusively to Yahweh.

Important Figures of Speech in This Chapter

This chapter includes two primary figures of speech that may prove difficult to translate but are important to understanding the chapter. They include:

the phrase "to the face of the tent of meeting" and
the phrase "the sons of Aaron."

"To the face of the tent of meeting"

As with the expression "the face of Yahweh," the expression "to the face of the tent of meeting" (See 3:2.) simply means "before the sacred tent," that is, directly in front of the interior tent in the courtyard of the sacred tent. If your language has a similar idiomatic expression, consider using it wherever this phrase occurs. However, if this expression would not be natural in your language, consider translating the expression in this chapter simply as "before the tent of meeting" or as "in front of the tent of meeting."

"The sons of Aaron"

Throughout Leviticus, but especially in this chapter, the priests are referred to by the expression "the sons of Aaron." Occasionally, the expression is "the sons of Aaron, the priests" (as in 3:2), but often the priests are simply

called “the sons of Aaron.” (See 3:5, 3:8, and 3:13.) As the Introduction to Leviticus discusses, at the time when Yahweh spoke to Moses from the tent of meeting, the priests literally were the sons of Aaron. But the laws in the book also applied to future generations, when the term “sons” would be a way of referring to the priests as Aaron’s descendants (with the exception of Leviticus chapters 8–10). Here and throughout the book, if it would be clearer in your language, in your translation you could generally use the term “descendants,” which would apply to both the original priests and their successors.

Other Possible Translation Difficulties in This Chapter

In addition to these important figures of speech, this chapter features several translation difficulties, including:

the unclear referent of masculine pronouns
the switching between second and third-person address
the use of a verb and a related noun (cognate-accusatives)
the use of a future form to indicate a request or command
the use of specific, technical sacrificial language.

The referent of the masculine pronouns

Throughout this chapter, the author of Leviticus uses a third-person pronoun to refer to both the individual who offers the sacrifices and to the priest who performs the sacrifice. As such, it is often difficult (but not impossible) to infer which party performs which actions. In general, the sacrifice is presented to the priest, but the individual who presents the sacrifice is responsible for killing, properly butchering, and presenting the portions of the sacrificial animal to the priest, who will then arrange them on the altar’s fire. The UST will indicate which party is the apparent referent of the pronoun.

Second and third-person address

Chapters 1 through 7 are written as a direct address to the people of God through Moses. Because in Chapter 3 the pronouns “his” and “he” refer to the person bringing an offering to Yahweh, those terms can be translated in the second person, as done in 1:2 and as the UST models, or they can be translated in the third person, as the ULT models. In the present chapter, with the exception of the second-person plural forms in the last verse (3:17), the author of Leviticus consistently uses third-person forms to refer to the individual who offers the sacrifices described. We recommend that you continue to use whichever forms and pronouns you have been using in the previous two chapters.

The use of a verb with a related noun (Cognate-accusatives)

For emphasis, the author of Leviticus often uses a verb with a related noun. In this chapter, the verb “to present” is related to the noun translated as “offering.” (See 3:1–14.) If your language can repeat words for emphasis, it would be appropriate in this context to repeat these words in a similar manner.

The use of a future form to indicate a request or command\r

The writer of Leviticus will often use the future form “you shall” to give an instruction or command. If it would be helpful in your language, you could translate these words using a command or instruction form.\r \r

The use of specific, technical sacrificial terminology\r

See above the sections on “Fat and the innards” and “Ritual action.”

Leviticus 3:1

his offering {& he is presenting & he shall present it

For this and similar expressions throughout this chapter, see how you translated the expression in 1:2. (See: **Poetry (p.1061)**)

his offering {& he is presenting & he shall present it

As the Introduction to Leviticus discusses, the book often speaks of the Israelites and to the Israelites in the third person, even though it is a direct address. Here and throughout the book, if it would be helpful in your language, you could use the second person in your translation. Alternatively, if you have been using third-person forms throughout, consider continuing to do so here. Alternate translation: [your offering ... you are presenting ... you shall present it] (See: **First, Second or Third Person (p.1005)**)

from the cattle

The phrase **from the cattle** does not refer to a specific group of animals. It describes any groups of bovines that an Israelite might own. Express this in the way that would be most natural in your language. Alternate translation: [from any of the cows, bulls or oxen that he owns] (See: **Generic Noun Phrases (p.1011)**)

perfect, he shall present it

As the Introduction to Leviticus discusses, the word **perfect** here refers to a male or female bovine that is completely healthy and an exemplary representative of its species. Alternate translation: [he must offer one that is unblemished] or [he should offer one that is without defect] (See: **Symbolic Action (p.1095)**)

he shall present it to the face of Yahweh

See how you translated the expression **to the face of Yahweh** in 1:5. Alternate translation: [he shall present it in the presence of Yahweh] or [he shall present it within the sacred precincts of the tent of meeting, where Yahweh is] (See: **Metonymy (p.1049)**)

Leviticus 3:2

And he shall lay his hand on the head of his offering and he shall slaughter it {at} the entrance of the tent of meeting

Here and throughout this chapter, the pronoun **he** refers to the worshiper and not to the priest. If it would be helpful in your language, consider making this explicit. Alternate translation: [And the one offering the sacrifice shall lay his hand on the head of his offering, and that individual shall slaughter it at the entrance of the tent of meeting] (See: **Pronouns — When to Use Them (p.1071)**)

And he shall lay his hand on the head of his offering

This is a symbolic action that identifies the person with the animal he is sacrificing as an offering. The implication seems to be that the person is ritually placing his sins on the sacrificial animal so that God will forgive the sins when the animal is sacrificed. If it would be helpful to your readers, consider making this explicit. Alternate translation: [And he shall lay his hand on the head of his offering in order to place his sins on the animal, that they may be removed from him] (See: **Symbolic Action (p.1095)**)

the sons of Aaron, the priests

See how you translated the similar expression in 1:5. Alternate translation: [the descendants of Aaron, who are priests] (See: **Metaphor (p.1043)**)

Leviticus 3:3

(There are no notes for this verse.)

Leviticus 3:4

he shall remove it with the kidneys

Here, **it** refers to **the lobe on the liver**. If it would be helpful, consider making this explicit. Alternate translation: [he shall remove the lobe on the liver with the kidneys] (See: **Pronouns — When to Use Them (p.1071)**)

Leviticus 3:5

And the sons of Aaron shall cause it to become smoke on the altar

Although the pronoun **it** here is singular, it refers to all the portions of fat and the internal organs that were described in 3:3–4. If it would be helpful, consider using a plural pronoun as 3:16 does, or making the referents explicit, as the UST models. Alternate translation: [And the sons of Aaron shall cause them to become smoke on the altar] (See: **Pronouns — When to Use Them (p.1071)**)

Leviticus 3:6

his offering & he shall present it

See how you translated the similar expressions in 1:2. (See: **Poetry (p.1061)**)

is} from the flock

See how you translated this expression in 1:10. (See: **Generic Noun Phrases (p.1011)**)

is} from the flock

The expression **the flock** does not refer to a specific group of animals. Rather, it describes any groups of sheep or goats that an Israelite might own. Express this in the way that would be most natural in your language. Alternate translation: [is from any of the sheep or goats that he owns] (See: **Generic Noun Phrases (p.1011)**)

Leviticus 3:7

he is presenting his offering, & then he shall present it

See how you handled the emphatic use of a verb and a related noun in 1:2. Specifically, see how you translated the similar form of this expression in 3:1. (See: **Poetry (p.1061)**)

to the face of Yahweh

See how you translated the expression **to the face of Yahweh** in 1:5. (See: **Metonymy (p.1049)**)

Leviticus 3:8

And he shall lay his hand on the head of

This is a symbolic action. See how you translated this phrase in 1:4. (See: **Symbolic Action (p.1095)**)

to the face of the tent of meeting

Here, **to the face of the tent of meeting** refers to a location “before the tent of meeting” and is synonymous with the expression “at the entrance of the tent of meeting.” (See 3:2) If this phrase does not have that meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: [at the entrance of the tent of meeting] or [in front of the tent of meeting] (See: **Metonymy (p.1049)**)

the sons of Aaron

See how you translated this description of the priests in 1:5. (See: **Metaphor (p.1043)**)

Leviticus 3:9

And from the sacrifice of the peace offerings he shall present

Alternate translation: [And from the sacrifice of the peace offerings, the one offering the sacrifice shall present]

its fat

The possessive pronoun **its** refers to the lamb described in 3:7–8. If it would be helpful, consider making this explicit. Alternate translation: [the fat of the lamb that he sacrificed] (See: **Pronouns — When to Use Them (p. 1071)**)

Leviticus 3:10

(There are no notes for this verse.)

Leviticus 3:11

And the priest shall cause it to become smoke on the altar

Although the word **it** here is singular, it refers to all the portions of fat and the internal organs that were described in 3:3–4. If it would be helpful, consider using a plural pronoun as 3:16 does, or making this explicit, as the UST models. Alternate translation: [And the priest shall cause them to become smoke on the altar] (See: **Pronouns — When to Use Them (p.1071)**)

a food gift to Yahweh

Alternate translation: [food that is offered to Yahweh as a gift] or [a gift to Yahweh that consists of food]

Leviticus 3:12

his offering {& then he shall present it

See how you translated the similar expressions in 1:2. (See: **Poetry (p.1061)**)

to the face of Yahweh

See how you translated this expression in 1:5. (See: **Metonymy (p.1049)**)

Leviticus 3:13

And he shall lay his hand on its head

See how you translated this symbolic action in 1:4. (See: **Symbolic Action (p.1095)**)

to the face of the tent of meeting

See how you translated this expression in 3:8. (See: **Metonymy (p.1049)**)

the sons of Aaron

See how you translated this description of the priests in 1:5. (See: **Metaphor (p.1043)**)

Leviticus 3:14

And from it, he shall present

Alternate translation: [And from it, the one offering the sacrifice shall present]

Leviticus 3:15

(There are no notes for this verse.)

Leviticus 3:16

(There are no notes for this verse.)

Leviticus 3:17

for your generations in all your dwelling places

In this verse, the words **your** and **you** are plural. Yahweh is speaking about everyone who will offer sacrifices, regardless of age or location. If you have been using second-person singular forms in your translation and the switch to the plural form would not be natural in your language, you could continue to use singular forms here. Alternatively, if you have been using third-person forms throughout this chapter, consider using whatever form would be clearest in your language. Alternate translation: [for all your offspring everywhere you live] (See: **Forms of 'You' — Singular (p.1007)**)

or any blood

Alternate translation: [or consume any blood]

Leviticus 4

Leviticus 4 Chapter Introduction

Structure and Formatting

This chapter begins by reintroducing the narrative framing that was first used at the beginning of the book (“And Yahweh spoke to Moses ... ”). As such, Leviticus 4:1–5:13 should be taken as a discrete unit that is nonetheless connected to Leviticus 1–3 within the unit of Leviticus 1–7.

The present chapter, Leviticus 4, gives instructions on how to offer a sacrifice that addresses the guilt incurred by unintentional sins. This sacrifice is called a purification offering because of its ability to purify sacred space and sacred objects that are dedicated to Yahweh from the impurities generated by sin. The structure of Chapter 4 is made up of four hypothetical scenarios in which a person would be required to offer this particular sacrifice, enumerated according to which individual or group has committed the sin:

the high priest (4:3–12)
the community as a whole (4:13–21)
a leader in the community (4:22–26)
an ordinary individual member of the community (4:27–35).

Structurally, the whole of 4:1–5:13 could be visually represented as follows:

The Sin Offering (4:1–5:13)

Sin Offerings for Unintentional Sins (4:1–35)

scenario #1: The High Priest (4:3–12)
scenario #2: The Community (4:13–21)
scenario #3: A Leader (4:22–26)
scenario #4: An Individual (4:27–35)

The Graduated Sin Offering

scenario #1: Guilt due to the failure to testify in court (5:1)
scenario #2: Guilt due to unintentional contact with an unclean animal (5:2) or unintentional contact with human uncleanness (5:3)
scenario #3: Guilt due to the failure to fulfill a rashly spoken vow (5:4)
the procedure for offering a purification offering (5:5–13)

Because the chapter offers instructions for hypothetical situations where the purification offering is required, the instructions in Chapter 4 offer a detailed outline of the procedure for the sacrifice. The instructed steps include:

presenting a perfect animal to the priest (4:3, 14)
for the high priest, a young bull (4:3)
for the community, a young bull (4:13)
for the leader, a male goat (4:23)
for the individual, a male goat (4:28) or a female sheep (4:32)
bringing the animal to the tent of meeting (4:4, 14, 23, 28, 32)
laying hands on the animal (4:4, 15, 24, 29, 33)
killing the animal (4:4, 15, 24, 29, 33)
bringing the blood into the tent of meeting (4:5, 16)
sprinkling the blood seven times before Yahweh towards the curtain (4:6, 17)

putting some blood on each of the four horns of an altar (4:7, 18, 25, 30, 34)
for the high priest and the community, the blood is applied to the horns of the incense altar (4:7, 18)
for the leader and the individual, the blood is applied to the horns of the burnt offering altar (4:25, 30, 34)
pouring the rest of the blood out on the base of the burnt offering altar (4:8, 18, 25, 30, 34)
properly butchering the animal into the fat portions (4:9–10, 19-20, 26, 31, 35)
burning the fat portions and creating the pleasant-smelling smoke (4:10, 19-20, 26, 31, 35)
bringing the rest of the sacrificed animal outside the camp to burn it (4:11–12, 21)

It should be noted that every step of this procedure is not repeated for every scenario covered by Leviticus 4. However, because the first two scenarios include a full description of each step, it is reasonable to assume that each scenario required the same procedure, even if a particular action is not included in the description of the sacrificial process.

Religious and Cultural Concepts in This Chapter

Several special concepts are crucial for understanding this chapter. They include:

several instances of technical sacrificial terminology, especially the purification offering itself and the notion of mistakes or unintentional sins
the three-fold use of the term “guilt”
the symbolic action of sprinkling or applying blood
the location and purposes of the various altars and sacred objects such as the curtain
the grounds for removing the portions of the sacrifice that are not burned as sacrifices to Yahweh.

Sacrificial terminology

First, several words or phrases in this chapter have a specialized meaning in the context of sacrifice. They include 1) the purification offering itself and 2) the concept of “unintentional sins.”

1) The purification offering

This chapter offers instructions for how and when to offer a purification offering, also called a “sin offering” due to the term’s association with the word translated as “sin.” The primary purpose of the purification offering was, as the name suggests, to purify or cleanse the sanctuary and the sacred items dedicated to Yahweh from the impurity brought about by sin, even unintentional sin (as is the case in this chapter). Because of its intended purpose, the offering features the application of blood on the altar in a way that is distinct from the other sacrifices described in Leviticus 1–7 (as explained below). The purification offering not only purified or cleansed these items and spaces that had been defiled by the impurity of sin but also provided atonement and forgiveness to the individual or community who offered it. See the Book Introduction for more information.

2) The mistake or the unintentional sin

The noun translated as “mistake” (4:2, 4:22, and 4:27 and the use of the phrase “by mistake”) is related to the verb translated as “to err mistakenly.” (See 4:13.) These terms refer to actions by which a person unintentionally does something that incurs guilt before Yahweh. Even while they are unintentional, the actions are still considered to be sins, and so they actively defile the sanctuary and the sacred items. (See 4:1, 4:3, 4:22, and 4:27–28.) Specifically, these actions are violations of Yahweh’s commandments, whether positive instructions or negative injunctions. (See the note on the phrase “to sin … from any of the commands of Yahweh which will not be done” in 4:2, 4:13, 4:22, and 4:27.) The unintentional nature of these actions is emphasized by the descriptions given in 4:13 and 4:23. Here it is emphasized that the purification offering is required once the individual or group becomes aware of the sinful actions. The awareness of unintentional sins leads to “guilt” (see below). If your language has a verb and a related noun that refers to an unintentional wrongdoing or mistake as described here, consider using it in the contexts where these terms appear.

Guilt

In Chapter 4, the author of Leviticus uses the verb “to become guilty” and the related abstract noun “guilt.” (See 4:3, 4:13, 4:22, and 4:27.) These terms refer to either the internal feeling of having done wrong, or to a legal state of needing to provide restitution for one’s actions, or perhaps both. If your language uses different terms for these, consider using them both in these contexts where the terms appear.

Ritual Action

The ritual action of splashing or sprinkling the blood of the animal on the altar is frequent in animal sacrifices in Leviticus. The laws regarding the purification offering (which begin in the present chapter) are unique in the prominence of blood required in the sacrifice. In Chapter 1 and Chapter 3 the blood is “splashed” or “splattered” against the side of the altar. (See 1:5, 1:11, 3:2, 3:8, and 3:13.) In 5 and 6, the blood is “sprinkled” towards the curtain that divided the courtyard of the tent of meeting from the Holy of Holies. (See 4:6, 4:17, 5:9, and 6:24.) There it is “put” on the horns of either the incense altar or the altar of the burnt offerings or “poured out” at the base of the altar of burnt offerings. (See 4:7, 4:18, 4:25, 4:30, and 4:34.) In the case of birds, the blood is “drained out” or “squeezed out” on either the side of the altar or on the base of the altar. (See 1:15 and 5:9.) As explained in previous chapters, the blood, being the life of the animal (17:11), was given by God to ritually purify, cleanse, and remove the defiling impurity brought about by the presence of sin, even unintentional sin. In this chapter, the blood acts as a ritual detergent or soap with the special ability to cleanse sacred objects and sacred spaces from the impurity of sin.

Fat and Internal Organs

In ancient times, the fat of an animal was considered the best part of the animal to eat. Therefore, certain fat portions of an animal that was sacrificed belonged exclusively to Yahweh. These were never to be eaten but rather were to be offered on the fire and converted into pleasant-smelling smoke that rose to Yahweh in heaven. As 4:10, 4:31, and 4:35 make clear, the fat portions and internal organs that were to be removed for burning in the purification offering are the same as those offered in the peace offerings. (See 3:3–4, 3:9–10, and 3:14–15 and the Introduction to chapter 3 for more information.) These portions of fat were to be carefully removed by the person offering the sacrifice and presented to the priest to be burned on the altar. It may be that your language does not have specific terms for these portions of fat. If that is the case, consider using general expressions. Potential alternate translations for these phrases and terms will be offered in the notes.

The “Clean Place” (4:12)

In Chapter 4 Yahweh instructs the people that the portions of the sacrificial animal that are not burned completely on the altar for a purification offering must be brought outside the camp of the people to a clean place (4:12 and 4:21). The adjective translated as “clean” does not refer to a location that is physically free of dirt (as one might describe a freshly washed dish). Rather in the context of sacrifices, the word “clean” refers to a person, animal, or object that has been kept clean from the defiling presence of sin and is fit to be used for sacred purposes or to enter into sacred space. Portions of an animal that were used in sacrifices to purify a person, place, or object from the impurity of sins may have been considered to absorb the defiling sin. As such, contact with these portions, once they had absorbed the impurity brought about by sin, may have been thought to make an individual impure or ceremonially unclean. Consequently, the location where the rest of the sacrificial animal was burned needed to be ceremonially clean in this way so that the potentially defiling presence of the sacrificial animal’s corpse could be properly disposed of and so that the camp itself did not become ceremonially unclean by virtue of its proximity to an ‘unclean’ location.

The various altars and the sacred curtain

The present chapter describes sacred objects and locations that are relevant to the purification offering. Properly understanding the geography and purpose of these items and locations is crucial for properly understanding this chapter. First, the chapter refers to the entrance to the tent of meeting, where the animal to be sacrificed would be presented, hands would be laid on it, and the animal would be killed. (See 4:3–4, 4:14–15, and 4:24–33.) The blood of the animal was then brought into the tent of meeting, into the courtyard that resided inside the outer partitions of the tent. (See 4:5, 4:16, 4:25, 4:30, and 4:34.) Once inside the courtyard, the priest would proceed to the curtain which divided the inner courtyard from the Holy of Holies, inside which Yahweh resided over the wings of the cherubim on the box of the covenant. The priest would dip his finger in the blood and "sprinkle" the blood seven times in the direction of that sacred curtain, which was also in the direction of Yahweh's dwelling place among the Israelites. (See 4:6, 4:17, and 4:25.)

In two cases (when the high priest or the whole community unintentionally sins), the priest would then apply blood to the four horns at the corners of the incense altar and possibly sprinkle it seven times toward the curtain, before pouring the rest of the blood out at the base of the altar of burnt offerings. (See 4:5, 4:16, 4:25, 4:30, and 4:34.) In the case of a leader of the community and an ordinary individual's unintentional sin, the priest would dip his finger in the blood of the animal and apply it to the four horns of the corners of the altar of burnt offerings before pouring out the rest of the blood at the base of the same altar, as in the other cases. (See 4:25, 4:30, and 4:34.) No explanation is given for this distinction. The altar of the burnt offering is described as being "at the entrance to the tent of meeting," (see1:5, 4:7, and 4:18) whereas the incense altar is only ambiguously located "to the face of Yahweh in the tent of meeting." (See 4:7.) As such, the precise location of the incense altar is debated. This is the geography of the tent of meeting as is relevant for Leviticus 4.

Disposing of the portions of the sacrifice that are not burned

As was briefly mentioned above, in Chapter 4, Yahweh instructs the people that the portions of the sacrificial animal that are not burned completely on the altar for a purification offering must be brought outside the camp of the people to a "clean place" in (4:12 and 4:21). These portions of the sacrifice included the skin, head, legs, innards (probably referring specifically to the intestines and stomach), and any feces of the animal. (See 4:11–12 and also 4:20.) Because these parts of the animal were neither suitable to be burned on the altar as a sacrifice to Yahweh or suitable for eating, they had to be disposed of properly. However, if ancient Israel agreed with her neighboring peoples, the people may have conceived of the sacrificial animal absorbing, so to speak, the impurities brought about by the defiling presence of sin. As such, contact with these portions, once they had absorbed the impurity brought about by sin, may have been thought to make an individual impure or ceremonially unclean. Consequently, the location where the rest of the sacrificial animal was burned needed to be ceremonially clean so that the potentially defiling presence of the sacrificial animal's corpse could be properly disposed of and so that the camp itself did not become ceremonially unclean by virtue of its proximity to an 'unclean' location. However, this action could not have been performed by the priest making the sacrifice, because disposing of the animal in this way could potentially cause the priest to become impure, temporarily preventing his ability to serve as a priest to Yahweh in the tent of meeting. Rather, the act of properly disposing of the animal and burning it must have been performed by another, unspecified Israelite.

Important Figures of Speech in This Chapter

This chapter includes three primary figures of speech that may prove difficult to translate but are important to understanding the chapter. They include 1) the phrase "to the face of the tent of meeting," 2) the expression "to sins ... from any of the commands of Yahweh, which will not be done," and 3) the phrase "the sons of Aaron."

“To the face of … ”

As with the expression “to the face of Yahweh,” the expression “to the face of the tent of meeting” simply means “before” the tent of meeting. (4:14) That is, it refers to the location directly in front of the interior tent, in its courtyard. Likewise, the similar expression “the face of the curtain” simply means “the front of” the sacred curtain or perhaps “in the direction of” the curtain. (See 4:06 and 4:17.) If your language has a similar idiomatic expression, consider using it wherever this phrase occurs. However, if this expression would not be natural in your language, consider translating the expression in this chapter simply as “before the tent of meeting” or as “in front of the tent of meeting” in the first case and as “the front of the curtain” or as “toward the curtain” in the second case.

The expression “to sin … from any of the commands of Yahweh which will not be done”

Several times in this chapter, the author of Leviticus uses the expression “commands of Yahweh which will not be done” to refer to the commands of Yahweh against doing certain actions. (See 4:02, 4:13, 4:22, 4:27.) The expression refers to those commandments that proscribe certain actions or behaviors (called “negative commands”). As the expression makes clear, they have done something that Yahweh has instructed them not to do, performing an action that was forbidden. As such, their actions require restitution and have defiled the sacred space where Yahweh resided among the Israelites and the sacred items that were dedicated to him. In short, their unintentional sin has brought about a scenario in which a purification offering is required.

The expression “to lift up”

Three times in this chapter, the author of Leviticus uses the expression “to lift up” to refer to the process of removing fat from an animal that has been killed to be a sacrifice to Yahweh. (See 4:8, 4:10, and 4:19.) If your language has a similar idiom to refer to the actions by which one butchers an animal and removes its fat, consider using it in the places where the expression occurs. If not, consider using a generic expression, as the alternate translations provided by the relevant notes will demonstrate.

“The anointed priest”

Three times in Chapter 4, the author of Leviticus uses the expression “the anointed priest” to refer to the high priest. (See 4:3, 4:5, and 4:16.) This expression indicates that the high priest, as the chief leader of the priesthood, has been especially anointed and dedicated for service as a priest to Yahweh and thus has special privileges and responsibilities befitting his position. The use of the word “anointed” refers to the practice of dripping olive oil on priests to dedicate them to Yahweh. If this expression would be unclear or unnatural in your language, consider simply translating the phrase as “the high priest.”

To “burn in a way that makes smoke go up”

As in the previous chapters, the language of “causing” the sacrifice “to become smoke on the altar” pictures the sacrifice as being converted to smoke by the fire of the altar and arising to Yahweh in heaven, where he would smell the pleasant aroma of the burning sacrifice. (See 4:10, 4:19, 4:26, 4:31, and 4:35.) As such, the pleasant smell was either a sign that Yahweh approved the sacrifice and would atone for the individual’s sins and forgive him or functioned as a necessary requirement for the acceptance of the individual’s offering. Either way, this term is common in Leviticus but difficult to translate cleanly. If your language has a verb that means “to turn something into smoke through fire,” consider using it here.

Other Possible Translation Difficulties in This Chapter

In addition to these important figures of speech, this chapter features several translation difficulties, including:

the unclear referent of masculine pronouns
the switching between second and third-person address
the use of a verb and a related noun (cognate-accusatives)
the use of a future form to indicate a request or command
the use of specific, technical sacrificial language.

The referent of the masculine pronouns

Throughout this chapter, the author of Leviticus uses a third-person pronoun to refer to both the individual who offers the sacrifices and to the priest who performs the sacrifice. As such, it is often difficult (but not impossible) to infer which party performs which actions. In general, the sacrifice is presented to the priest, but the individual who presents the sacrifice is responsible for killing, properly butchering, and presenting the portions of the sacrificial animal to the priest, who will then arrange them on the altar's fire. The UST will indicate which party is the apparent referent of the pronoun.

Second and third-person address

The entirety of chapters 1 through 7 are written as direct address to the people of God through Moses. Because in this chapter the pronouns "his" and "he" refer to the person bringing an offering to Yahweh, those terms can be translated in the second person as it is in 1:2 and as the UST models, or they can be translated in the third person, as the ULT models. In the present chapter, the author of Leviticus consistently uses third-person forms to refer to the individual who offers the sacrifices described. Despite this, we recommend that you continue to use whichever forms and pronouns you have been using in the previous two chapters, even if that means continuing to use second-person forms.

The use of a verb with a related noun (Cognate-accusatives)

For emphasis, the author of Leviticus often uses a verb with a related noun. In this chapter, the verb "to present" is used with the related noun that is translated as "offering," just as the verb "to sin" is used with the related noun that is translated as "sin." (See 3:1, 4:3, 4:14, 4:23, 4:28, and 4:35.) If your language can repeat words for emphasis, it would be appropriate in this context to repeat these words in a similar manner.

The use of a future form to indicate a request or command

The writer of Leviticus will often use the future form "you shall" to give an instruction or command. If it would be helpful in your language, you could translate these words using a command or instruction form.

The use of specific, technical sacrificial terminology

See above the sections on "Sacrificial terminology" and "Ritual action."

Leviticus 4:1

saying

The word translated as **saying** introduces a direct quotation. In your translation, consider ways in which you might introduce this quotation naturally in your language. (See: **Quotations and Quote Margins (p.1074)**)

לֵאמֹֽר׃ דַּבֵּ֣ר אֶל־בְּנֵ֣י יִשְׂרָאֵ֔ל לֵאמֹ֑ר

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. It may be helpful to begin a new sentence here. Alternate translation, with a period before: [He told Moses to tell the sons of Israel] (See: **Quotes within Quotes (p.1076)**)

Leviticus 4:2

the sons of Israel

This expression speaks of the people of Israel in the time of Moses as if they were literally the **sons of Israel**. It means that they are the physical and spiritual descendants of Jacob, whose name God changed to Israel. If it would be clearer in your language, you could state the meaning plainly. Alternate translation: [the descendants of Israel] (See: **Metaphor (p.1043)**)

saying

Alternate translation: [and say to them]

when he sins by mistake from any of the commands of Yahweh that shall not be done

The expression **that shall not be done** refers to certain of **the commands of Yahweh**, that is, to commandments that prohibit certain actions or behaviors. Alternate translation: [when he sins by mistake from any of the commands of Yahweh that say what you should not do] (See: **Distinguishing Versus Informing or Reminding (p. 993)**)

and he does from one from them

The expression **from one from them** uses repetition to refer to any individual command from the body of the commands of Yahweh. If your language can use repetition for emphasis in this manner, consider using a similar expression here. If not, then consider using a generic expression. Alternate translation: [and he does any one of them] (See: **Poetry (p.1061)**)

Leviticus 4:3

if the anointed priest sins to the guilt of the people

The expression **sins to the guilt of the people** refers to an act of wrongdoing against Yahweh that results in the collective guilt of the people in some way. If it would be helpful in your language, consider making this explicit. Alternate translation: [if the anointed priest sins in such a way that it causes the people to become guilty] (See: **Connect — Reason-and-Result Relationship (p.980)**)

the anointed priest

The **anointed priest** refers to the high priest, the member of the priesthood who has been anointed to lead the priesthood. If your language has a similar way of referring to a leading spiritual figure, consider using it here. If not, consider using a generic expression. Alternate translation: [the priest whom Yahweh anointed to be the high priest] (See: **Translate Unknowns (p.1099)**)

to the guilt of the people

The abstract noun **guilt** refers both to the emotional experience of feeling guilty and to the legal status of having done wrong and needing to offer restitution for the wrongdoing. If your language does not use an abstract noun for the idea of **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.949)**)

for his sin that he sinned

Here, a verb and its object come from the same root. The phrase **he sinned** translates a verb that is related to the noun translated as **sin**. The repetition of related words adds emphasis to the statement. If your language can repeat words for emphasis and your language has comparable terms that you can use in your own translation, it would be appropriate to use that construction here in your translation. (See: **Poetry (p.1061)**)

a perfect son of the cattle

The expression **son of** describes a person or animal that shares the essential qualities of something. Here the phrase describes this **bull** as a **son of the cattle** because it is a male animal that shares the essential qualities of the class of domesticated bovines. If it would be helpful to your readers, you could use an equivalent idiom from your language or state the meaning plainly. Alternate translation: [male bovine without blemish] (See: **Idiom (p. 1023)**)

Leviticus 4:4

And he shall bring the bull

Alternate translation: [And the anointed priest shall bring the bull]

to the face of Yahweh

See how you translated the expression **to the face of Yahweh** in 1:5. Alternate translation: [into the presence of Yahweh] or [to the sacred precincts of the tent of meeting, where Yahweh lives among the Israelites] (See: **Metonymy (p.1049)**)

And he shall lay his hand on the head of the bull

See how you translated this symbolic action in 1:4. (See: **Symbolic Action (p.1095)**)

and he shall slaughter the bull to the face of Yahweh

See how you translated the similar phrase in 1:5. (See: **Metonymy (p.1049)**)

Leviticus 4:5

(There are no notes for this verse.)

Leviticus 4:6

and he shall sprinkle some of the blood seven times to the face of Yahweh

Here, to **sprinkle some of the blood** of the bull to the face of Yahweh means to sprinkle the blood in the direction of the curtain of the holy place, which separated the worshiper from the Holy of Holies, the location where Yahweh was enthroned above the cherubim on the ark of the covenant. Alternate translation: [and he shall sprinkle some of the blood seven times toward the Holy of Holies, where Yahweh lives among the Israelites] (See: **Metonymy (p. 1049)**)

toward the face of the curtain of the Holy {Place

The **face of the curtain** is an idiom that means the front of the curtain. If your language has a similar idiom, consider using it here. If not, consider using a general expression. Alternate translation: [the front of the curtain] (See: **Idiom (p.1023)**)

the Holy {Place

By **Holy Place**, Yahweh means the Holy of Holies. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [the Holy of Holies] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 4:7

And the priest shall put some of the blood on the horns of the altar of incense of the spices

This is a symbolic action. By daubing the blood on the extremities of the altar, the priest is ritually removing from the sacred altar the impurities caused by the unintentional sin. If this would not be clear to your readers, you could explain the significance of this action in the text or in a footnote here and in subsequent instances in the book. Alternate translation: [And the priest should put some of the blood on the horns of the altar of incense of the spices in order to purify the altar from the defiling impurities caused by the priest's unintentional sin] (See: **Symbolic Action (p.1095)**)

the altar of incense of the spices

Here the author is using the possessive form to describe a **the altar of incense** that is characterized by **spices**. The **altar of incense of the spices** refers to the place where priests burned fragrant incense twice a day. It was located directly in front of the curtain which separated the Holy of Holies from the rest of the tent of meeting. It is described in detail in Exodus 30:1–10. You could include this information if that would be helpful to your readers. Alternate translation: [the altar of the fragrant incenses] (See: **Possession (p.1065)**)

to the face of Yahweh

Because this verse specifies that the altar of incense is located inside the **tent of meeting**, here the expression **to the face of Yahweh** means directly in front of the Holy of Holies, the location where Yahweh was enthroned above the cherubim on the ark of the covenant. Alternate translation: [directly in front of Yahweh's presence in the Holy of Holies] (See: **Metonymy (p.1049)**)

Leviticus 4:8

he shall lift up from it

The expression **he shall lift up** is an idiom that means to carefully remove and set aside. If it would be helpful in your language, consider using a word or phrase that expresses the meaning plainly. Alternate translation: [he shall trim from it and set aside] (See: **Idiom (p.1023)**)

Leviticus 4:9

he shall remove it

As in 3:4, 3:10, and 3:15, the one who removes the fat from the sacrificial animal is usually the worshiper, not the priest. However, because in this case the anointed priest is both the one offering the sacrifice and the one performing the sacrifice, here the pronoun **he** refers to the priest. If it would be helpful in your language, consider making this explicit. Alternate translation: [the anointed priest shall remove it] (See: **Pronouns — When to Use Them (p.1071)**)

Leviticus 4:10

just as it is lifted up from the ox of the sacrifice of the peace offering

Here, **it** refers to all the fat that was described in the instructions about peace offerings in 3:3–4. If it would be helpful, consider making this explicit. Alternate translation: [just as the fat is lifted up from the ox of the sacrifice of the peace offering] (See: **Pronouns — When to Use Them (p.1071)**)

just as it is lifted up from the ox of the sacrifice of the peace offering

Here the author of Leviticus does not use the present tense to describe contemporaneous or ongoing action, as if he were here referring to a specific instance where an individual was preparing a peace offering. Rather, the present tense is being used both to describe an action that was previously described in the book of Leviticus and to depict a hypothetical situation. If it would be helpful in your language, consider choosing language that makes it plain that the author is not referring to specific past actions. Alternate translation: [in the same manner as it would be lifted up from the ox of the sacrifice of the peace offering] (See: **Irregular Use of Tenses (p.1031)**)

just as it is lifted 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: [just as the individual lifted up the fat] or, if you used the second-person form in Chapter 3, [just as you lifted up the fat] (See: **Active or Passive (p.951)**)

And the priest shall cause them to become smoke

The pronoun **them** refers to all the pieces of fat and the internal organs described in 4:8–9. If it would be helpful, consider making this explicit. Alternate translation: [And the priest shall cause all the fat pieces and the internal organs to become smoke] (See: **Pronouns — When to Use Them (p.1071)**)

Leviticus 4:11

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

This list of animal parts tells the reader what is meant by the expression “all of the bull” in 4:12. You could include this information if that would be helpful to your readers. Consider using a phrase to indicate that this list introduces the subject of the verse, which will be restated in 4:12. Alternate translation: [As for the skin of the bull and all its flesh, with its head and with its legs and its innards and its dung] (See: **Assumed Knowledge and Implicit Information (p.954)**)

and all its flesh

Alternate translation: [all of the bull’s flesh]

Leviticus 4:12

and he shall bring out

The pronoun **he** cannot refer to the priest making the sacrifice, because this action would cause the priest to become impure. Rather, it refers to another, unspecified Israelite. If it would be helpful in your language, consider using a generic word for "a person," as the UST models. Alternate translation: [someone else should bring out] (See: **Pronouns — When to Use Them (p.1071)**)

all of the bull

Alternate translation: [all these pieces of the bull]

to the pouring out place of the fatty ash. & on the pouring out place of the fatty ash

The **pouring out place of the fatty ashes** is equivalent to the "place of the fatty ashes" referenced in 1:16. See how you translated the similar phrase there. (See: **Assumed Knowledge and Implicit Information (p.954)**)

it shall 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: [someone shall burn it] (See: **Active or Passive (p.951)**)

Leviticus 4:13

and the matter is hidden from the eyes of the assembly

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 assembly does not realize that they have sinned] (See: **Active or Passive (p.951)**)

Leviticus 4:14

and the sin that they sinned concerning 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 then they realize the sin that they sinned concerning it] (See: **Active or Passive (p.951)**)

the sin that they sinned

See how you translated the similar expression in 4:3. (See: **Poetry (p.1061)**)

concerning it

The pronoun **it** refers to the commands of Yahweh mentioned in 4:13. If it would be helpful, consider making this explicit. Alternate translation: [with regard to the commands of Yahweh] (See: **Pronouns — When to Use Them (p. 1071)**)

a bull, a son of the cattle

See how you translated the similar expression in 4:3. (See: **Idiom (p.1023)**)

to the face of the tent of meeting

See how you translated the similar expression in 3:8. (See: **Metonymy (p.1049)**)

Leviticus 4:15

And the elders of the congregation shall lay their hands on the head of the bull

See how you translated this symbolic action in 1:4. (See: **Symbolic Action (p.1095)**)

to the face of Yahweh. & to the face of Yahweh

See how you translated the similar expression in 1:5. Alternate translation: [in the presence of Yahweh ... in the presence of Yahweh] or [in the sacred precincts of the tent of meeting where Yahweh is ... in the sacred precincts of the tent of meeting where Yahweh is] (See: **Metonymy (p.1049)**)

And he shall slaughter the bull

Alternate translation: [And one of the elders of the congregation shall slaughter the bull]

Leviticus 4:16

(There are no notes for this verse.)

Leviticus 4:17

and he shall sprinkle {it} seven times to the face of Yahweh, toward the face of the curtain

See how you translated these expressions in 4:6. (See: **Symbolic Action (p.1095)**)

Leviticus 4:18

he shall put & he shall pour out

Here and in the verses 4:18–20, the pronoun **he** refers to the priest. If it would be helpful in your language, consider making this explicit. Alternate translation: [the priest shall put ... the priest shall pour out] (See: **Pronouns — When to Use Them (p.1071)**)

the altar that {is} to the face of Yahweh, which {is} in the tent of meeting

The **altar that is to the face of Yahweh, which is in the tent of meeting** is identical to the “altar of incense of the spices” referenced in 4:7. See how you translated these expressions there. The phrase **which is in the tent of meeting** describes where the altar is. It does not distinguish it from another altar that is **to the face of Yahweh**. (See: **Distinguishing Versus Informing or Reminding (p.993)**)

And all the blood

Alternate translation: [And the remaining blood of the bull]

Leviticus 4:19

And all of its fat

The expression **all of its fat** refers to the portions of the bull's fat and internal organs as described in 4:8–9. If it would be helpful in your language, consider making this explicit. Alternate translation: [And all of the bull's fat, including the fat covering over the innards, all the fat that is on the innards, the two kidneys, the fat that is on them that is near the loins, and the lobe on the liver] (See: **Assumed Knowledge and Implicit Information (p.954)**)

he shall lift up from it

See how you translated the similar expression in 4:8. (See: **Idiom (p.1023)**)

he shall lift up from it

Here, **he** refers to the priest and not to the worshiper. If it would be helpful in your language, consider making the referent explicit. Alternate translation: [the priest must lift up from it] (See: **Pronouns — When to Use Them (p. 1071)**)

Leviticus 4:20

And he shall do with the bull just as he did with the bull of the sin offering; thus he shall do with it

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If your language can repeat phrases for emphasis, it would be appropriate to use that construction here in your translation. If not, consider combining the phrases. Alternate translation: [And he should do with this bull the exact same thing that he did with the bull of the sin offering] (See: **Parallelism (p. 1056)**)

And he shall do with the bull & he did with the bull of & thus he shall do with it

Alternate translation: [And he shall prepare the bull ... he prepared the bull ... thus he shall prepare it]

just as he did with the bull of the sin offering

Because it was the anointed priest who prepared the **bull of the purification offering** as described in 4:3–12, in this case, the word **he** refers to the anointed priest, not to the individual member of "the elders of the congregation" who is the subject of the other verbs in this verse. If it would be helpful in your language, consider making the subject explicit here. Alternate translation: [just as the anointed priest did with the bull of the sin offering that he offered because of his own unintentional sin] (See: **Pronouns — When to Use Them (p.1071)**)

just as he did with the bull of the sin offering

Here, the author of Leviticus does not use the past tense to describe previous action, as if he were here referring to a specific past instance where the individual prepared a peace offering. Rather, the past tense is being used both to describe an action that was previously described in the book of Leviticus and to depict a hypothetical situation. If it would be helpful in your language, consider choosing language that makes it plain that the author is not referring to specific past actions. Alternate translation: [just as one might do with the bull of the sin offering] (See: **Irregular Use of Tenses (p.1031)**)

And the priest shall make atonement for them

The word translated as **atonement** may have originally indicated either the "covering" or the "wiping away" of sin. Either way, by the time of Leviticus it indicated that the sacrifice would be accepted in order to restore the relationship between the worshiper and Yahweh that had been damaged or defiled by sin. Consider using a word or phrase that conveys this idea effectively in your language. See how you translated the similar expression in 1:4. Alternate translation: [And the priest shall offer the sacrifice that Yahweh will accept on behalf of the people and restore them to relationship with himself] (See: **Abstract Nouns (p.949)**)

and it will be forgiven to them

Here the pronoun **it** refers to the unintentional sin that the community committed that introduced the impurity of sin, which, in turn, required the purification provided by the sin sacrifice. If it would be helpful in your language, consider making this explicit. Alternate translation: [and the unintentional sin of the community will be forgiven] (See: **Pronouns — When to Use Them (p.1071)**)

and it will be forgiven to 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 the community for their sins] (See: **Active or Passive (p.951)**)

Leviticus 4:21

And he shall bring out the bull

As in 4:12, the pronoun **he** cannot refer to the priest making the sacrifice, because this action would cause the priest to become unclean. Rather, it refers to another, unspecified Israelite. If it would be helpful in your language, consider using a generic word for a person, as the UST models. Alternate translation: [And another person shall bring out the rest of the bull] (See: **Pronouns — When to Use Them (p.1071)**)

the bull

Because 4:20 instructs the community to prepare the bull in the same manner that the high priest prepared the bull for his sin offering (in 4:8–10), here **the bull** implies the pieces of the bull that are not burned on the altar, as listed in 4:11. If it would be helpful, consider making this explicit. Alternate translation: [the skin of the bull and all its flesh, with its head and with its legs and its innards and its dung] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 4:22

(There are no notes for this verse.)

Leviticus 4:23

his sin that he sinned with it

The expression **his sin that he has sinned with it** uses repetition for emphasis. If your language can use repetition for emphasis in this manner, consider using a similar expression here. If not, then consider using a generic expression. Alternate translation: [the sin that he committed] (See: **Poetry (p.1061)**)

or his sin that he sinned with it 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: [or he becomes aware of the sin that he sinned] (See: **Active or Passive (p.951)**)

a buck of the goats

The expression **a buck of the goats** refers to an adult male goat that belongs to the class of animals also called goats. If your language possesses a specific term for a male goat, consider using it here, or use a generic expression. Alternate translation: [a mature male goat] (See: **Possession (p.1065)**)

the goats

The expression **the goats** does not refer to a specific group of animals. Rather, it refers to any goats that an Israelite might own. If it would be helpful in your language, consider stating the meaning plainly. Alternate translation: [any of the goats that he owns or can buy] (See: **Generic Noun Phrases (p.1011)**)

Leviticus 4:24

And he shall lay his hand on the head of the buck

See how you translated this symbolic action in 1:4. (See: **Symbolic Action (p.1095)**)

to the face of Yahweh

See how you translated this expression in 1:5. (See: **Metonymy (p.1049)**)

Leviticus 4:25

(There are no notes for this verse.)

Leviticus 4:26

And all of its fat

The phrase **all of its fat** refers to the fat portions of the goat described in the laws for peace offerings in 3:14–15. If it would be helpful in your language, consider making this explicit. Alternate translation: [And all of the goat's fat, including the fat covering the innards, all the fat that is on the innards, the two kidneys, the fat that is on them that is by the loins, and the lobe on the liver] (See: **Assumed Knowledge and Implicit Information (p.954)**)

like the fat of the sacrifice of the peace offerings

The expression **like the fat of the sacrifice of the peace offerings** leaves out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation, without the preceding comma: [like he did with the fat of the sacrifice of the peace offerings] (See: **Ellipsis (p.998)**)

And the priest shall make atonement for him from his sin

See how you translated the similar expression in 4:20. See how you handled the term **atonement** in 1:4. (See: **Abstract Nouns (p.949)**)

and it will be forgiven 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: [and Yahweh will forgive him] (See: **Active or Passive (p.951)**)

Leviticus 4:27

from the people of the land

Alternate translation: [from the common people who live in the land of Israel]

by doing it, one {thing} from the commands of Yahweh that shall 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: [by doing one thing that Yahweh told the people not to do] (See: **Active or Passive (p.951)**)

Leviticus 4:28

his sin that he sinned & for his sin that he sinned

Here, words are being repeated for emphasis. See how you translated the similar phrase in 4:23. (See: **Poetry (p. 1061)**)

his sin that 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 that he sinned] (See: **Active or Passive (p.951)**)

a doe of the goats

The expression **a doe of the goats** refers to an adult female goat that belongs to the class of animals also called goats. If your language possesses a specific term for such a female goat, consider using it here, or use a generic expression. Alternate translation: [a mature female goat] or [a she-goat] (See: **Possession (p.1065)**)

Leviticus 4:29

(There are no notes for this verse.)

Leviticus 4:30

(There are no notes for this verse.)

Leviticus 4:31

he shall remove

As in 4:20, here, **he** refers to the individual offering the sacrifice, not to the priest. It may be helpful to clarify this for your readers. Alternate translation: [the person offering the sin offering shall remove] (See: **Pronouns — When to Use Them (p.1071)**)

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 would remove the fat] (See: **Active or Passive (p.951)**)

just as the fat is removed from on the sacrifice of the peace offerings

As in 4:10, the author of Leviticus does not use the present tense here to describe contemporaneous or ongoing action, as if he were here referring to a specific instance where an individual was preparing a peace offering. Rather, the present tense is being used both to describe an action that was previously described in the book of Leviticus and to depict a hypothetical situation. If it would be helpful in your language, consider choosing language that makes it plain that the author is not referring to specific past actions. Alternate translation: [in the same manner as the fat would be removed from the sacrifice of the peace offerings] (See: **Irregular Use of Tenses (p. 1031)**)

And the priest shall make atonement for him

See how you handled this expression involving an abstract noun in 1:4 and 4:20. (See: **Abstract Nouns (p.949)**)

and it will be forgiven 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: [and Yahweh will forgive his sin] (See: **Active or Passive (p.951)**)

Leviticus 4:32

(There are no notes for this verse.)

Leviticus 4:33

And he shall lay his hand on the head of the sin offering

See how you translated this symbolic action in 1:4. (See: **Symbolic Action (p.1095)**)

Leviticus 4:34

at the base of the altar

Although unspecified, it is likely that the **altar** mentioned here is the same **altar of the burnt offering** that is referred to in this verse, which is also the place where **the blood** of the sacrificial animal is poured out in the similar expressions in 4:7, 4:18, 4:25, and 4:30. If it would be helpful in your language, consider making the identity of the altar explicit, or using an identifying adjective, as the UST models. Alternate translation: [toward the base of the altar of the burnt offering] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 4:35

And all of its fat

As in 4:26 and 4:31, the phrase **all of its fat** implies the fat portions of the lamb described in the laws for peace offerings in 3:9–10. If it would be helpful in your language, consider making this explicit. Alternate translation: [And all of the lamb's fat, including the entire fatty tail, the fat covering the innards, all the fat that is on the innards, the two kidneys, the fat that is on them that is by the loins, and the lobe on the liver] (See: **Assumed Knowledge and Implicit Information (p.954)**)

he shall remove

As in 4:31, here the pronoun **he** refers to the individual offering the sacrifice, not to the priest. It may be helpful to clarify this for your readers. Alternate translation: [the person offering the sin offering shall remove] (See: **Pronouns — When to Use Them (p.1071)**)

just as the fat of the lamb is removed from the sacrifice of the peace offerings

As in 4:10, the author of Leviticus does not use the present tense here to describe contemporaneous or ongoing action, as if he were here referring to a specific instance where an individual was preparing a peace offering. Rather, the present tense is being used both to describe an action that was previously described in the book of Leviticus and to depict a hypothetical situation. If it would be helpful in your language, consider choosing language that makes it plain that the author is not referring to specific past actions. Alternate translation: [in the same manner as the fat of the lamb is removed from the sacrifice of the peace offerings] (See: **Irregular Use of Tenses (p.1031)**)

just as the fat of the lamb is removed from the sacrifice of the peace offerings

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 who offers a lamb as a sacrifice of peace offerings removes the fat of that lamb] (See: **Active or Passive (p.951)**)

above the gifts of Yahweh

See how you translated the similar possessive expressions in 2:3 and 2:10. Alternate translation: [on the sacrifices that people offer as gifts to Yahweh] (See: **Possession (p.1065)**)

And the priest will make atonement for him for his sin

See how you handled this expression involving an abstract noun in 1:4. (See: **Abstract Nouns (p.949)**)

and it will be forgiven 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: [and Yahweh will forgive the individual of his sin] (See: **Active or Passive (p.951)**)

Leviticus 5

Leviticus 5 Chapter Introduction

Structure and Formatting

As discussed in the Leviticus 4 Chapter Introduction, because of the narrative framings in 4:1 and 5:14, Leviticus 4:1–5:12 should be taken as a discrete unit that is nonetheless connected to Leviticus 1–3 within the unit of Leviticus 1–7.

The word “And” in the first verse of Chapter 5 indicates that the following material should be read in continuity from Chapter 4. That being said, the phrase “And a person, when he sins” (5:1) is used to start a new series of hypothetical scenarios (as in 2:1) in which a person becomes guilty and is in need of a sacrifice to atone for their sin. In 5:1–13, the individual’s guilt requires him to offer a purification offering, as was the case in Chapter 4.

However, because of the reintroduction of the narrative framing where Yahweh speaks to Moses (see 5:14), the scenarios covered in 5:14–19 and continuing into 6:1–7 cover cases where the individual’s guilt requires him to offer a guilt offering. Whereas the purification offering was explained in the introduction to the previous chapter, the guilt offering is described below. The basic structure of this chapter is outlined as follows:

The Sin Offering (4:1–5:13)
scenario #1: guilt due to the failure to testify in court (5:1)
scenario #2: guilt due to unintentional contact with an unclean animal (5:2) or unintentional contact with human uncleanness (5:3)
scenario #3: guilt due to the failure to fulfill a rashly spoken vow (5:4)
the procedure for offering a Purification Offering (5:5–13)
The Guilt Offering (5:14–6:7)
scenario #1: a person breaks Yahweh’s commandments regarding holy objects
scenario #2: a person unintentionally breaks one of Yahweh’s commandments (5:17–19)

Religious and Cultural Concepts in This Chapter

Several special concepts are crucial for understanding this chapter. They include 1) several instances of technical sacrificial terminology, especially the concept of “unclean,” the two-fold use of “guilt,” the guilt offering itself, and the concept of atonement, 2) the special provision of sacrifices accessible for the poor, and 3) instances of symbolic action, especially the sprinkling and application of blood.

Sacrificial terminology

First, several words or phrases in this chapter have a specialized meaning in the context of sacrifice. They include 1) the concept of “unclean” (the opposite of “clean” explained in the introduction to the previous chapter), 2) the two-fold use of the word “guilt,” and 3) the guilt offering itself, which occupies the instructions of the second half of this chapter.

**1) Unclean

The second scenario covered in this chapter by which someone incurs guilt and is therefore required to offer a purification offering (see 5:2–3) involves a situation in which someone touches something unclean (whether intentionally or unintentionally). For an object or body to be unclean means that it is unfit to enter into holy space or touch a holy object. In ancient Israel, this impurity was seen to pollute the holy space where Yahweh lived among the Israelites and could desecrate the sacred items that were consecrated to him. Consequently, anything impure or unclean was not allowed to enter sacred space or to touch anything clean. Furthermore, coming into

contact with anything considered unclean or anything that had become unclean would result in the individual becoming unclean himself. (See also 11:24–25.) In Leviticus 5:2–3, unclean bodies that would make an individual unclean upon contact include the unclean dead body of a wild animal or a domesticated animal (5:2), the dead body of an unclean "swarming" or "creeping" animal (5:2), or the "uncleanness of a man" (5:3), that is, uncleanness that comes from a human source. A list of unclean animals is provided in 11:1–8, 11:19–23, and 11:26–31. Situations in which a person can become unclean through other means (perhaps the "uncleanness of a man" mentioned in 5:3) are listed in 11:32–38. The command not to eat or touch an unclean animal or the carcass of any animal (which has become unclean because it is dead) is reiterated in 11:39–47. Other ways in which a person could become unclean include birthing a child (see 12:1–8: a woman is unclean for seven days if she births a male and for fourteen days if she births a female), having a certain infection of the skin (see 13:1–3, 13: 7–8, 13:9–17, 13:18–23, and 13:24–46), touching a dead body (see 22:4), having a bodily secretion or discharge (15:1–3) including seminal emissions (15:16–18) and menstruation (15:19–27), and having contact with unclean furniture and beds (see 15:4–12). Garments with traces of skin diseases (see 13:47–59) or houses that have traces of skin diseases in the walls (see 14:33–53) are likewise unclean. The danger of being unclean in holy space is reiterated in 15:31–33, in which Yahweh warns that they must be careful to remain clean, lest they pollute the sanctuary with their uncleanness and die. By distinguishing between clean and unclean animals in this manner, Yahweh promises the people that they will remain the holy people of God; people who are dedicated and set apart for him. (See 20:22–26.)

**2) The two-fold use of the word "guilt"

In this chapter, the word translated as "guilt" is used in two separate senses. In one sense, it refers to both the internal feeling of having committed wrongdoing and the legal state of being required to provide restitution for that wrongdoing, as explained in the introduction to the previous chapter. This sense uses both the verb "to become guilty" and the abstract noun "guilt." The second sense uses the abstract noun "guilt" to refer to the payment or restitution that a person offers to atone for their sins when they realize they have committed wrongdoing. Examples of this are seen in 5:6–7, 5:15, and 5:25, in which an individual or community is instructed to "bring their guilt" to Yahweh (that is, to the tent of meeting where Yahweh lived among the Israelites). This expression does not mean to bring their feelings of guilt to Yahweh but to bring the penalty for their guilt, that is, the animal required by the sacrifice to atone for their sin. This second sense is once used in full in 5:6 ("And he will bring his guilt to Yahweh for his sin that he sinned") and twice in an elided, shortened form. (See 5:7, "then he will bring his guilt that he sinned." See also 5:11, "then he will bring his offering that he sinned".)

**3) The guilt offering

Closely related to the sin offering, in which a person offered a sacrifice to cleanse or purify sacred space from the defiling impurity generated by unintentional sin, the guilt offering is a special sacrifice designed to restore and make restitution for sacred items that had become desecrated due to the defiling presence of an individual's sin. In one possible scenario, an individual trespasses a trespass, that is, he breaks one of Yahweh's commandments, by unintentionally sinning with regard to any holy object that has been dedicated for exclusive use in service to Yahweh (see 5:15–16). The second scenario addressed by this chapter covers any way by which a person unintentionally sins (and, presumably, defiles a sacred object, see 5:17–19). These scenarios required that the individual atone for their guilt in the form of an animal sacrifice (specifically, a male goat). He must provide restitution for the item that their sin desecrated, paying in the form of a carefully calculated amount of silver that had been weighed according to the measurements for silver that were used by the priests who handled the finances of the tent of meeting. In this way, the sacrifice both restored the individual to a right relationship with Yahweh through atoning for his sins and forgiving his guilt, and it also provided the means by which the sacred items in the tent of meeting could be reconsecrated, restored, or replaced.

Sacrifices for the poor

This chapter explains that Yahweh made special provisions for individuals who could not afford costly purification offerings (see 5:7–13). The author of Leviticus uses the expression "if his hand does not touch enough flock animals" (5:7) to describe an individual who cannot afford to offer their own bovine or flock animal or purchase others (as Chapter 4 prescribes). Likewise, the author of Leviticus uses a related expression ("if his hand does not reach" (5:11) to describe an individual who cannot afford the four birds that could replace the expensive

domesticated animals. Yahweh allows such individuals who cannot afford the bovine of flock animals prescribed for the purification offering in Chapter 4 to offer two turtledoves and two pigeons, bringing two of the birds for a purification offering and the other two for a burnt offering (see 5:7–10). However, if the individual cannot afford the four birds, they are allowed to bring a set amount of raw wheat flour as an acceptable substitute for the animal sacrifice (see 5:11–13). These provisions demonstrate the grace of God, who makes the forgiveness and restoration of relationship with God that was provided through the sacrifices available to everyone, without excluding those who do not have the means to offer expensive sacrifices.

Restoring the cost of a sacred item with money

Because guilt offerings were designed to reconsecrate and restore sacred space and sacred items that were dedicated exclusively to Yahweh, the guilt offering required not only an animal sacrifice but also the restitution of the monetary value of whatever sacred item became defiled and unclean through the impurity brought about by the sin of the individual, whether intentional or unintentional. This monetary value was calculated in two ways. First, the value of the animal sacrifice (usually a male goat, see 5:15 and 5:18) would be calculated according to the measurements for silver used by the priests who operated the finances of the sanctuary. This is expressed by the phrase "in your valuation, silver shekels, in the shekel of the holy place" (5:15, see also the expression "in your valuation" in 5:18). Second, the individual is required to calculate the monetary value of whatever sacred item had been desecrated or defiled by their sin and bring that amount, plus one-fifth of that value, to the priests in the form of silver, again (presumably) calculated according to the measurements for silver used by the priests who operated the finances of the sanctuary. (See 5:16.) This process results in the restitution of 120% of the monetary value of whatever had been defiled, along with the monetary value of the male goat that was sacrificed for the guilt offering. In this way, the individual provided for the replacement of the object that their sin desecrated.

Ritual action

This chapter, much like Leviticus 1, includes the ritual action of splashing or sprinkling the blood of the animal on the altar. Neither the laws regarding the purification offering (which continue in the present chapter from the previous chapter) nor the laws regarding the guilt offering (5:14–19) are unique in the lack of mentions of blood. This, however, does not mean that blood was unimportant in the sacrificial process. Whereas in Leviticus 1 and 3, the blood is "splashed" or "splattered" against the side of the altar (see 1:5, 1:11, 3:2, 3:8, and 3:13), Leviticus 4 makes it clear that the purification offering required that the blood would be "sprinkled" towards the curtain that divided the courtyard of the tent of meeting from the Holy of Holies (see 4:6 and 4:17), "put" on the horns of either the incense altar or the altar of the burnt offerings (see 4:7, 4:18, 4:25, 4:30, and 4:34), or "poured out" at the base of the altar of burnt offerings (see 4:7, 4:18, 4:25, 4:30, and 4:34). In the case of birds, the blood is "drained out" or "squeezed out" on either the side of the altar (see 1:15) or on the base of the altar (see 5:9). This was likely the case in the animal sacrifices described in Leviticus 5. As explained in previous chapters, the blood, being the life of the animal (see 17:11), was given by God to ritually purify, cleanse, and remove the defiling impurity brought about by the presence of sin, even unintentional sin. In this chapter, the blood acts as a ritual detergent or soap with the special ability to cleanse sacred objects and sacred spaces from the impurity of sin.

Important Figures of Speech in This Chapter

This chapter includes several figures of speech that may prove difficult to translate but are important to understanding the chapter.

"If his hand does not touch" or "If his hand does not reach"

As previously discussed, the author of Leviticus uses the expression "if his hand does not touch enough flock animals" (5:7) to describe an individual who cannot afford to offer their own bovine or flock animal or purchase others (as Leviticus 4 prescribes). Likewise, the author of Leviticus uses a related expression, "if his hand does not reach," (5:11) to describe an individual who cannot afford the four birds that could replace the expensive domesticated animals. If such an expression would not be clear in your language, use whatever expression would

be clearest to your readers. Alternate translations will be provided in the following notes where the expressions appear.

Other Possible Translation Difficulties in This Chapter

In addition to these important figures of speech, this chapter features several translation difficulties, including:

the unclear referent of masculine pronouns
the switching between second and third-person address
the use of a verb and a related noun (cognate-accusatives)
the use of a future form to indicate a request or command
the use of specific, technical sacrificial language.

The referent of the masculine pronouns

Throughout this chapter, the author of Leviticus uses a third-person pronoun to refer to both the individual who offers the sacrifices and to "the priest" who performs the sacrifice. As such, it is often difficult (but not impossible) to infer which party performs which actions. In general, the sacrifice is presented to the priest, but the individual who presents the sacrifice is responsible for killing, properly butchering, and presenting the portions of the sacrificial animal to the priest, who will then arrange them on the altar's fire. The UST will indicate which party is the apparent referent of the pronoun.

Second and third-person address

All of Leviticus 1 through 7 is written as direct address to the people of God through Moses. Because in this chapter the words "his" and "he" refer to the person bringing an offering to Yahweh, those terms can be translated in the second person as it is in 1:2 and as the UST models or they can be translated in the third person, as the ULT models. In the present chapter, the author of Leviticus consistently uses third-person forms to refer to the individual who offers the sacrifices described. Despite this, we recommend that you continue to use whichever forms and pronouns you have been using in the previous two chapters, even if that means continuing to use second-person forms.

The use of a verb with a related noun (cognate-accusatives)

For emphasis, the author of Leviticus often uses a verb with a related noun. In this chapter, several expressions follow this pattern, including the expression "the sin that he sinned" (see 5:6, 5:10, and 5:13), the expression "the uncleanness that a person becomes unclean with it" (5:3), the expression "to grab ... the fullness of a handful" (5:12), the expression "to trespass a trespass" (5:18), and the expression "the mistake that he mistook" (5:18). If your language can repeat words for emphasis, it would be appropriate in this context to repeat the words in these expressions in a similar manner whenever the relevant expressions occur.

The use of a future form to indicate a request or command

The writer of Leviticus will often use the future form "you shall" to give an instruction or command. If it would be helpful in your language, you could translate these words using a command or instruction form.

The use of specific, technical sacrificial terminology

See above the sections on "Sacrificial terminology" and "Ritual actions."

Leviticus 5:1

the sound of a {judge's} curse

The sound of a curse is an idiom that refers to a public call for someone who can bear witness to a crime to come forward. The call includes a curse on any person who was a witness to the crime but refuses to testify about it. (See the parallel text in Proverbs 29:24.) Alternate translation: [the call for a witness to swear to what he knows about a crime] (See: **Idiom (p.1023)**)

then he shall bear his iniquity

The expression **he shall bear his iniquity** refers to being responsible to make restitution for the guilt acquired by an individual's wrongdoing, whether intentional or unintentional. If your language has a similar idiom, consider using it here. If not, consider stating the meaning plainly. Alternate translation: [he must make a guilt offering] (See: **Idiom (p.1023)**)

Leviticus 5:2

unclean & unclean & unclean & unclean & is} unclean

For an object or body to be **unclean** implies that it has acquired impurity through its perceived proximity to death. In ancient Israel, this impurity was seen to pollute the holy space where Yahweh lived among the Israelites and could desecrate the sacred items that were consecrated to him. Consequently, anything impure or unclean was not allowed to enter the sacred space or touch anything clean or holy. If your language has a similar word, consider using it here. If not, consider using a generic term. Alternate translation: [polluted ... polluted ... polluted ... polluted ... is polluted himself] (See: **Assumed Knowledge and Implicit Information (p.954)**)

the unclean carcass of an animal

The expression **the unclean carcass of an animal** does not refer to the body of a specific animal. Rather, it describes the carcass of any wild animal that an Israelite might encounter. Express this in the way that would be most natural in your language. Alternate translation: [the dead body of any wild animal] (See: **Generic Noun Phrases (p.1011)**)

the unclean carcass of livestock

The expression **the unclean carcass of livestock** does not refer to a the body of a specific animal. Rather, it describes the carcass of any domesticated animal that an Israelite might own. Express this in the way that would be most natural in your language. Alternate translation: [the unclean carcass of any livestock] (See: **Generic Noun Phrases (p.1011)**)

the carcass of an unclean creeping animal

The expression **the carcass of an unclean creeping animal** does not refer to a specific animal. Rather, it describes the carcass of any animal that creeps on the ground, including winged, swarming insects, mice, rats, and lizards. (See 11:20–23 and 11:24–29 for the full list of these animals.) Express this in the way that would be most natural in your language. Alternate translation: [the carcass of any unclean animal that creeps or swarms on the ground] (See: **Generic Noun Phrases (p.1011)**)

and it is hidden 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 that he touched something unclean] (See: **Active or Passive (p.951)**)

and it is hidden from him, then he {is} unclean and he will be guilty

The author of Leviticus is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from verses 3 and 4 if that would be clearer in your language. Alternate translation: [and it is hidden from him, when he knows, then he is unclean and he will be guilty] (See: **Ellipsis (p. 998)**)

and he will be guilty

Here, to be **guilty** implies both to feel the internal sense of having done wrong and to enter into a legal state of needing to make reparations for wrongdoing, whether intentional or unintentional. As the Introduction to the

chapter discusses, this kind of guilt resulted in the need for the guilt offering, by which a person atoned for himself and made reparation for the impurity that he brought into the sacred space by his wrongdoing. Alternate translation: [and he needs to make reparations for his wrongdoing] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 5:3

Or when he touches the uncleanness of a man

If your language does not use an abstract noun for the idea of **uncleanness**, you could express the same idea in another way. Alternate translation: [Or if he touches another human body in such a way that he himself becomes polluted] (See: **Abstract Nouns (p.949)**)

the uncleanness of a man

The expression **the uncleanness of a man** uses the possessive form to refer to the uncleanness that is acquired from a human source. Alternate translation: [the uncleanness that comes from a person] (See: **Possession (p. 1065)**)

with regard to all of his uncleanness that he becomes unclean with it

Here a verb and its object come from the same root. The phrase **he becomes unclean** translates a verb that is related to the noun translated as **uncleanness**. The repetition of related words adds emphasis to the statement. If your language can repeat words for emphasis and your language has comparable terms that you can use in your own translation, it would be appropriate to use that construction here in your translation. (See: **Poetry (p.1061)**)

with regard to all of his uncleanness that he becomes unclean with it

Alternate translation: [with regard to all of a person's sins by which he sins]

with regard to all of his uncleanness

The pronoun **his** refers to the **man** mentioned earlier in the verse, which, although masculine, has a generic sense that refers to any human being, whether living or dead. If it would be helpful in your language, consider making this explicit. Alternate translation: [with regard to any uncleanness that comes from a human being, whether living or dead] (See: **Pronouns — When to Use Them (p.1071)**)

and it is hidden 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.951)**)

Leviticus 5:4

a person, when he swears {an oath} by speaking thoughtlessly with two lips to do evil or to do good

Here, **speaking thoughtlessly with two lips to do evil or to do good** implies that after the person **swears** the oath, he either cannot fulfill it or he chooses not to fulfill it. You could include this information if that would be helpful to your readers. Alternate translation: [a person hastily swears an oath without the intention to do what he promised, whether to do evil or to do good] (See: **Assumed Knowledge and Implicit Information (p.954)**)

by speaking thoughtlessly with two lips

Here, **with two lips** refers to the words that the person speaks with his lips. Alternate translation: [by speaking rashly with their words] (See: **Synecdoche (p.1097)**)

with regard to everything that the man thoughtlessly speaks in an oath

Although the word **man** is masculine, it has a generic sense that refers to any person who speaks rashly while swearing an oath. If your language has a generic word for an individual that is grammatically feminine, consider using it here, or use a generic noun. Alternate translation: [with regard to everything that a person speaks rashly in an oath] (See: **When Masculine Words Include Women (p.1102)**)

and it is hidden 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.951)**)

with regard to one from these {things

The writer assumes that his readers will understand that the phrase **from these things** refers to the ways of sinning unintentionally, as described in 5:1–4. You could include this information if that would be helpful to your readers. Alternate translation: [because of speaking thoughtlessly when swearing an oath, whether to do evil or to do good] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 5:5

then he shall confess that he sinned regarding it

As in 4:14, the phrase **regarding it** refers to the commands of Yahweh mentioned in 4:13. If it would be helpful, consider making this explicit. Alternate translation: [then he shall confess that he sinned with regard to the commands of Yahweh] (See: **Pronouns — When to Use Them (p.1071)**)

Leviticus 5:6

And he shall bring his guilt to Yahweh

Here, **his guilt** does not refer to the legal status of guilt that it did in 5:2–5. Rather, it refers to the required penalty for that person's guilt, that is, the animal sacrifice that will provide atonement for the individual's guilt that he acquired by sinning unintentionally. If it would be helpful in your language, consider making this explicit. Alternate translation: [And he must present to Yahweh the required sacrifice] (See: **Assumed Knowledge and Implicit Information (p.954)**)

And he shall bring his guilt to Yahweh

Here Leviticus seems to be referring to the sacrifice as **his guilt** by association with the way that it is required to atone for the person's guilt. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [then he shall bring the sacrifice required to make restitution for his guilt] (See: **Metonymy (p.1049)**)

his sin that he sinned

Here words are being repeated for emphasis. See how you translated the similar phrase in 4:23 and 4:28. (See: **Poetry (p.1061)**)

a kid of the goats

Here, a **kid** means a young goat. If your language has a specific word for the young of this particular animal group, consider using it here. If not, consider using a generic expression. Alternate translation: [a young goat] (See: **Translate Unknowns (p.1099)**)

And the priest shall make atonement for him

See how you translated the similar expression in 1:4. (See: **Abstract Nouns (p.949)**)

Leviticus 5:7

But if his hand does not reach the sufficiency of a sheep

The expression **his hand does not reach** is an idiom that refers to being unable to afford to offer an animal from one's own flock or to purchase another's flock animal. If your language has a similar idiomatic expression, consider using it here. Otherwise, if it would be helpful in your language, consider stating the meaning plainly. Alternate translation: [But if he is unable to offer his own flock animal or to purchase someone else's animal] (See: **Idiom (p. 1023)**)

then he shall bring his guilt offering

See how you translated the similar expression in 5:6. (See: **Metonymy (p.1049)**)

sons of a pigeon

See how you translated the similar terms in 1:14. (See: **Idiom (p.1023)**)

Leviticus 5:8

(There are no notes for this verse.)

Leviticus 5:9

(There are no notes for this verse.)

Leviticus 5:10

according to the regulation

The phrase **according to the regulation** refers to the commandments and laws of Yahweh given to the people of Israel, likely the regulations for burnt offerings that Yahweh gave, which are recorded in the first chapter of Leviticus. If it would be helpful in your language, consider making this explicit. Alternate translation: [according to the laws for burnt offerings that Yahweh gave to the people of Israel] (See: **Assumed Knowledge and Implicit Information (p.954)**)

And the priest shall make atonement for him from his sin

See how you translated the similar expression in 1:4. (See: **Abstract Nouns (p.949)**)

from his sin that he sinned

See how you handled the poetic repetition of words in the similar expression in 5:6. (See: **Poetry (p.1061)**)

and it will be forgiven to him

Alternate translation: [and Yahweh will forgive him for his sin] (See: **Active or Passive (p.951)**)

Leviticus 5:11

But if his hand does not reach two doves or two sons of a pigeon

Like the similar expression in 5:7, the phrase **if his hand does not reach** is an idiom that refers to being unable to afford to purchase one of these kinds of birds for a sacrifice. If your language has a similar idiomatic expression, consider using it here. Otherwise, if it would be helpful in your language, consider stating the meaning plainly. Alternate translation: [But if he is unable to purchase two turtledoves or two sons of a pigeon for his offering] (See: **Idiom (p.1023)**)

sons of a pigeon

See how you translated these terms in 1:14. (See: **Idiom (p.1023)**)

then he shall bring his offering that he sinned

As in 5:7, the expression **his offering that he sinned** is an abbreviated form of the similar phrase found in 5:6 and leaves out some words that in many languages a sentence would need in order to be complete. If it would be helpful, you could supply the missing words from 5:6. Alternate translation: [then he shall bring his offering for his sin that he sinned] (See: **Ellipsis (p.998)**)

a tenth of an ephah of flour

An **ephah** is an ancient measurement of volume equivalent to approximately 22.8 liters. Consequently, a **tenth of an ephah** is a little more than two liters. If it would be helpful in your language, you could use the equivalent modern measurement in your translation or in a footnote. Alternate translation: [about two liters of flour] (See: **Biblical Volume (p.963)**)

a tenth of

A **tenth** is one part out of ten equal parts. (See: **Fractions (p.1009)**)

for it {is} a sin offering

The word **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation, with a period preceding: [This is because this flour is being offered as a sin offering] (See: **Connect — Reason-and-Result Relationship (p. 980)**)

Leviticus 5:12

And he shall bring it

The pronoun **it** refers to the tenth of an ephah of flour mentioned in the previous verse. If it would be helpful in your language, consider making this explicit. Alternate translation: [And he shall bring the tenth of an ephah of flour] (See: **Pronouns — When to Use Them (p.1071)**)

and the priest shall grab from it, {with} the fullness of his handful

See how you translated the similar expression in 2:2. (See: **Poetry (p.1061)**)

Leviticus 5:13

And the priest shall make atonement for him

See how you translated the similar expression in 1:4. (See: **Abstract Nouns (p.949)**)

for his sin that he sinned

See how you translated these poetically repeated terms in 4:27 and 4:35 and the similar expression in 5:6. (See: **Poetry (p.1061)**)

from one of these

The expression **from one from these** refers to the commandments of Yahweh which the individual sinned and violated in the ways described in 5:1–4. If it would be helpful in your language, consider making this explicit. Alternate translation: [with regard to one of these ways of violating Yahweh's commandments about how a person can unintentionally become guilty] (See: **Assumed Knowledge and Implicit Information (p.954)**)

and it will be forgiven to him

See how you translated the similar expression in 4:20. Alternate translation: [and Yahweh will forgive him for his sins] (See: **Active or Passive (p.951)**)

And it shall be for the priest

The expression **it will be for the priest** implies that the portion of the tenth of an ephah of flour that is not burned as part of the memorial portion (as described in 5:12) should be given as food to the priest performing the sacrifice, just as is the case with the portion of the **grain offering** that is not burnt as part of the memorial portion. Alternate translation: [And the remaining portion of the flour that was not burned as part of the memorial portion shall belong to the priest as his food] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 5:14

saying

The word translated as **saying** introduces a direct quotation. In your translation, consider ways in which you might introduce this quotation naturally in your language. (See: **Quotations and Quote Margins (p.1074)**)

Leviticus 5:15

he trespasses a trespass

Here, a verb and its object come from the same root. The phrase **he trespasses** translates a verb that is related to the noun translated as **trespass**. The repetition of related words adds emphasis to the statement. If your language can repeat words for emphasis and your language has comparable terms that you can use in your own translation, it would be appropriate to use that construction here in your translation. (See: **Poetry (p.1061)**)

and he sins by mistake from the holy {things} of Yahweh

The expression **sins by mistake from the holy things of Yahweh** implies unintentionally violation of Yahweh's commands regarding the proper treatment of the sacred space and the sacred objects related to the worship of Yahweh. If it would be helpful, consider making this explicit. Alternate translation: [and he sins by mistake with regard to Yahweh's commandments about how to behave in the sacred space and handle the sacred objects consecrated to Yahweh] (See: **Assumed Knowledge and Implicit Information (p.954)**)

and he sins by mistake

See how you translated the similar expression in 4:2. (See: **Assumed Knowledge and Implicit Information (p. 954)**)

then he shall bring his guilt to Yahweh

Here, to **bring** the required sacrifice **to Yahweh** implies transporting the sacrifice to the altar that is located at the entrance of the tent of meeting, as described with the other sacrificial processes in the previous chapters. Because the tent of meeting was where Yahweh lived among the Israelites, taking the offering to the altar is considered the same as bringing it directly to Yahweh himself. If it would be helpful in your language, consider making this explicit. Alternate translation: [then he shall bring his guilt to the altar that is located inside the tent of meeting, where Yahweh lives among the Israelites] (See: **Assumed Knowledge and Implicit Information (p.954)**)

then he shall bring his guilt

Here Leviticus is referring to the sacrifice as **his guilt** by association with the way that the sacrifice is required to atone for the person's guilt. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [then he shall bring the sacrifice required to seek atonement for his guilt] (See: **Metonymy (p.1049)**)

from the flock

See how you translated this expression in 5:6. (See: **Generic Noun Phrases (p.1011)**)

in your valuation

The expression **in your valuation** refers to the process of determining the monetary value of the ram described in this verse through the use of weights, using **the shekel of the holy place** as a base measurement. If it would be helpful in your language, consider stating this plainly. Alternate translation: [along with your assessment of the value of the ram in silver] (See: **Assumed Knowledge and Implicit Information (p.954)**)

in your valuation

Even though Yahweh is speaking to a group of people, the pronoun **you** is singular in this verse. If the singular forms of these pronouns would not be natural in your language, you could use the plural forms in your translation. (See: **Singular Pronouns that refer to Groups (p.1091)**)

in your valuation, silver shekels, in the shekel of the Holy {Place

The **silver shekel** that was used in **the holy place** was an ancient measurement of the weight of silver that functioned as a currency, equivalent to approximately 10 grams or two-fifths of an ounce of silver. You could try to express this amount in terms of the current monetary value of silver, but that might cause your translation to become outdated and inaccurate since those values can change over time. Instead, consider using a generic phrase. Alternate translation: [in your valuation, the standard weight of silver that is used by the priests in the holy place] (See: **Biblical Money (p.961)**)

Leviticus 5:16

And that which he sinned from the holy {thing} he shall restore

The expression **he shall restore** does not mean that the guilty individual must physically replace the desecrated object in the sacred tent. Rather, the expression implies the process of bringing the monetary value of the object in silver (in addition to one-fifth of its value) to the priest as part of the sacrifice. Be sure that this distinction is clear in your translation. Alternate translation: [And he shall make restitution for that which he sinned] (See: **Assumed Knowledge and Implicit Information (p.954)**)

And that which he sinned

Alternate translation: [And whatever item that he desecrated by mishandling it]

from the holy {thing

The expression **from the holy thing** implies the sacred items that are consecrated to Yahweh for special use in the sacred tent. If it would be helpful, consider making this explicit. Alternate translation: [regarding the sacred items that are consecrated to Yahweh] (See: **Assumed Knowledge and Implicit Information (p.954)**)

and a fifth of it he shall add to it

Here, the pronoun **it** refers to **that which he sinned**. However, the expressions **a fifth of it** and **he will add to it** do not refer to the addition of a physical portion of the sacred object. Rather, these expressions refer to the item's monetary value. If it would be helpful in your language, consider making this explicit. Alternate translation: [and a fifth of the value of the sacred object he shall add to the value of that object] (See: **Pronouns — When to Use Them (p.1071)**)

and a fifth of it

The **fifth** is one part out of five equal parts. (See: **Fractions (p.1009)**)

and he shall give it

The pronoun **it** refers to the monetary sum of the value of the sacred item plus **a fifth of it**, resulting in 120% of the value of the original item. Alternate translation, with a comma after: [and he shall give the value of the sacred object plus a fifth of its value] (See: **Pronouns — When to Use Them (p.1071)**)

And the priest shall make atonement for him

See how you translated the similar expression in 1:4. (See: **Abstract Nouns (p.949)**)

with the ram of the guilt offering

Here, the expression **the ram of the guilt offering** uses the possessive form to describe a **ram** that is characterized by its use as a **guilt offering**. If your language would not use the possessive form for this, you could state the meaning generically. Alternate translation: [with the ram that the individual offers as a guilt offering] (See: **Possession (p.1065)**)

and it will be forgiven to him

See how you translated the similar expression in 4:20. Alternate translation: [and Yahweh will forgive him] (See: **Active or Passive (p.951)**)

Leviticus 5:17

then he becomes guilty

See how you translated this expression in 5:2. (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 5:18

And the priest shall make atonement for him

See how you translated the similar expression in 1:4. (See: **Abstract Nouns (p.949)**)

for his mistake that he mistook

Here, a verb and its object come from the same root. The phrase **he mistook** translates a verb that is related to the noun translated as **mistake**. The repetition of related words adds emphasis to the statement. If your language can repeat words for emphasis and your language has comparable terms that you can use in your own translation, it would be appropriate to use that construction here in your translation. If not, consider using a generic expression. Alternate translation: [for his unintentional mistake] (See: **Poetry (p.1061)**)

but he himself did not know

This phrase is a parenthetical aside that functions to provide essential background information for the current thought. That the individual **himself did not know** clarifies that he has done wrong without being aware of it, as opposed to flagrantly defying Yahweh's commandments (that is, the "sin with a high hand"). Alternate translation: [but he was unaware] (See: **Background Information (p.958)**)

but he himself did not know

This expression uses the reflexive pronoun **himself** to emphasize how significant it was that the person who previously was unaware of his unintentional sin has now come to realize what he has done. Use a way that is natural in your language to indicate this significance. Alternate translation: [but even he did not know] (See: **Reflexive Pronouns (p.1081)**)

and it will be forgiven to him

See how you translated the similar expression in 4:20. Alternate translation: [and Yahweh will forgive him for his sin] (See: **Active or Passive (p.951)**)

Leviticus 5:19

being guilty, he is guilty to Yahweh

The expression **being guilty, he is guilty** translates a verb that is repeated for emphasis. If your language can repeat words for emphasis, it would be appropriate to use that construction here in your translation. Alternate translation: [Yahweh certainly considers him guilty] (See: **Reduplication (p.1079)**)

Leviticus 6

Leviticus 6 Chapter Introduction

Structure and Formatting

Although this chapter starts with a reiteration of Yahweh speaking to Moses, reinforcing the narrative framing of the book, the laws of 6:1–7 continue the instructions for hypothetical scenarios in which someone would need to offer a guilt offering. In this way, the first seven verses are a continuation of 5:14–18, offering the third of three hypothetical scenarios in which a guilt offering is required (the first two being described in 5:14–18).

However, the next reiteration of Yahweh speaking to Moses in 6:8 starts a new section that addresses the priests for how they should handle particular details of the burnt offering (6:9–13) and the grain offering (6:14–18).

Another reiteration of Yahweh speaking to Moses is included in 6:19, which begins a new section describing the prescribed offering for the priests on the day of their being anointed as priests to Yahweh (6:19–23).

A final reiteration of Yahweh speaking to Moses is introduced in 6:24, which addresses the priests for how they should handle particular details of the purification offering (6:24–30). These instructions then continue into Chapter 7, which is likewise addressed to the priests. To put this outline in bullet points, the chapter can be detailed as follows:

The guilt offering (5:14–6:7)
scenario #3: guilt due to a person "denying" a fellow Israelite (6:1–7)
The administrative instructions for priests (6:8–7:21)
The priests' instructions for the burnt offering (6:8–13)
The priests' instructions for the grain offering (6:14–18)
The priests' offering on the day of anointing (6:19–23)
The priests' Instruction for the purification offering (6:24–30)

Religious and Cultural Concepts in This Chapter

The scenarios for a guilt offering in this chapter (6:1–7)

The beginning of this chapter explains several hypothetical scenarios in which people may act in such a way that they incur guilt (and thereby "impurity"). Each of the following describes a way an Israelite might "trespass a trespass against Yahweh" (6:2). The scenarios are:

1) a person "denies" his "fellow citizen" with either a "deposit" or with "a pledge of a hand" (6:2). This expression uses an idiom that refers to the actions whereby someone swears a socially binding oath with a member of their family or clan and commits himself or herself to certain actions regarding the other person but afterward fails to behave in accordance with the stipulations of the oath. The expression "a pledge of a hand" refers to a physical item that is given from one member of a community to another. This item would commit the individual who received it to carry out the stipulations of the oath.

2) a person "extorts his fellow citizen" (6:2), likely by refusing to pay an employee his or her wages, or one member of a party willfully withholding a previously agreed-upon amount of money from the other. If this is not clear in your language, consider stating the meaning plainly.

3) a person finds some item that another Israelite has lost but then denies having found it in order to keep the item for himself (6:3).

4) a person takes an oath with another person deceitfully, that is, with the intention not to carry out the required actions of the oath (6:3).

"Fellow citizen"

The expression "fellow citizen" is used several times in this chapter to refer to a fellow Israelite, possibly one within the larger familial or clan network of relationships within the people of Israel. The expression translates a single Hebrew word and emphasizes the closeness of the relationship between two persons who are "fellow citizens." While the ancient world did not know national "citizenship" in a modern sense (as in "I am a citizen of the United States of America"), the term does carry the sense of marking an individual by their relationship to a larger body of people (hence the word "citizen").

Guilt

In this chapter, the word translated as "guilt" is used is two separate senses. In one sense, it refers to both the internal feeling of having committed wrongdoing and the legal state of being required to provide restitution for that wrongdoing. An example of this sense is found in 6:5, in which the expression "the day of his guilt" refers to the moment in which a person incurs legal guilt. This sense uses both the verb "to become guilty" and the abstract noun "guilt." The second sense uses the abstract noun "guilt" to refer to the payment or restitution that a person offers to atone for their sins when they realize they have committed wrongdoing. An example of this is seen in 6:6, in which an individual is instructed to "bring his guilt" to Yahweh (that is, to the tent of meeting where Yahweh lived among the Israelites). This expression does not mean to bring their feelings of guilt to Yahweh but to bring the penalty for their guilt, that is, the animal that the sacrifice to atone for their sin requires.

The "clean place" (6:11)

In Leviticus 6, Yahweh instructs the people that the portions of the sacrificial animal that are not burned completely on the altar for a guilt offering must be brought outside the camp of the people to a clean place (6:11). The adjective translated as "clean" does not refer to a location that is physically free of dirt (as one might describe a freshly washed dish). Rather, in the context of sacrifices, the word "clean" refers to a person, animal, or object that has been kept separated from the defiling presence of sin and is fit to be used for sacred purposes or enter into sacred space. Portions of an animal that were used in sacrifices to purify a person, place, or object from the impurity of sins may have been considered to absorb the defiling sin, so to speak. As such, contact with these portions, once they had absorbed the impurity brought about by sin, may have been thought to make an individual impure or ceremonially unclean. Consequently, the location where the rest of the sacrificial animal was burned needed to be ceremonially clean in this way so that the potentially defiling presence of the sacrificial animal's corpse could be properly disposed of and so that the camp itself did not become ceremonially unclean by virtue of its proximity to an 'unclean' location.

Important Figures of Speech in This Chapter

"This is the law of"

In several places in this chapter, the expression "this is the law of ... " uses the possessive form to describe instructions that are characterized by their relationship to a particular sacrifice or offering. (See, for example, 6:9, 6:14, and 6:25.) If your language would not use the possessive form for this, consider stating the meaning plainly, as the notes below will suggest.

Other Possible Translation Difficulties in This Chapter

The use of a verb with a related noun (Cognate-accusatives)

For emphasis, the author of Leviticus often uses a verb with a related noun. In this chapter, several expressions follow this pattern, including “trespasses a trespass” (6:2), the “robbery that he robbed” (6:4), and “the deposit that was deposited with him” (6:4).

Leviticus 6:1

saying

The word translated as **saying** introduces a direct quotation. In your translation, consider ways in which you might introduce this quotation naturally in your language. Alternate translation, following a period instead of the comma: [Yahweh said] (See: **Quotations and Quote Margins (p.1074)**)

Leviticus 6:2

and he trespasses a trespass

See how you translated the similar expression using repeated words in 5:15. (See: **Poetry (p.1061)**)

and he denies his fellow citizen

As the Introduction to this chapter discusses, in the context of 6:2–3, the expression **denies his fellow citizen** is an idiom that refers to the actions whereby someone swears a socially-binding oath with a member of their family or clan and commits himself or herself to certain actions regarding the other person but afterward fails to behave in accordance with the stipulations of the oath. This could be done by stealing from the other individual, extorting them out of wages or any owed money, finding something that belongs to the other individual but failing to return it, or any other way of proving that the original oath was taken without intent to abide by it honestly. If the idiom here does not communicate this meaning in your language, consider using a more general expression. Alternate translation: [and he acts in such a way that he breaks an oath that he made with his fellow citizen] (See: **Idiom (p. 1023)**)

with a deposit

This **deposit** refers to either (1) a monetary down payment that served to guarantee the full payment of a larger amount. Alternate translation: [with a down payment on a larger owed sum] or (2) an item that was given from one individual to another for safekeeping. Alternate translation: [with an item given to him for safekeeping] (See: **Translate Unknowns (p.1099)**)

or with a pledge of a hand

The expression **a pledge of a hand** refers to a physical item that is given from one member of a community to another. This item would commit the individual who received it to carry out the stipulations of the oath. Alternate translation: [or with a physical item that served as a reminder of the terms of the oath made between them] (See: **Idiom (p.1023)**)

or with robbery

If your language does not use an abstract noun for the idea behind the word **robbery**, you can express the same idea with a verbal form. Alternate translation: [or by robbing him] (See: **Abstract Nouns (p.949)**)

or he extorts his fellow citizen

Alternate translation: [or he refuses to pay his employees what he owes them, or he intentionally withholds money that he agreed to pay to his fellow citizen]

Leviticus 6:3

or he swears upon falsehood regarding one {thing} from all that which humanity does to sin by them

Alternate translation: [and he swears falsely in any of the ways people act and, consequently, sin]

or he swears upon falsehood

The expression **swears upon falsehood** is an idiom that refers to deceitfully making a promise to another person with an oath, that is, with no intention to carry out the required actions of the oath. Alternate translation: [or he swears an oath without the intention to fulfill the conditions of the oath, and so, he swears the oath deceitfully] (See: **Idiom (p.1023)**)

or he swears upon falsehood

If your language does not use abstract nouns for the ideas of **falsehood** , you could express the same idea in other ways. Alternate translation: [or he swears falsely] (See: **Abstract Nouns (p.949)**)

Leviticus 6:4

and he becomes guilty

See how you translated this expression in 5:2 and throughout the previous chapter. (See: **Assumed Knowledge and Implicit Information (p.954)**)

the robbery that he robbed

Here, a verb and its object come from the same root. The phrase **he robbed** translates a verb that is related to the noun translated as **robbery**. The repetition of related words adds emphasis to the statement. If your language can repeat words for emphasis and your language has comparable terms that you can use in your own translation, it would be appropriate to use that construction here in your translation. If not, consider using a generic expression. Alternate translation: [whatever he stole] (See: **Poetry (p.1061)**)

or the extortion that he extorted

Here, a verb and its object come from the same root. The phrase **he extorted** translates a verb that is related to the noun translated as **extortion**. The repetition of related words adds emphasis to the statement. If your language can repeat words for emphasis and your language has comparable terms that you can use in your own translation, it would be appropriate to use that construction here in your translation. If not, consider using a generic expression. Alternate translation: [or whatever money he refused to pay] (See: **Poetry (p.1061)**)

the deposit that was deposited with him

Here, a verb and its object come from the same root. The phrase **was deposited** translates a verb that is related to the noun translated as **deposit**. The repetition of related words adds emphasis to the statement. If your language can repeat words for emphasis and your language has comparable terms that you can use in your own translation, it would be appropriate to use that construction here in your translation. If not, consider using a generic expression. Alternate translation [whatever was deposited with him] (See: **Poetry (p.1061)**)

that was deposited with 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 his fellow citizen deposited with him] (See: **Active or Passive (p.951)**)

Leviticus 6:5

or from all that he swore concerning it as a lie

Alternate translation: [or in whatever way he deceitfully swore and did not fulfill his oath]

he swore concerning it as a lie

See how you translated the similar idiom in 6:3. (See: **Idiom (p.1023)**)

in its principal

The expression **in its head** is an emphatic idiom that means “totally” or “completely.” In this context, it connotes repaying the entire value of the monetary value of whatever the individual has stolen, extorted, or withheld from his fellow Israelite. If your language has a similar idiom, consider using it here. Alternate translation: [completely] or [totally] (See: **Idiom (p.1023)**)

and & the fifth of it

The **fifth** is one part out of five equal parts. (See: **Fractions (p.1009)**)

To whomever it {is} to him

Alternate translation: [To whomever it is owed]

he shall give it

The pronoun **it** refers to the full monetary value of what the individual owes plus the additional one-fifth that the law requires. Alternate translation: [he shall give the full monetary amount of what is owed plus the required extra one-fifth] (See: **Pronouns — When to Use Them (p.1071)**)

on the day of his guilt

Here, the expression **on the day of his guilt** uses the possessive form to describe either: (1) whichever **day** is characterized by the recognition of **guilt**, both in the sense of the internal feeling of having committed wrongdoing and in the legal sense of needing to provide restitution for that wrongdoing. Alternate translation: [whenever he realizes that he is guilty] or (2) the day on which this individual offers his guilt offering. Alternate translation: [on the day when he offers his guilt offering] (See: **Possession (p.1065)**)

on the day of his guilt

Here, the abstract noun **guilt** does not refer to the guilt offering itself, to which the same expression in 5:6 and elsewhere in the previous chapter referred. Rather, it refers to either: (1) both the internal sense of having committed wrongdoing and the legal state of needing to provide reparations for that wrongdoing, whether intentional or unintentional, in the same sense as the expression that you encountered in 6:4. Alternate translation: [on the day that he becomes guilty] or (2) the day of the individual’s guilt offering. Alternate translation: [on the day when he offers his guilt offering] (See: **Abstract Nouns (p.949)**)

Leviticus 6:6

And he shall bring his guilt to Yahweh

As in 5:6, here, **his guilt** does not refer to the legal status of guilt or to the feeling of having committed wrongdoing, but to the required penalty for that person's guilt, that is, the sacrifice that will provide atonement for the individual's guilt that he acquired by sinning unintentionally. If it would be helpful in your language, consider making the meaning plain. Alternate translation: [And he shall bring to Yahweh the sacrifice required to make restitution for his guilt] (See: **Assumed Knowledge and Implicit Information (p.954)**)

in your valuation

See how you translated this expression in 5:15. (See: **Biblical Money (p.961)**)

Leviticus 6:7

to the face of Yahweh

See how you translated this expression in 1:5. Alternate translation: [in the presence of Yahweh] or [in the precincts of the sacred tent, where Yahweh lives among the Israelites] (See: **Metonymy (p.1049)**)

and it will be forgiven 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: [and Yahweh will forgive him] (See: **Active or Passive (p.951)**)

concerning one {thing} from all that he does to {his} guilt with it

In the phrase **all that he does to his guilt**, the abstract noun **guilt** is not the indirect object of the verb **does**, but its result or consequence. In other words, the person's **guilt** comes as a result of something that they have done. If it would be helpful in your language, consider stating the meaning plainly. Alternate translation: [concerning one thing from all that he does and becomes guilty by doing it] (See: **Abstract Nouns (p.949)**)

from all that he does to {his} guilt

The pronouns **he** and **his** do not refer here to a specific person, but generally to anyone who does something that causes him to acquire legal guilt. If it would be helpful in your language, consider making this explicit. Alternate translation: [from all that any individual might do to his guilt] or [from everything that someone could do to his guilt] (See: **Pronouns — When to Use Them (p.1071)**)

Leviticus 6:8

saying

Alternate translation: [and he said]

לֵאמֹֽר׃ צַ ו אֶת־אַהֲרֹן וְאֶת־בָּנָ יו לֵאמֹ ר

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. It may be helpful to begin a new sentence here. Alternate translation, with a period before: [He told Moses to command Aaron and his sons] (See: **Quotes within Quotes (p.1076)**)

Leviticus 6:9

Aaron and his sons

As in 2:2, at the time when Yahweh spoke to Moses from the tent of meeting, **Aaron** and **his sons** constituted the priesthood. But these laws also applied to future generations, when the term “sons” would be a way of referring to the priests as Aaron’s “descendants.” If it would be helpful in your language, you could use that term, which would apply to both the original priests and their successors. Alternate translation: [Aaron and to his descendants] (See: **Metaphor (p.1043)**)

is} the law of the burnt offering

Here, the expression **the law of the burnt offering** uses the possessive form to describe the law that concerns **the burnt offering**. Alternate translation: [the instruction regarding how the priest should perform the burnt offering] (See: **Possession (p.1065)**)

It {is} the burnt offering on the hearth, on the altar

Alternate translation: [It, the burnt offering, is on the hearth, on the altar]

on the hearth, on the altar

The **hearth** of **the altar** refers to the floor of the fireplace area of the altar, where the burning coals and wood sat and burned the **burnt offering** above the fire continually until it was entirely consumed by the fire coming **on the hearth**. Alternate translation: [on the hearth of the altar] (See: **Translate Unknowns (p.1099)**)

And the fire of the altar shall be made to burn 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 priests should keep the fire of the altar burning] (See: **Active or Passive (p.951)**)

And the fire of the altar

Here, the expression **the fire of the altar** uses the possessive form to describe **fire** that is located on **altar**. Alternate translation: [And the fire that is on the altar] (See: **Possession (p.1065)**)

Leviticus 6:10

his linen robe

This **linen robe** is described in Exodus 28:1–5 and Exod 28:31–35. It was a blue linen robe made of one piece of fabric, covered in a design of blue, purple, and scarlet pomegranates, and included gold bells on the hem. If your language has a term for a special outer garment, especially in religious contexts, consider using it here. (See: **Translate Unknowns (p.1099)**)

linen & linen

This **linen** of which this garment is made is a flax-based textile made from fibers derived from the stems of the flax plant. If your language does not have a word for this kind of fabric, consider using a general expression. Alternate translation: [fine fabric ... fine fabric] (See: **Translate Unknowns (p.1099)**)

and the undergarments of linen

These **undergarments of linen** are described in Exodus 28:1–5 and Exod 28:42–43. Covering the priest from the waist to the thigh, they were required whenever the priest entered the tent of meeting or approached the altar to perform a sacrifice. If your language has a word for special undergarments that a person might wear in religious contexts, consider using it here. Alternate translation: [and his ceremonial linen underwear] (See: **Translate Unknowns (p.1099)**)

he shall wear on his flesh

Here, **flesh** is either: (1) an idiomatic expression for bare skin. Alternate translation: [he should wear directly on his skin] or 2) a euphemism for male genitals. Alternate translation: [he should wear in order to cover his genitals] (See: **Idiom (p.1023)**)

And he shall raise up

See how you translated this idiom in 4:8. Alternate translation: [And he must remove] (See: **Idiom (p.1023)**)

the fatty ash

See how you translated the similar term in 1:16. (See: **Assumed Knowledge and Implicit Information (p.954)**)

where the fire consumes the burnt offering on the altar

Leviticus uses the image of **the fire** consuming or eating **the burnt offering** to refer to the process that the sacrifice undergoes as the fire burns it until it is **fatty ash**. If your language has a similar idiom used to describe a fire that completely burns something, consider using it here. If not, consider using a generic expression. Alternate translation: [where the fire has completely burned the burnt offerings on the altar so that they are now nothing but ash] (See: **Metaphor (p.1043)**)

Leviticus 6:11

(There are no notes for this verse.)

Leviticus 6:12

But the fire on the altar shall be made to burn on it

See how you translated the similar expression in 6:9. Alternate translation: [You must make the fire burn on the alter continually] (See: **Active or Passive (p.951)**)

in the morning, in the morning

The repetition of the phrase **in the morning** is an emphatic way to say “every morning.” If your language also uses repetition for emphasis in this way, consider doing so here. If not, consider stating the meaning plainly. Alternate translation: [every morning] or [morning by morning] (See: **Poetry (p.1061)**)

the fat of the peace offerings

Alternate translation: [the fat portions that are required for the peace offerings, including the fat covering the innards, all the fat that is on the innards, the two kidneys and the fat that is on them that is by the loins, and the lobe on the liver]

Leviticus 6:13

Fire shall be made to burn continually on the altar

Alternate translation: [Make fire burn continually on the altar] (See: **Active or Passive (p.951)**)

Leviticus 6:14

And this {is} the law of the grain offering

See how you translated the similar expression in 6:9. Alternate translation: [And this is the instruction regarding how the priest should perform the grain offering] (See: **Possession (p.1065)**)

sons of Aaron

See how you translated this expression in 1:5. (See: **Metaphor (p.1043)**)

to the face of Yahweh

See how you translated this expression in 1:5. Alternate translation: [in the precinct of the sacred tent, where Yahweh lives among the Israelites] (See: **Metonymy (p.1049)**)

toward the face of the altar

Here, **face** represents the presence of a thing, the space before the front side of the altar. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [before the altar] or [in the space in front of the altar] (See: **Metonymy (p.1049)**)

Leviticus 6:15

(There are no notes for this verse.)

Leviticus 6:16

Aaron and his sons

See how you translated the similar way of referring to the priests in 2:2. (See: **Metaphor (p.1043)**)

unleavened bread shall be eaten in a holy place; in the courtyard of the tent of meeting, they shall eat it

These two clauses mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the clauses with a word that shows that the second clause is repeating the first one, not saying something additional. Alternate translation: [Unleavened bread should be eaten in a holy place, indeed, the priests must eat it in the courtyard of the tent of meeting] (See: **Parallelism (p.1056)**)

unleavened bread shall 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 shall eat the unleavened bread] (See: **Active or Passive (p. 951)**)

Leviticus 6:17

It shall not be baked {with} leaven

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 leaven] (See: **Active or Passive (p.951)**)

Their portion, I have given it

Alternate translation: [I have given their portion]

Their portion, I have given it

Here the pronoun **Their** refers to Aaron and his sons, mentioned in the previous verse. If it would be helpful, consider making the referent explicit. Alternate translation: [I have given the portion belonging to Aaron and his sons] (See: **Pronouns — When to Use Them (p.1071)**)

It {is} a holy thing of holy things

See how you translated this expression in 2:3. (See: **Possession (p.1065)**)

Leviticus 6:18

from the gifts of Yahweh

See how you translated the similar possessive form in 2:3. (See: **Possession (p.1065)**)

Anything that touches them will be holy

This could mean: (1) any object or person that touches the portion of the offering reserved for the priests' food becomes as holy as the portion itself. Alternate translation: [Anyone or anything that touches them becomes holy] or (2) any person who touches this offering must be someone set apart for handling sacred items, that is, the priests alone. Alternate translation: [Anyone who touches them must be holy themselves] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 6:19

(There are no notes for this verse.)

Leviticus 6:20

is} the offering of & they shall present

See how you translated the emphatic repetition of these words in 1:2. (See: **Poetry (p.1061)**)

Aaron and his sons

See how you translated the similar expression in 2:3. (See: **Metaphor (p.1043)**)

on the day of his being anointed

The expression **the day of his being anointed** implies that either Aaron or one of his sons is being anointed in order to become a priest. If it would be helpful in your language, consider providing this implied information. Alternate translation: [on the day of his being anointed to serve as a priest] (See: **Assumed Knowledge and Implicit Information (p.954)**)

on the day of his being 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 the high priest anoints a son of Aaron to become a priest] (See: **Active or Passive (p.951)**)

on the day of his being anointed

The possessive pronoun **his** refers in a general way to any individual male descendent of **Aaron** who will be anointed to be a priest. If it would be helpful in your language, consider making this explicit. Alternate translation: [on the day of the anointing of any of the sons of Aaron to be a priest] (See: **Pronouns — When to Use Them (p. 1071)**)

a tenth of an ephah of flour

An **ephah** is an ancient measurement of volume equivalent to approximately 22.8 liters. Consequently, a **tenth of an ephah** is a little more than two liters. If it would be helpful in your language, you could use the equivalent modern measurement in your translation or in a footnote. Alternate translation: [about two liters of flour] (See: **Biblical Volume (p.963)**)

a tenth of

A **tenth** is one part of ten equal parts. (See: **Fractions (p.1009)**)

half of it in the morning and half of it in the evening

The phrase implies knowledge of the requirement to bring **half** of the prescribed grain offering in the first half of the day, and the other half later on, in the second half of the day. You could include this information if that would be helpful to your readers. Alternate translation, with a period before: [The priest should bring half of the grain offering in the morning and the other half in the evening] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 6:21

It shall be made on a griddle in 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: [The priest should cook it in oil on a griddle] (See: **Active or Passive (p.951)**)

a griddle

See how you translated this term in 2:5. (See: **Translate Unknowns (p.1099)**)

Mixed

The word translated as **Mixed** implies either (1) the flour and oil being well-mixed or kneaded together. Alternate translation: [You should bring it well kneaded] or (2) the flour being “well soaked” with oil. Alternate translation: [You should bring it thoroughly soaked with oil] If it would be helpful in your language, consider providing this implied information. (See: **Assumed Knowledge and Implicit Information (p.954)**)

you shall bring it; & you shall present

As the Introduction to Leviticus discusses, the book often speaks of the Israelites and to the Israelites in the third person, even in a direct address. However, as the Chapter 6 Introduction discusses, here and throughout the rest of the chapter, the author of Leviticus switches to a second-person address. If you have been using third-person pronouns since Chapter 4, and the sudden switch to second-person pronouns would not be natural in your language, consider continuing to use the third person in your translation. Alternate translation: [he shall bring it ... he shall present] (See: **First, Second or Third Person (p.1005)**)

Leviticus 6:22

And the anointed priest under him from his sons shall do it

Here, **it** refers to the unique grain offering required on the day of the priest's anointing for the priesthood, as described in 6:19–20. If it would be helpful in your language, consider making the referent explicit. Alternate translation: [And the anointed priest under him from his sons should prepare this particular grain offering] (See: **Pronouns — When to Use Them (p.1071)**)

to Yahweh, a whole {offering} shall be made to become smoke

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. To formulate this sentence with an active form, see how you translated the expression in 1:9. Alternate translation: [the priests should burn the whole offering to Yahweh, making it to become smoke] (See: **Active or Passive (p.951)**)

Leviticus 6:23

And every grain offering of the priest shall be a whole {offering

This phrase **a whole offering** implies that the priests must offer this particular grain offering in its entirety, as opposed to the normal grain offerings, where the priest only burned the portion that he lifted out with a handful of the pieces that he chose to crumble upon the altar. In those cases, the priest was permitted to keep the rest of the grain offering for food. Alternate translation: [As opposed to normal grain offerings, this special grain offering that a priest offers when he is anointed to become a priest should be offered on the altar in its entirety] (See: **Assumed Knowledge and Implicit Information (p.954)**)

It shall 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: [No one should eat this special grain offering that a priest offers when he is anointed to become a priest] (See: **Active or Passive (p.951)**)

Leviticus 6:24

לֵאמֹֽר׃ דַּבֵּ֣ר אֶל־אַהֲרֹ֗ן וְאֶל־בָּנָ֛יו יו לֵאמֹ֥ ר

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. It may be helpful to begin a new sentence here. Alternate translation: [He told Moses to speak to Aaron and his sons, saying] (See: **Quotes within Quotes (p.1076)**)

Leviticus 6:25

is} the law of the sin offering

As is the case with the similar expression in 6:9, the expression **the law of the sin offering** uses the possessive form to describe law regarding **the sin offering**. Alternate translation: [is the law concerning how a priest should perform the sin offering] (See: **Possession (p.1065)**)

in the place where the burnt offering is 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: [in the place where people slaughter the burnt offering] (See: **Active or Passive (p.951)**)

in the place where the burnt offering is slaughtered

Here the author of Leviticus does not use the present tense to describe contemporaneous or ongoing action, as if he were here referring to a specific instance where an individual was preparing this specific sacrifice. Rather, the present tense is being used both to describe the action that was previously described in the book of Leviticus and to depict a hypothetical situation. If it would be helpful in your language, consider choosing language that makes it plain that the author is not referring to specific past actions. Alternate translation: [in the place where the burnt offering would normally be slaughtered] (See: **Irregular Use of Tenses (p.1031)**)

the sin offering shall 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: [people should slaughter the sin offering] (See: **Active or Passive (p.951)**)

to the face of Yahweh

See how you translated the similar expression in 1:5. (See: **Metonymy (p.1049)**)

It {is} a holy thing of holy things

See how you translated the similar expression in 2:3. (See: **Possession (p.1065)**)

Leviticus 6:26

In a holy place, it shall 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 shall eat it in a holy place] (See: **Active or Passive (p.951)**)

Leviticus 6:27

its flesh

Alternate translation: [the flesh of the sin offering that is not burned completely on the altar]

And whoever sprinkles some of the blood on the clothing, wherever he sprinkles on it, you shall wash in a holy place

Alternate translation: [And whoever sprinkles some of its blood on any clothing should wash the places where the blood was sprinkled on the clothing in a holy place]

And whoever sprinkles some of the blood on the clothing, wherever he sprinkles on it, you shall wash in a holy place

It is implied that the blood should be sprinkled not on clothing but only on sacred objects like the altar, in order to cleanse them from the impurity of sin. This phrase refers to a hypothetical scenario in which, in the process of sprinkling the blood on the sacred objects, some blood also comes into contact with someone's clothing, requiring the clothing to be carefully washed. You could include this information if that would be helpful to your readers. Alternate translation: [And whoever, in the process of sprinkling blood on the sacred objects of the tent of meeting, also accidentally sprinkles some of the blood on the clothing, wherever he sprinkles on it, he must wash that spot in a holy place] (See: **Assumed Knowledge and Implicit Information (p.954)**)

you shall wash

As the Introduction to Leviticus discusses, the book often speaks of the Israelites and to the Israelites in the third person, even though it is a direct address. However, as the Introduction to this chapter discusses, here and throughout the rest of the chapter, the author of Leviticus switches to a second-person address. If you have been using third-person pronouns since chapter 4, and the sudden switch to second person would not be natural in your language, consider continuing to use the third person in your translation. Alternate translation: [a person shall wash] (See: **First, Second or Third Person (p.1005)**)

Leviticus 6:28

And a container of earthenware, which it is boiled in it, shall be shattered

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 should shatter any container of earthenware in which he has boiled the sin offering] (See: **Active or Passive (p.951)**)

earthenware

The **container** is described as made of **earthenware**, which refers to clay that could be shaped as a pot-shaped vessel and baked in a kiln until hardened but still porous. It would not be heated so hot that the clay would turn to glass or ceramic material. If your language has a specific word for this material, consider using it here. If not, consider using a generic expression. Alternate translation: [baked and hardened clay] (See: **Translate Unknowns (p.1099)**)

But if it is boiled in a container of bronze

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 the priest has boiled it in a container of bronze] (See: **Active or Passive (p.951)**)

then it shall be scoured and it shall be rinsed with 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: [then he shall scour it and he shall rinse it with water] (See: **Active or Passive (p.951)**)

Leviticus 6:29

It {is} a holy thing of holy things

See how you translated the similar expression in 2:3. (See: **Possession (p.1065)**)

Leviticus 6:30

But every sin offering that some of its blood is brought into the tent of meeting

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 every sin offering that requires the priest to bring some of its blood into the tent of meeting] (See: **Active or Passive (p.951)**)

to make atonement

See how you translated this expression in 1:4. (See: **Abstract Nouns (p.949)**)

it shall 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: [Yahweh forbids anyone to eat it] (See: **Active or Passive (p.951)**)

It shall 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.951)**)

Leviticus 7

Leviticus 7 Chapter Introduction

Structure and Formatting

As was suggested in the Introduction to Chapter 6, this chapter continues the administrative instructions to the priests for how they should handle particular matters of specific sacrifices. It addresses:

the guilt offering (7:1–6))
the food portions for the priests from various sacrifices (7:7–10)
the peace offering (7:11–21)

A fresh reiteration of Yahweh speaking to Moses, reestablishing the narrative context of these first seven chapters, occurs in 7:22. It shifts the instructions from those concerning the priests to those concerning the people of Israel as a whole, addressing the prohibition of eating animal blood or fat (7:22–27). Then the author of Leviticus records Yahweh speaking to Moses again in 7:28, which introduces a new section, again addressed to the people of Israel as a whole, that covers the wave offering and the food portions for the priests from the peace offering (7:28–36) before the chapter ends with a summary of chapters 1 through 7 as a whole (7:37–38). In outline form, this chapter is structured as follows:

The Administrative Laws for Priests (6:8–7:21)
The Guilt Offering (7:1–6)
The Priestly Portions of Food (7:7–10)
The Peace Offering (7:11–21)
General Address to the People of Israel (7:22–36)
Prohibition of Consuming Blood or Fat (7:22–27)
Laws for the Peace Offering (7:28–36)
Conclusion to Chapters 1–7 (7:37–38)

Religious and Cultural Concepts in This Chapter

The guilt, peace, and wave offerings

In this chapter, laws for the priests' handling of the guilt, peace, and wave offerings are discussed. See the Introduction to Leviticus for details concerning the nature and identity of these types of sacrifices.

"That person shall be cut off from his people" (7:20, 21, 27)

This chapter introduces the punishment for two forbidden actions: 1) eating the meat of the peace offering while being unclean or impure (Lev 7:20–21) and 2) drinking or consuming blood (Lev 7:27). The punishment for these actions is spoken of as if the person were being literally cut off from his or her people. This could be 1) an idiom that refers to Yahweh's executing divine judgment against the individual in some unspecified manner, thus removing the person from the people of God or 2) a metaphor that refers to the people excommunicating or exiling the individual from his or her community. If possible, translate in such a way that allows for both options, since the expression is ambiguous. Additionally, 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.

Blood

In this chapter, Yahweh forbade the eating of any animal blood because the blood contained "the life" of the animal. (See 7:26–27.) In sacrifices, the blood of the animal is collected and applied, via sprinkling or splattering, to the sides of the altar upon which the burnt offering is placed. This act, as explained above, has been variously understood, but it pictures the blood as cleansing the altar from the effects of sin. Blood was able to cleanse sacred space and God's people from the impurities of sin because of its ability to accomplish atonement by means of "the life" of the animal. (See 17:10–12.)

Important Figures of Speech in This Chapter

The holy thing of holy things

In this chapter, Yahweh reserves portions of the guilt offering for the priests as their food. These portions are called "the holy thing of holy things." (See Lev 7:1 and Lev 7:6.) All food that was offered to Yahweh was considered a "holy thing" (see "the holy things" and "a holy thing" in Lev 22:2–4, 22:6–7, 22:10, and 22:14–16, but certain food offerings were designated as "the holy thing of holy things." The expression "the holy thing of holy things" uses the possessive form to describe an offering that is exceptionally or uniquely holy. As such, the expression may be translated as "the most holy thing" or "the exceptionally holy thing."

Other Possible Translation Difficulties in This Chapter

Second- and third-person address

The entirety of chapters 1 through 7 are written as a direct address to the people of God through Moses. In the present chapter, the author of Leviticus consistently uses third-person forms to refer to either the priest or the individual who offers the sacrifices described until a sudden switch to second-person plural forms in 7:23–26, before returning to third-person singular forms in 7:27 and throughout the rest of the chapter. If the switch from third-person to second-person forms and back would not be natural in your language, consider continuing to use whichever form you have been using for the previous chapters. In the places where second-person address is used, the word "you" is plural. It refers to the people of Israel who would offer sacrifices at the tent of meeting. If your language uses a plural form to address a group of people, consider using that form here. If not, consider using the third-person form.

Leviticus 7:1

It {is} a holy thing of holy things

See how you translated this expression in 2:3. (See: **Possession (p.1065)**)

Leviticus 7:2

In the place where they will slaughter the burnt offering

Here the author of Leviticus is not using this verb form to describe ongoing action, as if he were referring to a specific instance where an individual will perform this specific action. Rather, the future tense is being used both to describe an action that was previously described in the book of Leviticus and to depict a hypothetical situation. Alternate translation: [In the location where the burnt offering would normally be slaughtered] (See: **Irregular Use of Tenses (p.1031)**)

they will slaughter & they shall slaughter

Here, **they** refers generically to anyone who might perform these actions. If it would be helpful in your language, consider using a general expression for a person. Alternate translation: [someone normally slaughters ... people shall slaughter] or [an individual slaughters ... that individual shall slaughter] (See: **Pronouns — When to Use Them (p.1071)**)

they will slaughter & they shall slaughter

Although the end of the last chapter addressed the people of Israel using a second-person singular form, here the author of Leviticus addresses everyone who approaches the tent of meeting to sacrifice using a third-person plural form. If the switch from second-person forms to third-person forms would not be natural in your language, consider using whichever form you have been using throughout the previous chapters. (See: **First, Second or Third Person (p.1005)**)

Leviticus 7:3

(There are no notes for this verse.)

Leviticus 7:4

(There are no notes for this verse.)

Leviticus 7:5

(There are no notes for this verse.)

Leviticus 7:6

it shall 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 shall eat it] (See: **Active or Passive (p.951)**)

It {is} a holy thing of holy things

See how you translated this expression in 2:3. (See: **Possession (p.1065)**)

Leviticus 7:7

makes atonement

See how you handled the use of the abstract noun **atonement** in 1:4. (See: **Abstract Nouns (p.949)**)

it shall be for him

The expression **it shall be for him** implies that the portion of the animal (in context, the skin of the peace offering, along with the breast meat and the right thigh) belongs to the priest as his allotment from Yahweh. It is questionable whether the skin serves as a food source for the priests, as the other portions do. Rather, it seems likely that the skin would be used for other, unspecified uses. Alternate translation: [these portions of the sacrifice shall belong to the priest who made the atonement with it] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 7:8

a burnt offering of a man

In this expression, although the word **man** is masculine, it refers in a generic way to any individual who offers this sacrifice. The possessive form, **a burnt offering of a man**, does not mean offering a human being as a burnt offering. but rather it means a burnt offering presented by any person, whoever they might be. If it would be helpful in your language, consider using a generic term for a person in this possessive form. Alternate translation: [someone's burnt offering] or [the burnt offering that anyone might offer] (See: **When Masculine Words Include Women (p.1102)**)

It shall be for him

See how you translated the similar expression in the previous verse, 7:7. (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 7:9

And every grain offering that is baked in an oven

If your language does not use the passive form in this way, you could state this in active form or in another way that is natural in your language. See how you translated **in an oven** in 2:4. Alternate translation: [And any grain offering that someone baked in an oven] (See: **Active or Passive (p.951)**)

and everything made 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: [and anything that someone has made in a pan or on a griddle] (See: **Active or Passive (p.951)**)

Leviticus 7:10

And every grain offering, mixed with oil or dry

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 every grain offering, whether someone mixes it with oil or offers it dry] (See: **Active or Passive (p.951)**)

or dry

The term translated as **dry** implies that this is a grain offering of wheat flour that has not been mixed or kneaded with olive oil. You could include this information if that would be helpful to your readers. Alternate translation: [or not mixed with any oil] (See: **Assumed Knowledge and Implicit Information (p.954)**)

the sons of Aaron

See how you translated the similar manner of referring to the priests in 1:5. (See: **Metaphor (p.1043)**)

Leviticus 7:11

that he will present to Yahweh

Here, although the pronoun **he** is masculine, it refers generally to any person who might offer this kind of sacrifice. If it would be helpful in your language, consider using a generic term for a person. Alternate translation: [that someone will present to Yahweh] or [that anyone will present to Yahweh] (See: **When Masculine Words Include Women (p.1102)**)

that he will present to Yahweh

Here, the author of Leviticus does not use the future tense to describe future action, as if he were here referring to a specific instance where an individual would perform this specific action. Rather, the future tense is being used to depict a hypothetical situation. If it would be helpful in your language, consider choosing language that makes it plain that the author is not referring to a specific future action. Alternate translation: [that anyone will present to Yahweh] (See: **Irregular Use of Tenses (p.1031)**)

Leviticus 7:12

If he will present it for thanksgiving

Here the author of Leviticus does not use the future tense to describe future action, as if he were here referring to a specific instance where an individual would perform this specific action. Rather, the future tense is being used to depict a hypothetical situation. If it would be helpful in your language, consider choosing language that makes it plain that the author is not referring to a specific future action. Alternate translation: [If, hypothetically, he is presenting it for thanksgiving] (See: **Irregular Use of Tenses (p.1031)**)

he will present it

Here and throughout the following verses, the word **he** refers generally to anyone who might present this kind of sacrifice to Yahweh. If it would be helpful in your language, consider using a generic term for a person. Alternate translation: [someone will present it] or [anyone will present it] (See: **When Masculine Words Include Women (p. 1102)**)

he will present it

The pronoun **it** refers to the peace offerings. If it would be helpful in your language, consider making the referent explicit. Alternate translation: [he will present a sacrifice of peace offerings] (See: **Pronouns — When to Use Them (p.1071)**)

for thanksgiving

The expression **for thanksgiving** refers to the unique circumstance in which a person might offer a peace offering for the specific purpose of expressing gratitude or thanks to Yahweh for something Yahweh did in his life. If your language does not use an abstract noun for the idea behind the word **thanksgiving**, you could express the same idea in a verbal form. Alternate translation: [for the purpose of expressing gratitude to Yahweh] (See: **Abstract Nouns (p.949)**)

loaves of unleavened bread mixed with oil, & and mixed flour loaves mixed with oil

Based on the similar expression found in 2:4, the expressions **loaves of unleavened bread mixed with oil** and **loaves mixed with oil** leave out some words that some languages might consider essential for understanding. If it would be helpful in your language, consider clarifying the expressions with the elided words. Alternate translation: [flour mixed with oil into loaves of unleavened bread ... and flour that has been well-mixed with oil into loaves] or [loaves of unleavened bread made of flour mixed with oil ... and flour that was mixed with oil to make loaves] (See: **Ellipsis (p.998)**)

loaves of unleavened bread

See how you translated this expression in 2:4. (See: **Possession (p.1065)**)

and biscuits of unleavened bread anointed 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: [and wafers of unleavened bread which he shall anoint with oil] (See: **Active or Passive (p.951)**)

and mixed flour

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 the similar passive form in 6:14. Alternate translation: [and flour which the person who prepared it mixed thoroughly to make] (See: **Active or Passive (p.951)**)

Leviticus 7:13

loaves of bread {with} leaven

Here, the expression **loaves of bread with leaven** uses the possessive form to describe a loaf that is characterized by its consisting of **bread** that has been prepared with **leaven**. If your language would not use the possessive form for this, you could use a generic expression. Alternate translation: [leavened bread] (See: **Possession (p.1065)**)

he shall present his offering

See how you translated the similar use of related words in 1:2. (See: **Poetry (p.1061)**)

the sacrifice of thanksgiving of his peace offerings

The expression **the sacrifice of thanksgiving of his peace offerings** uses the possessive form to describe the animal sacrifices of a peace offering that are being offered for the purposes of expressing gratitude to Yahweh. If your language would not use the possessive form for this, consider using a generic expression. Alternate translation: [the animal sacrifices that constitute his peace offerings that he is offering for thanksgiving] (See: **Possession (p.1065)**)

Leviticus 7:14

from it

The pronoun **it** refers to the entire peace offering, including the animal sacrifices and the prescribed grain offerings. If it would be helpful in your language, consider making the referent explicit. Alternate translation, with a comma afterwards: [from everything he is offering as a peace offering, including the animal sacrifice and the grain offerings] (See: **Pronouns — When to Use Them (p.1071)**)

one from each offering

The expression **one from each offering** implies that the individual making the offering should present one portion from the animal sacrifices and one portion from the grain offerings, respectively. You could include this information if that would be helpful to your readers. Alternate translation: [one portion from the animal sacrifices and one portion from the grain offerings] (See: **Assumed Knowledge and Implicit Information (p.954)**)

as a contribution to Yahweh

Here the author of Leviticus is using God's name, Yahweh, by association to mean the priests of Yahweh. So, the expression **as a contribution to Yahweh** means "as a special contribution of food to Yahweh's priests." Make sure that your translation makes this clear and does not imply that the food is for Yahweh. Alternate translation: [as a special contribution of food to Yahweh's priests] (See: **Metonymy (p.1049)**)

Leviticus 7:15

And the meat of the sacrifice of thanksgiving of his peace offerings shall be eaten on the day of his 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: [And the priest shall eat the meat of the sacrifice of thanksgiving of his peace offerings on the day of his offering] (See: **Active or Passive (p.951)**)

on the day of his offering

The expression **on the day of his offering** uses the possessive form to refer to the day on which someone offers this particular offering. If it would be helpful in your language, consider making this explicit. Alternate translation: [on whatever day he offers it] or [whenever he offers it] (See: **Possession (p.1065)**)

And the meat of the sacrifice of thanksgiving of his 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 of the sacrifice of his peace offerings that he offers to express gratitude to Yahweh] (See: **Abstract Nouns (p.949)**)

until morning

Alternate translation: [until the following day]

Leviticus 7:16

the sacrifice of his offering

The expression **the sacrifice of his offering** refers to the portion of the peace offering constituted by animal sacrifices, distinct from the grain offerings that were to be offered alongside those portions. If it would be helpful, consider making this explicit. Alternate translation: [the portions of the animal sacrifices that come from his peace offerings] (See: **Possession (p.1065)**)

on the day of his presenting his sacrifice

As before, the expression **on the day of his presenting his sacrifice** uses the possessive form to refer to any day on which someone offers this particular offering. If it would be helpful in your language, consider making this explicit. Alternate translation: [on whatever day he presents his sacrifice] or [whenever he presents his sacrifice] (See: **Possession (p.1065)**)

it shall be eaten & the remainder 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: [the priests should eat it ... and they should eat the remainder from it] (See: **Active or Passive (p.951)**)

Also from tomorrow, the remainder of it

Alternate translation: [And the next day, the rest of it]

Leviticus 7:17

But the remainder from the flesh of the sacrifice shall be burned with fire on the third day

It might seem that the expression **shall be burned with fire** contains extra information that would be unnatural to express in your language. If so, you could use an equivalent expression. Alternate translation: [But the remainder from the flesh of the sacrifice will be completely burned on the third day] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1039)**)

But the remainder from the flesh of the sacrifice shall be burned with 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: [But the priests should burn the remainder of the flesh of the sacrifice with fire on the third day] (See: **Active or Passive (p.951)**)

But the remainder from the flesh of the sacrifice

Alternate translation: [But any meat that remains from the sacrifice]

on the third day

The word **third** is the ordinal number for three. The day that the animal is sacrificed counts as the first day. Alternate translation: [after two days] (See: **Ordinal Numbers (p.1053)**)

Leviticus 7:18

And if some of the meat of the sacrifice of his peace offering is eaten, being eaten

Here the author of Leviticus uses a repetition of the verbal form **is eaten** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [And if some of the meat of the sacrifice of his peace offerings is at any time eaten] or [And if anyone eats some of the meat of the sacrifice of his peace offering] (See: **Reduplication (p.1079)**)

And if some of the meat of the sacrifice of his peace offering is eaten, being 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 if, eating, anyone eats some of the meat of the sacrifice of his peace offerings] (See: **Active or Passive (p.951)**)

the person who presented 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 the person who presented it] (See: **Active or Passive (p.951)**)

it will not be accounted 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: [Yahweh will not account the sacrifice to him] or [Yahweh will not credit the sacrifice to him] (See: **Active or Passive (p.951)**)

it will not be accounted to him

Here, the forgiveness brought about by the sacrifice is spoken of using legal or possibly financial terminology, as if the sacrifice would be accredited to a person's account before Yahweh. If your language uses similar metaphors to convey these ideas, consider using them here. If not, consider using a general expression. Alternate translation: [the person who offers the sacrifice will not be forgiven] (See: **Metaphor (p.1043)**)

he will bear his iniquity

See how you translated the similar expression in 5:1. (See: **Idiom (p.1023)**)

Leviticus 7:19

And the meat that touches any unclean {thing} shall 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 the priests shall not eat the meat that touches any unclean thing] (See: **Active or Passive (p.951)**)

And the meat

The phrase **the meat** does not refer to a specific portion of the flesh, but rather, it generally refers to any flesh which was sacrificed and which touches something unclean. Express this in the way that would be most natural in your language. Alternate translation: [And any meat] (See: **Generic Noun Phrases (p.1011)**)

any unclean {thing

See how you translated the use of this term in 5:2. (See: **Assumed Knowledge and Implicit Information (p.954)**)

It shall be burned with fire

See how you translated this expression in 7:17. (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1039)**)

It shall 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 priests shall burn it] (See: **Active or Passive (p.951)**)

But the meat

The phrase **But the meat** leaves out information that some languages might consider essential to understanding. It refers to clean meat that has not touched anything unclean, in contrast to **the meat that touches any unclean thing**. You could supply words from 7:16–17 if it would be clearer in your language. Alternate translation: [But as for clean meat that has not touched any unclean thing] (See: **Ellipsis (p.998)**)

any clean {person

The expression **any clean person** implies any person who has succeeded in remaining ceremonially clean by abstaining from touching anything that would render him unclean, as instructed in Leviticus. If it would be helpful in your language, consider stating this plainly. Alternate translation: [any person who has not touched anything unclean and so has, himself, remained clean] (See: **Assumed Knowledge and Implicit Information (p.954)**)

meat

Here the term **meat** is, by implication, the meat that has not touched anything unclean, and so, it is considered clean. If it would be helpful in your language, consider making this explicit. Alternate translation: [any clean meat] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 7:20

meat from the sacrifice of the peace offerings that {are} for Yahweh

The expression **the peace offerings that are for Yahweh** might seem to imply that the peace offerings supply Yahweh with food. However, as stated before, Yahweh does not eat, nor does he need food from human beings. The peace offerings belong to Yahweh in the sense that they are dedicated to Yahweh's special purposes. Consequently, the portions of meat from these sacrifices are not to be used for any common purpose. In your translation, make sure that it is not implied that the meat from these sacrifices provides Yahweh with food. (See: **Assumed Knowledge and Implicit Information (p.954)**)

and his uncleanness {is} on him

A person who is not fit for God's special, sacred space is spoken of as if **his uncleanness** were physically resting **on him**. If your language would use a similar metaphor, consider using it here. If not, consider using a generic expression. Alternate translation: [and he is unclean] (See: **Metaphor (p.1043)**)

and his uncleanness {is} on him

The words **his** and **him** are being used generically to refer to anyone who might become unclean and so should avoid eating the meat that is especially set apart for holy purposes. If it would be helpful in your language, consider making this explicit. Alternate translation: [and the uncleanness of that person is on him] (See: **When Masculine Words Include Women (p.1102)**)

and his uncleanness {is} on him

See how you handled the abstract noun **uncleanness** in 5:3. (See: **Abstract Nouns (p.949)**)

then that person shall be cut off from his people

Here a person who eats the meat that is dedicated to Yahweh while he is considered unclean is spoken of as if he were part of a material that could be cut off from the whole. This means that the people must expel him from their community. Alternate translation: [then that person should be removed from his people and excommunicated] or, to avoid the passive form, [then the people should remove that person from the community and they should refuse to have contact with him] (See: **Metaphor (p.1043)**)

then that person shall 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. For interpretive options for this expression, see the previous note. Alternate translation: [the people of Israel shall cut off that person" or "Yahweh shall cut off that person] (See: **Active or Passive (p.951)**)

Leviticus 7:21

the uncleanness of a man

See how you translated the use of this expression in 5:3. (See: **Possession (p.1065)**)

unclean & unclean

As the Introduction to Leviticus discusses, the animals considered clean and **unclean** are described in detail in 11:1–47. Something was considered unclean and potentially able to defile the space or objects that were dedicated especially for Yahweh and for his purposes when they were culturally associated with death. If your language has a term for this concept, consider using it here. If not, consider using a generic expression. Alternate translation: [ritually polluted ... ritually polluted] (See: **Assumed Knowledge and Implicit Information (p.954)**)

any unclean detestable thing

This **unclean detestable thing** refers to the specific animals that Yahweh forbids both eating and touching in 11:29–31. These included the mole rat, the mouse, and several kinds of lizard. If your language has a specific term for the kind of animal that is considered forbidden to touch or to eat, consider using it here. If not, consider using a generic expression. Alternate translation: [any unclean animal that is forbidden to eat or to touch] (See: **Translate Unknowns (p.1099)**)

and he eats

Here, **he** refers to anyone who might eat the meat of the sacrifice. If it would be helpful, consider using a generic expression for a person. Alternate translation: [and that person eats] (See: **When Masculine Words Include Women (p.1102)**)

that person shall be cut off from his people

See how you translated the similar expressions in 7:20. (See: **Metaphor (p.1043)**)

Leviticus 7:22

saying

The word translated as **saying** introduces a direct quotation. In your translation, consider ways in which you might introduce this quotation naturally in your language. (See: **Quotations and Quote Margins (p.1074)**)

לֵּאמֹֽר׃ דַּבֵּ֣ר אֶל־בְּנֵ֣י יִשְׂרָאֵ֔ל

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. It may be helpful to begin a new sentence here. Alternate translation, with a period before: [He told Moses to tell the sons of Israel] (See: **Quotes within Quotes (p.1076)**)

Leviticus 7:23

You shall not eat

As the Introduction to this chapter discusses, here and until 7:26 the author of Leviticus switches from the use of third-person pronouns to the use of second-person plural forms. If the switch from third person to second-person forms would not be natural in your language, consider continuing to use whichever form you have been using for the previous chapters. Alternate translation: [No one should eat] (See: **First, Second or Third Person (p.1005)**)

You shall not eat

Here, **You** is plural. It refers to the people of Israel who would offer sacrifices at the tent of meeting. If your language uses a plural form to address a group of people, consider using that form here. If not, consider using a third-person form, as modeled by the previous note. Alternate translation: [My people must not eat] (See: **Singular Pronouns that refer to Groups (p.1091)**)

Leviticus 7:24

And the fat of a carcass or the fat of a torn animal shall be made

If your language does not use the passive form in this way, you can state this in an active form or in another way that is natural in your language. Alternate translation: [And you shall use the fat of a carcass or the fat of a torn animal] or, in the third person, [And anyone shall use the fat of a carcass or the fat of a torn animal] (See: **Active or Passive (p.951)**)

And the fat of a carcass

The expression **fat of a carcass** implies any fat portion from any animal, wild or domesticated, that has died, usually referring to those domestic animals that have died of natural causes and and wild animal that any Israelite might find in the desert wilderness. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [And any fat portion from any dead animal, whether wild or domesticated] (See: **Assumed Knowledge and Implicit Information (p.954)**)

or the fat of a torn animal

The expression **the fat of a torn animal** implies the fat portions of an animal, usually a domesticated animal, that has been attacked and killed by wild animals. You could include this information if that would be helpful to your readers. Alternate translation: [or the fat of a domesticated animal that was killed and torn apart by wild animals] (See: **Assumed Knowledge and Implicit Information (p.954)**)

but you shall certainly not eat it

Here the expression **eating, you shall not eat it** uses a repetition of the verbal form in order to intensify the idea that the eating of these fat portions is forbidden. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [but you should certainly never eat it] or, using the third-person, [but no one should ever eat it] (See: **Reduplication (p.1079)**)

you shall & not eat it

Here, **you** is plural. It refers to the people of Israel, so use the plural form in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1007)**)

you shall & not eat it

If the switch from third-person to second-person forms would not be natural in your language, consider continuing to use whichever form you have been using for the previous chapters. Alternate translation: [no one shall eat it] (See: **First, Second or Third Person (p.1005)**)

Leviticus 7:25

fat from the livestock that he presents from it {as} a gift to Yahweh

Alternate translation: [fat that comes from a domesticated animal from which someone has presented portions of meat or fat as a gift to Yahweh]

then the person, the one eating it, shall be cut off from his people

See how you translated the similar expressions in 7:20. (See: **Metaphor (p.1043)**)

Leviticus 7:26

And you shall not eat any blood in any of your dwelling places

In this verse, the words **you** and **your** are plural. Yahweh is speaking about everyone who will offer sacrifices, regardless of where they happen to live. Consider using the plural form in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1007)**)

And you shall not eat any blood in any of your dwelling places

If you have been using third-person forms throughout this chapter, consider using whatever form would be clearest in your language. Alternate translation: [And no one shall eat any blood in any of his dwelling places] (See: **First, Second or Third Person (p.1005)**)

of the bird or of the livestock

The expressions **the bird** and **the livestock** do not refer to specific animals or groups of animals. The terms describe any animal or group of animals that an Israelite might own or purchase to eat. Express this in the way that would be most natural in your language. Alternate translation: [of any bird or any livestock that you own] or, using the third-person, [of any bird or any livestock that someone might own] (See: **Generic Noun Phrases (p.1011)**)

Leviticus 7:27

(There are no notes for this verse.)

Leviticus 7:28

לֵאמֹֽר׃ דַּבֵּ֣ר אֶל־בְּנֵ֣י יִשְׂרָאֵ֔ל

This sentence has a quotation within a quotation. You can translate this as an indirect quotation. Alternate translation, with a period before: [He told Moses to speak to the sons of Israel] (See: **Quotes within Quotes (p. 1076)**)

Leviticus 7:29

The person presenting the sacrifice of his peace offerings to Yahweh shall bring his offering to Yahweh from the sacrifice of his peace offerings

Alternate translation: [Any person who presents the sacrifice of his peace offerings to Yahweh must make sure to bring this portion of meat to Yahweh that comes from the flesh of the sacrifice of his peace offerings]

The person presenting the sacrifice of his peace offerings to Yahweh shall bring his offering to Yahweh from the sacrifice of his peace offerings

Here, the author of Leviticus uses the word **his** to switch back to the use of third-person singular forms to address the people of Israel. If the switch from third-person to second-person back to third-person forms would not be natural in your language, consider continuing to use whichever form you have been using in your translation throughout the previous chapters. Alternate translation: [If you present the sacrifice of your peace offerings to Yahweh, you should bring your offering to Yahweh from the sacrifice of your peace offerings] (See: **First, Second or Third Person (p.1005)**)

Leviticus 7:30

His hands shall bring

Here, **his hands** represent the whole person, emphasizing the individual's personal responsibility and agency in bringing the sacrifice. If your language uses a similar expression to express this idea, consider using it here. If not, consider using a generic expression. Alternate translation: [He himself should bring] or, using the second-person [You yourself should bring] (See: **Synecdoche (p.1097)**)

the fat on the breast. & the breast

Here, the **breast** is the portion of the animal's flesh consisting of the larger part of the animal's chest below the region of the neck. The **breast** and **the fat on the breast** were considered uniquely choice portions of meat and fat. Consequently, it was dedicated especially to Yahweh. If your language has a special term for this portion of meat and fat, consider using it here. If not, consider using a generic expression. Alternate translation: [the fat that is on the breast meat ... the breast meat itself] (See: **Translate Unknowns (p.1099)**)

to raise it {as} a raised offering to the face of Yahweh

For the priest **to wave** the offering in Yahweh's presence is a symbolic gesture that shows that the person is dedicating the sacrifice to Yahweh. This act could mean: (1) merely presenting the sacrifice to Yahweh in a unique way. Alternate translation: [to lift and show off the breast meat of the sacrifice in Yahweh's presence] or (2) causing the smell of the sacrifice to waft in Yahweh's direction, creating a [pleasant smell to Yahweh] that would result in the acceptance of the sacrifice. Alternate translation: [to move the breast meat of the sacrifice back and forth overhead so that the smell of the meat is wafted to Yahweh's presence] (See: **Symbolic Action (p.1095)**)

to the face of Yahweh

Here, the expression **to the face of Yahweh** means "toward the presence of Yahweh." It indicates that Moses waved the loaves and the wafer in the direction of the Most Holy Place, where Yahweh lived among the Israelites. If it would be helpful to your readers, consider stating this plainly. Alternate translation: [in the direction of the Most Holy Place where Yahweh lived among the Israelites] (See: **Metonymy (p.1049)**)

Leviticus 7:31

and the breast shall be for Aaron and for his sons

This expression means that the meat of **the breast** should not be burned completely on the altar, but rather, it should be given to the priests for food. See how you translated this similar expression in 7:7. (See: **Assumed Knowledge and Implicit Information (p.954)**)

for Aaron and for his sons

See how you translated the similar expression in 2:2. (See: **Metaphor (p.1043)**)

Leviticus 7:32

And the right thigh

The **right thigh** is the upper part of the right leg of the animal, directly above the knee and below the hip joint. Although the reason for the choice of the **right** portion of the thighs is unknown and debated, the **thigh** itself was considered a uniquely choice portion of meat, and so was especially dedicated to Yahweh and to his special purposes, such as providing food for the priests. If your language has a word for this choice portion of an animal's meat, consider using it here. If not, consider using a generic expression. Alternate translation: [And the choice portion of meat between the hip and the knee joints on the right leg of the animal] (See: **Translate Unknowns (p. 1099)**)

you shall give {& your peace offerings

As the Introduction to this chapter discusses, here the author of Leviticus suddenly switches from the use of third-person pronouns to the use of second-person plural forms. If the switch from third person to second-person forms would not be natural in your language, consider continuing to use whichever form you have been using for the previous chapters. Alternate translation: [the person presenting the offering shall give ... his peace offerings] (See: **First, Second or Third Person (p.1005)**)

you shall give {& your peace offerings

Here, **you** and **your** are plural. They refer to the people of Israel who would offer sacrifices at the tent of meeting. If your language uses a plural form to address a group of people, consider using that form here. If not, consider using the third person, as modeled by the previous note. (See: **Singular Pronouns that refer to Groups (p.1091)**)

as} a contribution to the priest

Previously the **contribution** belonged to Yahweh. Here it is implied that this unique portion of meat belonged to Yahweh for his purposes, specifically, to provide the priests with their allotment of food. You could include this information if that would be helpful to your readers. Alternate translation: [as an important contribution of choice meat that provides the priests with food] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 7:33

from the sons of Aaron

See how you translated the similar expression in 1:5. (See: **Metaphor (p.1043)**)

the right thigh shall be for him for a portion

As the Introduction to this chapter discusses, this **portion** refers to the special allotment of food provided for the priests according to the laws that Yahweh gave to the people of Israel. Because the Levites, the sons of Aaron, were not given any portion of land and therefore could not farm for themselves, they were dependent on the contributions of their fellow Israelites for food. Yahweh provided this food by setting apart these choice portions for the priests. You could include this information if that would be helpful to your readers. Alternate translation: [the right thigh shall be for that priest as the allocation of his food given by Yahweh] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 7:34

For

The word translated as **For** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [This is because] or, using the second-person, [You should do this because] (See: **Connect — Reason-and-Result Relationship (p.980)**)

I took & and I gave

The pronoun **I** refers to Yahweh, who now speaks directly about himself. It may be helpful to clarify this for your readers. Alternate translation: [I, Yahweh, took ... and I, Yahweh, gave] (See: **Pronouns — When to Use Them (p. 1071)**)

the sons of Israel & the sons of Israel

See how you translated this expression in 1:2. (See: **Metaphor (p.1043)**)

them

The pronoun **them** refers to the **breast** and the **right thigh**, those special portions of meat that Yahweh provided for the priests' food. It may be helpful to clarify this for your readers. Alternate translation: [the breast meat and the portion of the right thigh] (See: **Pronouns — When to Use Them (p.1071)**)

to Aaron the priest and to his sons

See how you translated the similar expression in 2:2. (See: **Metaphor (p.1043)**)

as an enduring portion

Alternate translation: [as a portion of food that should always be provided for the priests]

Leviticus 7:35

This {is} the allotment of Aaron and the allotment of his sons

This **allotment** is the same as the “enduring portion” of the previous verse. It refers to the choice portions of meat —the breast and the right thigh—that Yahweh instructed should be given to the priests for food from the peace offerings that the people of Israel will offer. If your readers would not be familiar with this term, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [This is the portion of the meat of the sacrifices that should be given to Aaron and to his sons] (See: **Translate Unknowns (p. 1099)**)

from the gifts of Yahweh

See how you translated the similar expression in 2:3. (See: **Possession (p.1065)**)

on the day he presented them as priests to Yahweh

The pronoun **he** refers to Moses, and **them** refers to **Aaron** and **his sons**. The expression **on the day he presented them as priests to Yahweh** refers to the day when Moses anointed Aaron and his sons with oil to dedicate them as priests in the service of Yahweh, as described in 8:12 and 8:30. It may be helpful to clarify this for your readers. Alternate translation: [on the day Moses presented Aaron and his sons as priests to Yahweh] (See: **Pronouns — When to Use Them (p.1071)**)

Leviticus 7:36

on the day of his anointing them from the people of Israel

The expression **the day of his anointing them from the people of Israel** refers to the anointing of the priests to be especially dedicated to Yahweh, set apart from the rest of the people of God for special, sacred service to him. In this sense, the priests are anointed **from** the people of Israel. You could include this information if that would be helpful to your readers. Alternate translation: [on the day of his anointing them to be priests to Yahweh and to be set apart from the rest of the people of Israel] (See: **Assumed Knowledge and Implicit Information (p.954)**)

on the day of his anointing them

As in the previous verse, the pronoun **his** refers to Moses and **them** refers to the priests, that is, to Aaron and his sons. It may be helpful to clarify this for your readers. Alternate translation: [on the day Moses anointed Aaron and his sons as priests to Yahweh] (See: **Pronouns — When to Use Them (p.1071)**)

on the day of his anointing them

The act of **anointing** the priests was a symbolic action in which oil, usually olive oil, was liberally applied to the head of the priests to mark their dedication to special, sacred service to Yahweh. If this would not be clear to your readers, you could explain the significance of this action in the text or in a footnote. Alternate translation: [on the day of his anointing them with oil to mark their dedication to Yahweh as priests to him] (See: **Symbolic Action (p. 1095)**)

the people of Israel

See how you translated the similar expression in 1:2. (See: **Metaphor (p.1043)**)

an enduring statute for their generations

The expression **an enduring statute for their generations** leaves out some of the words that in many languages a sentence would need in order to be complete. It implies that every Israelite should always obey this commandment wherever they live. You could supply these words from the context if it would be clearer in your language. Alternate translation: [as an enduring statute] or [which will be an enduring statute] (See: **Ellipsis (p. 998)**)

Leviticus 7:37

and of the ordination offering

This **ordination offering** was a special sacrifice that was offered on the occasion of the dedication of a priest to the priesthood,the special, sacred service to Yahweh. It is described in detail in 8:22–32. Alternate translation: [and of the sacrifice that is offered for the priests when they are dedicated to Yahweh as priests] (See: **Translate Unknowns (p.1099)**)

Leviticus 7:38

on the day of his commanding

The expression **on the day of his commanding** could refer to: (1) Yahweh commanding the people of Israel to begin bringing their sacrifices. Alternate translation: [on the day Yahweh commanded] or (2) Moses, relaying the laws he received from Yahweh, commanding the people of Israel to begin bringing their sacrifices. Alternate translation: [on the day Moses commanded] (See: **Pronouns — When to Use Them (p.1071)**)

the sons of Israel

See how you translated the similar expression in 1:2. (See: **Metaphor (p.1043)**)

to present their offerings

See how you handled the poetic repetition of words in 1:2. (See: **Poetry (p.1061)**)

Leviticus 8

Leviticus 8 Chapter Introduction

Structure and Formatting

This chapter is a narrative, the first of a series of narratives that make up Leviticus 8–10. This story details how Moses inaugurated Aaron and his four sons to be priests in Israel. Yahweh instructs Moses to gather together Aaron and his sons and the whole congregation of Israel, along with the necessary elements of the inauguration ceremony (8:1–3). Once Moses does this (8:4–5), he prepares Aaron and his sons for the ceremony by ritually washing them with water (8:6) and clothing Aaron with the special clothing of the high priest (8:6–9). Moses then takes the special anointing oil and anoints the sacred tent, all its tools used for the worship and service of Yahweh (8:10–11), and Aaron as priest (8:12), before clothing Aaron's four sons with the special clothing of the priesthood (8:13). Next, Moses transitions to offering the various sacrifices required of the ceremony, including a bull for the sin offering (8:14–17), a ram for the burnt offering (8:18–21), and another ram for an ordination offering (8:22–29), the blood of which Aaron daubs on the extremities of Aaron and his sons in order to purify them from all uncleanness that comes from death, sin, or wrongdoing (8:23–24). From the ordination offering, Moses takes the special portions of fat, the right thigh, and the breast meat, and places them into the hands of Aaron and his sons and waves them in Yahweh's presence to dedicate them to Yahweh (8:25–27). The breast meat then belongs to Moses as food, as per Yahweh's law (8:28–29). Finally, Moses anoints Aaron and his sons and their clothing with oil once again, this time mixed with the purifying blood of the sacrifice (8:30), before instructing them how to eat the portions of the sacrifice that belong to them as food and how to participate in the seven-day process of being inaugurated as priests to Yahweh (8:31–35). The structure of the chapter is as follows:

Yahweh instructs Moses (8:1–3)
The Inauguration Ceremony (8:4–36)
Moses gathers the people (8:4–5)
Moses washes the priests and clothes Aaron (8:6–9)
Moses anoints the sacred tent, its tools, and Aaron with oil (8:10–12)
Moses clothes Aaron's sons (8:13)
Moses offers the sin offering (8:14–17)
Moses offers the burnt offering (8:18–21)
Moses offers the ordination offering (8:22–29)
Moses anoints Aaron and his sons with oil and blood (8:30)
Moses instructs the priests (8:31–36)

Religious and Cultural Concepts in This Chapter

Many of the special concepts in this chapter are covered in the Introduction to Leviticus, including the burnt offering, the sin and ordination offerings, and the special role of blood in the sacrificial system of Leviticus. However, here blood and oil are applied in a unique way, warranting some explanation:

The expression "the oil of anointing" is used twice in this chapter to refer to the special olive oil that was used for the purpose of dedicating places, people, and objects for Yahweh's use alone. (See 8:10 and 8:30.) In 8:10, the oil is expressly said to "make holy" whatever is sprinkled with oil. (Again, see 8:10–12 and 8:30.) The oil is also poured on Aaron's head to set him apart for the unique task of being Israel's high priest, whereas it is "sprinkled," mixed with the blood of the ordination offering, on Aaron, his sons, and their clothing (8:30). This action likewise "makes holy" Aaron, his sons, and their clothing. If your language has a special word or expression for consecrating or anointing something or someone with oil, especially if there is a unique word for pouring this special oil on someone's head, consider using these words in this chapter.

Blood plays a similar but unique role in this chapter. Whereas the blood of the sacrifice often serves to purify the altar from the impurity of sin or uncleanness that the sacrifice "absorbs," so to speak (see it perform this function in this chapter in 8:15 and 8:19), here Moses applies the blood to the extremities of Aaron and his sons, specifically their right earlobes, thumbs of their right hand, and big toes of their right foot. (See 8:23–24.) Because of the special property of blood (as the "life" of the animal) to remove impurity, this ritual action removes any impurity caused by proximity to death, sin, or wrongdoing from the whole body of Aaron and his sons. By metonymy, their extremities represent their entire bodies. If this action would not be clear in your language, consider explaining its meaning in a footnote or in the body of your translation. Additionally, if your language has a specific word or expression for applying blood to a person, especially in a ritual or religious context, consider using that word or expression here.

Leviticus 8:1

saying

The word translated as **saying** introduces a direct quotation. In your translation, consider ways in which you might introduce this quotation naturally in your language. (See: **Quotations and Quote Margins (p.1074)**)

Leviticus 8:2

and his sons with him

Alternate translation: [and his four sons, Nadab, Abihu, Eleazar, and Ithamar]

and the clothes

Alternate translation: [and the priestly garments] or [and the special clothes that the priests wore]

and the oil of anointing

The expression **oil of anointing** uses the possessive form to describe olive oil that was mixed with perfuming spices and used for ceremonially setting priests and kings apart for service to Yahweh. This was done by sprinkling or pouring the oil on whomever or whatever was being set apart. This oil is described in detail in Exodus 30:23–24. If your language does not have an abstract noun for the idea behind the word **anointing**, you can express the same idea with a verbal form. Alternate translation: [and the oil that is used to anoint people and things for service to Yahweh] (See: **Possession (p.1065)**)

and the bull of the sin offering

The expression **the bull of the sin offering** uses the possessive form to describe the bull that had been selected to be sacrificed for a **sin offering**. It may be helpful to clarify this for your readers. Alternate translation: [and the bull that Aaron and his sons will present as a sin offering] (See: **Possession (p.1065)**)

Leviticus 8:3

(There are no notes for this verse.)

Leviticus 8:4

(There are no notes for this verse.)

Leviticus 8:5

(There are no notes for this verse.)

Leviticus 8:6

Moses presented Aaron and his sons

To **present** someone or something is a symbolic action that includes bringing the person, object, or animal to the entrance of the tent of meeting, where Yahweh lived among the Israelites. Here, the same verb is used of Aaron and his sons that was used for the sacrifices in Leviticus 1–7. Alternate translation: [And Moses brought Aaron and his sons forward to stand in Yahweh's presence] (See: **Symbolic Action (p.1095)**)

and he washed them with water

This is a symbolic action that is required by the ordination ceremony as described in Exodus 29:1–46. Here, washing with water is part of a ritual cleaning that prepares Aaron and his sons to become priests. If it would be helpful to your readers, consider explaining the significance of this action in a footnote or in the text of your translation. Alternate translation: [and he washed them with water in order to purify them and prepare them to become priests to Yahweh] (See: **Symbolic Action (p.1095)**)

and he washed them with water

It might seem that the expression **and he washed them with water** contains extra information that would be unnatural to express in your language. If so, you could use an equivalent expression. See how you translated this expression in 1:9. Alternate translation: [and he thoroughly washed them] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1039)**)

Leviticus 8:7

with the sash

This **sash** was a length of linen fabric that was worn on top of the **tunic** and was embroidered with blue, purple, and scarlet colors and hemmed with little bells and the designs of pomegranates, as described in Exodus 28:4, Exodus 28:39–40, Exodus 29:9, and Exodus 29:29. If your language has a term for a piece of religious clothing of this type, consider using it here. If not, use a generic term. Alternate translation: [with the special girdle] (See: **Translate Unknowns (p.1099)**)

with} the robe

This **robe** was a blue and purple outer garment made from woven wool; it was a single piece of fabric with an opening for the head, as described in Exodus 28:31–35 and Exodus 39:22–26. If your language has a term for a piece of religious clothing of this type, consider using it here. If not, use a generic term. Alternate translation: [with the special coat] (See: **Translate Unknowns (p.1099)**)

the ephod

The word **ephod** is a word borrowed from Hebrew. You will need to decide if you will also borrow this word into your language or if you will translate the meaning. Either approach has broad support. If you borrow the word, you could spell it the way it sounds in your language and then put the translation in a footnote. Alternate translation: [the priest's special apron] (See: **Copy or Borrow Words (p.989)**)

with the finely woven waistband of the ephod

This **finely woven waistband** was a piece of skillfully woven linen embroidered with blue, red, and purple thread; it was to be worn around the waist, and it matched the priestly **ephod**. It is described in Exodus 28:8, Exodus 39:5, and Exodus 39:20–21. If your language has a term for a piece of religious clothing of this type, consider using it here. If not, use a generic term. Alternate translation: [with the special linen belt of the ephod] (See: **Translate Unknowns (p.1099)**)

and he fastened {the ephod} on him with it

Alternate translation: [and he attached the ephod to him with it]

Leviticus 8:8

the Urim and the Thummim

Although their exact identity and function are debated, **the Urim and the Thummim** appear to have been objects that the priests used as oracles in the sacred tent in order to determine the will of Yahweh. The **Urim and the Thummim** rested in the pocket of the priests' **breastpiece** and Exodus 28:30 states that they were to be "over Aaron's heart when he comes before the Lord." If your language has a word for this kind of religious object, consider using it here. If not, consider using a generic expression. Alternate translation: [the special stones that the priests use to determine what Yahweh wants to do] (See: **Translate Unknowns (p.1099)**)

the Urim and the Thummim

The words **Urim** and **Thummim** are borrowed from Hebrew. You will need to decide if you will also borrow these words into your language or if you will translate their meaning. If you borrow the words, you could spell them in the way they sound in your language and then put the translation in a footnote. Alternate translation: [the special stones that helped the priest determine Yahweh's will] (See: **Copy or Borrow Words (p.989)**)

Leviticus 8:9

the turban

A **turban** is a man's head covering made from a long piece of cloth wrapped around the head. This **turban** was made of finely woven linen (according to Exodus 28:39) and was to be worn by the priests to cover their heads when they offered sacrifices to Yahweh. If your language has a term for a piece of religious clothing of this type, consider using it here. If not, use a generic term. Alternate translation: [the high priest's special headdress] or [the headgear worn by the high priest] (See: **Translate Unknowns (p.1099)**)

to the front of its face

The expression **the front of its face** is an idiom. It refers to the front of the turban to which the **plate of gold** was affixed. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to the front side of the turban] (See: **Idiom (p.1023)**)

the flower of gold

This **flower of gold** was likely a decorative, shaped plate of gold engraved with the words "Holy to Yahweh," (according to Exodus 28:36). Exodus 28:36–38 explains that this **flower of gold** allowed the priests to bear the guilt of the Israelites as they offered sacrifices on behalf of the people. If your language has a term for this special religious item, consider using it here. If not, use a generic term. Alternate translation: [the special engraved gold sign] (See: **Translate Unknowns (p.1099)**)

the crown of holiness

The expression **the crown of holiness** uses the possessive form to refer to either: (1) a crown that was especially holy. Alternate translation: [the holy crown] or (2) a crown that bore and represented the priest's own holiness. Alternate translation: [the crown that shows how holy the priest is] (See: **Possession (p.1065)**)

Leviticus 8:10

the oil of anointing

See how you translated this expression in 8:2. (See: **Possession (p.1065)**)

and he anointed the Dwelling and all that {was} in it

This is a ritual action. By sprinkling and pouring the special anointing oil on all the utensils and furniture of the tent of meeting, Moses set them apart for exclusive use for Yahweh's purposes. This ceremony is described in detail in Exodus 30:26–29. (See: **Symbolic Action (p.1095)**)

Leviticus 8:11

And he sprinkled some of it

The pronoun **it** refers to the oil of anointing referenced in the previous verse. If it would be helpful for your readers, consider making the referent explicit. Alternate translation: [And he sprinkled some of the oil of anointing] (See: **Pronouns — When to Use Them (p.1071)**)

all its utensils and

Alternate translation: [every pot, pan, shovel, and fork used at the altar in the tent of meeting]

the basin and

This **basin** was a large bronze tub that was filled with water and used for ritual washing. It is described in Exodus 30:17–21. If your language has a term for a religious item of this type, consider using it here. If not, consider using a generic term. Alternate translation: [and the special bronze tub] (See: **Translate Unknowns (p.1099)**)

and & its base

This **base** was made of bronze. On top of it sat **the basin**. It is mentioned in Exodus 30:18, where the basin is also described. If your language has a term for a religious item of this type, consider using it here. If not, consider using a generic term. Alternate translation: [and the bronze stand for the basin] (See: **Translate Unknowns (p.1099)**)

to consecrate them

Here the word **to** marks **consecrate** as the goal or purpose of sprinkling them with the oil of anointing. Use a connector in your language that makes it clear that this is the purpose. It may be helpful to start a new sentence here. Alternate translation, with a period before: [He did this to make them holy] (See: **Connect — Goal (Purpose) Relationship (p.975)**)

Leviticus 8:12

some of the oil of anointing

See how you translated the similar possessive form in 8:2. (See: **Possession (p.1065)**)

and he anointed him

See how you translated the similar expression in 8:10. (See: **Symbolic Action (p.1095)**)

to consecrate him

Here the word **to** marks the consecration of Aaron as the goal or purpose of pouring **the oil of anointing** on his head. Use a connector in your language that makes it clear that this is the purpose. It may be helpful to start a new sentence here. Alternate translation, with a period before: [He did this to make Aaron holy] (See: **Connect — Goal (Purpose) Relationship (p.975)**)

Leviticus 8:13

And Moses presented the sons of Aaron

See how you translated this symbolic action in 8:6. (See: **Symbolic Action (p.1095)**)

headbands

These **headbands** were made of cloth of finely woven linen that were likely wound about the head. If your language has a term for a piece of religious clothing of this type, consider using it here. If not, use a generic term. Alternate translation: [the priests' special head-wrappings] (See: **Translate Unknowns (p.1099)**)

Leviticus 8:14

And he brought the bull of the sin offering near

To bring ** the bull of the sin offering near" is a symbolic action equivalent to the expression "to present" used in this chapter and elsewhere in Leviticus. It refers to bringing the person, object, or animal to the entrance of the tent of meeting, where Yahweh lived among the Israelites and showing it off to Yahweh. If the significance of this action would be unclear in your language, consider making the meaning plain. Alternate translation: [And he led the bull of the sin offering to Yahweh's presence in the tent of meeting] (See: **Symbolic Action (p.1095)**)

the bull of the sin offering & the bull of the sin offering

See how you translated this possessive form in 8:2. (See: **Possession (p.1065)**)

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

This is a symbolic action that identifies **Aaron and his sons** with the animal they are offering. In this way, they are placing their sin on the animal in Yahweh's presence. See how you translated this action in 1:4. (See: **Symbolic Action (p.1095)**)

Leviticus 8:15

And he slaughtered {it

The one who offered a sacrifice would usually be the one who would slaughter the animal for that sacrifice. However, in this case, even though Moses is offering the sacrifice, the pronoun **he** likely refers to Aaron, acting together with his sons. If it would be helpful in your language, consider making the referent plain. Alternate translation: [And Aaron and his sons slaughtered it] (See: **Pronouns — When to Use Them (p.1071)**)

and Moses took the blood

See how you handled the implied information in this expression in 1:5. (See: **Assumed Knowledge and Implicit Information (p.954)**)

And he purified the altar

Here, **he purified the altar** means that his symbolic action cleansed it from the impurity caused by the presence of sin. By putting blood on the horns of the altar and pouring blood on the altar's base, Moses uses the cleansing power of blood to purify the altar and prepare it to be a vessel through which acceptable sacrifices might be offered. If this would be unclear in your language, consider clarifying by adding words in your translation or by supplying a footnote. Alternate translation: [And, by putting blood on the altar, he purified the altar from the impurity of sin in order to make it an acceptable place to offer sacrifices to Yahweh] (See: **Symbolic Action (p. 1095)**)

And he made it holy to make atonement on it

Here, the word **to** marks making **atonement** on the altar as the goal or purpose of Moses purifying the altar. Use a connector in your language that makes it clear that this is the purpose. Alternate translation: [And he made it holy. He did this so that atonement might be made on it] (See: **Connect — Goal (Purpose) Relationship (p.975)**)

to make atonement on it

See how you handled this expression and its abstract noun in 1:4. (See: **Abstract Nouns (p.949)**)

Leviticus 8:16

(There are no notes for this verse.)

Leviticus 8:17

he burned with fire

See how you handled the extra information in this expression in 4:12. (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1039)**)

he burned with fire

Although the subject is not stated, the pronoun **he** cannot refer to either Moses, who offers the sacrifice as the priest, or to Aaron and his sons, who are being ordained as priests. As previously mentioned, this action must be accomplished by someone else who can afford to risk becoming unclean through contact with the carcass of the dead animal. If it would be helpful in your language, consider making the referent explicit. Alternate translation: [someone else burned with fire] or [another Israelite burned with fire] (See: **Pronouns — When to Use Them (p. 1071)**)

Leviticus 8:18

the ram of the burnt offering

See how you translated the similar possessive form in 8:2. (See: **Possession (p.1065)**)

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

This is a symbolic action that identifies **Aaron and his sons** with the animal they are offering. In this way, they are placing their sin on the animal in Yahweh's presence. See how you translated this in 1:4. (See: **Symbolic Action (p. 1095)**)

Leviticus 8:19

And he slaughtered {it

The one who offered a sacrifice would usually slaughter the animal for that sacrifice. However, in this case, even though Moses is offering the sacrifice, the pronoun **he** likely refers to Aaron, acting together with his sons. If it would be helpful in your language, consider making the referent plain. Alternate translation: [And Aaron and his sons slaughtered it] (See: **Pronouns — When to Use Them (p.1071)**)

Leviticus 8:20

And he cut the ram into its pieces

For emphasis, a verb and its object from the same root are being used. The verb **cut** is related to the noun **pieces**. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [And he carefully and thoroughly butchered the ram into its various pieces] (See: **Poetry (p.1061)**)

and the pieces

The expression **the pieces** implies all the portions of the animal's body, all but the skin, that would be included in the burnt offering, according to the laws recorded in Leviticus 1:8 and Leviticus 7:8. You could include this information if that would be helpful to your readers. Alternate translation: [and, except for the skin that was given to the priest, all of the body parts] (See: **Assumed Knowledge and Implicit Information (p.954)**)

and the suet

See how you translated this fat portion in 1:8. (See: **Translate Unknowns (p.1099)**)

Leviticus 8:21

he washed with water

See how you handled the extra information in this expression in 1:5. (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1039)**)

Leviticus 8:22

the ram of the ordination offering

The expression **the ram of the ordination offering** uses the possessive form to describe the **ram** that had been selected to be sacrificed for an **ordination offering**. If this would be unclear in your language, consider making the meaning explicit. Alternate translation: [the ram that Aaron and his sons presented as an ordination offering] (See: **Possession (p.1065)**)

Leviticus 8:23

and he put {it} on the earlobe of the right ear of Aaron and on the thumb of his right hand and on the big toe of his right foot

This is a symbolic action. Just as placing blood on the extremities of the altar purified it and prepared it to be an appropriate vessel through which acceptable sacrifices might be offered to Yahweh, by placing blood on Aaron's right earlobe, the thumb of his right hand, and the big toe of his right foot Moses purifies Aaron and prepares him to be set apart for offering acceptable sacrifices to Yahweh. If this would not be clear in your language, consider explaining the meaning of this rite in a footnote or in the text of your translation. Alternate translation: [and he gave it on the earlobe of the right ear of Aaron and on the thumb of his right hand and on the big toe of his right foot. He did this in order to purify Aaron from the impurity of sin and to prepare him to offer acceptable sacrifices to Yahweh] (See: **Symbolic Action (p.1095)**)

Leviticus 8:24

And he presented the sons of Aaron

See how you translated this symbolic action in 8:6. (See: **Symbolic Action (p.1095)**)

and Moses put some of the blood on the earlobe of their right ear and on the thumb of their right hand and on the big toe of their right foot

Just as was done with Aaron, this is a ritual action. Just as placing blood on the extremities of the altar purified it and prepared it to be an appropriate vessel through which acceptable sacrifices might be offered to Yahweh, by placing blood on Aaron's sons' right earlobes, the thumbs of their right hands, and the big toes of their right feet, Moses purified Aaron's sons and prepared them to be set apart for offering acceptable sacrifices to Yahweh. If this would not be clear in your language, consider explaining the meaning of this rite in a footnote or in the text of your translation. Alternate translation: [and Moses gave some of the blood on the earlobe of their right ear and on the thumb of their right hand and on the big toe of their right foot. He did this in order to purify Aaron's sons from the impurity of sin and to prepare them to offer acceptable sacrifices to Yahweh] (See: **Symbolic Action (p.1095)**)

Leviticus 8:25

(There are no notes for this verse.)

Leviticus 8:26

And from the basket of the unleavened bread that {was} to the face of Yahweh

The expression **to the face of Yahweh** here refers to the location of the **basket of the unleavened bread**, as specified in Exodus 29:3. If it would be helpful in your language, consider stating the meaning plainly. Alternate translation: [And from the basket of the unleavened bread that was placed in Yahweh's presence in the sacred precincts of the sacred tent where Yahweh lived among the Israelites] (See: **Metonymy (p.1049)**)

And from the basket of the unleavened bread

The expression **the basket of the unleavened bread** uses the possessive form to describe a basket that is characterized by the presence of unleavened bread. If this would be unclear in your language, consider stating the meaning plainly. Alternate translation: [And from the basket that contained the unleavened bread] (See: **Possession (p.1065)**)

and one loaf of bread of oil

The expression **loaf of bread of oil** uses the possessive form to describe a loaf of bread that is characterized by the presence of oil on top. It corresponds to the bread whose flour is well-soaked with oil in 7:12. Alternate translation: [and one loaf of bread that was well-soaked with oil] (See: **Possession (p.1065)**)

Leviticus 8:27

the whole

Here, **the whole** implies giving Aaron and his sons the fat portions, the right thigh, and all of the loaves of bread. If it would be helpful, consider making the referent explicit. Alternate translation: [all the portions of fat, the right thigh, and the loaves of bread] (See: **Assumed Knowledge and Implicit Information (p.954)**)

and he raised them {as} a raised offering

Although the subject is not named, because it is usually the person offering the sacrifice who is authorized to dedicate the portions of the sacrifice to Yahweh by waving them in his presence, it is likely that **he** here refers to Aaron and his sons. This is further clarified by the fact that Moses placed the portions of fat, the right thigh, and the loaves of bread in the open palms of Aaron and his sons. If it would be helpful in your language, consider making the referent explicit. Alternate translation: [and Aaron and his sons waved them as a wave offering] (See: **Pronouns — When to Use Them (p.1071)**)

and he raised them {as} a raised offering

See how you translated this symbolic action and its corresponding type of offering in 7:30. (See: **Symbolic Action (p.1095)**)

to the face of Yahweh

Here, the expression **to the face of Yahweh** means “toward the presence of Yahweh.” It indicates that Moses waved the loaves and the wafer in the direction of the Most Holy Place, where Yahweh lived among the Israelites. If it would be helpful to your readers, consider stating this plainly. Alternate translation: [in the direction of the Most Holy Place where Yahweh lived among the Israelites] (See: **Metonymy (p.1049)**)

Leviticus 8:28

And Moses took them

Here, the pronoun **them** refers to the fat portions, the right thigh, and all of the loaves of bread. If it would be helpful, consider making the referent explicit. Alternate translation: [And Moses took the portions of fat, the right thigh, and the loaves of bread] (See: **Pronouns — When to Use Them (p.1071)**)

Leviticus 8:29

and he raised it {as} a raised offering

See how you translated this symbolic action and its corresponding type of offering in 7:30. (See: **Symbolic Action (p.1095)**)

to the face of Yahweh

Here, the expression **to the face of Yahweh** means “in the presence of Yahweh,” or “toward the direction of the Most Holy Place where Yahweh lives among the Israelites.” If it would be helpful to your readers, consider stating this plainly. Alternate translation: [in the direction of the Most Holy Place, where Yahweh lives among the Israelites] (See: **Metonymy (p.1049)**)

Leviticus 8:30

and some of the blood that {was} on the altar

The expression **the blood that was on the altar** implies the blood of the sacrificed animal that had earlier been placed on the horns of the altar. You could include this information if that would be helpful to your readers. Alternate translation: [and some of the blood that he had previously put on the four horns of the altar] (See: **Assumed Knowledge and Implicit Information (p.954)**)

and he sprinkled {them} on Aaron, on his clothes, and on his sons, and on the clothes of his sons with him

This is a ritual action. Just as sprinkling the oil on the utensils of the sacred tent sanctified them and dedicated them for service to Yahweh, the mixture of blood and oil both dedicated Aaron and his sons for service to Yahweh as priests and purified them and their clothing from the impurity of sin through the cleansing nature of blood. If this would not be clear to your readers, consider stating the meaning of the symbolic action in a footnote or in the text of your translation. Alternate translation: [and he sprinkled them on Aaron, on his clothes, and on his sons and on the clothes of his sons with him. He did this in order to dedicate Aaron and his sons and to purify them from the impurity of sin] (See: **Symbolic Action (p.1095)**)

Leviticus 8:31

the meat

Although it is unclear, it is likely that here **the meat** implies the meat of the ram that Aaron and his sons offered as an ordination offering and that Moses waved as a wave offering in Yahweh's presence. You could include this information if that would be helpful to your readers. Alternate translation: [the meat of the ram of the ordination offering] (See: **Assumed Knowledge and Implicit Information (p.954)**)

you shall eat

Here, the pronoun **you** is plural. It refers to Aaron and his sons, so use the plural form in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1007)**)

is} in the basket of the ordination offering

See how you translated the similar expression in 8:22. (See: **Possession (p.1065)**)

just as I commanded, saying, 'Aaron and his sons shall eat it

This is a quotation within a quotation. You can state this as an indirect quotation. Alternate translation: [just as I commanded when I said that Aaron and his sons shall eat it] (See: **Quotes within Quotes (p.1076)**)

Leviticus 8:32

you shall burn in the fire

See how you handled the extra information in this expression in 4:12. (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1039)**)

you shall burn in the fire

Here, **you** is plural. It refers to Aaron and his sons, so use the plural form in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1007)**)

Leviticus 8:33

you shall & go out & your ordination, & your hand

The pronouns **you** and **your** are plural here. They refer to Aaron and his sons, so use the plural form in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1007)**)

until the day of the filling of the days of your ordination

Words from the same root are being repeated in a poetic word-play. The words **filling** and **ordination** come from the same root as the verbal expression **he will fill**. If your language has similarly related words that would convey these meanings, consider using them here. If not, consider stating the meaning plainly. Alternate translation: [until the day when your ordination is filled up because, during those seven days, he will fill up your hands] (See: **Poetry (p.1061)**)

the days of your ordination

Alternate translation: [the days when you are being ordained as priests in service to Yahweh]

because {for} seven days, he will fill your hand

The expression **he will fill your hand** is an idiom that means to induct someone into the ministry and responsibilities of the priesthood. According to this verse, it will take seven days for Yahweh to induct Aaron and his sons into the priesthood. (See Exodus 28:41 and Exodus 29:9 for representative examples.) If this would not be clear to your readers, consider stating the meaning plainly. Alternate translation: [because it will take seven days for Yahweh to give you the responsibilities of the priesthood and dedicate you as priests] (See: **Idiom (p.1023)**)

Leviticus 8:34

Just as he did on this day, Yahweh commanded to do

Alternate translation: [What has been done today is just as Yahweh commanded should be done]

to make atonement for you

See how you handled the word **atonement** in 1:4. (See: **Abstract Nouns (p.949)**)

to make atonement for you

Here, **to** marks making **atonement** as the goal or purpose of Yahweh's commandments regarding the procedure of the various sacrifices performed on this day. Use a connector in your language that makes it clear that this is the purpose. It may be helpful to start a new sentence here. Alternate translation, with a period before: [He did this so that he might make atonement for you] (See: **Connect — Goal (Purpose) Relationship (p.975)**)

for you

Here, the pronoun **you** is plural. It refers to Aaron and his sons, so use the plural form in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1007)**)

Leviticus 8:35

you shall stay & and you shall keep & and you will not die

Here, the pronoun **you** is plural. It refers to Aaron and his sons, so use the plural form in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1007)**)

and you shall keep the watch of Yahweh

Words from the same root are repeated for emphasis. The word **watch** is from the same root as the verb **keep**. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. (See: **Poetry (p.1061)**)

and you shall keep the watch of Yahweh

To **keep** the **watch of Yahweh** does not mean to stand and guard the entrance to the sacred tent. Rather, the expression implies carefully avoiding Yahweh's prohibitions, the things Yahweh has commanded his people not to do. If this meaning would not be clear, consider stating the meaning plainly. Alternate translation: [and you will carefully keep Yahweh's laws about what you are not to do] (See: **Assumed Knowledge and Implicit Information (p.954)**)

and you will not die

The phrase **and you will not die** is the result of what came before. Use a connector in your language that makes it clear that what follows is a result of what came before. It may be helpful to begin a new sentence here. Alternate translation: [and by doing this, you will not die] (See: **Connect — Reason-and-Result Relationship (p.980)**)

because 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: [because thus Yahweh commanded me] (See: **Active or Passive (p.951)**)

because thus I have been commanded

The word translated as **because** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation, with a period before: [You should do all this because thus I have been commanded] (See: **Connect — Reason-and-Result Relationship (p.980)**)

I have been commanded

Here the pronoun **I** refers to Moses. IIt may be helpful to clarify this for your readers. Alternate translation: [I, Moses, have been commanded] (See: **Pronouns — When to Use Them (p.1071)**)

Leviticus 8:36

that Yahweh commanded by the hand of Moses

The expression **by the hand of Moses** uses one part of a person, the **hand**, to represent all of a person. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [that Yahweh commanded through Moses] (See: **Synecdoche (p.1097)**)

Leviticus 9

Leviticus 9 Chapter Introduction

Structure and Formatting

This chapter is another narrative piece in which Moses instructs Aaron to offer sin and burnt offerings for himself, and sin, burnt, grain, and peace offerings for the people, so that the "glory of Yahweh" would appear to the people, having atoned them. After instructing Aaron (9:1–7), Aaron offers for himself the sin offering, offering a bull calf in the prescribed way (9:8–11). Next, he offers the burnt offering for himself, offering a ram in the prescribed way (9:12–14). After this, Aaron makes sacrifices for the people of Israel, offering a male goat for a sin offering (9:15), a bull calf and a lamb for burnt offerings (9:16), a grain offering (9:17), and finally, an ox and a ram for peace offerings (9:18–20) complete with a wave offering of the breast meat and the right thigh of the ox and the ram (9:21). In an incredible conclusion, Aaron blesses the people, and Moses and Aaron enter the sacred tent (9:22–23). When they come out, after blessing the people again, the "glory of Yahweh" appears to the people as "fire from before the face of Yahweh" comes out of the sacred tent and consumes the fat and meat on the burnt offering altar (9:23–24). In response to this incredible sight, the people shout and fall to the ground (9:24). The structure of the chapter is as follows:

Moses instructs Aaron (9:1–7)
Aaron performs sacrifices for himself (9:8–14)
the sin offering for Aaron (9:8–11)
the burnt offering for Aaron (9:12–14)
Aaron performs sacrifices for the people of Israel (9:15–21)
the sin offering for the people (9:15)
the burnt offering for the people (9:16)
the grain offering for the people (9:17)
the peace offering for the people, including the wave offering (9:18–21)
The glory of Yahweh appears to the people (9:22–24)

Religious and Cultural Concepts in This Chapter

Most of the special concepts in this chapter are discussed in the Introduction to Leviticus, including the burnt, grain, sin, and peace offerings, including the wave offering, the unique function of blood, the abstract noun "atonement," and the ritual act of converting sacrifices to smoke on the altar.

Leviticus 9:1

on the eighth day

The word **eighth** is the ordinal number for eight. (See: **Ordinal Numbers (p.1053)**)

on the eighth day

The **eighth day** is the first day after the seven-day period of the ordination ceremony. Alternate translation: [on the first day after the ordination ceremony was completed] (See: **Ordinal Numbers (p.1053)**)

Leviticus 9:2

a calf, a son of the cattle, for a sin offering, and a ram for a burnt offering, perfect

For a discussion of the word **perfect**, see the section titled "'Unblemished' or 'perfect'" in Part 3 of the Introduction to Leviticus. Alternate translation: [an unblemished calf, a son of the cattle, for a sin offering, and an unblemished ram for a burnt offering] or [a calf without blemish, a son of the cattle, for a sin offering, and a ram without blemish for a burnt offering] (See: **Symbolic Action (p.1095)**)

And he said to Aaron

The word translated as **said** introduces a direct quotation. In your translation, consider ways in which you might introduce this quotation naturally in your language. Alternate translation: [And he spoke to Aaron, saying] or [And he told Aaron] (See: **Quotations and Quote Margins (p.1074)**)

a son of the cattle

See how you translated this expression in 1:5. (See: **Idiom (p.1023)**)

and present {them

See how you translated this symbolic action in 8:6. (See: **Symbolic Action (p.1095)**)

to the face of Yahweh

As the Introduction to Leviticus discusses, in contexts such as this, the expression **to the face of Yahweh** means "where Yahweh can see" and, by extension, "in Yahweh's presence." See how you translated this expression in 1:5. Alternate translation: [before Yahweh] or [in the precincts of the sacred tent, where Yahweh lives among the Israelites] (See: **Metonymy (p.1049)**)

Leviticus 9:3

And to the sons of Israel, you will speak, saying, ‘Take a buck of the goats

This expression introduces a direct quote within a direct quote. You could change this into an indirect quote. Alternate translation: [And you should tell the sons of Israel to take a buck of the goats] (See: **Quotes within Quotes (p.1076)**)

the sons of Israel

See how you translated this expression in 1:2. (See: **Metaphor (p.1043)**)

you will speak

Here, **you** is singular. It refers to Aaron, so use the singular form in your translation if your language marks that distinction. (See: **Forms of ‘You’ — Singular (p.1007)**)

saying

The word translated as **saying** introduces a direct quotation. In your translation, consider ways in which you might introduce this quotation naturally in your language. (See: **Quotations and Quote Margins (p.1074)**)

a buck of the goats

The expression **a buck of the goats** used the possessive form to refer to a male goat that belongs to the class of animals also called goats. If your language possesses a specific term for a male goat, consider using it here or use a generic expression. Alternate translation: [an adult male goat] (See: **Possession (p.1065)**)

the goats

The expression **the goats** does not refer to a specific group of goats. It describes any groups of goats that an Israelite might own. Express this in the way that would be most natural in your language. Alternate translation: [any of the goats that you own] (See: **Generic Noun Phrases (p.1011)**)

and a calf and a lamb, perfect sons of a year

The expression **sons of a year** is an idiom that refers to animals that are a year old. If your language has a similar idiom, consider using it here. If not, state the meaning plainly. Alternate translation: [and a perfect calf and a perfect lamb that are a year old] or [and a perfect calf and a perfect lamb that are twelve months of age] (See: **Idiom (p.1023)**)

Leviticus 9:4

to the face of Yahweh

See how you translated this expression in 1:5. Alternate translation: [in Yahweh's presence] or [in the precincts of the sacred tent, where Yahweh lives among the Israelites] (See: **Metonymy (p.1049)**)

and a grain offering mixed with oil

See how you translated this expression in 7:10. Alternate translation: [and a grain offering they mixed with oil] (See: **Active or Passive (p.951)**)

for today Yahweh will appear to you

Here, **for** marks Yahweh's appearing to the people of Israel as the goal or purpose of presenting all the sacrificial animals that Moses names here. Use a connector in your language that makes it clear that this is the purpose. It may be helpful to start a new sentence here. Alternate translation, with a period before: [You should do this because Yahweh will appear to you today] (See: **Connect — Goal (Purpose) Relationship (p.975)**)

to you

Here, the pronoun **you** is plural. It refers to the Israelite people, so use the plural form in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1007)**)

Leviticus 9:5

And they brought

The pronoun **they** refers to the Israelite people, the “sons of Israel.” If it would be helpful to your readers, consider making the referent explicit. Alternate translation: [And the people of Israel brought] (See: **Pronouns — When to Use Them (p.1071)**)

that which Moses commanded

Alternate translation: [the animals for the sacrifices and the grain for the offerings as Moses instructed]

to the face of the tent of meeting

Here, **to the face of the tent of meeting** refers to a location, “before the tent of meeting.” If this phrase does not have that meaning in your language, you could use an idiom from your language that does have this meaning or state the meaning plainly. Alternate translation: [at the entrance of the tent of meeting] (See: **Metonymy (p.1049)**)

And the whole congregation presented {them

See how you translated this symbolic action in 8:6. (See: **Symbolic Action (p.1095)**)

and they stood to the face of Yahweh

Here, the expression **they stood to the face of Yahweh** refers to the fact that the Israelite people came to stand before the altar in the courtyard of the tent of meeting, where Yahweh lived among the Israelites. If it would be helpful in your language, consider stating this meaning plainly. Alternate translation: [and they stood in Yahweh’s presence near the tent of meeting, in which Yahweh lived among the Israelites] (See: **Idiom (p.1023)**)

Leviticus 9:6

Yahweh commanded you will do

Here, **you** is plural. It refers to the Israelite people, so use the plural form in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1007)**)

and the glory of Yahweh will appear to you

Here, the expression **the glory of Yahweh** refers to the earthly manifestation of Yahweh in the form of fire. (See 9:23–24) If it would be helpful in your language, consider stating this meaning plainly. Alternate translation: [and Yahweh himself will appear to you in the form of heavenly fire] (See: **Metonymy (p.1049)**)

Leviticus 9:7

and make your sin offering and your burnt offering & And make the offering of the people

Alternate translation: [and offer your sin offering and your burnt offering ... And offer the offering of the people]

the offering of the people

The expression **the offering of the people** uses the possessive form to describe the sacrifices that Yahweh has commanded the people of Israel to bring. If your language would not use the possessive form for this, you could state the meaning plainly. Alternate translation: [the offering that Yahweh commanded the people to bring] (See: **Possession (p.1065)**)

Leviticus 9:8

which {was} for himself

The expression **which was for himself** implies that this animal, the calf of the sin offering, was being offered for Aaron's sake and not for the sake of the people. If it would be helpful to your readers, consider stating the meaning plainly. Alternate translation: [which he offered to make atonement for his sin] (See: **Reflexive Pronouns (p.1081)**)

Leviticus 9:9

And the sons of Aaron presented the blood to him

See how you translated this symbolic action in 1:2. (See: **Symbolic Action (p.1095)**)

the sons of Aaron

Alternate translation, with a comma after: [Aaron’s four sons, Nadab, Abihu, Eleazar, and Ithamar]

and he dipped his finger & and he put {it} & he poured out

Alternate translation: [and Aaron dipped his finger ... and Aaron daubed it ... he poured out]

Leviticus 9:10

and the kidneys and the lobe from the liver

See how you translated these internal organs in 3:4.

Leviticus 9:11

But the meat

Here, **the meat** implies the portions of the calf of the sin offering that were to be taken outside of the camp and burned. According to 4:11, this included the calf's head, the legs, the remaining internal organs (other than the kidney and the liver), and any remaining meat (other than the breast meat and the right thigh). If it would be helpful to your readers, consider stating this meaning plainly. Alternate translation, with a comma after: [But the meat of the calf, along with its head and its legs, its entrails, its dung] (See: **Assumed Knowledge and Implicit Information (p.954)**)

he burned with fire

See how you handled the extra information in the similar expression in 6:30. (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1039)**)

Leviticus 9:12

(There are no notes for this verse.)

Leviticus 9:13

And the burnt offering they brought to him

The pronoun **they** refers to the sons of Aaron, while the pronoun **him** refers to Aaron himself. If it would be helpful to your readers, consider making these referents explicit. Alternate translation: [And the burnt offering Aaron's four sons brought to their father] (See: **Pronouns — When to Use Them (p.1071)**)

Leviticus 9:14

(There are no notes for this verse.)

Leviticus 9:15

And he presented the offering of the people

See how you translated the similar repetition of related words in 1:2. (See: **Poetry (p.1061)**)

And he presented

See how you translated this symbolic action in 8:6. (See: **Symbolic Action (p.1095)**)

the offering of the people

See how you translated this expression in 9:7. (See: **Possession (p.1065)**)

the goat of the sin offering

See how you translated the similar possessive form in 8:2. (See: **Possession (p.1065)**)

like the first

The word **first** is the ordinal number for one. The expression **the first one** refers to the calf that Aaron offered as a sin offering for himself. Alternate translation: [like the calf that Aaron offered as a sin offering for himself] (See: **Ordinal Numbers (p.1053)**)

Leviticus 9:16

(There are no notes for this verse.)

Leviticus 9:17

and he filled his palm from it

The expression **he filled his palm from it** refers to the priests' practice of designating what portion of a grain offering would be burned by scooping out whatever he could fit in his open, upturned hand. This practice is described in 2:2 and 5:12. If it would be helpful to your readers, consider making this meaning plain. Alternate translation: [and Aaron filled his palm with a handful of the grain offering in order to designate how much he would burn on the altar] (See: **Symbolic Action (p.1095)**)

and he caused {it} to become smoke on the altar

Here, the pronoun **it** refers not to the whole grain offering, but to the portion that Aaron scooped out with his palm. If it would be helpful to your readers, consider making this meaning plain. Alternate translation: [and he caused the portion of the grain offering that he scooped out with his palm to become smoke on the altar] (See: **Pronouns — When to Use Them (p.1071)**)

in addition to the burnt offering of the morning

The expression **the burnt offering of the morning** uses the possessive form to describe the burnt offering that was offered as the first sacrifice of each day. Normally, the priests would offer this burnt sacrifice in the morning before any other sacrifice. If it would be helpful to your readers, consider stating this meaning plainly. Alternate translation: [in addition to the burnt offering that had been offered earlier that morning as the usual first sacrifice of the day] (See: **Possession (p.1065)**)

Leviticus 9:18

and the ram of the sacrifice of the peace offerings

The expression **the ram of the sacrifice of the peace offerings** uses the possessive form to describe a ram that was chosen to be the animal sacrifice for a peace offering. If it would be helpful to your readers, consider stating this meaning plainly. Alternate translation: [The ram that the people had presented to Aaron as the sacrifice for their peace offering] (See: **Possession (p.1065)**)

Leviticus 9:19

(There are no notes for this verse.)

Leviticus 9:20

(There are no notes for this verse.)

Leviticus 9:21

Aaron raised {as} a raised offering

See how you translated this symbolic action and its corresponding type of offering in 7:30. (See: **Symbolic Action (p.1095)**)

to the face of Yahweh

As the Introduction to Leviticus discusses, in contexts such as this, the expression **to the face of Yahweh** means “where Yahweh can see” and, by extension, ”in Yahweh’s presence.” If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [in Yahweh’s presence] or [within the sacred precincts of the tent of meeting, where Yahweh lives among the Israelites] (See: **Metonymy (p.1049)**)

Leviticus 9:22

And Aaron lifted his hands toward the people

Lifting one's hands is a symbolic action that signals a physical posture of prayer. If this would not be clear to your readers, you could explain the significance of this action in the text or in a footnote. Alternate translation: [And Aaron lifted his hands toward the people so that he could pray for them] (See: **Symbolic Action (p.1095)**)

and he blessed them

Aaron is asking Yahweh to bless the people. You could express this as either a blessing or a prayer, in whichever way is more natural in your language. Alternate translation: [and he prayed Yahweh's blessing over the people] (See: **Blessings (p.968)**)

And he came down from making the sin offering and the burnt offering and the peace offerings

The expression **And he came down** implies that Aaron was likely elevated off the ground, probably by means of steps or a ramp, in order to offer the sacrifices on top of the altar. Consequently, Aaron would have been higher than where the people were standing. If it would be helpful, consider supplying this implied information. Alternate translation: [And, because Aaron was elevated above the people when he offered the sacrifices, he came down from making the sin offering and the burnt offering and the peace offerings] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 9:23

and they blessed the people

Aaron and Moses asked Yahweh to bless **the people**. You could express this as either a blessing or a prayer, in whichever way is more natural in your language. Alternate translation: [and they prayed that Yahweh would bless the people] (See: **Blessings (p.968)**)

And the glory of Yahweh appeared to all the people

See how you translated the expression **the glory of Yahweh** in 9:6. (See: **Metonymy (p.1049)**)

Leviticus 9:24

before the face of Yahweh, and it consumed

The expression **fire went forth before the face of Yahweh** implies that the fire came from the direction of Yahweh's presence in the Most Holy Place, where he lived among the Israelites. You could include this information if that would be helpful to your readers. Alternate translation: [from Yahweh's presence in the Most Holy Place, where he lived among the Israelites, and it consumed] (See: **Assumed Knowledge and Implicit Information (p. 954)**)

And all the people saw

The expression **And all the people saw** is missing some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [And all the people saw how Yahweh provided the fire to consume the offering and fat on the altar] or [And all the people saw how the fire from before the face of Yahweh consumed the burnt offering and the fat on the altar] (See: **Ellipsis (p.998)**)

and they shouted

Here, **they shouted** means that they cried out in joy with a loud voice. If this would not be clear in your language, consider stating the meaning explicitly. Alternate translation: [and they cheered loudly] (See: **Symbolic Action (p. 1095)**)

and they fell on their faces

To fall on one's **face** is a symbolic action. As an act of reverence, honor, and submission, It refers to either: (1) bowing on one's knees with one's face to the ground. If your language has a similar idiom to refer to bowing with respect to authority, consider using it here. If not, consider stating the meaning plainly. Alternate translation: [and they knelt down in respect and awe with their faces toward the ground] or (2) lying flat on the ground. Alternate translation: [and they lay flat out on the ground] (See: **Symbolic Action (p.1095)**)

Leviticus 10

Leviticus 10 Chapter Introduction

Structure and Formatting

This chapter includes the last narrative of the section that began in Leviticus 8. It tells the story of how Aaron's two sons, Nadab and Abihu, offered "strange fire that he did not command them" (10:1). As a result of this action, Yahweh kills the two men with fire sent out from his presence (10:2). Moses then interprets the events as a demonstration of Yahweh's utter holiness (10:3), before instructing that the men's bodies be removed carefully (10:4–5) and guiding Aaron's remaining sons how they should mourn as priests (10:5–7). Yahweh then gives instruction to Aaron concerning the consumption of alcoholic drink in connection to the priesthood (10:8–9), clarifying that the role of the priesthood in Israel is to help the people distinguish between what is pure and what is impure so that they may follow Yahweh's laws and be his holy people (10:10–11). Following this, Moses instructs Aaron's remaining two sons, Eleazar and Ithamar, that they are to eat the remaining food portions of the sacrifice and to do so in a clean and holy place (10:12–15). However, when Moses later searches for the meat of the sin offering, he discovers that it had been burnt rather than eaten (10:16). When Moses questions why this happened, as the sin offering was exactly the type whose meat should have been eaten by the priests (10:17–18), Aaron responds that he believes that the presence of his son's bodies in the sanctuary has made the sin offering unacceptable to eat (10:19). The narrative ends as Moses is satisfied with this answer (10:20). The structure of the chapter is as follows:

The death of Nadab and Abihu (10:1–2)
Moses' interpretation and instructions (10:3–7)
the removal of the bodies (10:3–5)
mourning as priests (10:6–7)
Yahweh instructs Aaron (10:8–11)
Moses instructs Eleazar and Ithamar (10:12–15)
The debate between Moses and Aaron concerning the sin offering (10:16–20)

Note that Leviticus 10:3 is a line of poetry. 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.

Religious and Cultural Concepts in This Chapter

Mourning practices

In Leviticus 10:6–7, Moses instructs Aaron's remaining sons, Eleazar and Ithamar that, when they are performing their duties as priests, they are not to mourn as they normally would mourn. Instead, they are to let the people of Israel mourn for them. (See 10:6.) The symbolic actions associated with mourning practices that they are to avoid are:

letting their hair be disheveled and loose. The expression in Lev 10:6 ("Do not let your heads be loose") is a figure of speech. Here, the word "heads" refers by association to the hair of one's head, so the expression "Do not let your heads be loose" refers to letting one's hair hang down disheveled and unkempt. It is implied that Aaron's sons' hair was long enough to hang down over their heads. This was a common practice associated with mourning for a dead relative. If it would be helpful in your language, consider stating the meaning plainly.
tearing their clothes in grief. The practice of tearing one's clothes was a common sign of public mourning in ancient Israel. This was a common practice associated with mourning for a dead relative. If your culture has an expression that describes a similar symbolic action, consider using that expression here. If not, consider

using a generic expression and explaining the meaning of this action in a footnote or in the body of your translation.

These are symbolic actions associated with mourning for dead relatives. If your language does not have similar actions associated with a period of mourning, consider explaining the meaning of these actions in a footnote or in the text of your translation.

Important Figures of Speech in This Chapter

Fire and “strange fire”

In this chapter, the word translated as “fire” appears both as literal fire and as referring to live, burning coals that produce fire. The notes below (as well as the UST) will serve to distinguish which meaning is present in each context. If it would be helpful in your language, where the word “fire” represents the coals that produce fire, you could use an equivalent expression or state the meaning plainly. In Leviticus 10:2, the expression “strange fire” appears. Here, “fire” refers to coals that produce fire rather than to the fire itself. In context, the expression means that either 1) Aaron’s sons, Nadab and Abihu, had used burning coals that came from a common everyday source rather than from a holy source, as Yahweh had commanded, or 2) the incense that Aaron’s sons Nadab and Abihu placed on top of the burning coals was not the kind of incense that Yahweh had commanded to be offered in the tent of meeting. The notes and the UST favor the first option, but the second is possible as well.

Other Possible Translation Difficulties in This Chapter

The use of plural “you”

Throughout this chapter, the words “you” and “your” are plural. They often refer to Aaron and his sons. Consider using the plural form of the second-person pronouns of your language in your translation if your language marks that distinction.

Leviticus 10:1

And & took

The word **And** indicates that the action of this chapter immediately follows what happened in the previous chapter. The events recorded here should be considered to be a continuation of the story of the ordination ceremony. In your translation, be sure to use a connecting word that signals this to your readers. (See: **Connect — Sequential Time Relationship (p.983)**)

his censer

A **censer** is a shallow bronze container that priests could use to carry hot coals on which to burn incense. If your language has a word for this religious object, consider using it here. If not, consider using a generic expression. Alternate translation: [his incense pan] (See: **Translate Unknowns (p.1099)**)

fire

Here, the word **fire** represents the coals that produce fire. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [glowing coals] or [live coals] (See: **Metonymy (p.1049)**)

to the face of Yahweh

See how you translated this expression in 1:5. Alternate translation: [in the precincts of the tent of meeting where Yahweh lived among the Israelites] or [in Yahweh's presence] (See: **Metonymy (p.1049)**)

strange fire

It is likely that the expression **strange fire** means that either: (1) Nadab and Abihu had used burning coals that came from a common, everyday source rather than from a holy source, as Yahweh had commanded. Alternate translation: [common fire that was not set apart exclusively for Yahweh's purposes] or (2) the incense that Nadab and Abihu placed on top of the burning coals was not the kind of incense that Yahweh had commanded should be offered in the tent of meeting. Alternate translation: [unauthorized incense] (See: **Translate Unknowns (p.1099)**)

Leviticus 10:2

fire

Here, fire means flames and not hot coals, as it did in the previous verse. The poetic repetition of words is intended to be ironic. Nadab and Abihu offered fire as coals, but flames of fire consumed them in judgment. If your language has words for live coals and for flaming fire that are similar and that could preserve this irony, consider using those terms here. If not, use the word for flaming fire here. Alternate translation: [blazing flames] (See: **Assumed Knowledge and Implicit Information (p.954)**)

from before the face of Yahweh

See how you translated this expression in 1:5. Alternate translation: [from the Holy of Holies where Yahweh lived among the Israelites] or [from Yahweh's presence] (See: **Metonymy (p.1049)**)

and it consumed them

The author of Leviticus uses the image of the **fire** consuming or eating Aaron's two sons to refer to the process that the sacrifice undergoes as the fire burns it until it is completely ash. If your language has a similar idiom used of fire completely burning something, consider using it here. If not, consider using a generic expression. Alternate translation: [and it killed them] (See: **Metaphor (p.1043)**)

Leviticus 10:3

This is what Yahweh spoke, saying, Among those who draw near to me, I will show myself to be holy. And on the faces of all the people, I will be honored

This has a quotation within a quotation. You can state this as an indirect quotation. Alternate translation: [This is what Yahweh spoke when he said that he would show himself to be holy among those who draw near to him and that he would be honored on the faces of all the people] (See: **Quotes within Quotes (p.1076)**)

saying

The word translated as **saying** introduces a direct quotation. In your translation, consider ways in which you might introduce this quotation naturally in your language. (See: **Quotations and Quote Margins (p.1074)**)

Among those who draw near to me

Alternate translation: [Among the priests who offer sacrifices to me]

I will show myself to be holy

The expression **I will show myself to be holy** implies that, by killing Aaron's sons who had sinned, either: (1) Yahweh demonstrated that he alone is God. He is not only set apart from sin, but he is also perfect and powerful. Alternate translation: [I will show that I am God and that I alone am set apart from sin] or (2) Yahweh removed the impurity caused by the sins of Nadab and Abihu, thus purifying himself. Alternate translation: [I will purify myself from the impurity of people's sin] (See: **Assumed Knowledge and Implicit Information (p.954)**)

And on the faces of all the people

Here, the **faces of all the people** refers to the people's faculties of sight and, by extension, what they can see. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [And in the sight of all the people] (See: **Metonymy (p.1049)**)

I will be honored

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: [people will honor me] (See: **Active or Passive (p.951)**)

Leviticus 10:4

Mishael & Elzaphan, the sons of Uzziel

Mishael and **Elzaphan** are the names of Aaron's cousins, the sons of his uncle, **Uzziel**. (See: **How to Translate Names (p.1019)**)

Uzziel

Uzziel is the name of Aaron's uncle. (See: **How to Translate Names (p.1019)**)

the uncle of Aaron

Here the term **uncle** specifically refers to Aaron's father's brother. Since Aaron and Moses are brothers, Uzziel is also the uncle of Moses. If your language has a specific word for an uncle, it would be appropriate to use it here. If not, consider using a generic expression. Alternate translation: [Aaron's father's brother] (See: **Kinship (p.1035)**)

Present {yourselves

To **Present** oneself is a symbolic action that refers to bringing oneself into Yahweh's presence to do his purposes. If it would be helpful to your readers, consider stating the meaning plainly. Alternate translation: [Come near to the precincts of the tent of meeting, where Yahweh lives among the Israelites, and be ready to do what Yahweh requires of you] (See: **Symbolic Action (p.1095)**)

your brothers

Here, **your** is plural. It refers to Mishael and Elzaphan, so use the plural form in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1007)**)

from the face of the Holy Place

Here, **from the face of the Holy Place** refers to a location before the Holy Place. If this phrase does not have that meaning in your language, you could use an expression from your language that does have this meaning or state the meaning plainly. Alternate translation: [from the space in front of the Holy Place within the tent of meeting] (See: **Metonymy (p.1049)**)

Leviticus 10:5

and they lifted them by their tunics

The text implies that Mishael and Elzaphan carried Nadab and Abihu **by their tunics** so as to not come in direct contact with their dead bodies, which would have made Mishael and Elzaphan ceremonially unclean. If it would be helpful in your language, consider providing this implied information in a footnote or in the text of your translation. Alternate translation: [and, because they did not want to become unclean by touching the dead bodies, they lifted them by their tunics] (See: **Assumed Knowledge and Implicit Information (p.954)**)

and they lifted them

Here the pronoun **them** refers to the bodies of Nadab and Abihu. It may be helpful to clarify this for your readers. Alternate translation: [and they lifted the bodies of Nadab and Abihu] (See: **Pronouns — When to Use Them (p. 1071)**)

by their tunics

Here the possessive pronoun **their** could refer to (1) Nadab and Abihu. Alternate translation: [by Nadab and Abihu's tunics] or (2) Mishael and Elzaphan. Alternate translation: [by Mishael and Elzaphan's tunics] (See: **Pronouns — When to Use Them (p.1071)**)

Leviticus 10:6

Do not let your heads be loose and do not tear your clothes

These are symbolic actions associated with mourning for dead relatives. If your language does not have similar actions associated with a period of mourning, consider explaining the meaning of these actions in a footnote or in the text of your translation. Alternate translation: [Do not mourn for your relatives by letting your heads be loose or by tearing your clothes] (See: **Symbolic Action (p.1095)**)

Do not let your heads be loose

Here, the word **heads** refers by association to the hair of one's head, so the expression **Do not let your heads be loose** refers to letting one's hair hang down disheveled and unkempt. It is implied that Aaron's sons' hair was long enough to hang down from their heads. As the previous note suggests, this was a common practice associated with mourning for a dead relative. If it would be helpful in your language, consider stating the meaning plainly. Alternate translation: [Do not let your long hair hang down loose] (See: **Metonymy (p.1049)**)

your heads & and & your clothes, so that you will not die and & not} & But your brothers

Here the pronouns **you** and **your** are plural. They refer to Aaron's sons, Eleazar and Ithamar, so use the plural form in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1007)**)

Do not let your heads be loose and do not tear your clothes, so that you will not die and against all the congregation he will {not} be angry

Here, **so that** marks **you will not die and against all the congregation he will {not} be angry** as the goal or purpose of **Do not let your heads be loose and do not tear your clothes** . Use a connector in your language that makes it clear that this is the purpose. Alternate translation: [Do not let your heads be loose and do not tear your clothes. If you do not do these things, you will not die and against all the congregation he will {not} be angry] (See: **Connect — Reason-and-Result Relationship (p.980)**)

he will {& be angry

The pronoun **he** refers to Yahweh. It may be helpful to clarify this for your readers. Alternate translation: [Yahweh will not be angry] (See: **Pronouns — When to Use Them (p.1071)**)

But your brothers

Here, the word **brothers** does not mean male relatives. Rather, it likely refers to all their fellow Israelites, who were to be considered to be members of a single extended family. Alternate translation: [But all your fellow Israelites] (See: **Metaphor (p.1043)**)

all of the house of Israel

Here, **house** refers to the whole people of Israel. If it would be helpful in your language, consider stating the meaning plainly. Alternate translation: [all the people of Israel] (See: **Metonymy (p.1049)**)

for} the burning that Yahweh has burned

Here, a verb and its object come from the same root. The phrase **Yahweh has burned** translates as a verb that is related to the noun translated as **burning**. The repetition of related words adds emphasis to the statement. If your language can repeat words for emphasis and your language has comparable terms that you can use in your own translation, it would be appropriate to use that construction here in your translation. (See: **Poetry (p.1061)**)

for} the burning that Yahweh has burned

The word **burning** implies the fire that came out from the Holy Place and consumed Nadab and Abihu. You could include this information if that would be helpful to your readers. Alternate translation: [for the way that Yahweh killed Nadab and Abihu with fire] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 10:7

you shall not go out, & you die, & is} on you

Here the pronoun **you** is plural. It refers to Eleazar and Ithamar, so use the plural form in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1007)**)

for

The word translated as **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation, with a period before: [This is because] (See: **Connect — Reason-and-Result Relationship (p.980)**)

the oil of the anointing of Yahweh

The expression **the oil of the anointing of Yahweh** uses the possessive form to describe oil that is used to anoint people for service to Yahweh. If your language would not use the possessive form for this, you could state the meaning with a generic expression. Alternate translation: [the special oil that is used to set people apart to serve as priests to Yahweh] (See: **Possession (p.1065)**)

And they did according to the word of Moses

The term **word** is being used to mean the message that Moses spoke. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And they did exactly what Moses told them to do] (See: **Metonymy (p.1049)**)

Leviticus 10:8

(There are no notes for this verse.)

Leviticus 10:9

or beer

Here, **beer** is likely a fermented and alcoholic beverage brewed from wheat, barley, or other grains. If your language has a word for this beverage, consider using it here. If not, consider using a generic expression. Alternate translation: [or other alcoholic beverage] (See: **Translate Unknowns (p.1099)**)

you or your sons with you

Here, the pronoun **you** is singular. It refers to Aaron, so use the singular form in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1007)**)

when you go & so you will not die—& throughout your generations

The pronouns **you** and **your** are plural. They refer to Aaron and his sons, so use the plural form in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1007)**)

Leviticus 10:10

and to separate

The word translated as **and** indicates that the ability to separate between holy and common and between clean and unclean is a further consequence of abstaining from drinking alcohol while conducting priestly duties. Use a natural form in your language to connect this statement to the previous one. It may be helpful to begin a new sentence here. Alternate translation: [That way you will also be able to separate] (See: **Connecting Words and Phrases (p.985)**)

the holy & the common

The adjectives **holy** and **common** are being used as nouns to refer to that which is set apart for Yahweh alone and that which is associated with ordinary everyday life. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [that which is holy ... that which is common] (See: **Nominal Adjectives (p.1051)**)

the common

The word **common** refers to things, animals, or people that are not set apart for Yahweh but are associated with ordinary, everyday life. If it would be helpful in your language, consider using a generic expression. Alternate translation: [the ordinary] or [the usual] (See: **Translate Unknowns (p.1099)**)

the unclean & the clean

The adjective **clean** is being used as a noun to refer to that which is able to be in holy space and come into contact with holy objects. The adjective **unclean** is being used as a noun to refer to that which is impure and cannot be in holy space without introducing impurity to that space and those objects. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [that which is clean ... that which is unclean] (See: **Nominal Adjectives (p.1051)**)

Leviticus 10:11

and to teach

Here, **in order to** marks teaching **the sons of Israel** as the goal or purpose of learning to separate between holy and common, between clean and unclean. Use a connector in your language that makes it clear that this is the purpose. Alternatively, it may be helpful to begin a new sentence here. Alternate translation, with a period before: [The priests should learn to do this so that they might be able to teach] (See: **Connect — Goal (Purpose) Relationship (p.975)**)

the sons of Israel

See how you translated this expression in 1:2. (See: **Metaphor (p.1043)**)

by the hand of Moses

Here, **hand** represents the agency of a person. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [through Moses] (See: **Metonymy (p.1049)**)

Leviticus 10:12

from the gifts of Yahweh

See how you translated this expression in 2:3. (See: **Possession (p.1065)**)

and eat it

Here the pronoun **it** refers to whatever portion of the **grain offering** was left over and had not been burned on the altar. It may be helpful to clarify this for your readers. Alternate translation: [and eat the remaining grain offering] (See: **Pronouns — When to Use Them (p.1071)**)

for it is a holy thing of the holy things

The word **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation, with a period before: [This is because it is a holy thing of the holy things] (See: **Connect — Reason-and-Result Relationship (p.980)**)

it is a holy thing of the holy things

See how you translated this expression in 2:3. (See: **Possession (p.1065)**)

Leviticus 10:13

And you shall eat

Here, the pronoun **you** is plural. It refers to Aaron and his sons. Consider using the plural form in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1007)**)

it

Alternate translation: [the remaining part of th grain offering]

because it {is} your portion and the portion of your sons from the gifts of Yahweh

The word **because** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation, with a period before: [You should do this because it is your portion and the portion of your sons from the gifts of Yahweh] (See: **Connect — Reason-and-Result Relationship (p.980)**)

from the gifts of Yahweh

See how you translated this expression in 2:3. (See: **Possession (p.1065)**)

because thus I have been commanded

The word **because** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation, with a period before: [This is so because thus I have been commanded] (See: **Connect — Reason-and-Result Relationship (p.980)**)

because 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: [because thus Yahweh commanded me] (See: **Active or Passive (p.951)**)

Leviticus 10:14

And the breast of the raised offering

The expression **the breast of the wave offering** uses the possessive form to describe breast meat that is to be offered as a wave offering. If your language would not use the possessive form for this, you could state the meaning plainly. Alternate translation: [And the breast meat that Aaron and his sons presented as a wave offering] (See: **Possession (p.1065)**)

the raised offering

See how you translated this type of offering in 7:30. (See: **Symbolic Action (p.1095)**)

and the thigh of the contribution

The expression **the thigh of the contribution** uses the possessive form to describe thigh meat that has been chosen to be offered as a special contribution of food to Yahweh's priests. If your language would not use the possessive form for this, you could state the meaning plainly. Alternate translation: [and the thigh meat that Aaron and his sons presented as a special contribution] (See: **Possession (p.1065)**)

you shall eat

Here, **you** is plural. It refers to Aaron and his sons. Consider using the plural form in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1007)**)

you and your sons and your daughters with you

The pronouns **you** and **your** refer to Aaron. It may be helpful to clarify this for your readers. Alternate translation: [you, Aaron, and your sons and your daughters with you] (See: **Pronouns — When to Use Them (p.1071)**)

you and your sons and your daughters with you, & as} your portion & your sons

Here, the words **you** and **your** are singular. They refer to Aaron alone. Consider using the singular form in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1007)**)

for they are given {as} your portion and the portion of your sons

The word **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation, with a period before: [You should do this because they are given {as} your portion and the portion of your sons] (See: **Connect — Reason-and-Result Relationship (p.980)**)

for they are given {as} your portion and the portion 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 your portion and the portion of your sons] (See: **Active or Passive (p.951)**)

they are given

Here the pronoun **they** does not refer to Aaron's sons and daughters. Rather, it refers to the breast meat of the wave offering and the thigh meat of the contribution. It may be helpful to clarify this for your readers. Alternate translation: [the breast meat of the wave offering and the thigh meat of the contribution are given] (See: **Pronouns — When to Use Them (p.1071)**)

the sons of Israel

See how you translated this expression in 1:2. (See: **Metaphor (p.1043)**)

Leviticus 10:15

The thigh of the contribution and the breast of the raised offering

See how you translated these expressions in 10:14. (See: **Possession (p.1065)**)

the gifts of the fat portions

Here, **the gifts of the fat portions** implies all the portions of fat and internal organs that would normally be offered with sacrifices of peace offerings. See 3:3–4, 3:9–10, and 3:14–15 for the exact portions. (See: **Assumed Knowledge and Implicit Information (p.954)**)

they shall bring

Here the pronoun **they** likely refers to the people of Israel. If it would be helpful in your language, consider stating the referent explicitly. Alternate translation: [the people of Israel shall bring] (See: **Pronouns — When to Use Them (p.1071)**)

to raise {as} a raised offering

See how you translated this ritual action and its corresponding type of offering in 7:30. (See: **Symbolic Action (p. 1095)**)

to raise {as} a raised offering

Here, **to** marks waving the meat and fat portions as a **wave offering** as reason to bring them to the tent of meeting. Use a connector in your language that makes it clear that this is the purpose. (See: **Connect — Goal (Purpose) Relationship (p.975)**)

to the face of Yahweh

See how you translated this expression in 1:5. Alternate translation: [in the precincts of the tent of meeting where Yahweh lived among the Israelites] or [in Yahweh's presence] (See: **Metonymy (p.1049)**)

Leviticus 10:16

And the goat of the sin offering

See how you translated this possessive form in 9:15. Here, the **goat of the sin offering** refers to the butchered meat of the animal rather than to the live animal itself. If this would not be clear in your language, consider stating the meaning plainly. Alternate translation: [And the meat of the goat of the sin offering] (See: **Possession (p.1065)**)

Moses, searching, searched for

This expression repeats the verb **searched for** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [Moses diligently searched for] (See: **Reduplication (p.1079)**)

It had been 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: [Aaron's sons had burned it up] (See: **Active or Passive (p.951)**)

Leviticus 10:17

Why have you not eaten & to you

Here the pronoun **you** is plural. It refers to Eleazar and Ithamar, so use the plural form in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1007)**)

the sin offering

Alternate translation: [the meat of the goat that was offered as a sin offering]

for it is a holy thing of holy things

The word **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation, with a question mark before and a period after: [You should have done this because it is a holy thing of holy things] (See: **Connect — Reason-and-Result Relationship (p.980)**)

to bear the iniquity of the congregation

Here, **to** marks bearing the **iniquity of the people** as the goal or purpose of Yahweh's having given the meat of the **sin offering** to the priests to eat. Use a connector in your language that makes it clear that this is the purpose. (See: **Connect — Goal (Purpose) Relationship (p.975)**)

to bear the iniquity of the congregation

See how you translated this idiom in 5:1. (See: **Idiom (p.1023)**)

to make atonement for them

Here, **to** marks making **atonement** for the people as the goal or purpose of Yahweh's having given the meat of the **sin offering** to the priests to eat. Use a connector in your language that makes it clear that this is the purpose. (See: **Connect — Goal (Purpose) Relationship (p.975)**)

to make atonement

See how you translated this expression in 1:4. (See: **Abstract Nouns (p.949)**)

to the face of Yahweh

See how you translated this expression in 1:5. Alternate translation: [in Yahweh's presence] or [in Yahweh's judgment] (See: **Metonymy (p.1049)**)

Leviticus 10:18

its blood was not brought into the inner Holy Place

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 sacrifice did not require the priests to bring its blood into the inner Holy Place] (See: **Active or Passive (p.951)**)

its blood was not brought into the inner Holy Place

According to 6:23, sin offerings that required the priest to bring the blood of the animal into the inner sanctuary of the Holy Place could not be eaten by the priests. Rather, this variety of sin offerings had to be burned completely. Moses is saying that because the sin offering presented by the people was not this particular kind of sin offering, it should have been eaten by the priests. If this would not be clear to your readers, consider explaining the significance of this statement in a footnote or in the text of your translation. Alternate translation: [if the blood of the sin offering had been brought into the inner Holy Place, it could not have been eaten. But since it was the sin offering that the people presented, it did not require this] (See: **Assumed Knowledge and Implicit Information (p.954)**)

its blood

Here, the possessive pronoun **its** refers to the sin offering. It may be helpful to clarify this for your readers. Alternate translation: [the blood of the sin offering] (See: **Pronouns — When to Use Them (p.1071)**)

the inner Holy Place

The **inner Holy Place** refers to the space within the tent of meeting, particularly, the space of the inner tent known as the Holy of Holies. You could include this information if that would be helpful to your readers. Alternate translation: [the interior section of the tent of the Holy Place] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Eating, you shall eat it

This expression repeats the verb **eat** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [You must certainly eat it] (See: **Reduplication (p.1079)**)

you shall eat

Here the pronoun **you** is plural. It refers to Aaron and his sons, so use the plural form in your translation if your language marks that distinction. Alternate translation: [you must eat] (See: **Forms of 'You' — Singular (p.1007)**)

Leviticus 10:19

they presented their sin offering and their burnt offering

Here the pronouns **they** and **their** refer to Aaron's four sons, who had offered **burnt offerings** and **sin offerings** on their own behalf as well as on the behalf of the people. It may be helpful to clarify this for your readers. Alternate translation: [my four sons presented their sin offerings and their burnt offerings] (See: **Pronouns — When to Use Them (p.1071)**)

to the face of Yahweh

See how you translated this expression in 1:5. Alternate translation: [in the precincts of the tent of meeting, where Yahweh lived among the Israelites] or [in Yahweh's presence] (See: **Metonymy (p.1049)**)

and it has happened to me according to these things

Aaron is referring to the death of his sons, Nadab and Abihu, in a polite way by using the phrase **it has happened to me according to these things**. If it would be helpful in your language, you could use a polite way of referring to these events in your language, or you could state this plainly. Alternate translation: [and now my sons lie dead outside of the camp, having been consumed by Yahweh's fire] (See: **Euphemism (p.1003)**)

But {if} I ate the sin offering today, would it have been good in the eyes of Yahweh

Aaron here uses the question form to question Moses about the appropriateness of eating the meat of the sin offering when his two sons were killed within the holy space of the tent of meeting itself. His question anticipates a negative response. If you would not use the question form for this purpose in your language, you could translate this as a statement or an exclamation. Alternate translation, followed by a period rather than a question mark: [But even if I ate the sin offering today, it would not have been good in the eyes of Yahweh] (See: **Rhetorical Question (p.1084)**)

would it have been good in the eyes of Yahweh

Here, **eyes** represent the sight of a person and, by extension, their judgment or approval. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [would it have been good in Yahweh's judgment] (See: **Metonymy (p.1049)**)

would it have been good in the eyes of Yahweh

The expression **good in the eyes of Yahweh** is an idiom that means "to be pleasing to Yahweh" or "to be acceptable to Yahweh." If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [would Yahweh have approved] or [would it have pleased Yahweh] (See: **Idiom (p.1023)**)

Leviticus 10:20

and it was good in his eyes

The expression **good in his eyes** is an idiom that means “to be pleasing to him” or “to be acceptable to him.” If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [and he approved] or [and it seemed good to him] (See: **Idiom (p.1023)**)

Leviticus 11

Leviticus 11 Chapter Introduction

Structure and Formatting

In Leviticus 11, Yahweh speaks to Moses again and delivers a series of laws about all things clean and unclean that continues through Leviticus 15. This chapter concerns the animals that Israel is allowed to eat and how to distinguish between what is clean and what is unclean. (See Leviticus 11:46–47.) The list begins with four unclean quadrupeds, establishing a rule for identifying clean and unclean four-footed animals; they must both chew cud and possess a fully cloven hoof (11:2–4). As such, camels (11:4), rock badgers (11:5), rabbits (11:6), and pigs (11:7) are unclean because these animals meet one but not both of these criteria. The section which follows describes a rule for determining clean and unclean creatures that live in water; they must possess both scales and fins. (See 11:9–12.) Next, Yahweh gives a list of unclean birds, although he does not describe why these are unclean. (See 11:13–19.) This is followed by a list of clean insects and a rule for distinguishing them from unclean ones (11:20–23). The rule for determining unclean quadrupeds is reiterated (11:24–28) before a list of unclean "swarming things" is provided (11:29–31), along with instructions for what to do when such unclean creatures come into contact with various everyday items and objects (11:32–38). Yahweh reiterates that no one should touch or eat the dead body of an unclean animal (11:39–40), before reiterating the rule for unclean "swarming things" (11:41–43). Yahweh then explains that the reason for these laws is found in his own holiness and his desire for his people to be just as holy (11:44–45) by following his laws and distinguishing between what is clean and what is unclean (11:46–47). The structure of the chapter is as follows:

Clean and Unclean Animals
The rule for clean and unclean quadrupeds (11:1–8)
The rule for clean and unclean water creatures (11:9–12)
A list of unclean birds (11:13–19)
The rule for clean and unclean insects (11:20–23)
The rule for clean and unclean quadrupeds, again (11:24–28)
A list of unclean "swarming" creatures (11:29–31)
Handling objects that come into contact with unclean creatures (11:32–38)
Prohibition against touching or eating dead unclean animals (11:39–40)
Unclean "swarming" creatures, again (11:41–43)
Yahweh's concluding explanation for the law (11:44–47)

Religious and Cultural Concepts in This Chapter

Clean and unclean animals

This chapter describes the animals, birds, and other creatures that were "unclean," meaning that the Israelites were not allowed to eat them. It also describes the ones that were "clean," which the Israelites were permitted to eat. The lists of four-legged animals, water creatures, and insects tell how to determine which ones are clean and which ones are not. The lists of birds and swarming creatures do not provide that information.

Interpreters continue to debate the grounds on which creatures were considered clean or unclean. However, it is likely that in the mind of the ancient Israelite, unclean creatures had an association with death, or they did not fit properly into their own category of creation, or they were associated with the false gods of the nations that lived around Israel.

For example, birds that ate the flesh of dead animals were unclean because that associated them with death. The ostrich was considered unclean because it is a bird that does not fly, so it does not fit into its own category. There was also an association between the ostrich and the religious practices of the Egyptians.

But in general, the book of Leviticus leaves the logic unstated and implicit that defines clean and unclean. In your translation, it may be best to do the same. As a translator, it is important not to introduce into your translation of Leviticus current cultural notions of which foods are acceptable.

Important Figures of Speech in This Chapter

Repeated words

Throughout this chapter, several related words are repeated for emphasis. Examples of this are found in the expressions “dividing a hoof” (11:3–7), “splitting the cleft of hooves” (11:3 and 11:7), “chew the cud” (11:7), “any food that is eaten” and “any drink that is drunk” (11:34), “any seed, a sown seed that will be sown” (11:37), and “every swarming thing, the one swarming on the ground” (11:41). You may be able to use the same construction in your language to express the meaning of these expressions.

The use of generic nouns

Throughout this chapter, generic nouns are used to describe clean and unclean animals. When these nouns use the article “the” (as in “the rock badger”), the expression does not refer to a specific animal. Rather, it describes any animal of that type that an Israelite might encounter. Express this in the way that would be most natural in your language.

Other Possible Translation Difficulties in This Chapter

“Clean” and “unclean”

To understand the concepts of clean and unclean, it may be helpful to review the section of the Introduction to Leviticus labeled “What is the meaning of ‘holy’ and ‘holiness’ in the book of Leviticus?” as well as the section in the Introduction to Chapter 5 labeled “Unclean.” (Also see: **clean, wash (p.1107)**)

The identity of the clean and unclean animals

The exact identities of several of the animals listed in this chapter are ambiguous and debated, especially in the lists of unclean birds (11:13–19) and “swarming” creatures (11:29–31). Not only is it likely that some of these animals are extinct or no longer exist in the same form as they did in ancient Israel, but it is also likely that the ancient Israelites categorized animals differently than modern zoological taxonomies. Despite this, the ULT gives a reasonable translation for the animals in these lists. In your translation, it is best to keep the names of the animals in these lists as general as possible. Consider using words or expressions that describe a category of birds (such as “hawks” or “lizards”) rather than the name of a specific species of bird (like “the Swainson’s Hawk” or “the monitor lizard”). If your language does not have many different words for similar animals, you may have to list fewer animals than the ULT does. See the UST for a model of this kind of translation.

Leviticus 11:1

saying to them

The word **saying** introduces a direct quotation. In your translation, consider ways in which you might introduce this quotation naturally in your language. (See: **Quotations and Quote Margins (p.1074)**)

לֵאמֹ֥ר אֲלֵהֶ֖ם: דַּבֵּ֣ר ׀ אֶל־בְּנֵ֣י יִשְׂרָאֵ֗ל לֵאמֹֽר

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. It may be helpful to begin a new sentence here. Alternate translation, with a period before: [He told them to tell the sons of Israel] (See: **Quotes within Quotes (p.1076)**)

Leviticus 11:2

the sons of Israel

See how you translated this way of referring to the people of Israel in 1:2. (See: **Metaphor (p.1043)**)

This {is} the living thing

In this verse, the word **living thing** is singular in form, but it refers to all the following animals, birds, fish, lizards, and insects as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: [These are the creatures] (See: **Collective Nouns (p.970)**)

is} the living thing

The expression **the living thing** does not refer to a specific animal. It describes any animal, bird, fish, lizard, or insect that an Israelite might encounter. Express this in the way that would be most natural in your language. Alternate translation: [is the type of creature] (See: **Generic Noun Phrases (p.1011)**)

Leviticus 11:3

Anything dividing a hoof and splitting the cleft of hooves, making the cud go up among the livestock

Alternate translation: [Animals that have a divided hoof, split in two parts, and they bring up and rechew their food]

Anything dividing a hoof and splitting the cleft of hooves

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: [Anything dividing the hoof that splits the cleft of the hooves completely] (See: **Parallelism (p.1056)**)

dividing a hoof

Here, words are being repeated for emphasis. The verb **dividing** comes from the same root as the noun **hoof**. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [that has a completely divided hoof] (See: **Poetry (p.1061)**)

and splitting the cleft of hooves

Here, words are being repeated for emphasis. The verb **splitting** comes from the same root as the noun **cleft**. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [and with hooves that are thoroughly split in two] (See: **Poetry (p.1061)**)

making the cud go up

This expression is an idiom that refers to the process of chewing partly digested food. This expression should not be taken in a modern, technical sense, as the inclusion of rock badgers and rabbits (which do not strictly chew cud) suggests. If your language has a general word for this digestive process, consider using it here. If not, consider using a generic expression. Alternate translation: [that eats partially digested food] (See: **Idiom (p.1023)**)

the cud

Here, **the cud** does not refer to a specific food substance. Rather, it refers to any food that an animal brings up and chews again or food that is digested, passed, and eaten again, as with rabbits and rock badgers. Express this in the way that would be most natural in your language. Alternate translation: [any food from the first eating] (See: **Generic Noun Phrases (p.1011)**)

you shall eat it

Here, **it** refers to any individual land-dwelling quadruped that meets both of the criteria listed in this verse. That is, it must both chew cud and possess a completely divided hoof to be considered clean and acceptable for eating. It may be helpful to clarify this for your readers. Alternate translation: [you should eat any four-footed animal that meets these criteria] (See: **Pronouns — When to Use Them (p.1071)**)

Leviticus 11:4

the camel

The expression **the camel** does not refer to a specific animal. It describes any camel that an Israelite might own or encounter. Express this in the way that would be most natural in your language. Alternate translation: [any camel] (See: **Generic Noun Phrases (p.1011)**)

the camel

This **camel** is a large, long-necked animal that usually lives in hot, dry climates. It has long slender legs, broad cushioned feet, and either one or two humps of fatty tissue on its back. They are still used as beasts of burden. If your readers would not be familiar with this type of animal, you could use the name of something similar in your area, or you could use a more general term. (See: **Translate Unknowns (p.1099)**)

because

The word **because** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [for the reason that] (See: **Connect — Reason-and-Result Relationship (p.980)**)

but a hoof it is not dividing

Here, words are being repeated for emphasis. The verb **dividing** comes from the same root as the noun **hoof**. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation, preceded by a comma: [but it does not have a fully divided hoof] (See: **Poetry (p.1061)**)

Leviticus 11:5

And the rock badger, because

The word **because** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [Likewise, you shall not eat the rock badger. This is because] (See: **Connect — Reason-and-Result Relationship (p.980)**)

And the rock badger

This **rock badger** is a small-to-medium-sized rodent-like animal that lives and hunts in rocky places. It is also known as the hyrax, the rock rabbit, or, in some places, the coney. If your readers would not be familiar with this type of animal, you could use the name of something similar in your area, or you could use a more general term. Like camels, rock badgers meet one condition, but not both. While it does not chew the cud like a camel, it moves its jaw in a similar manner as animals that chew the cud. Moreover, rock badgers habitually eat food that has already been digested and passed. Nonetheless, rock badgers do not possess a completely divided hoof, because they do not have hooves at all. Because of this, it should be considered unclean. It may be helpful to clarify this for your readers in a footnote or in the text of your translation. (See: **Translate Unknowns (p.1099)**)

And the rock badger

The expression **the rock badger** does not refer to a specific animal. It describes any rock badger that an Israelite might encounter. Express this in the way that would be most natural in your language. Alternate translation: [And any rock badger] (See: **Generic Noun Phrases (p.1011)**)

but it does not divide a hoof

Here, words are being repeated for emphasis. The verb **divide** comes from the same root as the noun **hoof**. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [but it does not have a totally divided hoof] (See: **Poetry (p.1061)**)

Leviticus 11:6

And the rabbit, because

The word **because** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [Likewise, you shall not eat the rabbit. This is because] (See: **Connect — Reason-and-Result Relationship (p.980)**)

And the rabbit

The **rabbit** is a burrowing, plant-eating animal with long ears, long hind legs, and a short tail. If your language has a word for such an animal, consider using it here. If your readers would not be familiar with this type of animal, you could use the name of something similar in your area, or you could use a more general term. Like rock badgers, rabbits meet one condition, but not both. While it does not chew the cud like a camel, it moves its jaw in a similar manner as animals that chew the cud. Moreover, rabbits habitually eat food that has already been digested and passed. Nonetheless, they do not possess a completely divided hoof, because they do not have hooves at all. Because of this, rabbits should be considered unclean. It may be helpful to clarify this for your readers in a footnote or in the text of your translation. (See: **Translate Unknowns (p.1099)**)

And the rabbit

The expression **the rabbit** does not refer to a specific animal. It describes any rabbit that an Israelite might encounter in their daily life. Express this in the way that would be most natural in your language. Alternate translation: [And any rabbit] (See: **Generic Noun Phrases (p.1011)**)

but it does not divide a hoof

See how you translated these repeated words in 11:5. (See: **Poetry (p.1061)**)

Leviticus 11:7

And the pig, because

The word **because** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [Likewise, you shall not eat the pig. This is because] (See: **Connect — Reason-and-Result Relationship (p.980)**)

And the pig

This **pig** is a hoofed swine with a flat snout for rooting in the soil. If your readers would not be familiar with this type of animal, you could use the name of something similar in your area, or you could use a more general term. (See: **Translate Unknowns (p.1099)**)

And the pig

The expression **the pig** does not refer to a specific animal. It describes any pig that an Israelite might encounter. Express this in the way that would be most natural in your language. Alternate translation: [And any pig] (See: **Generic Noun Phrases (p.1011)**)

because it is dividing a hoof and splitting the cleft of a hoof

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: [because it is dividing the hoof in a way that splits the cleft of the hooves completely] (See: **Parallelism (p.1056)**)

it is dividing a hoof

See how you translated these repeated words in 11:5. (See: **Poetry (p.1061)**)

and splitting the cleft of a hoof

Here, words are being repeated for emphasis. The verb **splitting** comes from the same root as the noun **cleft**. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [and the cleft if the hoof is totally split] (See: **Poetry (p.1061)**)

but it itself does not ruminate the cud

Here, words are being repeated for emphasis. Here, the verb **chew** comes from the same root as the noun **cud**. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [but it itself does not chew the cud] (See: **Poetry (p.1061)**)

but it itself does not ruminate the cud

This expression uses the word **itself** to emphasize that **the pig** does not chew the cud. Use a way that is natural in your language to indicate this significance. Alternate translation: [but the pig itself does not chew the cud] (See: **Reflexive Pronouns (p.1081)**)

Leviticus 11:8

(There are no notes for this verse.)

Leviticus 11:9

everything that is to it fins and scales

Alternate translation: [anything that has both fins and scales]

fins

Here, **fins** refers to the thin, flat body parts that the fish uses to move through the water. (See: **Translate Unknowns (p.1099)**)

and scales

Here, **scales** refers to the small, bony, protective plates that cover the body of the fish. (See: **Translate Unknowns (p.1099)**)

them you shall eat

Here, **them** refers to the fish that possess both **fins** and **scales**. If it would be helpful in your language, consider making the referents explicit. Alternate translation: [you shall eat anything that lives in water that possesses both fins and scales] (See: **Pronouns — When to Use Them (p.1071)**)

Leviticus 11:10

there is not to it fins and scales

The phrase **there is not to it fins and scales** is meant to distinguish the unclean sea creatures from the clean sea creatures. This expression establishes criteria by which the people of Israel may determine whether a creature that lives in the water, regardless of whether it lives in the seas or in the rivers, is acceptable for eating. The animal must possess both **fins** and **scales**. If an animal fulfills only one of these criteria, it should be considered **a detestable thing** and should be avoided. Alternate translation: [does not have both fins and scales] (See: **Distinguishing Versus Informing or Reminding (p.993)**)

But everything that there is not to it fins and scales

Alternate translation: [But anything that does not have both fins and scales]

from every swarming thing of the water

This expression uses the possessive form to describe **swarming** fish that live in **water**, that is, schools of small fish that swim together in large numbers. If your language would not use the possessive form for this, you could use a generic expression. Alternate translation: [from every fish that swarms in large numbers and lives in the water] (See: **Possession (p.1065)**)

and from every life of a living thing that is in the water

This expression, **life of a living thing**, uses the possessive form to describe **living things** that are both living, breathing creatures and live in **water**. Whereas the expression **swarming thing of the water** refers to schools of small fish, this expression likely refers to larger fish and mammals that live in water. If your language would not use the possessive form for this, you could use a generic expression. Alternate translation: [and from every living creature that lives in the water] (See: **Possession (p.1065)**)

Leviticus 11:11

(There are no notes for this verse.)

Leviticus 11:12

Everything that there is not to it fins or scales

Alternate translation: [Anything that does not have both fins and scales]

Leviticus 11:13

from the bird

The word **bird** is singular in form, but it refers to all winged animals as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: [from winged animals] (See: **Collective Nouns (p.970)**)

They shall 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 them] (See: **Active or Passive (p.951)**)

the eagle

Although the exact designation of the **eagle** is debated, it likely refers to a large carrion-eating bird of prey such as the is commonly known as an eagle. Like many of the birds on this list, this bird is a large bird of prey. If your readers would not be familiar with this specific bird, you could use the name of a similar species of bird in your area, or you could use a more general term. (See: **Translate Unknowns (p.1099)**)

and the vulture

Although the exact designation of this bird is debated, it likely refers to a what is commonly known as a **vulture**. Specifically, a vulture is a large bird of prey with the head and neck more or less bare of feathers, feeding mostly on carrion. If your readers would not be familiar with this specific bird, you could use the name of a similar species of bird in your area, or you could use a more general term. (See: **Translate Unknowns (p.1099)**)

and the buzzard

Although the exact designation of this bird is debated, it likely refers generally to a **buzzard**. Like all the birds in this verse, it is a large carnivorous bird but it prefers to capture and eat live animals. If your readers would not be familiar with this group of birds, you could use the name of a similar species of bird in your area, or you could use a more general term. (See: **Translate Unknowns (p.1099)**)

Leviticus 11:14

and the kite

Although the exact designation of this bird is debated, it likely refers to a **kite**, a small-to-medium-sized bird of prey that eats dead animals and insects. A **kite** has a partly bare face and short beak. If your readers would not be familiar with this specific bird, you could use the name of a similar species of bird in your area, or you could use a more general term. (See: **Translate Unknowns (p.1099)**)

and the falcon

Although the exact designation of this group of birds is debated, the word likely refers to a **falcon**, a bird of prey ranging in size from large to small, with long, pointed wings and a notched beak. If your readers would not be familiar with this specific bird, you could use the name of a similar species of bird in your area, or you could use a more general term. (See: **Translate Unknowns (p.1099)**)

Leviticus 11:15

any raven

Although the exact designation of this bird is debated, it likely refers to a **raven**, a medium-to-large-sized bird with entirely black feathers. It feeds mostly on carrion. If your readers would not be familiar with this specific bird, you could use the name of a similar species of bird in your area, or you could use a more general term. (See: **Translate Unknowns (p.1099)**)

Leviticus 11:16

and the daughter of clamor

The expression **the daughter of clamor** describes a bird which possesses a cry that sounds like a loud and confused noise. Specifically, this expression is used to describe an ostrich. a flightless, fast-running bird which has a long neck, long bare legs, and two toes on each foot. In the ancient world, it was associated with ruins and desolate places and, therefore, with death and destruction. If it would be helpful, you could use an equivalent idiom from your language or state the meaning plainly. Alternate translation: [and the ostrich] (See: **Idiom (p. 1023)**)

and the owl

Although the exact designation of this bird is debated, it likely refers generally to an **owl**, a bird that hunts at night. It ranges from small to large in size, and it has large eyes and a hooked beak. If your readers would not be familiar with this specific group of birds, you could use the name of a similar species of bird in your area, or you could use a more general term. (See: **Translate Unknowns (p.1099)**)

and the gull

Although the exact designation of this bird is debated, it likely refers to a **gull**, a common bird that lives and hunts in large bodies of water. If your readers would not be familiar with this group of birds, you could use the name of a similar species of bird in your area, or you could use a more general term. (See: **Translate Unknowns (p.1099)**)

and the hawk of its kind

Although the exact designation of this bird is debated, it likely refers to a **hawk**, a small-to-medium-sized bird of prey with broad, rounded wings and a long tail. If your readers would not be familiar with this group of birds, you could use the name of a similar species of bird in your area, or you could use a more general term. (See: **Translate Unknowns (p.1099)**)

Leviticus 11:17

and the little owl

Although the exact designation of this bird is debated, it likely refers to the **little owl**, a small-sized variety of owls, a nocturnal bird of prey that commonly feeds on carrion. If your readers would not be familiar with this group of birds, you could use the name of a similar species of bird in your area, or you could use a more general term. See how you translated the word “owl” in the previous verse. (See: **Translate Unknowns (p.1099)**)

and the cormorant

Although the exact designation of this bird is debated, it likely refers to a **cormorant**, a large, diving bird with a long neck, long hooked bill, and dark feathers. If your readers would not be familiar with this specific bird, you could use the name of a similar species of bird in your area, or you could use a more general term. (See: **Translate Unknowns (p.1099)**)

and the big owl

Although the exact designation of this bird is debated, it likely refers to a **big owl**, a large-sized variety of owls, a nocturnal bird of prey that also feeds on carrion. If your readers would not be familiar with this group of birds, you could use the name of a similar species of bird in your area, or you could use a more general term. See how you translated the word “owl” in the previous verse. (See: **Translate Unknowns (p.1099)**)

Leviticus 11:18

and the waterhen

Although the exact designation of this bird is debated, it likely refers to a **waterhen**, a small-to-medium-sized water bird that lives in the water and hunts by wading in shallow water. If your readers would not be familiar with this group of birds, you could use the name of a similar species of bird in your area, or you could use a more general term. (See: **Translate Unknowns (p.1099)**)

and the pelican

Although the exact designation of this bird is debated, it likely refers to a **pelican**, a large white or grey water bird with a large bill designed for scooping up fish and prey. This word may specifically refer to a variety of **pelican** that lives in the desert. If your readers would not be familiar with this group of birds, you could use the name of a similar species of bird in your area, or you could use a more general term. (See: **Translate Unknowns (p.1099)**)

and the ibis

Although the exact designation of this bird is debated, it likely refers to an **ibis**, a group of wading water birds that have long necks and legs and a long, curved beak. If your readers would not be familiar with this group of birds, you could use the name of a similar species of bird in your area, or you could use a more general term. (See: **Translate Unknowns (p.1099)**)

Leviticus 11:19

and the stork

Although the exact designation of this bird is debated, it likely refers to a **stork**, a tall long-legged bird with a long, heavy bill. The stork wades in shallow water to catch fish and water animals to eat. If your readers would not be familiar with this specific type of bird, you could use the name of a similar species of bird in your area, or you could use a more general term. (See: **Translate Unknowns (p.1099)**)

the heron of its kind

Although the exact designation of this bird is debated, it likely refers to a **heron**, a tall, fish-eating bird with long legs. It is recognizable by its long S-shaped neck and long, pointed bill. If your readers would not be familiar with this specific bird, you could use the name of a similar species of bird in your area, or you could use a more general term. (See: **Translate Unknowns (p.1099)**)

and the hoopoe

Although the exact designation of this bird is debated, it likely refers to a **hoopoe**, a salmon-pink bird with a long, thin beak and black and white wings and tail. In the ancient world, it was often associated with filth and excrement. If your readers would not be familiar with this specific bird, you could use the name of a similar species of bird in your area, or you could use a more general term. (See: **Translate Unknowns (p.1099)**)

and the bat

Although the exact designation of this flying animal is debated, it likely refers to a **bat**, a winged, rodent-like mammal that usually flies and hunts at night. Although the bat is not a bird, it is a flying creature associated with death and destruction in the ancient world because of its tendency to live near desolate or deserted places. If your readers would not be familiar with this type of animal, you could use the name of a similar flying animal in your area, or you could use a more general term. (See: **Translate Unknowns (p.1099)**)

Leviticus 11:20

Every swarming thing of the wing, the one walking on four

Here, the expression **the one walking on four** 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 swarming thing of the wing that has four legs] (See: **Idiom (p.1023)**)

Every swarming thing of the wing

The expression **every swarming thing of the wing** uses the possessive form to describe a swarming insect that is characterized by possessing wings. If your language would not use the possessive form for this, consider using a generic expression. Alternate translation: [Every winged, swarming insect] (See: **Possession (p.1065)**)

Leviticus 11:21

from every swarming thing of the wing, the one walking on four

See how you translated these expressions in 11:20. (See: **Possession (p.1065)**)

that which to it {are} legs from above to its feet to jump with them on the earth

The expression **to it {are} legs from above to its feet to jump with them** implies a criterion by which the people of Israel may distinguish whether a winged, swarming insect is acceptable for eating. The insect must have jointed legs with which it jumps to move about on the ground. The implication is that if an insect does not have jointed legs, the people of Israel should consider the insect to be unclean. Express this in whatever way is most natural for your language. Alternate translation: [that which has jointed legs above its feet with which it jumps on the ground] (See: **Distinguishing Versus Informing or Reminding (p.993)**)

to jump with them

Here, **to** marks jumping as the goal or purpose of having jointed legs. Use a connector in your language that makes it clear that this is the purpose. (See: **Connect — Goal (Purpose) Relationship (p.975)**)

Leviticus 11:22

These from them

Alternate translation: [These from among them]

the locust of its kind and the bald locust of its kind and the cricket of its kind and the grasshopper of its kind

Although the exact designation of these insects is debated, these terms likely refer to locust- or cricket-like insects that have wings and jointed legs by which they jump on the ground. Although these insects usually have six legs, 11:20 describes these insects as swarming things that have four legs. This is because, in most cases, these insects walk on four legs and use their back two legs, quite different in size and appearance from the rest, to jump. It may be helpful to clarify this for your readers in a footnote or in the text of your translation. If your readers would not be familiar with these types of insects, you could use the names of similar insects in your area, or you could use more general terms. (See: **Translate Unknowns (p.1099)**)

Leviticus 11:23

But every swarming thing of the wing that to it {are} four feet

Alternate translation: [Every winged, swarming insect that has four legs]

that to it {are} four feet

This statement reiterates what 11:20 stated. Any winged, swarming insect that only has four legs with which it walks on the ground, other than the ones listed in the previous verse, are to be considered unclean. If it would be helpful in your language, consider clarifying this for your readers in a footnote or in the text of your translation. (See: **Distinguishing Versus Informing or Reminding (p.993)**)

Leviticus 11:24

And by these

Here, **these** refers to either: 1) any winged, swarming insect that has four legs and does not possess jointed legs. Alternate translation: [And by any winged, swarming insect that has four legs that are not jointed on which it walks] or 2) all the unclean quadrupeds, including the ones that have paws, listed in 11:26–27. Alternate translation: [And by any quadruped that either chews the cud or has a completely cloven hoof, but does not possess both characteristics, or by any quadruped that has paws] (See: **Pronouns — When to Use Them (p.1071)**)

Leviticus 11:25

and anyone lifting {one} of their carcasses

Alternate translation: [and whoever picks up one of their carcasses]

shall wash his clothes

The act of washing one's clothing is not for hygienic purposes but rather for the purpose of removing ritual impurity from one's body or from anything with which one comes into contact. If this would be unclear to your readers, consider explaining the significance of this action in a footnote or in the text of your translation. Alternate translation: [shall wash his clothes in order to remove any impurity from them that they might have acquired by touching the carcass of the unclean insect or animal] (See: **Symbolic Action (p.1095)**)

Leviticus 11:26

To any livestock that it {is} dividing the hoof, but it is not splitting the cleft, and it is not making the cud go up

See how you translated these expressions in 11:3. (See: **Poetry (p.1061)**)

Leviticus 11:27

(There are no notes for this verse.)

Leviticus 11:28

(There are no notes for this verse.)

Leviticus 11:29

the rat

Although the exact designation of this animal is debated, this term likely refers to a **rat**, a large rodent, typically having a pointed nose and a long, bare tail. If your readers would not be familiar with this animal, you could use the name of a some animal in your area, or you could use a more general term. (See: **Translate Unknowns (p. 1099)**)

and the mouse

Although the exact designation of this animal is debated, this term likely refers to a **mouse**, a small rodent, typically having long ears and a long tail. If your readers would not be familiar with this animal, you could use the name of a some animal in your area, or you could use a more general term. (See: **Translate Unknowns (p.1099)**)

and the large lizard of its kind

Although the exact designation of this animal is debated, this term may refer to a **large lizard**. This term includes a wide variety of large scaly reptiles with four short legs. If your readers would not be familiar with this kind of animal, you could use the name of a similar group of animals in your area, or you could use a more general term. (See: **Translate Unknowns (p.1099)**)

Leviticus 11:30

and the gecko

Although the exact designation of this animal is debated, this term may refer to a **gecko**, a large group of small lizards with sticky pads on their feet by which they climb. If your readers would not be familiar with this kind of animal, you could use the name of a similar group of animals in your area, or you could use a more general term. (See: **Translate Unknowns (p.1099)**)

and the monitor lizard

Although the exact designation of this animal is debated, this term may refer to a **monitor lizard**, a term that includes a wide variety of large, heavy-set lizards with large claws and a forked, snake-like tongue. If your readers would not be familiar with this kind of animal, you could use the name of a similar group of animals in your area, or you could use a more general term. (See: **Translate Unknowns (p.1099)**)

and the lizard

Although the exact designation of this animal is debated, this term may generally refer to a **lizard**, including a wide variety of small-to-large-sized scaly reptiles with four short legs and a long tail. If your readers would not be familiar with this general group of animals, you could use the name of a similar kind of animal in your area, or you could use a more general term. (See: **Translate Unknowns (p.1099)**)

and the skink

Although the exact designation of this animal is debated, this term may refer to a **skink**. This term includes a wide variety of small, smooth-skinned lizards that typically burrow in sandy ground. If your readers would not be familiar with this kind of animal, you could use the name of a similar group of animals in your area, or you could use a more general term. (See: **Translate Unknowns (p.1099)**)

and the chameleon

Although the exact designation of this animal is debated, this term may refer to a **chameleon**. If this is the case, this term refers to a small, slow lizard with a long, curved tail, and a long, sticky tongue. It also has bulging eyes that move independently, and it is most recognizable for its ability to blend in with its surroundings by changing color. If your readers would not be familiar with this specific animal, you could use the name of a similar animal in your area, or you could use a more general term. (See: **Translate Unknowns (p.1099)**)

Leviticus 11:31

(There are no notes for this verse.)

Leviticus 11:32

one} from them

The expression **one from them** refers to any unclean animal, but specifically the list of lizards and “swarming things” from 11:29–30. (See: **Pronouns — When to Use Them (p.1071)**)

from any vessel of wood or cloth or leather or sackcloth

Here, the phrase **of wood or cloth or leather or sackcloth** is using the possessive form to describe a **vessel** that is characterized by being made of one or more of those materials. If your language would not use the possessive form for this, you could state this in another way that is natural to your language. Alternate translation: [anything made from wood or cloth or leather or sackcloth] (See: **Possession (p.1065)**)

any vessel that work is done with them shall be brought into the 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: [the owner of any such item with which he does work should bring it into water] (See: **Active or Passive (p.951)**)

Leviticus 11:33

one} from them

See how you translated this expression in 11:32. (See: **Pronouns — When to Use Them (p.1071)**)

and you shall break it

Here, **you** is plural. It refers to the people of Israel, so use the plural form in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1007)**)

and you shall break it

Here, **it** refers to the **vessel of clay**. If it would be helpful to your readers, consider making the referent explicit. Alternate translation: [and you shall break the vessel of clay] (See: **Pronouns — When to Use Them (p.1071)**)

Leviticus 11:34

Any food that is 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: [Any food that someone eats] (See: **Active or Passive (p.951)**)

Any food that is eaten

Words are being repeated for emphasis. Specifically, the verb **eaten** comes from the same root as the noun **food**. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [From anything that can be eaten] (See: **Poetry (p.1061)**)

that {such} water comes onto, it

Alternate translation: [onto which any such water comes]

And any drink that is drunk

Here words are being repeated for emphasis. Here, the verb **drunk** comes from the same root as the noun **drink**. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [and any liquid that you can drink] (See: **Poetry (p.1061)**)

And any drink that is drunk

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 any drink that you drink] (See: **Active or Passive (p.951)**)

from any vessel

Alternate translation: [from any vessel into which a dead, unclean animal has fallen]

Leviticus 11:35

one} of their carcasses

Here, **their** refers to the list of unclean animals. If it would be helpful to your readers, consider making the referent explicit. Alternate translation: [one of the carcasses of any unclean animal] (See: **Pronouns — When to Use Them (p.1071)**)

An oven or stove shall be smashed

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 shall shatter an oven or stove] or [The owner of the oven or stove shall shatter it] (See: **Active or Passive (p.951)**)

An oven

See how you translated this household item in 2:4. (See: **Translate Unknowns (p.1099)**)

or stove

This **stove** was likely a household item on which food could be cooked in or over an open flame. If your language has a word for such an item, consider using it here. If not, consider using a generic expression. Alternate translation: [or other means of cooking food] (See: **Translate Unknowns (p.1099)**)

Leviticus 11:36

their carcass

Here, **their** refers to the list of unclean animals. If it would be helpful to your readers, consider making the referent explicit. Alternate translation: [the carcass of any unclean animal] (See: **Pronouns — When to Use Them (p.1071)**)

Leviticus 11:37

part} of their carcass

Here, **their** refers to the list of unclean animals. If it would be helpful to your readers, consider making the referent explicit. Alternate translation: [one of the carcasses of any unclean animal] (See: **Pronouns — When to Use Them (p.1071)**)

any seed, a sown seed that will be sown

Words are being repeated for emphasis. The noun **seed** is related to the verb **sown**. The emphasis distinguishes these seeds as plant seeds and not any other kind of seed, whether male sperm, discharge, or otherwise. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [any plant seeds that are sown in the ground] (See: **Poetry (p.1061)**)

any seed, a sown seed that will be sown

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: [any seed that someone might plant in the ground] (See: **Active or Passive (p.951)**)

Leviticus 11:38

But when 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 when you water the seed" or "But when someone waters the seed] (See: **Active or Passive (p.951)**)

But when water is put on seed

This expression is an idiom that refers to watering a seed after it has been planted in the ground. If your language has a similar expression, consider using it here. However, if this meaning would not be clear in your language, consider stating the meaning plainly. Alternate translation: [But when a seed is watered after it has been planted in the ground] (See: **Idiom (p.1023)**)

on seed

In this verse, the word **seed** is singular in form, but it refers to all plant seeds as a group. If it would be helpful in your language, you could say this plainly. Alternate translation: [on some seeds] (See: **Collective Nouns (p.970)**)

and {a} carcass of theirs

Here, **their** refers to the list of unclean animals. If it would be helpful to your readers, consider making the referent explicit. Alternate translation: [one of the carcasses of any unclean animal] (See: **Pronouns — When to Use Them (p.1071)**)

Leviticus 11:39

But when {one} from the livestock that it {is} to you to eat dies

The expression **that it is to you to eat** refers to animals which are raised to provide food rather than other useful products. Alternate translation: [But whenever one of the livestock that is acceptable for you to eat dies] (See: **Distinguishing Versus Informing or Reminding (p.993)**)

the one touching its carcass

The phrase **the one touching** represents anyone who touches these animals in general, not one particular person. If it would be helpful in your language, you could use a more natural expression. Alternate translation: [whoever touches its carcass] (See: **Generic Noun Phrases (p.1011)**)

Leviticus 11:40

And the one eating from its carcass

The phrase **the one eating** represents anyone who eats meat from these animals in general, not one particular person. If it would be helpful in your language, you could use a more natural expression. Alternate translation: [And whoever eats meat from its carcass] (See: **Generic Noun Phrases (p.1011)**)

And the one lifting its carcass

The phrase **the one lifting** represents anyone who removes these dead animals in general, not one particular person. If it would be helpful in your language, you could use a more natural expression. Alternate translation: [And whoever picks up its carcass] (See: **Generic Noun Phrases (p.1011)**)

Leviticus 11:41

And every swarming thing, the one swarming on the ground

This expression is an emphatic construction that uses a verb and its object that comes from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [Anything at all that swarms on the ground] (See: **Poetry (p.1061)**)

It shall 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.951)**)

Leviticus 11:42

Everything going on a belly

This expression is an idiom that refers to any swarming animal that crawls and possesses short limbs or limbs that are angled in such a way that its belly drags on the ground. If it would be helpful in your language, you could use a more natural expression. Alternate translation: [Any animal that crawls with its belly on the ground] (See: **Idiom (p. 1023)**)

up to anything multiplying feet

This expression is an idiom that refers to any swarming animal that possesses many legs. If it would be helpful in your language, you could use a more natural expression. Alternate translation: [or anything with numerous legs] (See: **Idiom (p.1023)**)

of any swarming thing, the one swarming on the earth

This expression is an emphatic construction that uses a verb and its object that comes from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [to anything at all that swarms all over the ground] (See: **Poetry (p.1061)**)

Leviticus 11:43

You shall not make your lives detestable

Yahweh is using a future statement to give an instruction or command. If it would be helpful in your language, you could translate these words using a command or instruction form. Alternate translation: [You must not make your lives detestable] (See: **Statements — Other Uses (p.1093)**)

with any swarming thing, the one swarming

This expression is an emphatic construction that uses a verb and its object that comes from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [with anything at all that swarms all over] (See: **Poetry (p.1061)**)

And you shall not make yourselves unclean with them and be made unclean by them

Yahweh repeats the same idea twice with different words in order to strengthen the command that the people of Israel are not to eat the meat of any unclean animal. If it would be helpful to your readers, you could connect the clauses with a word that shows that the second clause is repeating the first one, not saying something additional. Alternate translation: [And you should not make yourselves unclean with them. No, certainly, you should never be made unclean by them] (See: **Parallelism (p.1056)**)

and be made unclean 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: [and do not let them make you unclean] (See: **Active or Passive (p.951)**)

Leviticus 11:44

For I {am} Yahweh your God

The word translated as **For** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [You should not make yourselves unclean with them, because I am Yahweh your God] (See: **Connect — Reason-and-Result Relationship (p.980)**)

And you shall not make your lives unclean

Alternate translation: [And you shall not make yourselves unclean]

Leviticus 11:45

For I {am} Yahweh

The word translated as **For** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [You should not make yourselves unclean, because I am Yahweh] (See: **Connect — Reason-and-Result Relationship (p.980)**)

to be God for you

Here, the word **to** marks Yahweh being Israel's God as the goal or purpose of his bringing them out of Egypt. Use a connector in your language that makes it clear that this is the purpose. Alternate translation, with a period before: [so that I could be God for you] (See: **Connect — Goal (Purpose) Relationship (p.975)**)

for I {am} holy

The word translated as **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation, with a period before: [You must be a holy people because I am holy] (See: **Connect — Reason-and-Result Relationship (p.980)**)

Leviticus 11:46

This {is} the law of the livestock and the bird

This expression uses the possessive form to describe the **law** that is characterized by its referring to the wide variety of animals, fish, and living things listed in this verse. If your language would not use the possessive form for this, you could use a generic expression. Alternate translation: [This is the law that has to do with the livestock and the bird] or [This is the law that pertains to the livestock and the bird] (See: **Possession (p.1065)**)

the livestock and the bird

The expressions **the livestock** and **the bird** do not refer to specific groups of animals. Rather, they describe animals which are raised to provide food and other useful products. or any bird that an Israelite might own or encounter. Express this in the way that would be most natural in your language. Alternate translation: [any of the animals you raise and the birds] (See: **Generic Noun Phrases (p.1011)**)

and the bird

The word **bird** is singular in form, but it refers to all winged animals as a group. If it would be helpful in your language, you could say this plainly. See how you translated this collective noun in 11:13. Alternate translation: [and the winged animals] (See: **Collective Nouns (p.970)**)

and every life of the living thing

The expression **life of the living thing** uses the possessive form to describe an animal that is a living, breathing, creature. If your language would not use the possessive form for this, consider using a generic expression. Alternate translation: [and every living creature] (See: **Possession (p.1065)**)

and of every life, the ones crawling on the earth

Alternate translation: [and of every living creature that crawls about on the ground]

Leviticus 11:47

to separate

Here, the word **to** marks distinguishing between clean and unclean animals as the goal or purpose of these instructions. Use a connector in your language that makes it clear that this is the purpose. Alternate translation, with a period before: [This instruction is intended to help you separate] (See: **Connect — Goal (Purpose) Relationship (p.975)**)

between the unclean and between the clean

The adjectives **unclean** and **clean** are being used as nouns to refer to that which is able to be in holy space and come into contact with holy objects, and that which is impure and cannot be in holy space without introducing impurity to that space and those objects. Your language may use adjectives in the same way. If not, you could translate this word with an equivalent phrase. Alternate translation: [between that which is unclean and that which is clean] (See: **Nominal Adjectives (p.1051)**)

the living thing, the one being eaten, & the living thing that shall 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: [the living thing that you will eat ... the living thing that you must not eat] (See: **Active or Passive (p.951)**)

Leviticus 12

Leviticus 12 Chapter Introduction

Structure and Formatting

This short chapter continues Yahweh's law concern clean and unclean things. In this chapter, Yahweh describes the process by which a woman becomes unclean after giving birth to children, as well as the process for her purification. The structure of this chapter is as follows:

Becoming unclean due to childbirth (12:1–5)
Giving birth to a male child (12:1–4)
Giving birth to female child (12:5)
Sacrifices required for purification (12:6–8)
The normal burnt and sin offering requirements (12:6–7)
Provisions for the inability to acquire the normal offerings (12:8)

Religious and Cultural Concepts in This Chapter

Becoming unclean in childbirth

In this chapter, a woman is described as becoming unclean in the process of childbirth. This is because any loss of blood and all bodily discharges made a person ritually unclean. For this reason, this chapter also describes how a woman may become purified from the uncleanness of the blood loss during and following childbirth. It is important to note that this uncleanness is not because a woman's flowing blood was considered sinful. Uncleanness was acquired when a person bled, because the loss of blood was considered a sign of proximity to death.

It is also important to note that there is a difference in the length of purification when a woman gives birth to a girl rather than a boy. While the reason for this is debated, the difference is not due to the fact that girls were considered more unclean than boys. In your translation, make sure not to convey this misunderstanding.

The expression "the blood of her purification" (12:4–5) uses the possessive form to describe a flow of blood which begins a period of time during which the woman must wait to be purified. This is called the "days of her purification" (12:4 and 12:6). The implication is that for the 33 (after giving birth to a boy) or 66 days (after giving birth to a girl) during which time the woman is unclean because of bleeding from childbirth, the woman is waiting to be purified from the impurity caused by the blood that she bled during her childbirth.

(See: **clean, wash (p.1107)**)

Leviticus 12:1

saying

The word translated as **saying** introduces a direct quotation. In your translation, consider ways in which you might introduce this quotation naturally in your language. (See: **Quotations and Quote Margins (p.1074)**)

לֵאמֹֽר׃ דַּבֵּ֣ר אֶל־בְּנֵ֣י יִשְׂרָאֵ֔ל לֵאמֹ֖ ר

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. It may be helpful to begin a new sentence here. Alternate translation, with a period before: [He told Moses to tell the sons of Israel] (See: **Quotes within Quotes (p.1076)**)

Leviticus 12:2

Like the days of the menstruation of her menstruating

Words are being repeated for emphasis. If your language can repeat words for emphasis, it would be appropriate to use that construction here in your translation. Alternate translation: [Like the days when she is menstruating] (See: **Poetry (p.1061)**)

Like the days of the menstruation of her menstruating

This expression uses the possessive form to describe **days** during which a woman is **menstruating**. If your language would not use the possessive form for this, you could state the meaning plainly. Alternate translation: [Like when she is normally menstruating] (See: **Possession (p.1065)**)

Leviticus 12:3

And on the eighth day

The word **eighth** is the ordinal number for eight. If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [And after seven days] (See: **Ordinal Numbers (p.1053)**)

the flesh of his foreskin shall be circumcised

Only the priest could perform circumcision. 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 flesh of the foreskin of the baby boy] (See: **Active or Passive (p.951)**)

Leviticus 12:4

And thirty days and three days

Alternate translation: [And for 33 days]

she shall stay in the blood of her purification

The phrase **blood of her purification** refers to the bleeding a woman experiences after childbirth. The bleeding that accompanies childbirth marks a time of waiting until she will be declared ritually pure once again. If your language would not use the possessive form for this, you could state the meaning plainly. Alternate translation: [she shall wait to be purified from the impurity of the blood that she bled during childbirth] (See: **Possession (p. 1065)**)

until the days of her purification are full

In these phrases, the author is using the term “days” to refer to a specific time, **the days of her purification**. He is doing this by association with the way a lifetime is made up of individual days. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [until the waiting time for her purification is ended] or [until the time she is waiting to be purified is complete] (See: **Metonymy (p.1049)**)

Leviticus 12:5

for} two sets of seven {days

Alternate translation: [for fourteen days] or [for 14 days]

And sixty days and six days

Alternate translation: [And for 66 days]

Leviticus 12:6

And when the days of her purification are full

See how you translated this expression in 12:4. Alternate translation: [And when the days of her purification are completed] (See: **Metonymy (p.1049)**)

for a son or for a daughter

Alternate translation: [whether 33 days for a son or 66 days for a daughter]

a lamb, a son of its year

The expression **a son of its year** is an idiom that refers to an animal that is a year old. If your language has a similar idiom, consider using it here. If not, state the meaning plainly. See how you translated the similar expression in 9:3. Alternate translation: [a year-old lamb] or [a twelve-months old lamb] (See: **Idiom (p.1023)**)

and a son of a pigeon

The expression **son of** describes a person or animal that shares the essential qualities of something. The author of Leviticus uses this phrase to describe this bird as **the son of the pigeon** since it is a bird that shares the essential qualities of that class of birds. If it would be helpful, you could use an equivalent idiom from your language or state the meaning plainly. See how you translated this expression in 1:14. Alternate translation: [and a pigeon] (See: **Idiom (p.1023)**)

to the entrance of the tent of meeting, to the priest

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word that shows that the second phrase is repeating the first one, not saying something additional. Alternate translation: [to the entrance of the tent of meeting, where the priest is] or [to the priest at the entrance of the tent of meeting] (See: **Parallelism (p.1056)**)

Leviticus 12:7

to the face of Yahweh

See how you translated this expression in 1:3. (See: **Metonymy (p.1049)**)

and he shall make atonement for her

See how you translated the abstract noun **atonement** in 1:4. However, in your translation, make it clear that the woman does not need atonement because of any sin on her part. Here, the sacrifices performed by the priest provide for the removal of impurity from the women—in this case, impurity acquired by the presence of blood that had discharged from the woman's body, not by any sin but as is normal following childbirth. It may be helpful to clarify this for your readers in a footnote or in the text of your translation. (See: **Abstract Nouns (p.949)**)

And she will be purified 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 Yahweh will cleanse her from the flow of her blood] (See: **Active or Passive (p.951)**)

from the flow of her blood

The implication of the phrase **purified from the flow of her blood** is that the woman was made impure because of the presence of blood discharging from her body. You could include this information if that would be helpful to your readers. Alternate translation: [from the impurity that she acquired because of the bloody discharge related to childbirth] (See: **Assumed Knowledge and Implicit Information (p.954)**)

is} the law of the {woman} who bears a male or a female

This expression uses the possessive form to describe these instructions that pertain to women who gave birth, whether to boys or girls. If your language would not use the possessive form for this, you could state the meaning plainly. Alternate translation: [is the law that pertains to the woman who bears a male or a female] (See: **Possession (p.1065)**)

the {woman} who bears a male or a female

. Alternate translation: [the woman who births either a son or a daughter] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 12:8

And if her hand does not find enough {for} a sheep

This expression is an idiom that refers to being unable to afford to offer an animal from one's own flock animal or that was purchased. If your language uses a similar idiom, consider using it here. Otherwise, if it would be helpful in your language, consider stating the meaning plainly. See how you translated the similar expressions in 5:7 and 5:11. Alternate translation: [But if she cannot afford to offer her own flock animal or to purchase someone else's] (See: **Idiom (p.1023)**)

And the priest shall make atonement for her

See how you translated the abstract noun **atonement** in 1:4. However, in your translation, make it clear that the woman does not need atonement because of any sin on her part. Here, the sacrifices performed by the priest provide for the removal of impurity from the women—in this case, impurity acquired by the presence of blood discharging from the woman's body, not by any sin. It may be helpful to clarify this for your readers in a footnote or in the text of your translation. (See: **Abstract Nouns (p.949)**)

Leviticus 13

Leviticus 13 Chapter Introduction

Structure and Formatting

This chapter continues Yahweh's law concerning clean and unclean things.

Religious and Cultural Concepts in This Chapter

Skin disease

This chapter addresses the ways a priest was to decide if a person had a skin disease causing a person to be 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

saying

The word translated as **saying** introduces a direct quotation. In your translation, consider ways in which you might introduce this quotation naturally in your language. (See: **Quotations and Quote Margins (p.1074)**)

Leviticus 13:2

A man, when he has

To help explain how to apply this law, the author of Leviticus uses the expression **A man, when he has** to introduce an imaginary situation. Use a natural method in your language for introducing an imaginary situation. Alternate translation: [If some man has] (See: **Connect — Hypothetical Conditions (p.978)**)

on the skin of his flesh & on the skin of his flesh

Alternate translation: [on the skin of his body ... on the skin of his body]

a swelling

This **swelling** refers to a portion of skin that has become raised, inflamed, swollen, and unusually discolored. In some instances, it can be the symptom of an infectious skin disease. If your language has a word for this kind of skin condition, consider using it here. If not, use a generic expression. Alternate translation: [a raised spot of skin] or [a place that is swollen] (See: **Translate Unknowns (p.1099)**)

a scab

This **scab** refers to a discolored, hard, crusty portion of skin that forms over an opening in the skin during healing. In some instances, it can be the symptom of an infectious skin disease. If your language has a word for this kind of skin condition, consider using it here. If not, use a generic expression. Alternate translation: [a dry, rough crust] (See: **Translate Unknowns (p.1099)**)

an infection of skin disease

The expression **an infection of skin disease** uses the possessive form to describe a contagious skin disease that is characterized by the presence of certain symptoms—in this case, a visible infection. If your language would not use the possessive form for this, you could use a generic expression. Alternate translation: [a likely symptom of a contagious skin condition] (See: **Possession (p.1065)**)

skin disease

The phrase **skin disease** may be commonly translated as “leprosy,” but, in terms of modern medicine, the phrase actually covers a large range of contagious skin diseases not limited to the modern designation of Hansen’s disease, better known as leprosy. If your language has a word or expression that describes a wide range of infectious and sometimes deadly skin diseases, consider using it here. If not, consider using a generic expression. Alternate translation: [a contagious disease that affects people’s skin] (See: **Translate Unknowns (p.1099)**)

then he shall be brought to Aaron 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 someone shall bring him to Aaron the priest] (See: **Active or Passive (p.951)**)

Leviticus 13:3

and {if} the hair on the infection has turned white

The expression implies that the presence of **hair** on **the infection** that is **white** in color should indicate to the priest that the infection might be the symptom of an infectious skin disease. Specifically, **white** hair refers to hair that is discolored and unhealthy in appearance. If your language refers to unhealthy or diseased hair with a specific color, consider using that color here. If not, consider using a generic expression. Alternate translation: [and if the hair on the infection looks diseased] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 13:4

and deep is not the appearance of it from the skin

Alternate translation: [and it does not look as though it is beneath the skin] or [and it does not appear to be under the skin]

then the priest shall separate the infection

This expression implies the existence of a process of quarantining the person who has the infection for a period of time. This allows the infection to either heal itself or progress in a way that develops symptoms more easily identifiable as an infectious skin disease while preventing spread of the disease to others. You could include this information if that would be helpful to your readers. Alternate translation: [then, in order to better determine what is the cause of the infection, the priest shall isolate the infection] (See: **Assumed Knowledge and Implicit Information (p.954)**)

the infection

Here, the expression **the infection** represents the whole person who has the infection. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the infected person] or [the person who has the infection] (See: **Metonymy (p.1049)**)

Leviticus 13:5

on the seventh day

The word **seventh** is the ordinal form of the number seven. Alternate translation: [on the last day of that weeklong period] (See: **Ordinal Numbers (p.1053)**)

and behold, the infection stands

Here, **the infection stands** is an idiom that refers to the infection remaining as it was before the seven-day quarantine, not having spread or grown on the person's skin. If your language has a similar expression, consider using it here. If, alternatively, this expression does not have this meaning in your language, consider using a generic expression. Alternate translation: [and look, the infection has remained as it was] or [and look, the infection is unchanged] (See: **Idiom (p.1023)**)

in his eyes

Here, **eyes** represent the sight of a person and, by extension, their judgment or assessment. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [in his assessment] or [as far as he can determine] (See: **Metonymy (p.1049)**)

for} a second seven days

This expression refers to a second seven-day period during which the person with the infection is to be quarantined from other people. The word **second** is the ordinal form of the number two. If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [for another seven days] (See: **Ordinal Numbers (p.1053)**)

Leviticus 13:6

on the second seventh day

The word **seventh** is the ordinal form of the number seven, and **second** is the ordinal form of the number two. Alternate translation: [on the last day of the additional week-long period] (See: **Ordinal Numbers (p.1053)**)

and behold, the infection has faded

For the infection to have **faded** implies that it has reduced in size and become dimmer in color. If this meaning would not be clear to your readers, consider stating the meaning plainly. Alternate translation: [and indeed, the infection has reduced in size and the color of the infection is closer to the person's normal skin color] (See: **Assumed Knowledge and Implicit Information (p.954)**)

and he shall wash his clothes, and he will be clean

Here, a person is to wash his or her clothes to become religiously and ceremonially clean, not in order to be physically clean. If your language has a special word that refers to washing clothing for a religious (and not hygienic) purpose, consider using it here. If not, use a generic expression. Alternate translation: [and he shall clean his clothing, and he will be ritually clean] (See: **Symbolic Action (p.1095)**)

Leviticus 13:7

But if, spreading, the scab spreads on the skin

This expression repeats the verb **spread** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [But if the scab spreads to a larger area on the skin] (See: **Reduplication (p.1079)**)

But if, spreading

The author of Leviticus uses the expression **But if** to introduce an imaginary situation to help explain what could happen. Use a natural method in your language for introducing an imaginary situation. Alternate translation: [But supposing that, spreading] (See: **Connect — Hypothetical Conditions (p.978)**)

a second {time

The word **second** is the ordinal form of the number two. Alternate translation: [again] (See: **Ordinal Numbers (p. 1053)**)

Leviticus 13:8

(There are no notes for this verse.)

Leviticus 13:9

on a man

Although the term **man** is masculine, it is being used the word in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [on a person] (See: **When Masculine Words Include Women (p.1102)**)

then he shall 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: [then someone must bring him to the priest] (See: **Active or Passive (p.951)**)

Leviticus 13:10

and it has turned the hair white

The expression implies that the presence of **hair** on the **swelling** that is **white** in color should indicate to the priest that the swelling might be the symptom of an infectious skin disease. Specifically, **white** hair refers to hair that is discolored and unhealthy. If your language refers to unhealthy or diseased hair with a specific color, consider using that color here. If not, consider using a generic expression. Alternate translation: [and if the hair on the swelling is unhealthy and looks diseased] (See: **Assumed Knowledge and Implicit Information (p.954)**)

and a preservation of living flesh {is} on the swelling

Alternate translation: [and raw skin is on the swelling]

Leviticus 13:11

He shall not separate him, because he {is} unclean

See verse 45 and following for what additional actions the priest was to take.

Leviticus 13:12

But if, breaking out, the skin disease breaks out on the skin

The author repeats the verb **breaking out** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [But if the skin disease breaks out aggressively on the skin] (See: **Reduplication (p.1079)**)

all the skin of the infection

Here, **the infection** represents the whole person who has the infection. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [all the skin of the infected person] or [all the skin of the person with the infection] (See: **Metonymy (p.1049)**)

from his head and to his feet

The expression refers to all of the person by naming the parts that are at the extreme ends of it. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the entire person] (See: **Merism (p.1041)**)

to the whole vision of the eyes of the priest

Here, **eyes** represent the sight of a person and, by extension, their judgment or assessment. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the whole appearance, as far as the priest can see] or [the whole appearance, as the priest judges] (See: **Metonymy (p.1049)**)

Leviticus 13:13

Then he shall pronounce the infection clean

Here, the expression **the infection** represents the whole person who has the infection. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [Then he shall pronounce the infected person clean] (See: **Metonymy (p.1049)**)

All of it has turned white

Alternate translation: [All of the person's infected skin has naturally fallen off, leaving uninfected, white skin in its place]

Leviticus 13:14

And on the day of the appearing of living flesh on him

Alternate translation: [But if ever living flesh appears on him]

Leviticus 13:15

The living flesh, it {is} unclean

Here, the expression **the living flesh** represents the whole person who has raw skin or an open sore. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [The person with the raw skin or open sore is unclean] (See: **Metonymy (p.1049)**)

Leviticus 13:16

and it is turned to white

Here, **turned to white** implies that if the priest sees **white** skin all over the person's body, then the **living flesh**, that is, the raw skin, may be healing naturally. The infected skin may be falling off naturally, leaving white, new skin in its place. If this meaning would not be clear in your language, it may be helpful to clarify it for your readers in a footnote or in the text of your translation. See how you handled the presence of **white** skin in 13:13. (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 13:17

(There are no notes for this verse.)

Leviticus 13:18

a boil

A **boil** is a painful, discolored, swollen area on the skin that contains infection. In some instances, it can be the symptom of an infectious skin disease. If your language has a word for this kind of skin condition, consider using it here. If not, use a generic expression. Alternate translation: [an abscess] (See: **Translate Unknowns (p.1099)**)

and it has been healed

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 it returned to good health] (See: **Active or Passive (p.951)**)

Leviticus 13:19

in the place of the boil

Here Leviticus is using the possessive form to describe a ** place **that is characterized by the** boil**. The expression** the place of the boil** refers to the spot on the skin where the boil was previously. If your language would not use the possessive form for this, you could use a generic expression. Alternate translation: [where the boil had been] or [where the boil was previously located] (See: **Possession (p.1065)**)

then he shall show himself 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 shall show it to the priest] (See: **Active or Passive (p. 951)**)

Leviticus 13:20

and its hair has turned white

Alternate translation: [and if the hair on the swelling or the bright spot is unhealthy and looks diseased]

It {is} an infection of skin disease; it has broken out in the boil

This expression refers to the instruction that after the priest observes the symptoms, the priest should pronounce the person unclean. Don't imply that the disease is the result of the priest's pronouncement. Rather, the disease is the reason, and the pronouncement is the result. Use a connector in your language that makes it clear that what follows is a result of what came before. Alternate translation: [The symptoms indicate that it is an infection of skin disease that has broken out in the boil] (See: **Connect — Reason-and-Result Relationship (p.980)**)

Leviticus 13:21

And if the priest sees it

Here, **it** refers to the white swelling or bright spot on the skin. It may be helpful to clarify this for your readers. Alternate translation: [And if the priest sees the bright spot or the swelling] (See: **Pronouns — When to Use Them (p.1071)**)

and lower it is not than the skin

Alternate translation: [and it is not deeper than the surface of the skin]

Leviticus 13:22

But if, spreading, it spreads on the skin

This expression repeats the verb **spread** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [But if it spreads aggressively on the skin] (See: **Reduplication (p.1079)**)

Leviticus 13:23

But if the bright spot stands under it

Here, **stands under it** is an idiom that refers to the **bright spot** remaining unchanged in the place on the person's skin where the **boil** once was. If your language has a similar expression, consider using it here. If, alternatively, the meaning of this expression would not be clear to your readers, consider stating the meaning plainly. Alternate translation: [But if the bright spot remains unchanged in the place where the boil once was] (See: **Idiom (p.1023)**)

But if the bright spot stands under it

Here, **it** refers to the **boil** that has healed, as described in 13:18. It may be helpful to clarify this for your readers. Alternate translation: [But if the bright spot stands under the place of the boil that has now healed] (See: **Pronouns — When to Use Them (p.1071)**)

it {is} the scar of the boil

Alternate translation: [it is only a scar that has resulted from the healed boil]

Leviticus 13:24

Or flesh, when it has a burn of fire on his skin

Alternate translation: [Or when someone has a burn of fire on his skin]

a burn of fire

This expression uses the possessive form to describe a **burn** that has resulted from a person's contact with **fire**. If your language would not use the possessive form for this, you could use a generic expression. Alternate translation: [a burn] (See: **Possession (p.1065)**)

the preservation of the burn

Alternate translation: [the new skin on the burn site]

Leviticus 13:25

and behold, the hair has been turned white

Alternate translation: [and look, the hair appears to be unhealthy and diseased]

and the appearance of it {is} deeper than the skin

Alternate translation: [and it appears to be deeper than the skin]

it {is} a skin disease. & It {is} an infection of skin disease

Alternate translation: [The discolored raw skin is actually a symptom of an infectious skin disease]

Leviticus 13:26

But if the priest sees it

Here, **it** refers to the raw skin that grows on the burn on the person's skin. It may be helpful to clarify this for your readers. Alternate translation: [But if the priest sees the discolored, raw skin growing on the burn] (See: **Pronouns — When to Use Them (p.1071)**)

and deeper it is not than the skin

Alternate translation: [and it is not deeper than the skin]

but it {is} faded

Alternate translation: [but it has reduced in size and its color is closer to the person's normal skin color]

Leviticus 13:27

on the seventh day

The word **seventh** is the ordinal form of the number seven. Alternate translation: [on the last day of that week-long period] (See: **Ordinal Numbers (p.1053)**)

If, spreading, it has spread on the skin

This expression repeats the verb **spread** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [If it has spread aggressively on the skin] (See: **Reduplication (p.1079)**)

Leviticus 13:28

But if the bright spot stands under it

Here, **stands under it** is an idiom that refers to the **bright spot** remaining unchanged in the place on the person's skin where the burn once was. If your language has a similar expression, consider using it here. If, alternatively, the meaning of this expression would not be clear to your readers, consider stating the meaning plainly. Alternate translation: [But if the bright spot remains unchanged in the spot where the burn once was] (See: **Idiom (p.1023)**)

it {is} the swelling of the burn

Alternate translation: [the bright spot is merely a swelling caused by the burn]

because it {is} the scar of the burn

The word translated as **because** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation, with a period before: [The priest should pronounce the person clean because it is the scar of the burn] (See: **Connect — Reason-and-Result Relationship (p.980)**)

Leviticus 13:29

And a man or a woman, when he has an infection on him

Alternate translation: [And when a man or a woman has an infection]

when he has an infection on him

Although the words **he** and **him** are masculine, they are being used in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [when any person has an infection on him] (See: **When Masculine Words Include Women (p.1102)**)

or in a beard

Here, **a beard** represents the lower portion of a man's face where hair typically grows. But since the verse explicitly includes men and women, this word should not be limited to refer only to men's faces. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [or on the lower part of the face where hair might grow] (See: **Metonymy (p.1049)**)

Leviticus 13:30

And behold, the appearance of it {is} deeper than the skin

Alternate translation: [And look, it appears to be deeper than the skin of his flesh]

and on it {is} yellow, thin hair

Alternate translation: [and the hair on the infection looks unhealthy and diseased]

It {is} a scall

A **scall** is a scaly and scabby infection that is typically itchy. These are associated with the scalp or places that grow hair and are generally symptoms of a wide variety of infectious skin diseases. If your language has a word for this kind of skin condition, consider using it here. If not, consider using a generic expression. Alternate translation: [It is an itchy, scabbed infection] (See: **Translate Unknowns (p.1099)**)

It {is} a skin disease of the head or the beard

This expression uses the possessive form to describe a **skin disease** that is characterized by its location on the person's **head** or **beard.** If your language would not use the possessive form for this, you could use a generic expression. Alternate translation: [It is a skin disease that has affected the head or the beard] (See: **Possession (p. 1065)**)

the beard

As in the previous verse, here, **the beard** represents the lower portion of the face where hair typically grows. Since the verse explicitly includes men and women, this word should not be limited to men. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the lower part of the face where hair might grow] (See: **Metonymy (p.1049)**)

Leviticus 13:31

the infection of the scall, & the infection of the scall

These expressions use the possessive form to describe an **infection** that is characterized by its characteristics that qualify it as a **scall** If your language would not use the possessive form for this, you could use a generic expression. Alternate translation: [the itchy, scabby infection ... the itchy, scabby infection] (See: **Possession (p.1065)**)

and there is no black hair on it

Here, **black hair** implies healthy hair, as opposed to the yellow, thin hair that grows out of the **scall**. If your language refers to healthy hair with a specific color, consider using that color here. If not, consider using a generic expression. Alternate translation: [and there is no healthy hair on it] (See: **Assumed Knowledge and Implicit Information (p.954)**)

the infection of the scall

Here, the expression **the infection of the scall** represents the person who has the infection. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the person who has the infection of the scall] (See: **Metonymy (p.1049)**)

Leviticus 13:32

on the seventh day

The word **seventh** is the ordinal form of the number seven. Alternate translation: [on the last day of that week-long period] (See: **Ordinal Numbers (p.1053)**)

and the appearance of the scall is not deeper than the skin

Alternate translation: [and it does not look as though it is deeper than the skin]

Leviticus 13:33

but the scall shall 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 shall not shave the scall] (See: **Active or Passive (p.951)**)

the scall

Here, **the scall** represents the person who has the infection. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the person who has the scall] (See: **Metonymy (p.1049)**)

for} a second seven days

The word **second** is the ordinal form of the number two. Alternate translation: [for seven days once again] (See: **Ordinal Numbers (p.1053)**)

Leviticus 13:34

on the seventh day

The word **seventh** is the ordinal form of the number seven. Alternate translation: [on the last day of that week-long period] (See: **Ordinal Numbers (p.1053)**)

and the appearance of it is not deeper than the skin

Alternate translation: [and it does not look as though it is deeper than the skin] (See: **Abstract Nouns (p.949)**)

And he shall wash his clothes

As the Introduction to this chapter discusses, a person was to wash his or her clothes not only to be physically clean but also as to become religiously and ceremonially clean. If your language has a special word that refers to washing clothing for a religious (and not hygienic) purpose, consider using it here. If not, use a generic expression. Alternate translation: [and he shall clean his clothing with water] (See: **Symbolic Action (p.1095)**)

Leviticus 13:35

But if, spreading, the scall has spread on the skin

This expression repeats the verb **spread** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [But if the scall has spread aggressively on the skin] (See: **Reduplication (p.1079)**)

Leviticus 13:36

(There are no notes for this verse.)

Leviticus 13:37

in his eyes

Here, **eyes** represent the sight of a person and, by extension, their judgment or assessment. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. See how you translated this expression in 13:5. Alternate translation: [in his assessment] or [in his best judgment] (See: **Metonymy (p.1049)**)

the scall stands

The **scall stands** is an idiom that refers to the **scall** remaining unchanged (as opposed to spreading aggressively). If your language has a similar expression, consider using it here. If, alternatively, the meaning of this expression would not be clear to your readers, consider stating the meaning plainly. Alternate translation: [the scall has not changed or spread at all] or [the scall has remained as it was] (See: **Idiom (p.1023)**)

and black hair

Alternate translation: [and healthy hair]

the scall has been healed

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 scall has healed] (See: **Active or Passive (p.951)**)

Leviticus 13:38

And a man or a woman, when he has on the skin of their flesh bright spots

Alternate translation: [And when a man or a woman has bright spots on the skin of his or her body]

Leviticus 13:39

(There are no notes for this verse.)

Leviticus 13:40

And a man, when his head is made bare

The author of Leviticus uses the expression **And a man, when** to introduce an imaginary situation to help explain how to apply this law. Use a natural method in your language for introducing an imaginary situation. Alternate translation: [If some man loses the hair from the top of his head] (See: **Connect — Hypothetical Conditions (p. 978)**)

when his head is made bare

This expression is an idiom. It does not refer to shaving one's head intentionally but to the natural process of male balding, specifically of balding on the back of one's head (that is, on the crown of the head). If your language has a similar expression that refers generally to balding, consider using it here. If, alternatively, the meaning of this expression would not be clear to your readers, consider stating the meaning plainly. Alternate translation: [when he becomes bald naturally] (See: **Idiom (p.1023)**)

he {is} bald

Alternate translation: [he is losing the hair from the crown of his head in a natural way]

Leviticus 13:41

his head is made bare

Alternate translation: [he loses the hair of his head]

from the corners of his face

The expression **the corners of his face** is an idiom that refers to one's hairline on the front of their face. If your language has a similar expression, consider using it here. If, alternatively, the meaning of this expression would not be clear to your readers, consider stating the meaning plainly. Alternate translation: [on the hairline of his forehead] (See: **Idiom (p.1023)**)

Leviticus 13:42

(There are no notes for this verse.)

Leviticus 13:43

like the appearance of the skin disease of the skin of the flesh

Alternate translation: [like the appearance of a skin disease that presents itself on a person’s body]

Leviticus 13:44

He {is} a man of a skin disease

The expression **man of skin disease** uses the possessive form to describe a man who has contracted this kind of infectious skin disease. If your language would not use the possessive form for this, you could use a generic expression. Alternate translation: [The man has contracted a skin disease] (See: **Possession (p.1065)**)

Being unclean, the priest shall pronounce him unclean

This expression repeats the word **unclean** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [The priest shall certainly pronounce him unclean] (See: **Reduplication (p.1079)**)

on his head of his infection

This expression uses the possessive form to describe the person's **head** that has contracted the **infection**. If your language would not use the possessive form for this, you could use a generic expression. Alternate translation: [because of his infected head] (See: **Possession (p.1065)**)

Leviticus 13:45

But the person with a skin disease, who {has} on him the infection, on his clothes

Alternate translation: [But the person who has a skin disease and the infection is on his clothes]

they shall be torn

Here, **they** refers to the person's infected clothes. It may be helpful to clarify this for your readers. Alternate translation: [the person's infected clothes shall be torn] (See: **Pronouns — When to Use Them (p.1071)**)

they shall be torn

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 tear his clothes] (See: **Active or Passive (p.951)**)

and his head shall be unbound

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 shall let his head be unbound] or [he shall unbind his head] (See: **Active or Passive (p.951)**)

and his head shall be unbound

Here, **head** represents the hair of one's head. Consequently, the expression **his head shall be unbound** refers to letting one's long hair hang down loose and untied. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [and his long hair shall hang down loose and untied] (See: **Metonymy (p.1049)**)

and he shall cover over the mustache

Covering over one's **mustache** is a symbolic action to show one's public shame. If this would not be clear to your readers, you could explain the significance of this action in the text or in a footnote. Alternate translation: [and he shall cover his mustache to express his shame] (See: **Symbolic Action (p.1095)**)

the mustache

Here, **the mustache** does not refer to a specific mustache but to the infected person's facial hair. In this way, it represents the upper lip generally. If it would be helpful in your language, you could use a more natural expression. Alternate translation: [any facial hair] or [any upper lip] (See: **Generic Noun Phrases (p.1011)**)

Leviticus 13:46

All the days that the infection {is} on him

In these phrases, the author is using the term “days” to refer to a specific time, **the days that the infection is on him**. He is doing this by association with the way a lifetime is made up of individual days. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [During the time that he has the infection] (See: **Metonymy (p.1049)**)

shall be} outside the camp

Alternate translation: [shall be away from the location where everyone else lives]

Leviticus 13:47

But the clothing, when it has on it the infection of disease

Alternate translation: [But when the clothing carries and spreads the disease]

But the clothing

The expression **the clothing** refers to all clothing in general, not one piece of clothing in particular. If it would be helpful in your language, you could use a more natural expression. Alternate translation: [But any piece of clothing] (See: **Generic Noun Phrases (p.1011)**)

the infection of disease

Although this expression is the same as the one used previously for contagious aspects of infectious skin diseases, here the issue is with infections that can be spread on clothing and other household objects. Consequently, this expression likely refers to infectious molds or mildews. If your language has an expression that can describe both skin diseases and these kinds of molds and mildews, consider using it here. If not, consider using a generic expression. Alternate translation: [an infectious mold or mildew] (See: **Possession (p.1065)**)

on clothing of wool

This **wool** is the shorn hair of sheep, goats, or similar animals. Wool is used in the production of textiles for warm clothing and blankets. If your language has a word for this kind of material, consider using it here. If not, consider using a generic expression. Alternate translation: [on clothing of woolen fabric] (See: **Translate Unknowns (p. 1099)**)

on clothing of linen

See how you translated this type of clothing in 6:10. (See: **Translate Unknowns (p.1099)**)

Leviticus 13:48

or in the warp or in the woof of the linen or of the wool

The words **warp** and **woof** refer to a structure used in weaving and the production of textiles. Specifically, **warp** refers to the threads that run vertically, or up and down, and **woof** (or weft) refers to the threads that run horizontally, or from side to side. If your language has an expression for this kind of weaving structure, consider using it here. If not, consider using a generic expression. Alternate translation: [or on linen or woolen threads that are being woven together on a loom] (See: **Translate Unknowns (p.1099)**)

of the linen

Here, **the linen** does not refer to a specific piece of fabric, but to any linen product generally. If it would be helpful in your language, you could use a more natural expression. Alternate translation: [of any linen that you are weaving] (See: **Generic Noun Phrases (p.1011)**)

or of the wool

Here, **the wool** does not refer to a specific piece of wool, but to any woolen product generally. If it would be helpful in your language, you could use a more natural expression. Alternate translation: [of any wool that you are weaving] (See: **Generic Noun Phrases (p.1011)**)

on any work of leather

The expression **any work of leather** uses the possessive form to describe an object made of leather. This includes a large variety of items such as belts, bags, saddles, straps, etc. If your language would not use the possessive form for this, you could use a generic expression. Alternate translation: [on anything that has been made of leather] or [on any piece of leatherwork] (See: **Possession (p.1065)**)

Leviticus 13:49

article of leather

The expression **articles of leather** implies that something useful has been made from an animal hide or skin. It may refer to the same leatherwork that the previous verse called “any work of leather.” If this meaning would not be clear in your language, consider stating the meaning plainly. Alternate translation: [useful things made of leather] or [leatherwork] (See: **Assumed Knowledge and Implicit Information (p.954)**)

it {is} an infection of disease

Alternate translation: [the infection on the material is actually an indication of infectious disease]

And the priest shall be made to see {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 owner of the fabric should show it to the priest] (See: **Active or Passive (p.951)**)

Leviticus 13:50

the infection

Here, the expression **the infection** represents the whole article of clothing, thread of fabric, or leatherwork that has mold or mildew on it. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [the infected item] or [the item with the infection on it] (See: **Metonymy (p.1049)**)

Leviticus 13:51

on the seventh day

The word **seventh** is the ordinal form of the number seven. Alternate translation: [on the last day of that week-long period] (See: **Ordinal Numbers (p.1053)**)

of any equipment into which the leather was 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: [of anything that someone made of leather] (See: **Active or Passive (p.951)**)

the infection {is} a malignant disease. It {is} unclean

A **malignant disease** is a condition of health or wholeness which tends to lead to deterioration or death. It is a condition which causes injury and tends to spread. Because of its connection with death, any malignant disease would cause the bearer of that disease to be declared **unclean.** Alternate translation: [the infection will threaten the wellbeing of all who come in contact with it, so the material is judged to be unclean] (See: **Translate Unknowns (p.1099)**)

Leviticus 13:52

because it {is} a malignant disease

The word translated as **because** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [because the infection could spread and harm others] (See: **Connect — Reason-and-Result Relationship (p.980)**)

It shall be burned 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: [He shall burn it with fire] (See: **Active or Passive (p.951)**)

It shall be burned with fire

This expression contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. See how you handled the similar expression in 7:17. Alternate translation: [It shall be completely burned] (See: **When to Keep Information Implicit (p.1104)**)

Leviticus 13:53

(There are no notes for this verse.)

Leviticus 13:54

then the priest shall command

This expression leaves out some of the words that in many languages a sentence would need in order to be complete. Here, the **priest** is telling the people what to do with household items that were infected with mold or mildew. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [then the priest shall command the people what they must do] (See: **Ellipsis (p.998)**)

that which the infection {was} on it

Alternate translation: [whichever item has the mold or mildew on it]

for} a second seven days

The word **second** is the ordinal form of the number two. Alternate translation: [for seven days once again] (See: **Ordinal Numbers (p.1053)**)

Leviticus 13:55

after the infection has been 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 item's owner has washed the infection] (See: **Active or Passive (p.951)**)

and behold, the infection has not turned its eye

The expression **turned its eye** is an idiom that refers to the appearance of the infection changing. In other words, for an infection to have **turned its eye** is for that infection to have changed its appearance, likely by spreading or changing color. If your language has a similar expression, consider using it here. If not, consider using a generic expression. Alternate translation: [and note, the infection appears to be unchanged] (See: **Idiom (p.1023)**)

You shall burn it with fire

Here, **you** is singular. It refers to the owner of the infected item, so use the singular form in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1007)**)

You shall burn it with fire

As the Introduction to this chapter discusses, here the author of Leviticus switches to a second-person address. If the sudden switch to the second person would not be natural in your language, consider continuing to use the third person in your translation. Alternate translation: [The owner of the item should burn it with fire] (See: **First, Second or Third Person (p.1005)**)

You shall burn it with fire

This expression contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. See how you handled the similar expression in 7:17. Alternate translation: [You must burn it completely] (See: **When to Keep Information Implicit (p.1104)**)

It {is} a rot

Alternate translation: [It is judged to be an infection and decaying mold or mildew]

Leviticus 13:56

and behold, the infection has faded

Alternate translation: [and look, the infection has reduced in size and the color of the infection is closer to the item's normal color]

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 of the item washed it] (See: **Active or Passive (p. 951)**)

then he shall tear it

Here, **it** refers to the portion of the item that has the infectious mold or mildew on it. It may be helpful to clarify this for your readers. Alternate translation: [then he shall tear the infected portion of the item] (See: **Pronouns — When to Use Them (p.1071)**)

Leviticus 13:57

it is breaking out

Alternate translation: [it is a sign that the infectious mold or mildew has spread over the entire item such that it cannot be washed and made clean]

You shall burn it with fire

As the Introduction to this chapter discusses, here the author of Leviticus switches to a second-person address. If the sudden switch to the second person would not be natural in your language, consider continuing to use the third person in your translation. Alternate translation: [The owner should burn it with fire] (See: **First, Second or Third Person (p.1005)**)

You shall burn it with fire

Here, **You** is singular and refers to the owner of the infected item, so use the singular form in your translation if you choose to use the second person form and if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1007)**)

You shall burn it with fire

This expression contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. See how you handled the similar expression in 7:17. Alternate translation: [You should completely burn it] (See: **When to Keep Information Implicit (p.1104)**)

that which {has} the infection on it

Alternate translation: [whichever item has the mold or mildew on it]

Leviticus 13:58

that you washed

As the Introduction to this chapter discusses, here the author of Leviticus switches to a second-person address. If the switch would not be natural in your language, consider continuing to use the third person in your translation. Alternate translation: [that the owner of the item has washed] (See: **First, Second or Third Person (p.1005)**)

that you washed

Here, **you** is singular. It refers to the owner of the infected item, so use the singular form in your translation if you choose to use the second person form and if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1007)**)

and the infection turned aside from them

This expression is an idiom. For the **infection** to have **turned aside from** the item means for it to have been removed through the process of washing. If your language has a similar expression, consider using it here. If not, consider using a generic expression. Alternate translation: [and the infection was successfully removed from them] (See: **Idiom (p.1023)**)

a second {time

The word **second** is the ordinal form of the number two. Alternate translation: [again] (See: **Ordinal Numbers (p. 1053)**)

Leviticus 13:59

This {is} the law of the infection of disease of

This expression uses the possessive form to describe the **law** that is characterized by its referring to **the infection of disease** that might occur in a variety of textiles and materials. If your language would not use the possessive form for this, you could use a generic expression. Alternate translation: [This is the law that has to do with the infection of disease] or [This is the law that pertains to the infection of disease] (See: **Possession (p.1065)**)

the infection of disease of clothing of wool or linen or warp or woof or any article of leather

This expression uses a prolonged possessive form to describe an **infection** that is actually the symptom of an infectious **disease** that can occur on a variety of textiles and household materials. If your language would not use the possessive form for this, you could use a generic expression. Alternate translation: [an infection that is the symptom of an infectious disease that might occur on clothing of wool or linen or on the warp or woof or on any article of leather] (See: **Possession (p.1065)**)

or warp or woof

See how you translated these words in 13:48. (See: **Translate Unknowns (p.1099)**)

to pronounce it clean or to pronounce it unclean

Here, **to** marks pronouncing the item to be clean or unclean as the goal or purpose of **the instruction**. Use a connector in your language that makes it clear that this is the purpose. (See: **Connect — Goal (Purpose) Relationship (p.975)**)

Leviticus 14

Leviticus 14 Chapter Introduction

Structure and Formatting

This chapter is a continuation of the material in the previous chapter.

Religious and Cultural 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 by contact 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

saying

The word translated as **saying** introduces a direct quotation. In your translation, consider ways in which you might introduce this quotation naturally in your language. (See: **Quotations and Quote Margins (p.1074)**)

Leviticus 14:2

the law of the person with a skin disease

This expression uses the possessive form to describe the **law** that is characterized by its referring to the process of cleansing for any **person with a skin disease** who has been pronounced clean by the priest. If your language would not use the possessive form for this, you could use a generic expression. Alternate translation: [This is the law for a person who previously had a skin disease] or [This is the law that pertains to the person who previously had a skin disease] (See: **Possession (p.1065)**)

on the day of his cleansing

Here, the expression **on the day of his cleansing** is uses the possessive form to describe a **day** that is characterized by **his cleansing**. This expression refers to the **day** on which the priest declares the person to be ritually clean. If your language would not use the possessive form for this, you could state the meaning generically. Alternate translation: [on the day on which he is to be made clean] (See: **Possession (p.1065)**)

And he shall 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 should bring him to the priest] or [He must go to the priest] (See: **Active or Passive (p.951)**)

Leviticus 14:3

And behold, the infection of the skin disease was healed from the person with the skin disease

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 behold, the infection of the skin disease has completely healed from the person with the skin disease] (See: **Active or Passive (p.951)**)

the infection of the skin disease

See how you translated these words in 13:2. (See: **Possession (p.1065)**)

Leviticus 14:4

Then the priest shall command

This expression leaves out some of the words that in many languages a sentence would need in order to be complete. Here, the **priest** is telling the infected person how to prepare for his cleansing. You could supply words from the context if it would be clearer in your language. Alternate translation: [And the priest shall command the people what they must do] (See: **Ellipsis (p.998)**)

and he shall take for the person who is being cleansed

This expression contains the context of what the priest is commanding. Here, **he** refers to anyone in general. Alternate translation: [and someone shall take for the one being cleansed] (See: **Pronouns — When to Use Them (p.1071)**)

for the person 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 whom the priest is cleansing] (See: **Active or Passive (p.951)**)

and scarlet of worm

By using the expression **scarlet of worm**, the author is referring to fabric or twine by association with its color. The dye for this scarlet color was likely the byproduct of crushing the eggs of a certain insect, here referred to as a **worm**. It may be helpful to clarify this for your readers, either in a footnote or in the text of your translation. Alternate translation: [and thread that has been naturally dyed bright red] (See: **Metonymy (p.1049)**)

and hyssop

This **hyssop** was a leafy plant, an herb that was common in Israel. Its large and numerous leaves made it ideal for use in sprinkling, especially in ceremonial or ritual contexts, as described in the present chapter. If your language does not have a word for this plant, consider using a generic expression. Alternate translation: [and some leafy branches] (See: **Translate Unknowns (p.1099)**)

Leviticus 14:5

And the priest shall command

This expression again omits out some of the words that in many languages a sentence would need in order to be complete. Here, the **priest** is telling the infected person how to proceed with the ritual cleansing. You could supply some words from the context if it would be clearer in your language. Alternate translation: [And the priest shall command the person what he must do] (See: **Ellipsis (p.998)**)

and he shall slaughter one bird

Here, **he** refers to the person who is to be cleansed. This expression contains the context of what the priest is commanding. It may be helpful to clarify this for your readers. Alternate translation: [and the person who is to be cleansed shall slaughter one bird] (See: **Pronouns — When to Use Them (p.1071)**)

a container of clay

The expression **container of clay** refers to a vessel made from **clay** or earthenware, likely resembling modern kitchen pots or perhaps clay pots that could hold water. If your language has a specific word for a pot made from this material, consider using it here. If not, consider using a generic expression. Alternate translation: [a clay vessel] (See: **Possession (p.1065)**)

clay

The **container** is described as being made of **clay**, which refers to a material similar to earthenware, out of which a pot-shaped vessel could be shaped. Then it could be baked in a kiln until hardened. If your language has a specific word for this material, consider using it here. If not, consider using a generic expression. Alternate translation: [earthenware] (See: **Translate Unknowns (p.1099)**)

living water

Here, **living water** is an idiom that refers to flowing **water**. The water in the container of clay needed to be taken from a flowing source such as a river or a well rather than from a cistern. If your language has a similar expression, consider using it here. If not, consider using a generic expression. Alternate translation: [freshwater taken from a flowing source] (See: **Idiom (p.1023)**)

Leviticus 14:6

(There are no notes for this verse.)

Leviticus 14:7

And he shall sprinkle on the person who is being cleansed from the skin disease seven times

This is a ritual action by which cedar wood, hyssop, and a living bird are used to sprinkle the person with the **skin disease** with both blood and clean water. This action ritually purifies and cleanses the individual from any impurity that they acquired through their skin disease. It may be helpful to explain this to your readers in a footnote or in the text of your translation. See how you handled the idea of ritual sprinkling in 1:5 and elsewhere. (See: **Symbolic Action (p.1095)**)

on the person who is being cleansed from the skin disease

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 person he is cleansing] (See: **Active or Passive (p.951)**)

over the face of the field

Here, the expression **the face of the field** refers to an open field. If your language has a similar expression, consider using it here. If not, consider using a generic expression. Alternate translation: [toward an open field] (See: **Idiom (p.1023)**)

the field

Here, the expression **the field** does not refer to a specific field but to any field near the place where the Israelites are living. If it would be helpful in your language, you could use a more natural expression. Alternate translation: [any nearby field] (See: **Generic Noun Phrases (p.1011)**)

Leviticus 14:8

And the person who is being cleansed shall wash his clothes, and he shall shave all his hair, and he shall bathe in the water

These are ritual actions designed to show the people and the individual who is being cleansed that he is now ritually and ceremonially clean. If your language has expressions for these kinds of ritual actions, especially in religious contexts, consider using them here. If not, consider explaining the significance of these actions in a footnote or in the text of your translation. (See: **Symbolic Action (p.1095)**)

the person 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.951)**)

and he shall bathe in the water

It might seem that the expression **and he shall bathe in the water** contains extra information that would be unnatural to express in your language. If so, you could use an equivalent expression. See how you translated this expression in 1:9. Alternate translation: [And he shall wash his body thoroughly] (See: **When to Keep Information Implicit (p.1104)**)

Leviticus 14:9

on the seventh day

The word **seventh** is the ordinal form of the number seven. If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [on the last day of that week-long period] (See: **Ordinal Numbers (p.1053)**)

he shall shave all his hair. His head and his beard and the brows of his eyes, and all his hair he shall shave

These expressions mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word that shows that the second phrase is repeating the first one, not saying something additional. Alternate translation: [he shall shave all his hair, including his head and his beard and the brows of his eyes—all his hair] (See: **Parallelism (p.1056)**)

and he shall bathe his flesh in the water

See how you translated this expression in the previous verse and in 1:9. (See: **When to Keep Information Implicit (p.1104)**)

his flesh

Alternate translation: [his whole body]

Leviticus 14:10

And on the eighth day

The word **eighth** is the ordinal form of the number eight. If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [And on the next day] (See: **Ordinal Numbers (p.1053)**)

he shall take

Alternate translation: [the person who is being cleansed shall take]

and one {female} lamb, a perfect daughter of her year

The expression **a daughter of her year** is an idiom that refers to an animal that is a year old. If your language has a similar idiom, consider using it here. If not, state the meaning plainly. See how you translated the similar expression in 9:3. Alternate translation: [and an unblemished female lamb that is a year old] or [and a perfect female lamb that is twelve months of age] (See: **Idiom (p.1023)**)

and three tenth parts of flour

Although the measurement is not explicitly listed here, the **flour** is likely to be measured in ephahs. One ephah was about 23 liters, so **three tenth parts** of an ephah would amount to almost seven liters of flour. If it would be helpful in your language, you could use the equivalent modern measurement in your translation or in a footnote. Alternate translation: [and about seven liters of flour] (See: **Biblical Volume (p.963)**)

and three tenth parts of

The word **tenth** means one part out of ten equal parts, so **three tenth parts** would equal three parts out of ten parts. Alternate translation: [and about seven quarts of] (See: **Fractions (p.1009)**)

a grain offering mixed with oil

Alternate translation: [an offering of grain to which oil has been mixed in]

and one log of oil

One **log** was about half of a liter. If it would be helpful in your language, you could use the equivalent modern measurement in your translation or a footnote. Alternate translation: [and one half of a liter of oil] (See: **Biblical Volume (p.963)**)

Leviticus 14:11

And the priest, the one pronouncing clean, shall make the man, the one being cleansed, and them stand

This expression implies positioning the man and his sacrificial items in such a way that they face the inner tent of the tent of meeting, in which the Holy of Holies was housed. You could include this information if that would be helpful to your readers. Alternate translation: [And the priest, the one pronouncing clean, shall position the man, the person being cleansed, and the sacrifice he offers, in such a way that they stand] (See: **Assumed Knowledge and Implicit Information (p.954)**)

the man, the one being cleansed

Even though the word **man** is masculine, it is being used in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [the person who is being cleansed] (See: **When Masculine Words Include Women (p.1102)**)

the man, 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 whom the priest is cleansing] (See: **Active or Passive (p.951)**)

and them

Here, **them** refers to the three lambs, the flour, and the oil that, in the previous verse, the individual was told to bring . It may be helpful to clarify this for your readers. Alternate translation: [and the three lambs, the flour, and the oil that he has brought] (See: **Pronouns — When to Use Them (p.1071)**)

to the face of Yahweh

See how you translated this expression in 1:9. Alternate translation: [in Yahweh's presence in the sacred precincts of the tent of meeting, where Yahweh lives among the Israelites] (See: **Metonymy (p.1049)**)

Leviticus 14:12

and he shall present it

See how you handled this ritual action in 1:2. (See: **Symbolic Action (p.1095)**)

as a guilt offering

See the discussion about the guilt offering in the Introduction to Chapter 5. See how you translated this sacrifice in 5:16.

and the log of oil

One **log** was about one-sixth of a liter (or 0.167 liters). If it would be helpful in your language, you could use the equivalent modern measurement in your translation or in a footnote. Alternate translation: [and the one-sixth of a liter of oil] (See: **Biblical Volume (p.963)**)

And he shall raise them {as} a raised offering to the face of Yahweh

It is highly unlikely that the living **lamb** was physically waved in Yahweh's presence before it was killed. Instead, this expression may refer to some physical motion to show that the lamb (and the oil) were the kind of sacrifice that qualified as a **wave offering**. It may be helpful to clarify this for your readers in a footnote or in the text of your translation. Alternate translation: [And he shall present them as a wave offering to the face of Yahweh] (See: **Assumed Knowledge and Implicit Information (p.954)**)

as} a raised offering

See how you translated this sacrifice in 7:30. (See: **Symbolic Action (p.1095)**)

Leviticus 14:13

And he shall slaughter the lamb

Here, **he** refers either to: 1) the priest, who was the subject in the previous verse. Alternate translation: [And the priest shall slaughter the lamb] or 2) the person who is to be cleansed. Alternate translation: [And the person who is to be cleansed shall slaughter the lamb] (See: **Pronouns — When to Use Them (p.1071)**)

in the place where one slaughters the sin offering and the burnt offering

Here, the author of Leviticus uses the present tense to describe a habitual action - something that is done regularly. Also, **he** here refers to anyone who does this action. Alternate translation: [in the same place where sin offerings and burnt offerings are slaughtered] or [in the same place where they slaughter sin offerings and burnt offerings] (See: **Irregular Use of Tenses (p.1031)**)

for the guilt offering {is} like the sin offering

The word translated as **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation, with a period before: [This is because the guilt offering is like the sin offering] (See: **Connect — Reason-and-Result Relationship (p.980)**)

It {is} a holy thing of holy things

See how you handled the similar expression in 2:3. (See: **Possession (p.1065)**)

Leviticus 14:14

and the priest shall put {it} on the lobe of the right ear of the person who is being cleansed and on the thumb of his right hand and on the big toe of his right foot

See how you translated the similar ritual action in 8:23–24. (See: **Symbolic Action (p.1095)**)

the person 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.951)**)

and the priest shall put {it

See how you handled this idiom in 1:7. Alternate translation: [and the priest should spread some of the blood of the sacrificed animal] (See: **Idiom (p.1023)**)

Leviticus 14:15

(There are no notes for this verse.)

Leviticus 14:16

(There are no notes for this verse.)

Leviticus 14:17

And the priest shall put some of the remainder of the oil that {is} on his palm on the lobe of the right ear of the person being cleansed and on the thumb of his right hand and on the big toe of his right foot, on the blood of the guilt offering

See how you translated the similar ritual action in 8:23–24. (See: **Symbolic Action (p.1095)**)

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 the priest is cleansing] (See: **Active or Passive (p.951)**)

Leviticus 14:18

on the head of 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: [on the head of the person whom the priest is cleansing] (See: **Active or Passive (p.951)**)

And the priest shall make atonement for him to the face of Yahweh

See how you translated the abstract noun **atonement** in 1:4. However, here and throughout this chapter, make sure that your translation makes it clear that the person is not being atoned for because of any sin on his or her part. In this case, **atonement** removes impurity that is not caused by sin, but by infection and uncleanness. It may be helpful to clarify this for your readers in a footnote or in the text of your translation. (See: **Abstract Nouns (p. 949)**)

Leviticus 14:19

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 the priest is cleansing] (See: **Active or Passive (p.951)**)

from his uncleanness

If your language does not use an abstract noun for the idea of **uncleanness**, you could express the same idea in another way. Alternate translation: [from that which has made him unclean] (See: **Abstract Nouns (p.949)**)

Leviticus 14:20

And the priest shall make the burnt offering and the grain offering go up on the altar

The expression **go up on the altar** is an idiom. It depicts the act of burning the **burnt offering** and the **grain offering** on the altar as converting the offering into smoke that goes **up** from the altar to God in heaven. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And the priest shall burn the burnt offering and the grain offering on the altar in such a way that they go up to Yahweh in smoke] (See: **Idiom (p.1023)**)

Leviticus 14:21

and his hand is not reaching

The expression **his hand is not reaching** is an idiom that refers to being unable to afford to provide or purchase the three lambs required for the ritual cleansing. If your language has a similar idiomatic expression, consider using it here. Otherwise, if it would be helpful in your language, consider stating the meaning plainly. See how you translated the similar expression in 5:11. Alternate translation: [and he cannot afford to offer the three lambs] (See: **Idiom (p.1023)**)

to raise, to make atonement for him

Here, **to** marks waving and making **atonement** as the goal or purpose of bringing the **lamb**, **flour**, and birds to the priest. Use a connector in your language that makes it clear that this is the purpose. (See: **Connect — Goal (Purpose) Relationship (p.975)**)

and one tenth of flour

The word “tenth” means one part out of ten equal parts, so **one tenth** would equal one part out of ten parts. Alternate translation: [and about two quarts of fine flour] (See: **Fractions (p.1009)**)

and one tenth of flour

Although it is not explicit, it is likely that **one tenth** refers to a tenth of an ephah of flour. See how you translated this measurement in 14:10. (See: **Biblical Volume (p.963)**)

and a log of oil

See how you translated this measurement in 14:10. (See: **Biblical Volume (p.963)**)

Leviticus 14:22

sons of a pigeon

See how you translated this expression in 1:14. (See: **Metaphor (p.1043)**)

that his hand reaches

This expression is an idiom that refers to being able to afford to purchase an animal. In other words, that which **his hand reaches** refers to whatever bird the individual is able to afford. If your language has a similar idiomatic expression, consider using it here. Otherwise, if it would be helpful in your language, consider stating the meaning plainly. See the discussion of Sacrifices for the poor in the Introduction to Chapter 5 and see how you translated the similar expression in 5:7 and 5:11. Alternate translation: [that he can afford] (See: **Idiom (p.1023)**)

Leviticus 14:23

And on the eighth day, he shall bring them

Here, **he** refers to the person who is to be cleansed, and **them** refers to the lamb, portions of flour, and birds that the ritual cleansing requires. It may be helpful to clarify this for your readers. Alternate translation: [And on the eighth day, the person who is to be cleansed should bring the lamb, portions of flour, oil, and the birds] (See: **Pronouns — When to Use Them (p.1071)**)

on the eighth day

The word **eighth** is the ordinal form of the number eight. If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. The **eighth day** refers to the day after the week-long period of purification mentioned in 14:8 during with the person dwells outside of the camp. If this would not be clear to your readers, consider stating the meaning plainly. Alternate translation: [on the day after the week-long period during which he lived outside of the camp] (See: **Ordinal Numbers (p.1053)**)

for his cleansing

Here, **for** marks **cleansing** as the goal or purpose of bringing all of the required items and animals. Use a connector in your language that makes it clear that this is the purpose. (See: **Connect — Goal (Purpose) Relationship (p.975)**)

to the priest, to the entrance of the tent of meeting, to the face of Yahweh

These three phrases mean basically the same thing. The second and third emphasize the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word that shows that the second and third phrases are repeating the first one, not saying something additional. Alternate translation: [to the priest who is at the entrance of the tent of meeting, that is, to the face of Yahweh] (See: **Parallelism (p.1056)**)

to the face of Yahweh

See how you translated this expression in 1:3–5. (See: **Metonymy (p.1049)**)

Leviticus 14:24

the lamb of the guilt offering

This expression uses the possessive form to describe a **lamb** that is characterized by the fact that it has been selected to become a **guilt offering**. If your language would not use the possessive form to express this, use a construction that is natural in your language. Alternate translation: [the lamb which someone has selected to offer as a guilt offering] (See: **Possession (p.1065)**)

And the priest shall raise them {as} a raised offering to the face of Yahweh

Again, it is highly unlikely that the living **lamb of the guilt offering** was physically waved in Yahweh's presence. Instead, this expression may refer to making some physical motion that would show that it (along with the measure of oil) was the kind of sacrifice that qualified as a wave offering. It may be helpful to clarify this for your readers in a footnote or in the text of your translation. Alternate translation: [And the priest shall present them as a wave offering to the face of Yahweh] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 14:25

And he shall slaughter the lamb of the guilt offering

Here, **he** refers to the person who is to be cleansed. It may be helpful to clarify this for your readers.. Alternate translation: [And the person who is to be cleansed shall slaughter the lamb of the guilt offering] (See: **Pronouns — When to Use Them (p.1071)**)

and he shall put {it} on the lobe of the right ear of the person being cleansed and on the thumb of his right hand and on the big toe of his right foot

See how you translated the similar ritual action in 8:23–24. (See: **Symbolic Action (p.1095)**)

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 the priest is cleansing] (See: **Active or Passive (p.951)**)

Leviticus 14:26

(There are no notes for this verse.)

Leviticus 14:27

to the face of Yahweh

See how you translated this expression in 1:9. (See: **Metonymy (p.1049)**)

Leviticus 14:28

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 the priest is cleansing] (See: **Active or Passive (p.951)**)

Leviticus 14:29

to make atonement for him

Here, **to** marks making **atonement** as the goal or purpose of putting the **oil** on the head of **the person being cleansed**. Use a connector in your language that makes it clear that this is the purpose. (See: **Connect — Goal (Purpose) Relationship (p.975)**)

to the face of Yahweh

See how you translated this expression in 1:9. (See: **Metonymy (p.1049)**)

Leviticus 14:30

(There are no notes for this verse.)

Leviticus 14:31

whatever his hand reaches

Alternate translation: [whatever he can afford]

the person being cleansed

Alternate translation: [the person whom the priest is cleansing]

to the face of Yahweh

See how you translated this expression in 1:3–5. (See: **Metonymy (p.1049)**)

Leviticus 14:32

This {is} the law of whoever {has} on him an infection of skin disease

This expression uses the possessive form to describe the **law** that is characterized by referring to any person who has **an infection of a skin disease** and who cannot afford the three lambs normally required for the ritual cleansing. If your language would not use the possessive form for this, you could use a generic expression. Alternate translation: [This is the law for whoever has an infection of a skin disease] or [This is the law that pertains to whoever has an infection of a skin disease] (See: **Possession (p.1065)**)

an infection of skin disease

See how you translated these words in 13:2. (See: **Possession (p.1065)**)

whose hand does not reach his cleansing

This expression **whose hand does not reach his cleansing** is an idiom that refers to being unable to afford to purchase the three lambs required for the ritual cleansing. If your language has a similar idiomatic expression, consider using it here. Otherwise, if it would be helpful in your language, consider stating the meaning plainly. See the discussion of Sacrifices for the poor in the Introduction to Chapter 5 and see how you translated the similar expression in 5:11. Alternate translation: [who cannot afford the three lambs required for his cleansing] (See: **Idiom (p.1023)**)

whose hand does not reach his cleansing

Like the similar expression in 5:7, the phrase **whose his hand does not reach** is an idiom that refers to someone being unable to afford to purchase the usual animal for the sacrifice. If your language has a similar idiomatic expression, consider using it here. Otherwise, if it would be helpful in your language, consider stating the meaning plainly. Alternate translation: [who is unable to afford the usual sacrifice required for cleansing] (See: **Idiom (p. 1023)**)

whose hand does not reach his cleansing

The clause **whose hand does not reach his cleansing** does not describe every person who has a skin disease. It describes only those who are not able to afford the usual offering of three lambs. Alternate translation: [who is not able to provide the required offering for cleansing] (See: **Distinguishing Versus Informing or Reminding (p.993)**)

his cleansing

Alternate translation: [the means by which he can become clean] or [the means by which he can be cleansed]

Leviticus 14:33

(There are no notes for this verse.)

Leviticus 14:34

you enter & to you & your possession

Here, **you** and **your** are plural. They refer to the people of Israel, so use the plural form in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1007)**)

an infection of a disease

Here, the expression **an infection of a disease**, while the same expression that was used above for infectious skin diseases, likely refers to an infectious household mold or fungus. It may be helpful to clarify this for your readers in a footnote or in the text of your translation. Alternate translation: [an infection of mold or mildew] (See: **Assumed Knowledge and Implicit Information (p.954)**)

an infection of a disease

This expression uses the possessive form to describe an **infection** that is characterized by the fact that it is the symptom of a **disease**, likely referring to a mold or mildew. If your language would not use the possessive form to express this, use a construction that is natural in your language. Alternate translation: [an infectious disease] or [an infectious mold or mildew] (See: **Possession (p.1065)**)

in a house of the land of your possession

This expression uses the possessive form to describe a **house** that is in the **land** that the Israelites will come to possess, that is, the land of Canaan. If your language would not use the possessive form to express this, use a construction that is natural in your language. Alternate translation: [in a house that is in the land that you will possess] (See: **Possession (p.1065)**)

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 will possess] (See: **Abstract Nouns (p. 949)**)

Leviticus 14:35

then he who the house {is} to him shall come

Alternate translation: [then he who owns the house shall come]

and he shall inform the priest, saying, '{Something} like an infection has appeared to me in the house

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. It may be helpful to begin a new sentence here. Alternate translation: [and he shall inform the priest that something like an infection has appeared to him in the house] (See: **Quotes within Quotes (p.1076)**)

Leviticus 14:36

The priest shall command

This expression leaves out some of the words that in many languages a sentence would need in order to be complete. Here, the **priest** is telling the people what to do about the house that is infected with mold or mildew. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [The priest shall command the people what they must do] (See: **Ellipsis (p.998)**)

and they shall empty the house before the priest comes to see the infection, and everything that {is} in the house will not be pronounced unclean

The implication is that unless the owners and residents of the house totally empty the house in preparation for the priest to arrive to inspect the household mold, the priest will declare the house and everything (and, likely, everyone) in it to be unclean. It may be helpful to clarify this for your readers in a footnote or in the text of your translation. Alternate translation: [and they shall prepare the house by opening windows and emptying the house of its contents before the priest comes to inspect regarding the infection. If they do not do this, the priest will declare everything that is in the house to be unclean] (See: **Assumed Knowledge and Implicit Information (p. 954)**)

and they shall empty the house

Here, **they** refers to the residents of the house. It may be helpful to clarify this for your readers. Alternate translation: [and the people in the house shall open the house] (See: **Pronouns — When to Use Them (p.1071)**)

and everything that {is} in the house will not be pronounced unclean

Once the priest declared **the house** to be unclean, everything in the house became **unclean** too. 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 the priest does not need to declare the things and people in the house to be unclean] (See: **Active or Passive (p.951)**)

Leviticus 14:37

is} greenish or reddish eruptions

The word **eruptions** likely refers to spots on the wall where the mold or mildew has aggressively spread and changed colors. If your language has a word for this kind of spreading mold or mildew, consider using it here. If not, consider using a generic expression. Alternate translation: [is spots of mold or mildew that are green or red in color] (See: **Translate Unknowns (p.1099)**)

and their appearance {is} deeper than the wall

The expression **their appearance is deeper than the wall** implies that the priest is to determine whether mold or mildew has gone **deeper** into the construction material than just the surface of the wall. You could include this information if that would be helpful to your readers. Alternate translation: [and they look as though they are deeper than the surface of the wall] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 14:38

and he shall shut up the house {for} seven days

As was the case with the person who had the potential symptom of an infectious skin disease, this expression refers to quarantining the house for a period of time in order to allow the mold to naturally progress and for a diagnosis to be more easily made in one direction or another. You could include this information if that would be helpful to your readers. Alternate translation: [and he shall shut up the house for seven days so that no one can come in or out] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 14:39

on the seventh day

The word **seventh** is the ordinal form of the number seven. If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [on the last day of that week-long period] (See: **Ordinal Numbers (p.1053)**)

Leviticus 14:40

And the priest shall command

This expression leaves out some of the words that in many languages a sentence would need in order to be complete. Here, the **priest** is telling the people what to do with the house that is infected with mold or mildew. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [And the priest shall command the people what they must do] (See: **Ellipsis (p.998)**)

and they shall pull out & and they shall cast

Here, **they** refers to the residents or owners of the house. It may be helpful to clarify this for your readers.Alternate translation: [the residents of the house shall pull out ... and they shall cast] (See: **Pronouns — When to Use Them (p.1071)**)

to {a place} on the outside of the city, to an unclean place

Alternate translation: [to the unclean place on the outside of the city where people dispose of unclean things]

to {a place} on the outside of the city

Here, and as 14:34 also suggests, the inclusion of the word **city** implies that Yahweh is speaking of a future time when the people of Israel will be living in cities rather than in the wilderness, as they were when Yahweh spoke these words to Moses. It may be helpful to clarify this for your readers in a footnote or in the text of your translation. Alternate translation: [to a place on the outside of the city in which you will one day live] (See: **Assumed Knowledge and Implicit Information (p.954)**)

of the city

Here, **the city** does not refer to a specific city but to any city in which an Israelite may someday live. If it would be helpful in your language, you could use a more natural expression. Alternate translation: [of any city in which you will someday live] (See: **Generic Noun Phrases (p.1011)**)

Leviticus 14:41

And he shall have the house scraped, inside the house all around

Alternate translation: [And he should scrape away and remove all the material which held the stones together to form the interior walls of his house]

And he shall have the house scraped

Here, **he** refers to the priest, although the priest is not the one who will scrape the house. The rest of the verse suggests that the residents of the house will scrape the walls. It may be helpful to clarify this for your readers. Alternate translation: [And the priest shall command that the owner must scrape the house] (See: **Pronouns — When to Use Them (p.1071)**)

And they shall pour out the mortar that they scrape

Here, **they** refers to the residents of the house. It may be helpful to clarify this for your readers. Alternate translation: [And the residents of the house shall pour out the plaster that they scrape off] (See: **Pronouns — When to Use Them (p.1071)**)

the mortar

This **mortar** likely refers to an earthen, plaster-like material that would be used to cover the walls of a house. If your language has a word for this kind of building material, consider using it here. If not, consider using a generic expression. Alternate translation: [the wall plaster] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 14:42

And they shall take & and they shall bring {them

Here, the pronoun **they** refers to the owner and residents of the house or someone they have hired. It may be helpful to clarify this for your readers. Alternate translation: [And the workers shall take ... and they shall bring them] (See: **Pronouns — When to Use Them (p.1071)**)

other stones and they shall bring {them} & other {mortar

Alternate translation: [new, clean stones ... fresh material for plastering,]

and they shall bring {them} in the place of the stones

Alternate translation: [and they shall insert them wherever the infected stones were removed from the wall]

Leviticus 14:43

(There are no notes for this verse.)

Leviticus 14:44

it {is} a malignant infection in the house

See how you translated the similar expression in 13:51. Alternate translation: [the infection is actually a sign that the house has an infectious and potentially deadly mold or mildew on it] (See: **Translate Unknowns (p.1099)**)

Leviticus 14:45

Then he shall tear down the house

Here, **he** refers either to: 1) the owner of the house. Alternate translation: [Then the owner of the house shall tear down the house] or 2) the priest. Alternate translation: [Then the priest shall tear down the house] (See: **Pronouns — When to Use Them (p.1071)**)

And he shall take {them} out

Here, **them** refers to all the parts of the house that were previously mentioned in this verse, including the **stones**, **wood**, and **dirt** of the house. It may be helpful to clarify this for your readers. Alternate translation: [And he shall take out the stones, wood, and dirt of the house] (See: **Pronouns — When to Use Them (p.1071)**)

Leviticus 14:46

And the person entering into the house

This expression represents any person who enters the house in general, not one particular individual. If it would be helpful in your language, you could use a more natural expression. Alternate translation: [And any person who enters into the house] (See: **Generic Noun Phrases (p.1011)**)

all of the days of {the priest's} shutting it up

Alternate translation: [during the time when the priest has shut up the house]

Leviticus 14:47

And the person dwelling in the house

This expression represents any person who dwells in the quarantined house in general, not one particular individual. If it would be helpful in your language, you could use a more natural expression. Alternate translation: [And any person who dwells in the house] (See: **Generic Noun Phrases (p.1011)**)

And the person eating in the house

This expression represents any person who eats in the house in general, not one particular individual. If it would be helpful in your language, you could use a more natural expression. Alternate translation: [And any person who eats in the house] (See: **Generic Noun Phrases (p.1011)**)

Leviticus 14:48

But if, coming, the priest comes

This expression repeats the verb **coming** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [But if the priest ever comes" or "But when the priest comes] (See: **Reduplication (p.1079)**)

because the infection was healed

The word translated as **because** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation, with a period before: [The house should be pronounced clean. since the infection was healed] (See: **Connect — Reason-and-Result Relationship (p.980)**)

the infection was healed

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 has successfully removed the infection from the house] (See: **Active or Passive (p.951)**)

Leviticus 14:49

And he shall take

Here, **he** refers to the priest. It may be helpful to clarify this for your readers. Alternate translation: [And the priest shall take] (See: **Pronouns — When to Use Them (p.1071)**)

and wood of cedar and scarlet of worm and hyssop

See how you translated these words in 14:4. (See: **Translate Unknowns (p.1099)**)

to cleanse the house

Here, **to** marks cleansing **the house** as the goal or purpose of the priests' using these items. Use a connector in your language that makes it clear that this is the purpose. (See: **Connect — Goal (Purpose) Relationship (p.975)**)

Leviticus 14:50

(There are no notes for this verse.)

Leviticus 14:51

And he shall take

Here, **he** refers to the priest and not to the owner of the house that is being cleansed. It may be helpful to clarify this for your readers. Alternate translation: [And the priest shall take] (See: **Pronouns — When to Use Them (p. 1071)**)

in the blood of the bird, the one 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: [in the blood of the bird that the owner of the house slaughtered] (See: **Active or Passive (p.951)**)

and in the living water

See how you translated this expression in 14:5. (See: **Idiom (p.1023)**)

Leviticus 14:52

and with the living water

See how you translated this expression in 14:5. (See: **Idiom (p.1023)**)

and with the live bird and with the wood of cedar and with the hyssop and with the scarlet of worm

See how you translated these words in 14:4. (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 14:53

And he shall send the live bird

Here, **he** refers to the priest and not to the owner of the house that is being cleansed. It may be helpful to clarify this for your readers. Alternate translation: [And the priest shall send the live bird] (See: **Pronouns — When to Use Them (p.1071)**)

to the face of the field

See how you translated the similar expression in 14:7. (See: **Idiom (p.1023)**)

And he shall make atonement for the house

See how you translated the abstract noun **atonement** in 1:4. Here, however, make sure your translation makes it clear that the house is not being atoned for because of any sin on the part of anyone who lived in it. In this case, **atonement** removes impurity that is not caused by sin but by infection and uncleanness. It may be helpful to clarify this for your readers in a footnote or in the text of your translation. (See: **Abstract Nouns (p.949)**)

Leviticus 14:54

This {is} the law of every infection of the skin disease

This expression uses the possessive form to describe the **law** that is characterized by referring to the process of cleansing for any of the scenarios described in 14:54–57. If your language would not use the possessive form for this, you could use a generic expression. Alternate translation: [This is the law that has to do with every infection of the skin disease] or [This is the law that pertains to every infection of the skin disease] (See: **Possession (p.1065)**)

and of the scall

See how you translated this skin condition in 13:30. (See: **Translate Unknowns (p.1099)**)

Leviticus 14:55

(There are no notes for this verse.)

Leviticus 14:56

and of the swelling

See how you translated this skin condition in 13:2. (See: **Translate Unknowns (p.1099)**)

and of the rash

See how you translated this skin condition in 13:6. (See: **Translate Unknowns (p.1099)**)

Leviticus 14:57

in order to teach

Here, the expression **in order to** marks teaching how to identify **uncleanness** and **cleanness** as the goal or purpose of the **law**. Use a connector in your language that makes it clear that this is the purpose. (See: **Connect — Goal (Purpose) Relationship (p.975)**)

on the day of uncleanness or on the day of cleanness

If your language does not use an abstract noun for the idea behind the words **uncleanness** and **cleanness**, you can express the same idea with a verbal form. Alternate translation: [when a person is unclean or when a person is clean] (See: **Abstract Nouns (p.949)**)

on the day of uncleanness or on the day of cleanness

Here the term **day** refers to the time at which something might be considered to become unclean or clean. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [at the time when someone or something becomes unclean or becomes clean] (See: **Idiom (p.1023)**)

This {is} the law of the skin disease

This expression uses the possessive form to describe the **law** that is characterized by referring to the wide variety of skin diseases described in 14:54–57. If your language would not use the possessive form for this, you could use a generic expression. Alternate translation: [This is the law that has to do with skin diseases] or [This is the law that pertains to skin diseases] (See: **Possession (p.1065)**)

Leviticus 15

Leviticus 15 Chapter Introduction

Structure and Formatting

This chapter contains Yahweh's laws concerning bodily discharges that make a person unclean, as well as the process for their purification. The structure of this chapter is as follows:

Laws about male discharges (15:1–18)
Abnormal discharges (15:1–15)
Normal discharges (15:16–18)
Laws about female discharges (15:19–30)
Normal menstruation (15:19–24)
Abnormal bleeding (15:25–30)
Summary and purpose (15:31–33)

Religious and Cultural Concepts in This Chapter

Bodily discharges

This chapter talks about different kinds of bodily fluids that made a person ritually unclean. When translating this chapter, remember that these conditions: 1. Were not considered sinful 2. Were natural body processes 3. Made people unclean because they were connected to life and death 4. Required cleansing rituals before people could worship again

Cleanliness and separation

The laws about bodily discharges had two main purposes: 1. To protect people's health by keeping them apart when diseases might spread 2. To keep Israel pure as Yahweh's special people

Atonement without sin

When translating about the offerings in this chapter: 1. Do not use words that suggest the person did something wrong 2. Make it clear these offerings were for becoming clean again, not for forgiveness 3. Use words that show this was about ritual purity, not moral purity (See: [[rc:*///tw/dict/bible/kt/clean]] and [[rc:*///tw/dict/bible/kt/atonement]])

Translation Issues in This Chapter

Euphemisms and polite language

This chapter frequently uses the word "flesh" as a polite way to refer to sexual organs. Your language may have its own polite ways to refer to these body parts. You should use terms that your community would consider respectful and appropriate for public reading.

Repeated words and phrases

The chapter often repeats words like “flow” or “discharge” for emphasis (for example, “when a flow flows”). If your language uses different methods to show emphasis, you can use those instead. You may not need to repeat the exact words.

Possessive expressions

The text frequently uses possessive phrases like “days of her purification” or “bed of her menstruation.” These describe things characterized by or associated with a condition. Your language might express these relationships differently. For example, “days of her purification” could be “the days when she waits to be pure.”

Quotes within quotes

At the beginning of the chapter, there are several layers of quotations (God speaking to Moses, who speaks to the people). If it would be helpful in your language, you can break these into separate sentences or use your language’s way of showing different speakers.

Leviticus 15:1

saying

The word translated as **saying** introduces a direct quotation. In your translation, consider ways in which you might introduce this quotation naturally in your language. Alternate translation: [and he told them] (See: **Quotations and Quote Margins (p.1074)**)

לֵאמֹֽר׃ דַּבְּרוּ֙ אֶל־בְּנֵ֣י יִשְׂרָאֵ֔ל וַאֲמַרְתָּ֖ ם אֲלֵהֶ֑ ם

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. It may be helpful to begin a new sentence here. Alternate translation, with a period before: [He told Moses and Aaron to speak to the sons of Israel and to say to them] (See: **Quotes within Quotes (p.1076)**)

Leviticus 15:2

Speak to the sons of Israel, and you shall say to them

These two phrases mean basically the same thing. The repetition emphasizes that Moses and Aaron are to deliver the following speech to the people of Israel. If your language does not use repetition for emphasis, you could use a single phrase and convey the emphasis in another way. Alternate translation: [Make sure you say to the sons of Israel] (See: **Parallelism (p.1056)**)

the sons of Israel

See how you translated this metaphor in 1:2. (See: **Metaphor (p.1043)**)

and you shall say

The word **you** here is plural. The word refers to Moses and Aaron. Use the plural form in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1007)**)

A man, a man

Words are being repeated for emphasis. Specifically, here **man** is repeated to refer to any male. If your language can repeat words in a similar way, consider doing so here. If not, consider using a generic expression. Alternate translation: [Any man] (See: **Poetry (p.1061)**)

from his flesh

Here and throughout this chapter, the word **flesh** is a polite way of referring to a man's genitals. If it would be helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: [from his sexual organ] (See: **Euphemism (p.1003)**)

Leviticus 15:3

And this is his uncleanness & it {is} his uncleanness

If your language does not use an abstract noun for the idea behind the word **uncleanness**, you can express the same idea with a verbal form. Alternate translation: [This is what makes him unclean ... it makes him unclean] (See: **Abstract Nouns (p.949)**)

whether} his flesh secretes his flow

Alternate translation: [whether the discharge drips from his flesh]

or his flesh blocks his flow

Alternate translation: [or the discharge is stopped up in the man's flesh]

Leviticus 15:4

the {one} flowing

Alternate translation: [the man with the flux] or [the man with the flow]

Leviticus 15:5

And a man who touches his bed shall wash his clothes

See how you handled this ritual action in 14:8. (See: **Symbolic Action (p.1095)**)

And a man

Although the word **man** is masculine, here is it being used in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [And any person] (See: **When Masculine Words Include Women (p.1102)**)

And he shall bathe with water

It might seem that the expression **he shall bathe with water** contains extra information that would be unnatural to express in your language. If so, you could use an equivalent expression. See how you translated this expression in 1:9. Alternate translation: [And he shall wash thoroughly] (See: **When to Keep Information Implicit (p.1104)**)

Leviticus 15:6

And the person who sits on the furniture

This expression represents any person who **sits** on any **furniture** on which the man with the discharge has sat, not one particular individual. If it would be helpful in your language, you could use a more natural expression.
Alternate translation: [And any person who sits on the furniture] (See: **Generic Noun Phrases (p.1011)**)

and he shall bathe with water

See how you translated this expression in 1:9. (See: **When to Keep Information Implicit (p.1104)**)

Leviticus 15:7

And the person who touches the flesh of the {one} flowing

Here, **flesh** likely does not represent the genitals specifically, but the body of the person with the discharge as a whole. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [And the person who touches any part of the body of the flowing man] (See: **Metonymy (p. 1049)**)

And the person who touches the flesh of

This expression represents any person who **touches** the **flesh** of the man with the discharge, not one particular individual. If it would be helpful in your language, you could use a more natural expression. Alternate translation: [And any person who touches the flesh] (See: **Generic Noun Phrases (p.1011)**)

And he shall bathe with water

See how you translated this expression in 1:9. (See: **When to Keep Information Implicit (p.1104)**)

Leviticus 15:8

and he shall bathe with water

See how you translated this expression in 1:9. (See: **When to Keep Information Implicit (p.1104)**)

Leviticus 15:9

And any means of riding on which the flowing {man} rides

Words are being repeated for emphasis. Specifically, the expression **means of riding** translates a noun that is related to the verb **rides**. If your language can repeat words in a similar way, consider doing so here. If not, consider using a generic expression. Alternate translation: [And any chariot or riding seat on which the man with the flux has ridden] (See: **Poetry (p.1061)**)

And any means of riding

The expression **any means of riding** would imply anything that is placed on the back of a horse or donkey on which a person would ride. This includes objects like saddles, clothes, blankets, and the like. It could also include a chariot or riding seat. You could include this information if that would be helpful to your readers. Alternate translation: [And anything that could be used to ride an animal or travel in a vehicle] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 15:10

anything that was under him

This expression refers to the “means of riding” that was described in the previous verse. So the word **him** in this expression refers to the man who has the discharge. It may be helpful to clarify this for your readers. Alternate translation: [anything that the man with the discharge sat upon to ride an animal or a vehicle] (See: **Pronouns — When to Use Them (p.1071)**)

And the one who lifts them

This expression represents any person who **lifts** anything on which the man with the discharge sat while riding; it does not refer to one particular individual. If it would be helpful in your language, you could use a more natural expression. Alternate translation: [And whoever lifts them] (See: **Generic Noun Phrases (p.1011)**)

Leviticus 15:11

And anyone whom the {one} flowing touches

Alternate translation: [And whomever the person with the infected flow touches]

Leviticus 15:12

And a vessel of clay that the {one} flowing touches shall 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 whoever owns the vessel of clay that the flowing man touches shall break it] (See: **Active or Passive (p.951)**)

And a vessel of clay

The expression **vessel of clay** uses the possessive form to describe a container that is characterized by being made of **clay**. If your language would not use the possessive form for this, you could use an adjective to show that one noun describes the other. Alternate translation: [And a clay container] (See: **Possession (p.1065)**)

and every vessel of wood shall be rinsed with 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 with water] (See: **Active or Passive (p.951)**)

and every vessel of wood shall be rinsed with water

This expression contains extra information that would be unnatural to express in some languages. If this is true of your language, you could shorten the expression. See how you handled the similar expression in 7:17. Alternate translation: [and whoever owns a vessel of wood shall rinse it thoroughly] (See: **When to Keep Information Implicit (p.1104)**)

and every vessel of wood

The expression **a vessel of wood** is likely an implement rather than a **container**. Additionally, the expression here refers to any wooden implement that **the {one} flowing touches**. If your readers would not be familiar with this type of tool, you could use the name of something similar in your area or you could use a more general term. Alternate translation: [and every wooden implement that the man who has a flux touches] (See: **Translate Unknowns (p.1099)**)

Leviticus 15:13

And when the {one} flowing cleanses from his flow

Alternate translation: [And when the man who was flowing recovers from his flow and is no longer infected]

then he shall count for himself seven days

Alternate translation: [then he shall determine a seven-day period]

for his cleansing

Here, **for** marks **cleansing** as the goal or purpose of counting out **seven days**. Use a connector in your language that makes it clear that this is the purpose. (See: **Connect — Goal (Purpose) Relationship (p.975)**)

his flesh

See how you handled this euphemism in 15:2. (See: **Euphemism (p.1003)**)

in living water

See how you translated this idiom in 14:5. (See: **Idiom (p.1023)**)

Leviticus 15:14

And on the eighth day

The word **eighth** is the ordinal form of the number eight. If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [And on the next day] (See: **Ordinal Numbers (p.1053)**)

two sons of a pigeon

See how you translated this expression in 1:14. (See: **Metaphor (p.1043)**)

to the face of Yahweh

See how you translated this expression in 1:9. (See: **Metonymy (p.1049)**)

Leviticus 15:15

And the priest shall make them

Alternate translation: [And the priest shall get them ready]

And the priest shall make them

Here, **them** refers to the two birds that are described in the previous verse. It may be helpful to clarify this for your readers. Alternate translation: [And the priest shall make ready the two birds] (See: **Pronouns — When to Use Them (p.1071)**)

And the priest shall make atonement for him

See how you translated the abstract noun **atonement** in 1:4. However, here and throughout this chapter, make sure that your translation makes it clear that the man is not being atoned for because of any sin on his or her part. In this case, **atonement** removes impurity that is not caused by sin but by infection and uncleanness. It may be helpful to clarify this for your readers in a footnote or in the text of your translation. (See: **Abstract Nouns (p.949)**)

to the face of Yahweh

See how you translated this expression in 1:9. (See: **Metonymy (p.1049)**)

Leviticus 15:16

And a man, when

See how you translated this expression in 13:2. See also the discussion of this phrase in the Introduction to Leviticus. (See: **Connect — Hypothetical Conditions (p.978)**)

when a lying of seed goes out from him

Alternate translation: [when he experiences an ejaculation]

all his flesh

Whereas elsewhere, the word **flesh** usually refers specifically to a person's genitals, here the expression **all his flesh** refers to a man's entire body. It may be helpful to clarify this for your readers. Alternate translation: [his whole body] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 15:17

and it shall 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 the owner of the item shall wash it with water] or [and someone shall wash it with water] (See: **Active or Passive (p.951)**)

Leviticus 15:18

And a woman, when a man lies with her

This expression refers in a polite way to sexual relations between a man and a woman. If it would be helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: [And if a man and woman have sexual relations] (See: **Euphemism (p.1003)**)

a lying down of seed

Alternate translation: [and the man ejaculates]

then they shall bathe with water

See how you translated this expression in 1:9. (See: **When to Keep Information Implicit (p.1104)**)

Leviticus 15:19

in her flesh

Here, the word **flesh** is a polite way of referring to a woman's genitals. If it would be helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: [in her genitals] (See: **Euphemism (p.1003)**)

for} seven days, she will be in her menstruation

This expression implies that when a woman begins menstruating, she will be considered unclean for seven days. You could include this information if that would be helpful to your readers. Alternate translation: [she will be unclean because of her menstruation] (See: **Assumed Knowledge and Implicit Information (p.954)**)

she will be in her menstruation

The word **menstruation** refers to the time when blood discharges from a woman's uterine lining. If your readers would not be familiar with this term, you could use the term or euphemism used in your area or you could use a more general term. Alternate translation: [she is in the way of women] or [it is her monthy period] (See: **Translate Unknowns (p.1099)**)

Leviticus 15:20

(There are no notes for this verse.)

Leviticus 15:21

(There are no notes for this verse.)

Leviticus 15:22

(There are no notes for this verse.)

Leviticus 15:23

But if it {is} on the bed or on furniture on which she is sitting

Here, **it** refers to anything that might be placed on a **bed** or a piece of **furniture** on which the menstruating woman has sat or on which she has lain. It may be helpful to clarify this for your readers. Alternate translation: [But if an item should happen to be placed on the bed or on furniture on which she is sitting] (See: **Pronouns — When to Use Them (p.1071)**)

Leviticus 15:24

And if, lying, a man lies with her

This expression is a polite way to refer to sexual relations between a man and a woman while she is menstruating. If it would be helpful in your language, you could use a polite reference to this in your language, or you could state this plainly. Alternate translation: [And if a man has sexual relations with her] (See: **Euphemism (p.1003)**)

And if, lying, a man lies with her

This expression repeats the verb **lying** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [And certainly, if a man lies with her] (See: **Reduplication (p.1079)**)

and her menstruation is on him

Here, the expression **her menstruation** represents a woman's menstrual blood. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [and her menstrual flow is on him] (See: **Metonymy (p.1049)**)

Leviticus 15:25

when a flow of her blood flows

Words are being repeated for emphasis. Specifically, the word **flow** translates a noun that is related to the verb **flows**. If your language can repeat words in a similar way, consider doing so here. If not, consider using a generic expression. Alternate translation: [when her blood certainly flows] (See: **Poetry (p.1061)**)

when she flows beyond her menstruation

Alternate translation: [when she continues to bleed from her genitals longer than the expected length of time]

all the days of the flow of her uncleanness

Here, **days of the flow** uses the possessive form to describe **days** that are characterized by the presence of the woman's unclean **flow**. If your language would not use the possessive form for this, you could use a generic expression. Alternate translation: [as long as she is bleeding and is unclean, it] (See: **Possession (p.1065)**)

like the days of her menstruation

This expression uses the possessive form to describe **days** that are characterized by the presence of the woman's **menstruation**. If your language would not use the possessive form for this, you could use a generic expression. Alternate translation: [like the period when she normally menstruates] (See: **Possession (p.1065)**)

Leviticus 15:26

Every bed on which she lies all the days of her flow shall be to her like the bed of her menstruation

Alternate translation: [Every bed on which she lies all the days of her flow should be considered to be unclean, just like the bed of her menstruation]

all the days of her flow

This expression uses the possessive form to describe **days** that are characterized by the presence of the woman's unclean **flow**. If your language would not use the possessive form for this, you could use a generic expression. Alternate translation: [when she is experiencing unusual genital bleeding] (See: **Possession (p.1065)**)

like the bed of her menstruation

This expression uses the possessive form to describe a **bed** that is characterized by its use during the woman's **menstruation**. If your language would not use the possessive form for this, you could use a generic expression. Alternate translation: [like the bed on which she lays when she is normally menstruating] (See: **Possession (p. 1065)**)

like the uncleanness of her menstruation

This expression uses the possessive form to describe **uncleanness** that comes from the woman's **menstruation**. If your language would not use the possessive form for this, you could use a generic expression. Alternate translation: [like the uncleanness that she acquires because of her menstruation] (See: **Possession (p.1065)**)

Leviticus 15:27

(There are no notes for this verse.)

Leviticus 15:28

But if she becomes clean from her flow

The author is presenting this as a hypothetical condition and describing what should happen if this condition, that **she becomes clean from her flow**, should occur. Use a natural form in your language for introducing a situation that could happen. Alternate translation: [Suppose the woman who was experiencing unusual genital bleeding becomes clean from the flow of her blood] (See: **Connect — Hypothetical Conditions (p.978)**)

then she shall count for herself seven days

Alternate translation: [then she shall determine a seven-day period]

Leviticus 15:29

And on the eighth day

The word **eighth** is the ordinal form of the number eight. If your language does not use ordinal numbers, you could use a cardinal number here or an equivalent expression. Alternate translation: [And on the next day] (See: **Ordinal Numbers (p.1053)**)

sons of a pigeon

See how you translated this expression in 1:14. (See: **Metaphor (p.1043)**)

Leviticus 15:30

And the priest shall make atonement for her

See how you handled the abstract noun **atonement** in 1:4. However, in your translation, be careful not to convey the idea that the woman has sinned and so is in need of atonement. Here, atonement removes from the woman the impurity that she acquired from the blood that she has bled. It may be helpful to clarify this for your readers in a footnote or in the text of your translation. Alternate translation: [And the priest shall present these offerings for her purification] (See: **Abstract Nouns (p.949)**)

to the face of Yahweh

See how you translated this expression in 1:9. (See: **Metonymy (p.1049)**)

from the flow of her uncleanness

Alternate translation: [from her flow of blood that made her unclean]

Leviticus 15:31

And you shall hold back

Here, **you** is plural. It refers to Aaron and Moses, so use the plural form in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1007)**)

the sons of Israel

See how you handled this way of referring to the people of Israel in 1:2. (See: **Metaphor (p.1043)**)

from their uncleanness, & by their uncleanness, by their defiling

Words are being repeated for emphasis. Specifically, the word **uncleanness** comes from a noun that is related to the verb **defiling**. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. (See: **Poetry (p.1061)**)

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: [from becoming unclean] (See: **Abstract Nouns (p.949)**)

my Dwelling, which {is} in their midst

Yahweh is not distinguishing this Dwelling in the midst of the Israelites from another Dwelling that in not in their midst. Yahweh is reminding them about the location of his Dwelling with them. Be sure that this is clear in your translation. Alternate translation: [my Dwelling. After all, it is in their midst] (See: **Distinguishing Versus Informing or Reminding (p.993)**)

Leviticus 15:32

This {is} the law of the flowing {person

This expression uses the possessive form to describe the **law** that is characterized by its referring to the wide variety of bodily discharges listed in 15:32–33. If your language would not use the possessive form for this, you could use a generic expression. Alternate translation: [This is the law that has to do with people who have discharges] or [This is the law that pertains to people who have discharges] (See: **Possession (p.1065)**)

a layer of seed

See how you handled this expression in 15:16. (See: **Euphemism (p.1003)**)

to become unclean by it

Alternate translation: [and he becomes unclean by it]

Leviticus 15:33

and of {the woman} who is sick in her menstruation

This expression does not imply physical sickness but, rather, a woman's general experience of menstruation. You could include this information if that would be helpful to your readers. Alternate translation: [and of the woman who experiences menstruation] (See: **Assumed Knowledge and Implicit Information (p.954)**)

and of the flowing of his flow

Although the word **his** is masculine, here is it being used in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [and of the flowing of any person's flow] (See: **When Masculine Words Include Women (p.1102)**)

and of the flowing of his flow

Words are being repeated for emphasis. Specifically, the word **flow** translates a noun that is related to the verb **flowing**. If your language can repeat words in a similar way, consider doing so here. If not, consider using a generic expression. Alternate translation: [and of his flowing discharge] (See: **Poetry (p.1061)**)

and of the man who lies with an unclean {woman

This expression refers in a polite way to sexual relations between a man and a woman. If it would be helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: [and of the man who has sexual relations with an unclean woman] (See: **Euphemism (p.1003)**)

Leviticus 16

Leviticus 16 Chapter Introduction

Structure and Formatting

This chapter explains the rules for the Day of Atonement, the most important holy day for Israel. The structure of this chapter is as follows:

Introduction and basic requirements (16:1–5)
The sacrifices and rituals (16:6–28)
The sin offering for Aaron (16:6–14)
The sin offering for the people (16:15–19)
The scapegoat ritual (16:20–28)
Rules for observing the Day of Atonement (16:29–34)

Religious and Cultural Concepts in This Chapter

The Day of Atonement

This was the most important holy day for Israel because: - It happened only once a year. - Only the high priest could perform the rituals. - It was when sins were dealt with for the whole nation. - Special rules had to be followed exactly.

Symbolic Actions

The chapter includes actions that had special meaning: - Putting hands on the goat's head showed the transfer of sin. - Sprinkling blood showed cleansing. - Sending away the scapegoat showed removing sin from the people.

Holy Places and Things

The chapter talks about different sacred areas: - the most holy place (where only the high priest could go) - the holy place (where regular priests could go) - the altar in the courtyard - special clothes for the high priest

Translation Issues in This Chapter

Special terms for clothing and objects

This chapter uses several special terms that might be hard to translate: - Undergarments are clothes worn under other clothes. - A sash is a long piece of cloth worn around the waist. - A turban is a cloth wrapped around the head. - A censor is a special container for carrying fire and incense. - T horns of the altar are the corners of the altar that stick out like animal horns.

Metaphors about cleanness

The chapter uses many word pictures about being clean or unclean: - Sin is described as if it were dirt that makes things physically unclean. - Making things acceptable to God is described as "cleansing" them. - Setting things apart for God is described as "separating" them from uncleanness.

Time references

The chapter mentions specific times using the Hebrew calendar: - “Seventh month” and “tenth day” are ordinal numbers. - These dates match with late September in our calendar. - You could explain this in a note if it would be helpful to your readers.

(See: [[rc:///*tw/dict/bible/kt/holy]], *[[rc:///*tw/dict/bible/kt/clean]], [[rc:///*tw/dict/bible/kt/highpriest]], *[[rc:///*tw/dict/bible/kt/atonement]], and **sin, sinful, sinner, sinning (p.1119)**)

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 undergarments of linen

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

(There are no notes for this verse.)

Leviticus 16:6

the sin offering, which {is} 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 scapegoat

Aaron was to have someone set the goat free in the wilderness. Alternate translation: [for the goat that is sent away] (See: **Translate Unknowns (p.1099)**)

Leviticus 16:9

on which the lot & went up

Alternate translation: [which the lot designated]

Leviticus 16:10

But the goat & shall be made to stand, living

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 ... still living] (See: **Active or Passive (p.951)**)

Leviticus 16:11

(There are no notes for this verse.)

Leviticus 16:12

the fullness of a censer

A **censer** 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 toward him as he entered the most holy place. (See: **Assumed Knowledge and Implicit Information (p.954)**)

And to 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 shall sprinkle it on the atonement lid and to 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 shall make atonement for the Holy Place from the uncleanness of the sons of Israel

The sins of the people of **Israel** made the **Holy Place** unclean.

from the uncleanness of & and from 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.

from the uncleanness of

Sinful actions which make people unacceptable to Yahweh are spoken of as if they were physically unclean. (See: **Metaphor (p.1043)**)

in the midst of their uncleanness

The phrase **their uncleanness** represents the people who commit sinful actions. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in the presence of people who commit sinful actions] (See: **Metonymy (p.1049)**)

Leviticus 16:17

(There are no notes for this verse.)

Leviticus 16:18

And he shall go out to the altar that {is} to the face of Yahweh

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

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]

and he shall make atonement for it

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

Leviticus 16:19

And he shall 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.1043)**)

and make it holy 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.1043)**)

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.1043)**)

Leviticus 16:20

and he shall present the living goat

This **goat** is called the scapegoat in verse Leviticus 16:10.

Leviticus 16:21

and he shall confess over it

Alternate translation: [and confess over the goat]

the iniquity of & their rebellion, & their sins

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

And he shall put them on the head of the goat

Aaron's actions here were a symbolic transfer of the peoples' sin to the **goat** as a sign that the goat would bear the punishment for their guilt. If it would be helpful to your readers, you could explain the significance of this action in the text or in a footnote. (See: **Symbolic Action (p.1095)**)

Leviticus 16:22

(There are no notes for this verse.)

Leviticus 16:23

and he shall remove the linen clothing

This was the special **linen clothing** Aaron wore only when he entered the most holy place.

Leviticus 16:24

And he shall bathe his flesh in the 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 he shall wear his clothes

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

Leviticus 16:25

he shall cause to become smoke

Alternate translation: [Aaron must burn]

Leviticus 16:26

And the person sending away the goat as scapegoat shall wash his clothes, and he shall bathe his flesh in the water

The man was unclean because of his contact with the scapegoat, which carried the sin of the people. (See: **Assumed Knowledge and Implicit Information (p.954)**)

as scapegoat

See how you translated this in Leviticus 16:8. Alternate translation: [that bears the sin of the people]

Leviticus 16:27

whose blood was 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: [whose blood Aaron brought in] (See: **Active or Passive (p.951)**)

shall 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.951)**)

their skins

Here, **their** refers to the bull and the goat. 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, so use the plural form in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1007)**)

in the seventh month on the tenth day of the month

The **seventh month** and the **tenth day** of the Hebrew calendar is near the end of September on the western calendar. You could convert the Hebrew day and month into an approximate date on the calendar that your culture uses. However, the Jews used a lunar calendar, so if you use a solar calendar, the date will be different every year, and the translation will not be entirely accurate. So you may just want to give the number of the day and the name of the month on the Hebrew calendar and say in a footnote approximately what time of year that is on your calendar. (See: **Hebrew Months (p.1013)**)

in the seventh month on the tenth day of the month

The words **seventh** and **tenth** are the ordinal forms of "seven" and "ten." If your language would not represent a number in a form such as **in the seventh month**, you could represent this number in a form that your language would use. Alternate translation: [in month seven on day ten of the month] (See: **Ordinal Numbers (p.1053)**)

Leviticus 16:30

he will make atonement 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. 951)**)

to cleanse you & you will be clean

Here, people who are acceptable for God's purposes are spoken of as if they were physically made **clean**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [to purify you ... you will be pure] (See: **Metaphor (p.1043)**)

Leviticus 16:31

It {is} a sabbath of sabbaths 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

under his father

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

the clothes of holiness

These **clothes of holiness** 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

(There are no notes for this verse.)

Leviticus 17

Leviticus 17 Chapter Introduction

Structure and Formatting

This chapter contains Yahweh's laws about proper sacrifice and handling of blood. The structure of this chapter is as follows:

Laws about where to sacrifice (17:1–9)
Sacrifices must be brought to the tabernacle (17:1–7)
Punishment for sacrificing elsewhere (17:8–9)
Laws about blood (17:10–16)
Prohibition against eating blood (17:10–12)
Proper handling of blood from hunted animals (17:13–14)
Rules about eating animals found dead (17:15–16)

Religious and Cultural Concepts in This Chapter

The Day of Atonement

This was the most important holy day for Israel because: - It happened only once a year. - Only the high priest could perform the rituals. - It was when sins were dealt with for the whole nation. - Special rules had to be followed exactly.

Symbolic Actions

The chapter includes actions that had special meaning: - Putting hands on the goat's head showed the transfer of sin. - Sprinkling blood showed cleansing. - Sending away the scapegoat showed removing sin from the people.

Holy Places and Things

The chapter talks about different sacred areas: - the most holy place (where only the high priest could go) - the holy place (where regular priests could go) - the altar in the courtyard - special clothes for the high priest

Translation Issues in This Chapter

Metaphors about being "cut off"

The chapter often uses the phrase "cut off from his people" as a picture of punishment. This means the person: - Cannot live with their community anymore - Is separated like a branch cut from a tree - Must leave their people Your language might need a different way to express this idea of being forced to leave the community.

Idioms and figures of speech

The chapter uses several word pictures that might be hard to translate: - "Set my face against" means "firmly decide to oppose" - "Prostituting themselves" means "being unfaithful to Yahweh" - "Carry his iniquity" means "be responsible for his sin"

Important terms about blood

The chapter talks about blood in special ways: - “The life is in the blood” - means blood keeps creatures alive - “Blood makes atonement” - means God uses blood to forgive sins - “Eat blood” - means eat meat that still has blood in it

(See: [[rc:///*tw/dict/bible/kt/holy]], *[[rc:///*tw/dict/bible/kt/clean]], [[rc:///*tw/dict/bible/kt/highpriest]], *[[rc:///*tw/dict/bible/kt/atonement]], and **sin, sinful, sinner, sinning (p.1119)**)

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

to the face of the Dwelling of Yahweh

Alternate translation: [before Yahweh's tabernacle]

and that man shall be cut off from the midst of 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.1043)**)

and that man shall be cut off from the midst of his people

If your language does not use the passive form in this way, you could 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.951)**)

Leviticus 17:5

(There are no notes for this verse.)

Leviticus 17:6

(There are no notes for this verse.)

Leviticus 17:7

after whom they are prostituting themselves

The people being unfaithful to Yahweh by worshiping false gods is spoken of as if they were prostitutes who sold their bodies for money. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [for which they are unfaithful to Yahweh] (See: **Metaphor (p.1043)**)

This will be an enduring statute for them for 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

then that man shall 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.1043)**)

then that man shall 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.951)**)

Leviticus 17:10

then I will set my face against the person

Here, **set my face against** is a common expression that means he “firmly decided to oppose.” If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning or state the meaning plainly. Alternate translation: [I have made up my mind to oppose that person] (See: **Idiom (p.1023)**)

and I will cut him off from the midst of 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 a branch from a tree. If it would be helpful in your language, you could state the meaning plainly. 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.1043)**)

Leviticus 17:11

For the life of the flesh, it is in the blood, & For the blood, it makes atonement with the life

This means God uses the **blood** to atone for the sins of the people because the blood is **life**. The people should not consume the blood because it has this special purpose.

Leviticus 17:12

I said

Here, **I** refers to Yahweh.

Every person among you shall not eat blood

Alternate translation: [no one among you may eat meat with blood in it]

Leviticus 17:13

that will 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.951)**)

Leviticus 17:14

the life of all flesh, its blood

The implication is that the **blood** enables the creature to live. 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.954)**)

All who eat it shall 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 a branch from a tree. If it would be helpful in your language, you could state the meaning plainly. 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.1043)**)

All who eat it shall 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.951)**)

Leviticus 17:15

or a torn animal

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 one that wild animals have killed] (See: **Active or Passive (p. 951)**)

among the native-born

Alternate translation: [among the Israelites]

and he will be unclean & Then he will be clean

The person whom other people may not touch is spoken of as if he were physically **unclean** and the person whom other people may touch is spoken of as if he were physically **clean**. If it would be helpful in your language, you could state these meanings plainly. (See: **Metaphor (p.1043)**)

until the evening

Alternate translation: [until sunset]

Leviticus 17:16

then he shall bear his iniquity

Here a person's **iniquity** is spoken of as if it were a physical object that the person carries. (See: **Metaphor (p. 1043)**)

then he shall bear his iniquity

Here the word **iniquity** represents the punishment for that iniquity. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [then he is responsible for his own iniquity] or [then I will punish him for his sin] (See: **Metonymy (p.1049)**)

Leviticus 18

Leviticus 18 Chapter Introduction

Structure and Formatting

This chapter contains Yahweh's laws about forbidden sexual relationships. The structure of this chapter is as follows:

Introduction: Following Yahweh's laws (18:1–5)
Laws about forbidden sexual relationships (18:6–23)
Relationships with close relatives (18:6–18)
Other forbidden sexual acts (18:19–23)
Warning about these sins (18:24–30)

Religious and Cultural Concepts in This Chapter

Sexual purity

This chapter teaches that: - Sexual relationships must only be between a husband and wife - Certain relatives cannot marry or have sexual relations - These rules were different from other nations' practices - Breaking these rules made people and the land unclean

Punishment for disobedience

The chapter warns about serious consequences: - People who break these rules must leave the community - The land itself will reject people who do these things - God removed previous nations for these practices - Israel must be different from other nations

Clean and unclean

The chapter talks about: - Actions that make people unclean - How these sins affect the whole land - Why God's people must stay pure - The difference between God's people and other nations

Translation Issues in This Chapter

Euphemisms for sexual relations

This chapter uses polite ways to talk about sexual matters: - "Uncover nakedness" means "have sexual relations with" - "Approach a woman" means "have sexual relations with her" - "Lie with" means "have sexual relations with"

Your language may have its own polite ways to talk about these things. Use words that your community would consider respectful and appropriate for public reading.

Family relationship terms

The chapter uses many words for family relationships that might need explanation: - "Father's wife" could mean a stepmother - "Sister" could mean a half-sister or stepsister - "Daughter-in-law" means your son's wife - "Your brother's wife" means your sister-in-law

Metaphors and figures of speech

The chapter uses several word pictures that might be hard to translate: - “Walk in their statutes” means “follow their rules” - “The land vomited out its inhabitants” means “God forced the people to leave the land” - “Cut off from their people” means “removed from the community”

(See: [[rc:*///tw/dict/bible/kt/clean]], and [[rc:*///tw/dict/bible/kt/purify]])

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 customs you shall do, and my statutes you shall 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.1056)**)

to walk in them

Obeying Yahweh's commandments is spoken of as if they were a way or path that a person walks along. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [so that you conduct your behavior according to them] (See: **Metaphor (p.1043)**)

Leviticus 18:5

(There are no notes for this verse.)

Leviticus 18:6

to uncover nakedness

The phrase **to uncover nakedness** is a polite way of referring to sexual activity. Depending on what is helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: [to have sexual relations] (See: **Euphemism (p.1003)**)

Leviticus 18:7

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

This is a polite way of referring to sexual activity. Depending on what is helpful in your language, you could use a polite way of referring to this in your language, or you could state this plainly. Alternate translation: [Do not have sexual relations with your father or your mother] (See: **Euphemism (p.1003)**)

you shall not uncover her nakedness

This is a polite way of referring to sexual activity. Alternate translation: [you must not have sexual relations with her] (See: **Euphemism (p.1003)**)

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 of {the same} house or born outside {it}, you shall not uncover their nakedness

This is a polite way of referring to 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.1003)**)

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

the daughter of the wife of your father

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 the sister of your father, you shall not uncover

This is a polite way of referring to 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.1003)**)

Leviticus 18:13

(There are no notes for this verse.)

Leviticus 18:14

to his wife you shall not draw 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 relations with her] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 18:15

The nakedness of your daughter-in-law, you shall not uncover

This is a polite way of referring to 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.1003)**)

You shall not uncover her nakedness

This is a polite way of referring to sexual activity. Alternate translation: [You must not have sexual relations with her] (See: **Euphemism (p.1003)**)

Leviticus 18:16

She is the nakedness of your brother

Alternate translation: [If you do that, you will dishonor your brother]

Leviticus 18:17

The nakedness of a woman and her daughter, you shall not uncover

This is a polite way of referring to 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.1003)**)

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 menstruation 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

(There are no notes for this verse.)

Leviticus 18:21

And from your seed, you shall not give {them} to cause {them} 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.1023)**)

And you shall not profane the name of your God

Here the word **name** represents God himself, and the word **profane** means “to dishonor.” Alternate translation: [And you must not dishonor your God] (See: **Metonymy (p.1049)**)

Leviticus 18:22

And you shall not lie with

This is a polite way of speaking of sexual relations. Use a polite way of referring to this in your language or state the meaning plainly. Alternate translation: [Do not have sexual relations with] (See: **Euphemism (p.1003)**)

It is an abomination

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

Leviticus 18:23

to mate with it

This is a polite way of referring to sexual activity. Alternate translation: [to have sexual relations with it] (See: **Euphemism (p.1003)**)

Leviticus 18:24

the nations & make themselves 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. 1049)**)

Leviticus 18:25

And the land became unclean

Alternate translation: [And the people defiled the land]

And the land vomited out the ones dwelling {in} it

Yahweh forcibly removing the people from the land is spoken of as if **the land vomited out the ones dwelling in it**. Alternate translation: [I forcibly removed the people from the land] (See: **Metaphor (p.1043)**)

And the land vomited out the ones dwelling {in} it

The **land** is spoken of as if it were a living thing that could vomit. (See: **Personification (p.1059)**)

Leviticus 18:26

any of these abominations

Alternate translation: [any of these disgusting things]

Leviticus 18:27

(There are no notes for this verse.)

Leviticus 18:28

And the land will 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.1043)**)

And the land will not vomit you out & it vomited out

The land is spoken of as if it were a living thing that could **vomit**. See how you translated these phrases in Leviticus 18:25. (See: **Personification (p.1059)**)

Leviticus 18:29

the people who do will be cut off from the midst of their people

People who are excluded from the community are spoken of as if they had been **cut off** from their people, as one would 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.1043)**)

the people who do will be cut off from the midst of their people

If your language does not use the passive form, you could express this in active form or in another way that is natural in your language. Alternate translation: [you must separate those who do such things from their people] (See: **Active or Passive (p.951)**)

Leviticus 18:30

that are done to your faces

If your language does not use the passive form, you could express 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.951)**)

by them

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

Leviticus 19

Leviticus 19 Chapter Introduction

Structure and Formatting

This chapter contains various laws about how to live a holy life. The structure of this chapter is as follows:

Basic rules about holiness (19:1–8)
Laws about treating others fairly (19:9–18)
Various other laws (19:19–37)
Laws about mixing things (19:19)
Laws about sexual purity (19:20–22)
Laws about food and worship (19:23–31)
Laws about respecting others (19:32–37)

Religious and Cultural Concepts in This Chapter

Holiness in daily life

This chapter shows that being holy means: - Being fair in business - Helping poor people - Respecting parents and elderly people - Being honest in court - Using correct measurements - Not spreading rumors

Treatment of others

The chapter gives rules about: - Leaving food for poor people to gather - Paying workers on time - Being fair to everyone in court - Not hating others secretly - Loving neighbors - Respecting the elderly

Proper worship

The chapter includes rules about: - Keeping the Sabbath - Not worshiping idols - Proper sacrifices - Not consulting fortune-tellers - Not following pagan practices

Translation Issues in This Chapter

Metaphors and figures of speech

The chapter uses several word pictures that might be hard to translate: - “Turn to idols” means “start worshiping idols” - “Hate in your heart” means “continue to hate” - “The land will practice prostitution” means “the people will become unfaithful” - “Carry his iniquity” means “be responsible for his sin”

Special terms for measurements

The chapter mentions specific measurements that might need explanation: - “Ephah” - a measurement for dry things like grain - “Hin” - a measurement for liquids Your language might need to use general terms like “measure” or explain these in a note.

Double negatives and emphasis

Some commands use special ways to make them stronger: - “Not do injustice” means “always judge fairly” - “Keep and do” means the same thing, repeated for emphasis - “Poor and great” means “anyone, regardless of wealth”

(See: [[rc:*///tw/dict/bible/kt/holy]], [[rc:*///tw/dict/bible/kt/righteous]], and **just, justice, unjust, injustice, justify, justification (p.1114)**)

Leviticus 19:1

(There are no notes for this verse.)

Leviticus 19:2

(There are no notes for this verse.)

Leviticus 19:3

and my sabbaths you shall keep

Alternate translation: [and you must observe my sabbaths] or [and you must respect my day of rest]

Leviticus 19:4

You shall not turn to idols

The worshiping of **idols** is spoken of as if the people would physically turn toward them. Alternate translation: [Do not begin to worship worthless idols] (See: **Metaphor (p.1043)**)

Leviticus 19:5

you shall 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]

Leviticus 19:6

it shall 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.951)**)

And the remainder until the third day shall be burned 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: [you must burn up in the fire what is left until the third day] (See: **Active or Passive (p.951)**)

Leviticus 19:7

But if, eating, it is 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 if you eat any of it] (See: **Active or Passive (p.951)**)

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: [God will not accept it] (See: **Active or Passive (p.951)**)

Leviticus 19:8

And the person eating it shall bear his iniquity

A person's **iniquity** is spoken of as if it were a physical object that the person can lift. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And the person eating it will be guilty] (See: **Metaphor (p.1043)**)

And the person eating it shall bear his iniquity

Here the word **iniquity** represents the punishment for that sin. If it would be helpful in your language, you could use an equivalent expression from your own language or state the meaning plainly. Alternate translation: [And everyone who eats the sacrifice is responsible for his own sin] or [Yahweh will punish the sin of him who eats the sacrifice] (See: **Metonymy (p.1049)**)

And that person shall 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: [And that person must be cut off from among his people as a branch is cut from a tree] (See: **Metaphor (p.1043)**)

And that person shall 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.951)**)

Leviticus 19:9

And in your harvesting the harvest of your land, you shall not complete 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 the gleaning of your harvest you shall not glean

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.954)**)

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 shall not swear by my name to a lie

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

Leviticus 19:13

You shall not extort your neighbor, and you shall 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.954)**)

You shall not retain the wages of a hired {person} 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.954)**)

Leviticus 19:14

(There are no notes for this verse.)

Leviticus 19:15

You shall not do injustice with judgment

The double negative **not ... injustice** is used for emphasis. If it would be helpful in your language, you could express the positive meaning. Alternate translation: [Always judge rightly] (See: **Litotes (p.1037)**)

You shall not lift the face of an insignificant {person}, and you shall not honor the face of a great {person

The words **insignificant person** and **great person** are two extremes, which together mean “anyone.” If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [You must not show favoritism to anyone based on how much money they have] (See: **Merism (p.1041)**)

In righteousness, you shall judge your fellow citizen

Alternate translation: [Judge everyone according to what is right]

Leviticus 19:16

as} a slanderer

A **slanderer** is someone who says untrue and hurtful things about other people.

Leviticus 19:17

You shall not hate your brother with 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.1043)**)

Reproving, you shall reprove 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

he lies with

This is a polite way of referring to sexual activity. Alternate translation: [he has sexual relations with] (See: **Euphemism (p.1003)**)

a {woman} being assigned 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.951)**)

but, being redeemed, she has not been redeemed 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.951)**)

They shall not be executed

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.951)**)

Leviticus 19:21

And he shall bring his guilt to Yahweh, to the entrance of the tent of meeting —a ram of 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 to him from his sin that he 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.951)**)

Leviticus 19:23

then you shall leave uncircumcised {as} its foreskin its fruit. Three years it shall be uncircumcised to you. It shall 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.1056)**)

It shall 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.951)**)

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 shall not practice prostitution, or the land will fill {itself with} depravity

Here both occurrences of the word **land** represent the people who live there. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [or the people will begin to practice prostitution and many wicked things] (See: **Metonymy (p.1049)**)

and the land shall not practice prostitution, or the land will fill {itself with} depravity

Many people practicing **prostitution** and other **depravity** is spoken of as if the land has become full of those things. Alternate translation: [lest the people begin to practice prostitution and many wicked things] (See: **Metaphor (p.1043)**)

Leviticus 19:30

(There are no notes for this verse.)

Leviticus 19:31

the mediums, and to the spiritists

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

you shall 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 shall rise

Here, **you shall rise** is a symbolic action that is meant to show respect. Standing up in front of someone is a sign of respect in some cultures. If this would not be clear to your readers, you could explain the significance of this action in the text or in a footnote. AT: [you must act respectfully toward them] (See: **Symbolic Action (p.1095)**)

gray hair

A face of **gray-hair** 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 shall not do injustice with judgment, in measure, in weight, or in volume

This prohibits the practice of intentionally using instruments that give inaccurate readings when measuring things.

Leviticus 19:36

an ephah of righteousness

An **ephah** was a measurement for grain. (See: **Biblical Volume (p.963)**)

and a hin of righteousness

A **hin** was a measurement for liquids. (See: **Biblical Volume (p.963)**)

Leviticus 19:37

And you shall keep & and you shall do

These phrases mean the same thing and emphasize the command for obedience. (See: **Doublet (p.996)**)

Leviticus 20

Leviticus 20 Chapter Introduction

Structure and Formatting

This chapter lists punishments for various sins. The structure is:

Punishments for worshiping Molech (20:1–5)
Punishments for consulting spirits (20:6–8)
Punishments for cursing parents (20:9)
Punishments for sexual sins (20:10–21)
Call to holiness (20:22–27)**

Religious and Cultural Concepts in This Chapter

Capital punishment

The chapter prescribes death for many offenses. This shows: - The community was responsible for carrying out punishment - Public execution by stoning was the common method - Both parties in sexual sins usually received the same punishment

Family honor

The chapter treats family relationships as sacred: - Sexual relations between close relatives were forbidden - Dishonoring parents was a serious offense - Marriage boundaries protected family structures

Childlessness as punishment

Being “childless” or “dying without children” was seen as: - A divine punishment - The end of one’s family line - A serious consequence for sexual sins

Translation Issues in This Chapter

Quotes within quotes

The chapter has many places where someone quotes what another person said. Your language may need different ways to show: - When Yahweh speaks to Moses - When Moses speaks to the people - When they quote laws or commands

Euphemisms for sexual relations

The chapter uses several polite expressions for sexual activity: - “Lie with” means “have sexual relations with” - “Take a wife” can mean either “marry” or “have relations with” - “Uncover nakedness” means “have sexual relations with” - “See nakedness” means “have sexual relations with”

Metaphors and idioms

The chapter uses several expressions that need careful translation: - “His blood is on him” means “he is responsible for his own death” - “Cut off from among their people” means “removed from the community” - “The land will vomit you out” means “God will force you to leave the land” - “Walk in their statutes” means “follow their customs”

Repeated words for emphasis

Some phrases repeat words to show importance: - “Man man” means “any person” - “Dying he shall die” means “he must certainly be executed” - “Stranger who sojourns” means “any foreigner living among you”

(See: **clean, wash (p.1107)**)

Leviticus 20:1

saying

The word translated **saying** introduces a direct quotation. In your translation, use a natural way of introducing direct quotations in your language. It may not be necessary to represent this term explicitly. (See: **Quotations and Quote Margins (p.1074)**)

לֵּאמֹֽר׃ וְאֶל־בְּנֵ֥י יִשְׂרָאֵ֖ל תֹּאמַ֑ר

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. It may be helpful to begin a new sentence here. Alternate translation (with a period before): [He told Moses to speak to the sons of Israel and say that] (See: **Quotes within Quotes (p.1076)**)

Leviticus 20:2

the sons of Israel, & from the sons of Israel

See how you translated this metaphor in 1:2. (See: **Metaphor (p.1043)**)

A man, a man

Here the masculine term **A man, a man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both men and women. For more information, please see the Leviticus 20 Chapter Introduction on repeating words for emphasis. Alternate translation: [Any person] (See: **When Masculine Words Include Women (p.1102)**)

who gives from his seed to Molech

This expression is an idiom that means to offer one's children to **Molech** in a sacrifice. Those who worshiped **Molech** often sacrificed their children to him by means of fire. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [who kills any of his children as a sacrifice to Molech] (See: **Idiom (p.1023)**)

from his seed

This expression uses a metaphor to relate the word **seed** to one's children. Whether semen was thought of to resemble plant seed is unclear, although the same word is used to refer to both. (See 11:37 and 15:16 for reference.) If your language uses a similar metaphor, consider using it here. If not consider using a generic expression. Alternate translation: [from his children] (See: **Metaphor (p.1043)**)

to Molech

Molech is a word borrowed from Hebrew. You will need to decide if you will also borrow this word into your language. If you borrow the word, you could spell it the way it sounds in your language and then put the translation in a footnote. If you choose to translate the term, consider using a generic expression. See how you translated the name of this deity in 18:21. Alternate translation: [to a false god] or [to an idol] (See: **Copy or Borrow Words (p.989)**)

dying, he shall be executed

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: [dying, the people of Israel shall execute him] (See: **Active or Passive (p.951)**)

dying, he shall be executed

This expression repeats the verb **dying** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the emphasis. Alternate translation: [the person shall certainly be executed] or, to avoid the passive construction, [the people of Israel shall certainly execute him] (See: **Reduplication (p.1079)**)

The people of the land shall stone him with the rock

This expression refers to a method of public execution by which members of the community throw stones at a person convicted of wrongdoing until the individual dies. As such, the person's death is public and slow. If your language has a word or phrase for this sort of public execution, consider using it here. If not, consider using a generic expression. Alternate translation: [The people of the land shall put him to death publicly] (See: **Assumed Knowledge and Implicit Information (p.954)**)

The people of the land

The expression **the people of the land** uses the possessive form to describe people who live in the land of Israel, whether foreigner or native-born. If your language would not use the possessive form for this, consider using a generic expression. Alternate translation: [Whoever lives in the land of Israel] or [Everybody] (See: **Possession (p. 1065)**)

shall stone him with the rock

The expression **the rock** represents "rocks" in general and not a specific rock. If it would be helpful in your language, you could use an expression that is more natural in your language. Alternate translation: [shall stone him with rocks] (See: **Generic Noun Phrases (p.1011)**)

Leviticus 20:3

And I myself will set my face

Here, the words **I** and **my** refer to Yahweh, the one speaking to Moses. If it would be helpful in your language, consider making this explicit. Alternate translation: [And I, Yahweh, will set my face] (See: **Pronouns — When to Use Them (p.1071)**)

against that man

Here, the expression **that man** refers to the individual who sacrifices his children to worship Molech. If it would be helpful in your language, consider making the referent explicit. Alternate translation: [against the person who sacrifices his children to worship Molech] (See: **Assumed Knowledge and Implicit Information (p.954)**)

and I will cut him off from among his people

The punishment for sacrificing one's children to worship Molech is spoken of as if Yahweh were literally cutting off the individual from his people. It may be helpful to refer to how you handled the similar expression in 7:20. (See: **Metaphor (p.1043)**)

for he gave his seed to Molech

See how you translated the similar phrase in 20:2. Alternate translation: [because he has sacrificed his child to Molech] (See: **Idiom (p.1023)**)

for

The word translated as **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation (with a period before): [I will do this because] (See: **Connect — Reason-and-Result Relationship (p.980)**)

to make my Holy Place unclean

This expression implies that child sacrifice performed in the worship of Molech makes Yahweh's **Holy Place** unclean, that is, unfit for hosting the holy presence of Yahweh or the worship of him. You could include this information if it would be helpful to your readers. It may be helpful to consult how you handled the idea of something becoming **unclean** in 5:3. (See: **Assumed Knowledge and Implicit Information (p.954)**)

to

The word translated as **to** indicate that what follows is a result for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation (with a period before): [He did this in order to] (See: **Connect — Reason-and-Result Relationship (p.980)**)

and to profane my holy name

Here, **name** represents Yahweh and, by extension, Yahweh's reputation for holiness. So, to **profane** this **name** is to associate Yahweh with that which is not holy, but rather, abominable and detestable, like child sacrifice. If your language has a similar expression, consider using it here. If not, consider using a generic expression. Alternate translation: [and to publicly defame me] or [and to openly denigrate my reputation] (See: **Metonymy (p.1049)**)

Leviticus 20:4

hiding, the people of the land hide their eyes from that man

Here, the **eyes** of a person represents their attention and focus, and the phrase **hiding, the people of the land hide their eyes** is an expression that refers to disregarding or ignoring something. It means that the **people of the land** disregard or ignore what **that man** does. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [the people of the land disregard that man] or [the people of the land ignore what that man does] (See: **Metonymy (p.1049)**)

hiding, the people of the land hide their eyes

This expression repeats the verb **hiding** in order to intensify the idea that it expresses. If your language can repeat words for intensification, it would be appropriate to do that here in your translation. If not, your language may have another way of expressing the intensification. Alternate translation: [the people of the land ever hide their eyes] (See: **Reduplication (p.1079)**)

that man

Here, the expression **that man** refers to the individual who sacrifices his children to worship Molech. You could make this explicit to your readers if it would be helpful in your language. Alternate translation: [the person who sacrifices his children to worship Molech] (See: **Assumed Knowledge and Implicit Information (p.954)**)

when he gives his seed to Molech

See how you translated the similar phrase in 20:2. Alternate translation: [when he sacrifices his child to Molech] (See: **Idiom (p.1023)**)

so as not to execute him

The words translated as **so as not to** indicate that what follows is a result of what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [and, as a result, the man is not executed] or, to avoid the passive: [meaning, they do not execute him] (See: **Connect — Reason-and-Result Relationship (p.980)**)

Leviticus 20:5

then I myself will set my face against that man

The words **I**, **myself**, and **my** refer to Yahweh, while the words **that man** refer to the individual who has sacrificed his children to the false god Molech. If this would be helpful in your language, consider making these referents explicit. Alternate translation: [then I, Yahweh, will put my face against the individual who has sacrificed his children to Molech] (See: **Reflexive Pronouns (p.1081)**)

then I myself will set my face against that man

Like the expression "I will put my face against that man" in 20:3, this expression is an idiom that refers to a decision to oppose someone. Here, the word **face** represents the entire person by metonymy. If your language has a similar idiom, consider using it here. If not, consider using a generic expression. Alternate translation: [And I will personally oppose that man] or [And I will make myself the enemy of that man] (See: **Idiom (p.1023)**)

And I will cut him off and all the people who practice prostitution after him, by prostituting after Molech, from the midst of their people

The punishment for sacrificing one's children to worship Molech is spoken of as if Yahweh were literally cutting off the individual from his people. It may be helpful to refer to how you handled the similar expression in 7:20. (See: **Metaphor (p.1043)**)

and all the people who practice prostitution after him, by prostituting after Molech

Here Yahweh is speaking of those who are unfaithful to him and worship other gods as if they were **people who practice prostitution**. This implies a marriage between Yahweh and the people of Israel, such that Yahweh is like a husband and the people of Israel are like a wife. If your language has a similar metaphor to describe being religiously unfaithful in worship, consider using it here. If not, consider using a generic expression. Alternate translation: [and all the people who are unfaithful to Yahweh by choosing to worship Molech] (See: **Metaphor (p. 1043)**)

Leviticus 20:6

And the person who turns to the mediums or to the spiritists

This expression uses the idiom of turning to **mediums** and **spiritists** to refer to a person who decides to disregard Yahweh and his commandments and consult these means of talking to the dead instead. If your language has a similar idiom for religious disobedience, consider using it here. If not, you could state the meaning plainly. Alternate translation: [And the person who is unfaithful to Yahweh by consulting mediums or spiritists] (See: **Idiom (p.1023)**)

the mediums & the spiritists

See how you how translated these terms in 19:31. (See: **Translate Unknowns (p.1099)**)

to practice prostitution after them

Here those who are unfaithful to Yahweh and instead worship other gods are compared to prostitutes. If it would be helpful in your language, you could state the meaning plainly. See how you translated the similar expression in the previous verse. Alternate translation: [by choosing to worship Molech instead] (See: **Metaphor (p.1043)**)

And I will cut him off from among his people

The punishment for these behaviors is spoken of as if Yahweh were literally cutting off the individual from his people. It may be helpful to refer to how you handled the similar expression in 7:20. (See: **Metaphor (p.1043)**)

Leviticus 20:7

because I {am} Yahweh your God

The word translated as **because** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation (with a period before): [You should do this because I am Yahweh your God] (See: **Connect — Reason-and-Result Relationship (p.980)**)

Leviticus 20:8

And you shall keep my statutes, and you shall do & the one making you holy

Here, **you** is plural. They refer to the people of Israel, so use the plural form in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1007)**)

And you shall keep my statutes, and you shall do them

The phrases **you shall keep my statutes** and **you shall do them** mean basically the same thing. They are used together in order to emphasize that the people must obey God. Alternate translation: [You must keep my statutes; indeed, you must do them diligently] (See: **Parallelism (p.1056)**)

Leviticus 20:9

a man, a man

Words are being repeated for emphasis. Specifically, **man** is repeated to refer to any person. Additionally, even though **man** is masculine, it is being used in a generic way that refers to both men and women. If your language can repeat words in a similar way, consider doing so here. If not, consider using a generic expression. See how you translated this repetition in 20:2. Alternate translation: [any person] (See: **Reduplication (p.1079)**)

who curses his father or his mother, & His father and his mother he has cursed

Here the act of cursing one's father or mother refers to speaking dishonorable and harmful words against one's parents or to uttering a formalized sequence of words intended to bring about harm to one's parents. Cursing one's parents enacts a desire to see them harmed instead of a desire to care for them and honor them. (See 19:3.) If your language has a word for this kind of harmful speech, consider using it here. If not, consider using a generic expression. Alternate translation: [who wishes harm on his father or his mother and so speaks dishonorably toward them ... He has spoken harm toward his father and his mother] (See: **Assumed Knowledge and Implicit Information (p.954)**)

dying—he shall be executed

See how you handled this expression in 20:2. (See: **Reduplication (p.1079)**)

his blood {is} on him

The phrase **his blood** represents the individual's guilt for the bloodshed or death of the individual's parents that his curse brings about. Additionally, this guilt is spoken of as being **on** the individual as if it were a burden that he must carry. If your language has a comparable expression that is used to speak of the legal requirement for an individual to be held responsible for their actions, consider using it here. If not, you could state the meaning plainly. Alternate translation: [he must be held responsible] or, to avoid the passive, [he must bear the bloodguilt he has acquired by his actions] (See: **Idiom (p.1023)**)

Leviticus 20:10

And a man who commits adultery {with} the wife of a man, who commits adultery {with} the wife of his neighbor

These two phrases mean basically the same thing and emphasize that the man has committed **adultery** with another man's **wife**. You can translate this parallelism into one statement that conveys the seriousness of these actions. Alternate translation: [And who ever commits adultery with another man's wife, indeed, his neighbor's wife] (See: **Parallelism (p.1056)**)

dying, & shall be executed

See how you handled this expression in 20:2. (See: **Reduplication (p.1079)**)

the adulterer and the adulteress

The words **adulterer** and **adulteress** refer to the man and woman who have committed adultery, respectively. You could state this explicitly in your translation if it would be helpful to your readers. Alternate translation: [the man and the woman who have committed adultery] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 20:11

And a man who lies with the wife of his father

This is a polite way of speaking of sexual relations. Depending on what is helpful in your language, you could use a polite way of referring to this in your language, or you could state the meaning plainly. Alternate translation: [And a man who sleeps with the wife of his father] or [And a man who has sexual relations with the wife of his father] (See: **Euphemism (p.1003)**)

his father—he has uncovered the nakedness of

See how you handled the similar expression in 18:6. (See: **Euphemism (p.1003)**)

Dying, both of them shall be executed

See how you handled the similar expression in 20:2. Alternate translation: [Both of them shall certainly be executed] or, to avoid the passive construction [The people of Israel shall certainly execute both of them] (See: **Reduplication (p.1079)**)

their blood {is} on them

See how you handled the similar expression in 20:9. (See: **Idiom (p.1023)**)

Leviticus 20:12

And a man who lies with his daughter-in-law

This is a polite way of speaking of sexual relations. See how you handled the similar expression in the previous verse. Alternate translation: [And a man who sleeps with his daughter-in-law] or [And a man who has sexual relations with his daughter-in-law] (See: **Euphemism (p.1003)**)

with his daughter-in-law

A **daughter-in-law** is the wife of one's son. If it would be helpful to your readers, you could include this information. Alternate translation: [with his son's wife] (See: **Assumed Knowledge and Implicit Information (p. 954)**)

dying, both of them shall be executed

See how you translated this exact phrase in 20:11. (See: **Reduplication (p.1079)**)

They have done perversion

Here the abstract noun **perversion** refers to a behavior that is considered to be far outside the bounds of what Yahweh intends for people to do. If your language does not use an abstract noun for the idea of **perversion**, you could express the same idea in another way. Alternate translation: [The thing they have done is perverted and disgusting] or [Such behavior is forbidden because it is so disgusting and perverse] (See: **Abstract Nouns (p.949)**)

their blood {is} on them

See how you handled the similar expression in 20:9. (See: **Idiom (p.1023)**)

Leviticus 20:13

And a man who lies with a male, lying as a woman

The expression **lying as a woman** represents sexual activity. In particular, it refers to a man having sexual relations with another man in the same manner in which he would have sexual relations with a woman. If it would be helpful in your language, you could use an equivalent expression or state this in plain language. Alternate translation: [And a man who lies with a man as he would with a woman] (See: **Metonymy (p.1049)**)

And a man who lies with a male

See how you handled this euphemism in 20:11. (See: **Euphemism (p.1003)**)

both of them have done an abomination

Here, the abstract noun **abomination** refers to a violation of the way that Yahweh intended his creation to be ordered. If your language does not use an abstract noun for the idea of **abomination**, you could express the same idea in another way. Alternate translation: [what both of them have done does not respect the way that God intends his creation to be ordered] (See: **Abstract Nouns (p.949)**)

Dying, they shall be executed

See how you handled the similar expression in 20:2. (See: **Reduplication (p.1079)**)

their blood {is} on them

See how you handled the similar expression in 20:9. (See: **Idiom (p.1023)**)

Leviticus 20:14

And a man who takes a wife and her mother

The expression **takes a wife and her mother** is either an idiom that refers to a man marrying both a woman and her mother or a euphemism that refers to a man having sexual relations with a woman and her mother. If possible, consider a translation that will allow for both possibilities. Alternate translation: [And a man who marries a woman and her mother] or [And a man who has sexual relations with both a woman and her mother] (See: **Idiom (p.1023)**)

this {is} depravity. & and depravity will not be in your midst

The word **depravity** refers to behavior that flagrantly violates the way God has intended family units to function and family members to relate to one another. If your language does not use an abstract noun for the idea of **depravity**, you could express the same idea in another way. Alternate translation: [such behavior is surely depraved ... and such depraved behavior will not be in your midst] or [such behavior does not reflect the way God wants family members to relate to one another ... and such despicable behavior will not be in your midst] (See: **Abstract Nouns (p.949)**)

They shall burn him and them with fire

Here the word **They** refers to the people of Israel, while the word **them** refers to the woman and her mother who have had sexual relations with the same man. It may be helpful to clarify this for your readers. Alternate translation: [The people of Israel shall burn the man and both women with fire] (See: **Pronouns — When to Use Them (p.1071)**)

in your midst

Here, **your** is plural. It refers to the people of Israel, so use the plural form in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1007)**)

Leviticus 20:15

And a man who gives his layer in a livestock

This is a euphemism for sexual activity. See how you translated the similar expressions in 18:20 and 18:23. Alternate translation: [And a man who has sexual relations with a livestock so that he ejaculates] (See: **Assumed Knowledge and Implicit Information (p.954)**)

dying, he shall be executed

See how you handled the similar expression in 20:2. (See: **Reduplication (p.1079)**)

and you shall kill the livestock

Here, **you** is plural. It refers to the people of Israel, so use the plural form in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1007)**)

Leviticus 20:16

And a woman who draws near to any livestock to mate with it

This is a polite but technical way of speaking of sexual activity between two animals. See how you translated a similar expression in 18:23. Alternate translation: [And a woman who draws near to any livestock to copulate with it] or [And a woman who draws near to any livestock to have sexual relations with it] (See: **Euphemism (p.1003)**)

then you shall kill the woman and the livestock. Dying, they must be executed

These two phrases mean basically the same thing and emphasize that people of Israel are to execute the woman and kill the animal who engages in this behavior. The first phrase states the idea more explicitly while the second phrase uses a generic expression. You can translate the phrases into one statement that conveys the seriousness of these actions. Alternate translation: [then you must execute the woman, yes, and even execute the livestock] (See: **Parallelism (p.1056)**)

Dying, they must be executed

See how you handled the similar expression in 20:2. (See: **Reduplication (p.1079)**)

their blood {is} on them

See how you handled the similar expression in 20:9. (See: **Idiom (p.1023)**)

Leviticus 20:17

And a man who takes his sister

The expression **takes his sister** is either an idiom that refers to a man marrying his sister or a euphemism that refers to a man having sexual relations with his sister. If possible, consider a translation that will allow for both possibilities. Alternate translation: [And a man who marries his sister] or [And a man who has sexual relations with his sister] (See: **Euphemism (p.1003)**)

the daughter of his father or the daughter of his mother

The implication is that a person cannot have sexual intercourse with his sister even if she has a different mother or father. You could include this information if it would be helpful to your readers. Alternate translation: [your stepsister] (See: **Assumed Knowledge and Implicit Information (p.954)**)

and he sees her nakedness, and she herself sees his nakedness

To **see** a person's **nakedness** expresses a similar idea to uncovering one's **nakednes**. It is implied that seeing another person's nakedness disgraces and brings shame on both individuals. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [and they see one another naked and so bring shame on one another] (See: **Euphemism (p.1003)**)

it {is} a disgrace

The word **disgrace** refers to behavior that flagrantly violates the way God has intended family units to function and family members to relate to one another. If your language does not use an abstract noun for the idea of **disgrace**, you could express the same idea in another way. Alternate translation: [such behavior is surely disgraceful] or [such behavior does not reflect the way God wants family members to relate to one another] (See: **Abstract Nouns (p.949)**)

And they shall be cut off in the eyes of the sons of their people

See how you translated the similar expression in 7:20. This expression uses the word **eyes** to refer to one's attention and sight. If your language has a similar expression, consider using it here. If not, consider using a generic expression. Alternate translation: [And they should be excommunicated in the sight of the sons of their people] or, to avoid the passive form, [And the sons of the people should publicly remove them from their sight and refuse to have contact with them] (See: **Idiom (p.1023)**)

the sons of their people

Here the masculine term **sons** has a generic sense that includes all descendants, male and female. If it would be helpful to your readers, you could use language that is clearly inclusive of both sons and daughters. Alternate translation: [the children of their people] (See: **When Masculine Words Include Women (p.1102)**)

The nakedness of his sister he has uncovered

See how you handled the similar expression in 18:6. (See: **Euphemism (p.1003)**)

he shall bear his iniquity

See how you handled the similar expression in 5:1. (See: **Idiom (p.1023)**)

Leviticus 20:18

And a man who lies with a sick woman

See how you handled this euphemism in 20:11. (See: **Euphemism (p.1003)**)

a sick woman

This expression does not refer to physical sickness but rather to a woman's experience of normal menstruation. If it would be helpful to your readers, you could include this information. See how you translated the similar expression in 15:33. Alternate translation: [a woman who is experiencing her normal menstruation] (See: **Assumed Knowledge and Implicit Information (p.954)**)

and he has uncovered her nakedness

See how you handled the similar expression in 18:6. (See: **Euphemism (p.1003)**)

he has exposed her flow, and she herself has uncovered the flow of her blood

The expressions **her flow** and the **the flow of her blood** refer to a woman's genitals during her normal menstruation. Similar to the euphemism "to uncover one's nakedness," uncovering a woman's genitals during menstruation is thought to bring shame on both her and the man involved. If it would be helpful to your readers, you could indicate this explicitly in your translation. Alternate translation: [he has exposed her genitals during her normal menstruation and so shamed her, and she has uncovered the source of her genital bleeding and so brought shame on herself] (See: **Assumed Knowledge and Implicit Information (p.954)**)

And {the} two of them shall be cut off from among their people

See how you translated the similar expression in 7:20. (See: **Metaphor (p.1043)**)

Leviticus 20:19

And the nakedness of the sister of your mother or the sister of your father, you shall not uncover

See how you handled the similar euphemism in 18:6. (See: **Euphemism (p.1003)**)

because he would expose his body

The word translated as **because** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation (with a period before): [He should not do this because he would expose his relative] (See: **Connect — Reason-and-Result Relationship (p.980)**)

They shall carry their iniquity

See how you handled the similar expression in 5:1. (See: **Idiom (p.1023)**)

They shall carry their iniquity

See how you handled the similar expression in 5:1. (See: **Pronouns — When to Use Them (p.1071)**)

Leviticus 20:20

And a man who lies with his aunt

See how you handled this euphemism in 20:11. (See: **Euphemism (p.1003)**)

he has uncovered the nakedness of his uncle

See how you handled the similar expression in 18:6. (See: **Euphemism (p.1003)**)

They will bear their sin

Similar to the expression “to bear one’s iniquity,” this expression speaks of carrying one’s **sin** as if it were a burden to carry. This means being held responsible for one’s wrongdoing. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning or state the meaning plainly. Alternate translation: [They shall be held responsible for their sin] or [They shall bear the guilt of their sin] (See: **Idiom (p.1023)**)

Leviticus 20:21

And a man who takes the wife of his brother

See how you translated the similar expression in 20:14. (See: **Euphemism (p.1003)**)

He has uncovered the nakedness of his brother

See how you handled the similar expression in 18:6. (See: **Euphemism (p.1003)**)

they will be childless

Unlike the previous verse, in which a man who has sexual relations with his aunt is said to “die childless,” here both the man and the wife of his brother will **be childless**. These two expressions likely have the same meaning: both couples will die before they produce any children together. You could indicate this explicitly in your translation if it would be helpful to your readers. Alternate translation: [They shall die and not have any children] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 20:22

And you shall keep & And you shall do & you & you

Here, **you** is plural. It refers to the people of Israel, so use the plural form in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1007)**)

and the land & will not vomit you out

Yahweh forcibly removing the people from **the land** is spoken of as if the land itself **vomited** the people out. If your language has a similar metaphor, consider using it here. If not, you could state the meaning plainly. See how you translated this personification of the land in 18:25. Alternate translation: [and from the land ... I will not forcibly remove you] (See: **Metaphor (p.1043)**)

and the land that I am bringing you there to dwell in it will not vomit you out

Here, **the land** is described as if it were a living thing that could **vomit**. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and the land to which I am bringing you will not reject you] (See: **Personification (p.1059)**)

Leviticus 20:23

you shall & walk & from before your face

Here and throughout this chapter, the words **you** and **your** are plural. They refer to the people of Israel, so use the plural form in your translation if your language marks that distinction. (See: **Forms of 'You' — Singular (p.1007)**)

And you shall not walk in the statutes of the nation

Here, the word **walk** is used to describe a habitual lifestyle. In context, to **walk in the statutes of the nation** describes a practice of living that models itself after the practices of the people of the nations who live around Israel. If your language has a similar metaphor, consider using it here. If not, you could state the meaning plainly. Alternate translation: [And you shall not follow the statutes of the nation] or [And you shall not make a practice of living according to the statutes of the nation] (See: **Metaphor (p.1043)**)

that I am sending out from before your face

Here, **face** represents the presence of a person. In this expression, Yahweh is removing **the nation** that currently lives in the land from before Israel. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [that I am sending away from your presence] or [that I am sending from before you] (See: **Metonymy (p.1049)**)

Leviticus 20:24

And I said to you, ‘You yourselves will inherit their land

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. It may be helpful to begin a new sentence here. Alternate translation (with a period before): [And I told you that you yourselves will inherit their land] (See: **Quotes within Quotes (p.1076)**)

You yourselves will inherit their land

This expression uses the words **yourselves** to emphasize how significant it was that Israel would inherit the promised land. Use a way that is natural in your language to indicate this significance. Alternate translation: [Even you will inherit their land] or [It is you who will inherit their land] (See: **Reflexive Pronouns (p.1081)**)

a land flowing {with} milk and honey

The phrase **a land flowing with milk and honey** is a common expression in that culture that means “a land with productive, fertile soil that produces good and abundant food.” If this expression does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [a very productive land] or [a land that produces abundant food] (See: **Metaphor (p.1043)**)

Leviticus 20:25

the clean animal & and the clean

See the chapter introduction for guidance on how to translate the word **clean** in this context. (See: **Assumed Knowledge and Implicit Information (p.954)**)

and the unclean, & the unclean bird

See the chapter introduction for guidance on how to translate the expressions **the unclean** and **the unclean bird** in this context. (See: **Assumed Knowledge and Implicit Information (p.954)**)

And you shall not make your lives detestable

See how you translated the similar expression in 11:43. (See: **Assumed Knowledge and Implicit Information (p. 954)**)

or with anything that crawls on the ground

See how you translated the similar expression in 11:44. Alternate translation: [or with any animals that crawl on the ground] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 20:26

because I Yahweh am holy

The word translated as **because** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [for I Yahweh am holy] (See: **Connect — Reason-and-Result Relationship (p.980)**)

Leviticus 20:27

a medium

See how you translated the words **medium** and **spiritist** in 19:31. (See: **Translate Unknowns (p.1099)**)

dying, they shall be executed

See how you handled the similar expression in 20:2. (See: **Reduplication (p.1079)**)

They must stone them with stones

Here, the word **They** refers to the people of Israel, while the word **them** refers to the people who consult a **medium** or **spiritist**. It may be helpful to clarify this for your readers. Alternate translation: [The people of Israel shall stone the people who consult mediums or spiritists with stones] (See: **Pronouns — When to Use Them (p. 1071)**)

Their blood {is} on them

See how you handled the similar expression in 20:9. (See: **Idiom (p.1023)**)

Leviticus 21

Leviticus 21 Chapter Introduction

Structure and Formatting

This chapter gives special rules for priests. The structure is:

Rules for regular priests (21:1–9)

Contact with dead bodies (21:1–4)
Mourning practices (21:5–6)
Marriage rules (21:7–9)
Special rules for the high priest (21:10–15)
Physical requirements for priests (21:16–24)**

Religious and Cultural Concepts in This Chapter

Priestly purity

The chapter emphasizes keeping priests holy: - They had stricter rules than ordinary people - Their marriages affected their holiness - Their physical appearance represented God's perfection - Even their family members' behavior affected their status

Mourning restrictions

The chapter limits how priests could mourn: - They could not touch dead bodies (except close relatives) - They could not show typical signs of grief - The high priest could not mourn even for parents These rules kept priests ready for service.

Physical requirements

Physical perfection was required because: - Priests represented God to the people - Their appearance symbolized holiness - Physical blemishes were seen as making someone unfit - This did not affect their right to eat holy food

Translation Issues in This Chapter

Quotes within quotes

The chapter contains multiple levels of speech: - Yahweh speaking to Moses - Moses telling Aaron - Instructions for future generations Your language may need different ways to show these levels.

Metaphors and idioms

The chapter uses several expressions that need careful translation: - "Fill his hand" means "give him authority as priest" - "Profane the name" means "damage God's reputation" - "His seed" means "his descendants" - "The bread of God" means "food offerings to God"

Body-related terms

The chapter mentions various physical conditions that may need explanation: - “Hunchback” and “dwarf” may be unknown in your language - “Blemish” refers to any physical condition making someone unfit for priesthood

(See: [[rc:*///tw/dict/bible/kt/holy]], [[rc:*///tw/dict/bible/kt/priest]], and **high priest, chief priests (p.1112)**)

Leviticus 21:1

And Yahweh said to Moses, “Say to the priests, the sons of Aaron, and you shall say to them

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. It may be helpful to begin a new sentence here. Alternate translation: [Yahweh told Moses to speak to the priests, the sons of Aaron, and to say to them that] (See: **Quotes within Quotes (p.1076)**)

Say to the priests, the sons of Aaron, and you shall say to them

The expressions **Say to the priests** and **you shall say to them** mean similar things. These two phrases are used together for emphasis. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [Tell the priests, the sons of Aaron] (See: **Doublet (p.996)**)

he shall not make himself unclean among his people

Here the words **he** and **himself** and **his** refer to any priest. If it would be helpful in your language, you may clarify this for your readers. Alternate translation: [No priest should make himself unclean among his people] (See: **Pronouns — When to Use Them (p.1071)**)

Leviticus 21:2

for his flesh

Here, the word **his flesh** is being used to refer to someone who shares the same bloodline as someone else. In other words, **his flesh** refers to a close family member. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [for his close family member] (See: **Metonymy (p.1049)**)

Leviticus 21:3

or for his virgin sister

The word translated as **virgin** refers to a young woman of marriageable age who has not yet had sexual relations. If your language has a specific word for a woman of this social group, consider using it here. If not, consider using a generic expression. Alternate translation: [or for his unmarried sister] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 21:4

to profane himself

The words translated as **to** indicate that what follows is a result of what came before. Use a connector in your language that makes it clear that what follows is a result of what came before. Alternate translation: [with the result that he profanes himself] (See: **Connect — Reason-and-Result Relationship (p.980)**)

Leviticus 21:5

They shall not bald a bald patch on their heads, and the edges of their beard they shall not shave, and they shall not cut a cut in their flesh

Here and in the next verse, the words **they** and **their** refer to all the priests of Israel. It may be helpful to clarify this for your readers. Alternate translation: [The priests of Israel shall not bald a bald patch on their heads, and the edges of their beard they shall not shave, and they shall not cut a cut in their flesh] (See: **Pronouns — When to Use Them (p.1071)**)

They shall not bald a bald patch on their heads, and the edges of their beard they shall not shave

These expressions describe the mourning rituals practiced by the people of the nations who surrounded Israel. Because of their role as priests to Yahweh, the priests of Israel were not to mourn like the priests of other nations. Doing so would associate Yahweh's holy space with the idolatry of the other nations and profane it (as the next verse indicates). If it would be helpful in your language, consider supplying this information in a footnote or in the text of your translation, as the UST models. (See: **Assumed Knowledge and Implicit Information (p.954)**)

They shall not bald a bald patch on their heads

Words are being repeated for emphasis. Specifically, the noun **bald patch** comes from the same root as the verb **bald**. If your language can repeat words in a similar way, consider doing so here. If not, consider using a generic expression. Alternate translation: [They shall not shave the crown of their heads] (See: **Poetry (p.1061)**)

and they shall not cut a cut in their flesh

Words are being repeated for emphasis. Specifically, the noun **cut** comes from the same root as the verb **cut**. If your language can repeat words in a similar way, consider doing so here. If not, consider using a generic expression. Alternate translation: [They shall not cut themselves] (See: **Poetry (p.1061)**)

Leviticus 21:6

and they shall not profane the name of their God

This word **name** is used to represent Yahweh's character. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [and they must not disgrace God's reputation] or [and they must not disgrace their God] (See: **Metonymy (p.1049)**)

for

The word translated as **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation (with a period before): [This is because] (See: **Connect — Reason-and-Result Relationship (p.980)**)

they are presenting gifts of Yahweh, the bread of their God

These two phrases mean basically the same thing. The phrase **the bread of their God** clarifies the meaning of the phrase **gifts of Yahweh**. You can translate this parallelism into one statement that conveys this relationship. Alternate translation: [they are presenting the gifts of Yahweh, that is, the bread of their God] or [they are presenting the food gifts offered to Yahweh, their God] (See: **Parallelism (p.1056)**)

the bread of their God

This expression uses one kind of food, **bread**, to represent food in general. Furthermore, this expression uses the possessive form to describe bread (that is, food) that is characterized by the fact that it is offered to God. If it would be helpful in your language, you could use an equivalent expression from your culture or state the meaning plainly. Alternate translation: [the gifts of food that people offer to their God] (See: **Synecdoche (p.1097)**)

and they shall be holy

Alternate translation: [and so they must be holy]

Leviticus 21:7

He shall not take & he shall not take & for he {is} holy to his God

Here and throughout the next few verses, the words **he** and **his** refer to any priest in Israel. It may be helpful to clarify this for your readers. Alternate translation: [No priest shall take ... nor shall he take ... for that priest is holy to his God] (See: **Pronouns — When to Use Them (p.1071)**)

He shall not take & he shall not take

The phrase **He shall not take** is a polite way of referring to sexual relations with a woman, but it is also a common expression that means “to marry.” If this phrase does not have this meaning in your language, you could use a comparable expression from your language that does have that meaning or state the meaning plainly. Alternate translation: [He shall not marry ... nor shall he marry] or [He shall not have sexual relations with ... nor shall he have sexual relations with] (See: **Idiom (p.1023)**)

for

The word translated as **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation (with a period before): [This is because] (See: **Connect — Reason-and-Result Relationship (p.980)**)

Leviticus 21:8

And you shall make him holy, for he is the one presenting the bread of your God. He shall be holy for you

Here, **you** is singular and refers to Moses, the one to whom Yahweh is speaking. The words **he** and **him** refer to a priest. It may be helpful to clarify this for your readers. Alternate translation: [And you, Moses, shall make the priest holy, for he is the one presenting the bread of your God. That priest shall be holy for you, Moses] (See: **Pronouns — When to Use Them (p.1071)**)

the bread of your God

See how you translated this expression in 21:6. (See: **Synecdoche (p.1097)**)

because holy {am} I, Yahweh, the one making you holy

The word **you** here is plural and refers either to the priests or to the people of Israel. It may be helpful to clarify this for your readers. Alternate translation: [because holy am I, Yahweh, the one making the priests holy] or [because holy am I, Yahweh, the one making the people of Israel holy] (See: **Pronouns — When to Use Them (p.1071)**)

because

The word translated as **because** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation (with a period before): [This is because] (See: **Connect — Reason-and-Result Relationship (p.980)**)

Leviticus 21:9

And a daughter of a man, a priest

Alternate translation: [And a priests's daughter]

when she is profaned by prostituting

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: [when she profanes herself by prostituting herself] (See: **Active or Passive (p.951)**)

She must be burned with fire

This expression indicates a form of capital punishment whereby an individual is executed by being publicly burned alive. Additionally, it may be helpful to see how you handled the extra information in this expression in 6:30. Furthermore, 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 shall publicly burn her to death] (See: **Active or Passive (p.951)**)

Leviticus 21:10

on whose head the oil of anointing was poured

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 the priests poured anointing oil] (See: **Active or Passive (p.951)**)

the oil of anointing

See how you translated this expression in 8:2. (See: **Possession (p.1065)**)

and whose hand is filled to wear the clothing

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 hand God filled to wear the clothes] (See: **Active or Passive (p.951)**)

and whose hand is filled

The phrase **whose hand is filled** is a common expression that means to induct someone into the ministry and responsibilities of the priesthood. According to this verse, God has given the high priest the responsibilities of serving and worshiping him. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [and to whom I, Yahweh, have given the responsibilities of the priesthood] (See: **Idiom (p. 1023)**)

his head he shall not let be unbound, and his clothes he shall not tear

Loose hair and torn **clothes** were signs of mourning. The high priests of Yahweh were not to mourn for their dead relatives in any way that would disrupt their duties of offering Israel's sacrifices. If it would be helpful to your readers, you could state this explicitly in a footnote or in the text of your translation. Alternate translation: [he must not allow himself to be distracted from his priestly duties by mourning for his dead relatives] (See: **Assumed Knowledge and Implicit Information (p.954)**)

his head he shall not let be unbound

Here, **head** represents the hair on the head. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [his hair he shall not let be unbound] or [he shall not let his hair be disheveled] (See: **Metonymy (p.1049)**)

Leviticus 21:11

And near any dead person, he shall not go, for his father or for his mother. He shall not make himself unclean

Here and throughout the next verses, the words **he** and **his** refer to the high priest. It may be helpful to clarify this for your readers. Alternate translation: [And near any dead person, the high priest shall not go—for his father or for his mother. The high priest shall not make himself unclean] (See: **Pronouns — When to Use Them (p.1071)**)

Leviticus 21:12

for

The word translated as **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation (with a period before): [This is because] (See: **Connect — Reason-and-Result Relationship (p.980)**)

the crown of the oil of the anointing of his God {is} on him

This expression uses the image of a **crown** to describe the **oil of the anointing of his God** that was poured on the high priest's head to appoint him as the high priest. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [on his head is the oil of anointing that God used to appoint him, which he should consider to be like a crown] (See: **Metaphor (p.1043)**)

the oil of the anointing of

See how you translated this expression in 8:2. (See: **Possession (p.1065)**)

Leviticus 21:13

in her virginity

If your language does not use an abstract noun for the idea of **virginity**, you could express the same idea in another way. Alternate translation: [while she is still a virgin] or [when she has not yet had sexual relations] (See: **Abstract Nouns (p.949)**)

Leviticus 21:14

(There are no notes for this verse.)

Leviticus 21:15

And he shall not profane his seed among his people

Here the word **seed** is a reference to one's children. Whether semen was thought of to resemble plant seed is unclear, although the same word is used to refer to both (see 11:37 and 15:16 for reference). This expression implies that by marrying an unholy or ungodly woman, the priest would have children unworthy to be a priest. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [And he shall not profane his children among his people] (See: **Metaphor (p.1043)**)

For

The word translated as **For** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [This is because] (See: **Connect — Reason-and-Result Relationship (p.980)**)

Leviticus 21:16

saying

The word translated as **saying** introduces a direct quotation. In your translation, consider ways in which you might introduce this quotation naturally in your language. (See: **Quotations and Quote Margins (p.1074)**)

לֵאמֹֽר: דַּבֵּ֣ר אֶל־אַהֲרֹ֣ן לֵאמֹ֣ר

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. It may be helpful to begin a new sentence here. Alternate translation (with a period before): [He told Moses to tell Aaron that] (See: **Quotes within Quotes (p.1076)**)

Leviticus 21:17

A man from your seed

Here the word **seed** is a reference to one's children. Whether semen was thought of to resemble plant seed is unclear, although the same word is used to refer to both. (See 11:37 and 15:16 for reference.) If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [A man from your children] or [One of your male children] (See: **Metaphor (p.1043)**)

to their generations

The phrase **to their generations** refers to the descendants of Aaron who will be priests. Use an expression for this that would be natural in your language. Alternate translation: [throughout the generations of the descendants of Aaron who will be priests] (See: **Pronouns — When to Use Them (p.1071)**)

shall not draw near to present

Here the verb **present** comes from the same root as the verb **draw near**. This construction is used for emphasis. You may be able to use the same construction in your language to express the meaning. Alternatively, your language may have another way of showing emphasis. Alternate translation: [shall not ever draw near to present] or [should never approach the altar in order to present] (See: **Poetry (p.1061)**)

the bread of his God

See how you translated the similar expression in 21:6. (See: **Synecdoche (p.1097)**)

Leviticus 21:18

For

The word translated as **For** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [This is because] (See: **Connect — Reason-and-Result Relationship (p.980)**)

shall not draw near

This expression leaves out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [shall not draw near to the altar to offer a sacrifice] (See: **Ellipsis (p.998)**)

extended

This expression likely refers to a person who is born with a defect in which one leg is longer than another. If it would be helpful for your readers, you could include this information. Alternate translation: [with an extended leg] or [who has one leg that is longer than the other] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 21:19

(There are no notes for this verse.)

Leviticus 21:20

a hunchback

The word **hunchback** refers to a person whose spine is misshapen and so possesses a hunched or bent back. If your language has a specific term for this form of disability, consider using it here. If not, consider using a generic expression. Alternate translation: [a person whose spine is misshapen] or [a person born with a bent back] (See: **Translate Unknowns (p.1099)**)

a dwarf

The word **dwarf** here refers to a person who is born with a genetic defect that causes them to be considerably shorter than what is considered normal height. This disability can also sometimes cause other health issues. If your language has a specific word for this form of disability, consider using it here. If not, consider using a generic expression. Alternate translation: [a person who is considerably shorter than normal] or [an unusually short person] (See: **Translate Unknowns (p.1099)**)

Leviticus 21:21

from the seed of Aaron

See how you translated the word **seed** in 21:15. Alternate translation: [from the children of Aaron] or [from the descendants of Aaron] (See: **Metaphor (p.1043)**)

the gift of Yahweh

See how you translated the similar expression in 2:2. (See: **Possession (p.1065)**)

the bread of his God

See how you translated the similar expression in 21:6. (See: **Synecdoche (p.1097)**)

Leviticus 21:22

The bread of his God

See how you translated the similar expression in 21:6. (See: **Metonymy (p.1049)**)

from the holy things of the holy things and from the holy things

Different offering and sacrifices were designated as food for the priests. These portions of food were called **the holy things of the holy things** and **the holy things**. It may be helpful to see how you translated the similar expression in 6:17. Alternate translation: [from the most holy portions of food or from the holy portions of food] (See: **Assumed Knowledge and Implicit Information (p.954)**)

he may eat

Here the word **he** refers to the priest with the bodily blemish. It may be helpful to clarify this for your readers. Alternate translation: [the priest with a blemish may eat] (See: **Pronouns — When to Use Them (p.1071)**)

Leviticus 21:23

he shall not enter into the curtain

To **enter into the curtain** means to pass through the curtain dividing the holy place from the most holy place in the sanctuary. No priest with a blemish was permitted to approach God in the most holy place. You could include this information if it would be helpful to your readers. Alternate translation: [he shall not pass through the curtain into the holy of holies] (See: **Assumed Knowledge and Implicit Information (p.954)**)

for & for

The word translated as **for** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation (with a period before): [This is because ... This is because] (See: **Connect — Reason-and-Result Relationship (p.980)**)

the one making them holy

Here the word **them** refers to the priests who have blemishes and so cannot approach Yahweh's altar to offer sacrifices. It may be helpful to clarify this for your readers. Alternate translation: [the one making holy even the priests who have blemishes] (See: **Pronouns — When to Use Them (p.1071)**)

Leviticus 21:24

and to his sons

The word **his** refers to Aaron and not to Moses. If it would be helpful for your readers, consider using Aaron's name here. Alternate translation: [and to Aaron's sons] (See: **Pronouns — When to Use Them (p.1071)**)

and to all the sons of Israel

See how you translated this expression in 4:2. (See: **Metaphor (p.1043)**)

Leviticus 22

Leviticus 22 Chapter Introduction

Structure and Formatting

This chapter gives rules about who can eat holy food and what animals can be offered. The structure is:

1) Rules about eating holy food (22:1–16)

1. Unclean priests ([22:1–9](../22/01.md))
2. Non-priests ([22:10–16](../22/10.md))

2) Rules about acceptable sacrifices (22:17–33)

1. Animals without defects ([22:17–25](../22/17.md))
2. Age and timing rules ([22:26–33](../22/26.md))

Religious and Cultural Concepts in This Chapter

Holy food

The chapter has strict rules about holy food: - Only priests and their households could eat it - Unclean priests could not eat it until they became clean again - Daughters who married non-priests could no longer eat it - Accidentally eating it required payment plus 20%

Acceptable sacrifices

The chapter defines what makes an animal acceptable: - Must be physically perfect - Must be at least 8 days old - Cannot be castrated - Cannot be from foreigners These rules showed respect for God's holiness.

Household membership

The chapter shows how household status affected rights: - Priests' slaves could eat holy food - Hired workers could not - Daughters' rights changed with marriage This reflected the importance of family structure.

(See: [[rc:///*tw/dict/bible/kt/holy]] and [[rc:///*tw/dict/bible/kt/clean]])

Translation Issues in This Chapter

Quotes within quotes

The chapter contains multiple levels of speech: - Yahweh speaking to Moses - Moses telling Aaron and his sons - Instructions for all Israelites Your language may need different ways to show these levels.

Metaphors and idioms

The chapter uses several expressions that need careful translation: - "The bread of God" means "food offerings to God" - "From the hand of a foreigner" means "from a foreigner" - "Under its mother" means "with its nursing mother" - "His seed" means "his descendants"

Body and family terms

The chapter uses terms that may need explanation: - “Body” often means the whole person - “Flesh” refers to the physical body - “House” means family or household - “Sojourner” means temporary resident

Leviticus 22:1

saying

The word translated as **saying** introduces a direct quotation. Consider natural ways of introducing direct quotations in your language. (See: **Quotations and Quote Margins (p.1074)**)

Leviticus 22:2

from the holy things of the sons of Israel

This expression uses the possessive form to describe **holy things** (sacrificial food offerings) that the **sons of Israel** offer to Yahweh as sacrifices. If your language would not use the possessive form for this, you could use a generic expression. Alternate translation: [the holy things that the sons of Israel offer to Yahweh] (See: **Possession (p. 1065)**)

the sons of Israel

See how you handled this metaphor for the people of Israel in 1:2. (See: **Metaphor (p.1043)**)

and they shall not profane the name of my holiness

Here, the word **name** represents Yahweh's reputation and, by extension, Yahweh himself. So to **profane** this **name** is to associate Yahweh who is holy with that which is not only not holy, but abominable and detestable, like child sacrifice. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. See how you translated this expression in 20:3. Alternate translation: [and they shall not publicly defame me] or [and they shall not openly denigrate my reputation] (See: **Metonymy (p.1049)**)

the name of my holiness

This expression uses the possessive form to describe Yahweh's **name** (his reputation as God) that is characterized by **holiness**. If your language would not use the possessive form for this, you could use a generic expression. Alternate translation: [my holy name] or [my sacred reputation] (See: **Possession (p.1065)**)

Leviticus 22:3

Say to them, ‘To your generations

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [Tell them that to their generations] (See: **Quotes within Quotes (p.1076)**)

To your generations, & from all your seed

Here, the word **your** is plural and refers to the Israelite priests, the male descendants of Aaron. If you chose to make this verse indirect speech (as the previous note suggested), it may be helpful to change the second-person pronouns to the third person. Alternate translation: [to their generations ... from all their seed] (See: **First, Second or Third Person (p.1005)**)

any man

Here the word **man** refers to any male descendant of Aaron who serves as a priest. If it would be helpful in your language, consider making this explicit. Alternate translation: [any priest] (See: **Assumed Knowledge and Implicit Information (p.954)**)

from all your seed

This expression uses the word **seed** to refer to one’s children. Whether semen was thought of to resemble plant seed is unclear, although the same word is used to refer to both (see 11:37 and 15:16 for reference). If it would be helpful in your language, you could state the meaning plainly. See how you translated this metaphor in 20:2. Alternate translation: [from all your children] or [from all your descendants] (See: **Metaphor (p.1043)**)

to the holy things that the sons of Israel have made holy to Yahweh

Here a verb and its object come from the same root. The phrase **have made holy** translates a verb that is related to the noun translated as **holy things**. The repetition of related words adds emphasis to the statement. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing emphasis. Alternate translation: [to the holy things that the sons of Israel are presenting to Yahweh as holy offerings] (See: **Poetry (p.1061)**)

and his uncleanness {is} on him

If your language does not use an abstract noun for the idea of **uncleanness**, you could express the same idea in another way. It may be helpful to see how you translated this abstract noun in 5:3. Alternate translation: [while he is unclean] or [and he is unclean] (See: **Abstract Nouns (p.949)**)

that person shall be cut off from before my face

See how you translated the similar expression in 7:20. (See: **Idiom (p.1023)**)

from before my face

Here, **face** represents the presence of a person. In this expression, the priest who offers sacrifices while he is unclean must be removed from Yahweh’s presence—that is, he must be exiled. If it would be helpful in your

language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [from my presence] or [from the place where I live among the Israelites] (See: **Metonymy (p.1049)**)

Leviticus 22:4

A man, a man

Here the word **man** refers to any priest. See how you handled the repetition of the word **man** in 15:2. Alternate translation: [Any priest] (See: **Reduplication (p.1079)**)

from the seed of Aaron

See how you handled this metaphor for descendants in 20:2. Alternate translation: [from the children of Aaron] or [from Aaron's descendants] (See: **Metaphor (p.1043)**)

and he {is} skin diseased or flowing

The terms **skin diseased** and **flowing** refer to various kinds of visible, infectious skin diseases. See how you translated the expression **skin diseased** in 13:44. Similarly, see how you translated the word **flowing** in 15:2. (See: **Assumed Knowledge and Implicit Information (p.954)**)

And the one touching anything unclean of

This expression refers generally to any priest who touches something **unclean**, not to a specific priest. If it would be helpful in your language, you could use a more natural expression. Alternate translation: [And any priest who touches anything unclean] (See: **Generic Noun Phrases (p.1011)**)

anything unclean of a person

This expression uses the possessive form to describe **anything unclean** that has a human source, whether an unclean person or a discharge or blood that has come from a person. If your language would not use the possessive form for this, you could use a generic expression. Alternate translation: [anything unclean that has come from a person] or [any unclean person] (See: **Possession (p.1065)**)

a man who has go out from him a lying of seed

See how you translated the similar expression in 15:16. (See: **Assumed Knowledge and Implicit Information (p. 954)**)

Leviticus 22:5

or a person who makes him unclean

The expression **or a person who makes him unclean** leaves out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [or a man who touches a person who makes him unclean] or [or a priest who touches a person who makes him unclean] (See: **Ellipsis (p.998)**)

whatever his uncleanness

Here the word **his** refers to the unclean person whom the priest touches. If it would be helpful in your language, consider making this explicit. Alternate translation: [whatever that person's uncleanness] (See: **Pronouns — When to Use Them (p.1071)**)

whatever his uncleanness

See how you handled the abstract noun **uncleanness** in 5:3. (See: **Abstract Nouns (p.949)**)

Leviticus 22:6

it

Here the word **it** refers to any of the previously listed unclean things that a priest might touch and become unclean. If it would be helpful in your language, consider making this explicit. Alternate translation: [any of these unclean things] (See: **Pronouns — When to Use Them (p.1071)**)

he washes his body with the water

Here the word **flesh** refers to a person's body. Additionally, see how you handled the extra information in the similar expression in 1:9. Alternate translation: [he washes himself] (See: **Metonymy (p.1049)**)

Leviticus 22:7

And the sun will go

This is a common expression that refers to the **sun** setting at the end of the day. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning or state the meaning plainly. Alternate translation: [And when the sun sets] (See: **Idiom (p.1023)**)

because

The word translated as **because** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation (with a period before): [This is because] (See: **Connect — Reason-and-Result Relationship (p.980)**)

Leviticus 22:8

(There are no notes for this verse.)

Leviticus 22:9

And they shall keep & and they shall not bear & they profaned it. & the one making them holy

Here the book of Leviticus switches from describing one hypothetical priest to describing the priesthood as a whole. As such, the words **they** and **them** refer to the Israelite priests. If it would be helpful in your language, consider making this explicit. Alternate translation: [And the priests shall keep ... and the priests shall not carry ... they profaned it ... the one making the priests holy] (See: **Pronouns — When to Use Them (p.1071)**)

And they shall keep my watch

See how you translated this expression in 8:35 and 18:30. (See: **Poetry (p.1061)**)

and they shall not bear sin with regard to it and die by it, because they profaned it

Here the word **it** refers to the **watch** of Yahweh, that is, Yahweh's commands to avoid contact with unclean things while performing sacrificial duties. If it would be helpful to your readers, consider stating this plainly. Alternate translation: [and the priests shall not carry sin with regard to what I have told them to avoid and therefore die because they did what I told them to avoid, thus profaning my commands to them] (See: **Pronouns — When to Use Them (p.1071)**)

and they shall not bear sin with regard to it

Here, **they shall not bear sin** is a common expression that refers to a priest being held responsible for their sin or wrongdoing. If that phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning or state the meaning plainly. Alternate translation: [and they shall not sin with regard to it] (See: **Idiom (p.1023)**)

because

The word translated as **because** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation (with a period before): [They would die because] (See: **Connect — Reason-and-Result Relationship (p.980)**)

Leviticus 22:10

the holy thing. & the holy thing

Here, the expression **the holy thing** refers to any gift of food that the Israelites have sacrificed and offered to Yahweh, not to a specific food gift. If it would be helpful in your language, you could use a more natural expression. Alternate translation: [any holy thing ... any holy thing] (See: **Generic Noun Phrases (p.1011)**)

A dweller of the priest

This expression uses the possessive form to describe a **dweller** (that is, a traveling guest) that is characterized by their receiving the hospitality of **the priest**. If your language would not use the possessive form for this, you could use a generic expression. Alternate translation: [A traveling guest of the priest] or [A traveler who is staying at the priest's home] (See: **Possession (p.1065)**)

Leviticus 22:11

when he buys a person, the property of his silver

This expression uses the possessive form to describe a slave who is **property** characterized by their having been bought by the priest's **silver**, that is, his money. If your language would not use the possessive form for this, you could use a generic expression. Additionally, here, **silver** represents any money or currency by which a priest would purchase a slave. If it would be helpful in your language, consider stating the meaning plainly. Alternate translation: [when he buys a person and they become his property that he purchased with his money] or [when he buys a person with his own money and they become his property] (See: **Possession (p.1065)**)

he himself may eat & they themselves may eat

These expressions use the words **himself** and **themselves** to emphasize how significant it was that these slaves are permitted to eat the priest's holy food. Use a way that is natural in your language to indicate this significance. Alternate translation: [even he may eat ... they also may eat] (See: **Reflexive Pronouns (p.1081)**)

he himself may eat

Here, the word **he** refers to the slave that the priest purchased, not to the priest. If it would be helpful for your readers, consider making this explicit. Alternate translation: [that slave may eat] (See: **Pronouns — When to Use Them (p.1071)**)

And one born of his house, they themselves may eat his bread

Here, the word **his** refers to a priest, while the phrase **the one born of his house** refers to a child who is born from a slave residing in the priest's household. This expression uses the plural **they** to refer to this slave, perhaps including the mother who gave birth to him or her. If it would be helpful in your language, consider making these explicit. Alternate translation: [And a slave who is born into a priest's household—he and his parents may eat the priest's bread] (See: **Pronouns — When to Use Them (p.1071)**)

his bread

Here, **bread** represents the sacred portions of food that the priests received from the food gifts that the people of Israel offered to Yahweh. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [his food] (See: **Metonymy (p.1049)**)

Leviticus 22:12

she herself may not eat the contribution of the holy things

This expression uses the word **herself** to emphasize how significant it was that the daughter of a priest is not permitted to eat her father's holy food after her marriage. Use a way that is natural in your language to indicate this significance. Alternate translation: [not even she may eat the contribution of the holy things] (See: **Reflexive Pronouns (p.1081)**)

the contribution of the holy things

If your language does not use an abstract noun for the idea behind the word **contribution**, you can express the same idea another way. Alternate translation: [the holy things that the people of Israel have contributed] (See: **Abstract Nouns (p.949)**)

Leviticus 22:13

and there is no seed for her

See how you handled this metaphor for descendants in 20:2. Alternate translation: [and she has no children] (See: **Metaphor (p.1043)**)

from the bread of her father

Here, **bread** represents the sacred portions of food that the priests received from the food gifts that the people of Israel offered to Yahweh. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [from her father's food] (See: **Metonymy (p.1049)**)

And any stranger may not eat it

Alternate translation: [And no stranger may eat it]

Leviticus 22:14

And a man

Although the term **man** is masculine, here it is used in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [And a person] (See: **When Masculine Words Include Women (p.1102)**)

then he shall add its fifth on it, and he shall 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.

then he shall add its fifth on it

Here, **shall add its fifth on it** is a common expression that refers to adding one–fifth of the monetary value of a sacred food item to its total value. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning or state the meaning plainly. Alternate translation: [then he shall take the total monetary value of the food item plus one–fifth] (See: **Idiom (p.1023)**)

its fifth

The term **its fifth** refers to one part out of five equal parts. (See: **Fractions (p.1009)**)

Leviticus 22:15

And they shall not profane & that which they raise

Here, the pronoun **they** refers to the people of Israel. It may be helpful to clarify this for your readers. Alternate translation: [And the people of Israel shall not profane ... that which the people of Israel raise] (See: **Pronouns — When to Use Them (p.1071)**)

the holy things of the sons of Israel

See how you translated this expression in 22:2. (See: **Possession (p.1065)**)

the sons of Israel

See how you handled this metaphor for the people of Israel in 1:2. (See: **Metaphor (p.1043)**)

that which they raise

Here, the word **raise** refers to the ritual gesture of lifting up an offering to Yahweh. If your language has a word for this kind of ritual gesture, consider using it here. You could also explain the significance of this action in the text or a footnote. Alternate translation: [that which they present] or [that which they offer] (See: **Symbolic Action (p. 1095)**)

to Yahweh

Yahweh is speaking about himself in the third person. If this would not be natural in your language, you could use the first-person form. Alternate translation: [to me, Yahweh] (See: **First, Second or Third Person (p.1005)**)

Leviticus 22:16

or they shall cause themselves to bear the iniquity of guilt

Here, **to bear the iniquity of guilt** is a common expression that refers to guilt as a physical object that needs to be carried. Because **guilt** in Leviticus can refer to both the legal status of needing to provide restitution for wrongdoing or the punishment by which restitution is provided, this expression could mean: 1) the people of Israel would become guilty and so responsible for their sin. Alternate translation: [or they shall be guilty of the sin that they committed] or 2) the word **guilt** is a metonym for punishment for the sin that they committed. Alternate translation: [or they shall receive the punishment that they deserve when they committed wrongdoing] (See: **Idiom (p.1023)**)

by their eating their holy things

Alternate translation: [when they ate their holy things]

For

The word translated as **For** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation: [This is because] (See: **Connect — Reason-and-Result Relationship (p.980)**)

Leviticus 22:17

לֵאמֹ֥ר: דַּבֵּ֛ר אֶל־אַהֲרֹ֥ן וְאֶל־בָּנָ֖יו וְאֶ֣ל כָּל־בְּנֵ֣י יִשְׂרָאֵ֑ל וְאָמַרְתָּ֣ אֲלֵהֶ֔ם

If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. It may be helpful to begin a new sentence here. Alternate translation: [Speak to Aaron and to his sons and to all the sons of Israel, and tell them that] (See: **Quotes within Quotes (p.1076)**)

Leviticus 22:18

Speak to Aaron and to his sons and to all the sons of Israel, and you shall say to them

These two phrases mean basically the same thing but serve different functions. While the first phrase is a command, the second phrase introduces what Moses is to say to Aaron, the priests, and the people of Israel. You can translate this parallelism into one statement that conveys this relationship. Alternate translation: [Tell Aaron and his sons and all the sons of Israel] or [Speak to Aaron and to his sons and to all the sons of Israel, telling them] (See: **Parallelism (p.1056)**)

and to all the sons of Israel

See how you handled this metaphor for the people of Israel in 1:2. (See: **Metaphor (p.1043)**)

from the house of Israel

This expression uses **house** to represent the people of Israel. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [from the people of Israel] (See: **Metonymy (p.1049)**)

A man, a man

Here, the word **man** refers generally to any Israelite in general and not to men specifically. See how you handled the repetition of the word **man** in 15:2. Alternate translation: [Any person] (See: **Generic Noun Phrases (p.1011)**)

who presents his offering

See how you handled these repeated words in 1:2. (See: **Poetry (p.1061)**)

to Yahweh

Yahweh is speaking about himself in the third person. If this would not be natural in your language, you could use the first-person form. Alternate translation: [to me, Yahweh] (See: **First, Second or Third Person (p.1005)**)

Leviticus 22:19

for your acceptance, a perfect male among the cattle, among the sheep, or among the goats

This expression leaves out some of the words that in many languages a sentence would need in order to be complete. You could supply these words in the sentence if it would be clearer in your language. Alternate translation: [for your acceptance, you shall present a perfect male among the cattle, among the sheep, or among the goats] (See: **Ellipsis (p.998)**)

for your acceptance

Here and throughout the rest of this chapter, the word “you” is plural and refers to the people of Israel as a whole and to the priests specifically. If the switch from third-person forms to second-person plural forms would not be natural in your language, consider continuing to use third-person forms. Alternate translation: [for their acceptance] (See: **First, Second or Third Person (p.1005)**)

among the cattle, among the sheep, or among the goats

The expressions **the cattle**, **the sheep**, and **the goats** do not refer to specific groups of animals. They describe any groups of animals that an Israelite might own. Express this in the way that would be most natural in your language. Alternate translation: [among your cattle, your sheep, or your goats that you own or purchase] or, in the third person, [among any of the cattle, sheep, or goats that he owns or purchases] (See: **Generic Noun Phrases (p. 1011)**)

Leviticus 22:20

Anything on which {is} a blemish

Alternate translation: [Any animal on which is a blemish]

because

The word translated as **because** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation (with a period before): [This is because] (See: **Connect — Reason-and-Result Relationship (p.980)**)

Leviticus 22:21

And a man

Although the term **man** is masculine, here it is used in a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [And a person] (See: **When Masculine Words Include Women (p.1102)**)

to Yahweh

Yahweh is speaking about himself in the third person. If this would not be natural in your language, you could use the first-person form. Alternate translation: [to me, Yahweh] (See: **First, Second or Third Person (p.1005)**)

among the cattle or among the flock

The expressions **the cattle** and **the flock** do not refer to specific groups of animals. They describe any groups of animals that an Israelite might own. Express this in the way that would be most natural in your language. Alternate translation: [among your cattle or your flock animals that you own or purchase] or, in the third person, [among his cattle or flock animals that he owns or purchases] (See: **Generic Noun Phrases (p.1011)**)

Any blemish shall not be on it

Alternate translation: [No blemish shall be on it]

Leviticus 22:22

to Yahweh. & to Yahweh

Yahweh is speaking about himself in the third person. If this would not be natural in your language, you could use the first-person form. Alternate translation: [to me, Yahweh ... to me] (See: **First, Second or Third Person (p.1005)**)

you shall not give from them on the altar

See how you handled the similar idiom in 4:7. (See: **Idiom (p.1023)**)

Leviticus 22:23

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] (See: **Active or Passive (p.951)**)

Leviticus 22:24

But bruised or crushed or torn or cut you shall not present to Yahweh

The words **bruised**, **crushed**, **torn** and **cut** refer to ways in which the owner of a bovine might castrate that animal to remove its testicles. This was a common practice in the ancient world that was believed to increase the quality of the animal's meat. Such practices are forbidden for animals that will be sacrificed as it introduces a blemish to an animal that Yahweh requires to be whole and perfect. If it would be helpful in your language, consider supplying this information in a footnote or in the text of your translation. Alternate translation: [But you shall not present to Yahweh any animal whose testicles have been bruised or crushed or torn or cut] or [But you shall not present to Yahweh any animal whose owner has bruised or crushed or torn or cut the animal's testicles] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 22:25

And from the hand of a son of a foreigner, you shall not present the bread of your God from any of these

Here the word **hand** represents the whole person. In context, this expression refers to purchasing an animal from another, specifically a **foreigner**. If it would be helpful in your language, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [And you shall not present the bread of your God that you acquired from the son of a foreigner] (See: **Metonymy (p.1049)**)

a son of a foreigner

Here, the word **son** refers generically to descendants and not just to male progeny. If your language has a generic word for children, consider using it here. Alternate translation: [a foreigner] or [someone who you consider to be a foreigner] (See: **Metaphor (p.1043)**)

you shall not present the bread of your God

Here, **bread** represents food in general. Furthermore, this expression uses the possessive form to describe **bread** (that is, food) which is characterized by the fact that it is offered to **God**. If your language would not use the possessive form for this, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [you shall not present any food as a gift to your God] (See: **Possession (p.1065)**)

from any of these & is on them & is on them

Here, the words **these** and **them** refer to the disabled or deformed animals, not to the **foreigner**. If it would be helpful in your language, consider making this explicit. Alternate translation: [from any of these blemished animals ... is on these animals ... is on them] (See: **Pronouns — When to Use Them (p.1071)**)

because

The word translated as **because** indicates that what follows is a reason for what came before. Use a connector in your language that makes it clear that what follows is a reason for what came before. Alternate translation (with a period before): [This is because] (See: **Connect — Reason-and-Result Relationship (p.980)**)

their being ruined is on them

Alternate translation: [their ruin is on them] or [their deformity is on them]

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.951)**)

Leviticus 22:26

(There are no notes for this verse.)

Leviticus 22:27

when it is born

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: [when its mother gives birth to it] (See: **Active or Passive (p.951)**)

under its mother

Here, **under its mother** is a common expression that describes a young animal as being with its mother. The use of the word **under** likely describes the mother feeding the young animal. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning or state the meaning plainly. Alternate translation: [with its mother] or [feeding from its mother] (See: **Idiom (p.1023)**)

And from the eighth day and beyond

If your language does not use this type of number, you could use a different type of number here or an equivalent expression. Alternate translation: [And after seven days] (See: **Ordinal Numbers (p.1053)**)

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: [I will accept it] (See: **Active or Passive (p.951)**)

to Yahweh

Yahweh is speaking about himself in the third person. If this would not be natural in your language, you could use the first-person form. Alternate translation: [to me, Yahweh] (See: **First, Second or Third Person (p.1005)**)

Leviticus 22:28

it and its son

Although the term **son** is masculine, here it is used in a generic sense that includes both male and female animals. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [it and its young] or [it and its offspring] (See: **When Masculine Words Include Women (p.1102)**)

Leviticus 22:29

And when you sacrifice a sacrifice of thanks

Here, **when you sacrifice a sacrifice** is an emphatic construction that uses a verb and its object that come from the same root. You may be able to use the same construction in your language to express the meaning here. Alternatively, your language may have another way of showing the emphasis. Alternate translation: [And whenever you present an animal as a sacrifice of thanks] (See: **Poetry (p.1061)**)

Leviticus 22:30

On that day, it shall 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: [On that day, you shall eat it] or [On that day, the people of Israel shall eat it] (See: **Active or Passive (p.951)**)

Leviticus 22:31

And you shall keep my commandments, and you shall do them

Here, the words **keep** and **do** mean similar things. They both emphasize that the people must practice a habitual lifestyle of obeying God's commands. If it would be clearer for your readers, you could express the emphasis with a single phrase. Alternate translation: [And you shall obey my commandments] or [And you shall keep my commandments so that you do them] (See: **Doublet (p.996)**)

Leviticus 22:32

the name of my holiness

See how you translated this expression in 22:2. (See: **Metonymy (p.1049)**)

but I will show myself to be holy

Alternate translation: [but I shall be treated as holy]

the sons of Israel

See how you handled this metaphor for the people of Israel in 1:2. (See: **Metaphor (p.1043)**)

Leviticus 22:33

(There are no notes for this verse.)

Leviticus 23

Leviticus 23 Chapter Introduction

Structure and Formatting

This chapter describes Israel's religious festivals and holy days. The structure is:

Introduction (23:1–2)

The Sabbath (23:3)

The Passover and Festival of Unleavened Bread (23:4–8)

The Offering of Firstfruits (23:9–14)

The Festival of Weeks (Pentecost) (23:15–22)

The Festival of Trumpets (23:23–25)

The Day of Atonement (23:26–32)

The Festival of Shelters (23:33–43)**

Conclusion (23:44)

Religious and Cultural Concepts in This Chapter

Festival timing

Each festival had specific timing rules: - Some lasted one day - Others lasted seven days - Some required counting days between events - Some were tied to harvest times

Holy gatherings

The festivals involved special meetings: - People stopped regular work - They gathered to worship - They made specific offerings - Some required fasting or special housing

Symbolic actions

Many festival activities had deeper meaning: - Living in shelters reminded of wilderness years - First harvest offerings showed gratitude - Trumpet blasts called people to worship - Consider explaining these meanings in footnotes

Agricultural connections

Many festivals linked to farming:

- Firstfruits at beginning of harvest
- Weeks festival at end of grain harvest
- Rules about leaving harvest edges for the poor
- Shows connection between worship and daily life

Special Translation Issues in This Chapter

Calendar terms

The chapter uses Hebrew calendar terms that need careful translation: - “First month” is March-April - “Seventh month” is September-October - Consider adding brief explanations in footnotes

Numbers and measurements

The chapter uses several numbers and measures: - “Two-tenths” of an ephah (about 4.4 liters) - “One-fourth” of a hin (about 1 liter) - “Seven sabbaths” means seven weeks - Consider using local measurements if helpful

Repeated phrases

Several phrases appear multiple times: - “To the face of Yahweh” means “in Yahweh’s presence” - “A pleasing aroma” means “an acceptable offering” - “A permanent law” means “a rule that continues forever” - Use consistent translations for these phrases

(See: [[rc:*///tw/dict/bible/kt/sabbath]], and [[rc:*///tw/dict/bible/kt/holy]])

Leviticus 23:1

(There are no notes for this verse.)

Leviticus 23:2

Speak to the sons of Israel, and you shall say to them

See how you handled the beginning of the quote within a quote in 1:2 and throughout the book. (See: **Direct and Indirect Quotations (p.991)**)

The appointed times of Yahweh, which you shall proclaim them {as} assemblies of holiness, these {are} them, my appointed times

This verse repeats the phrase **appointed times** for emphasis. If it would be helpful to your readers, you could combine the phrases and express the emphasis in another way. Alternate translation: [These are the special times that Yahweh has set, which you must announce as holy gatherings] or [These are the times that Yahweh has chosen which you must announce for people to gather and worship him] (See: **Parallelism (p.1056)**)

as} assemblies of holiness

If your language does not use an abstract noun for the idea of **holiness**, you could express the same idea with an adjective. See how you translated this abstract noun in 8:9. Alternate translation: [as sacred assemblies] or [as holy gatherings] (See: **Abstract Nouns (p.949)**)

these {are} them, my appointed times

Here, **my** refers to Yahweh. Make sure this is clear in your translation. Alternate translation: [these are Yahweh's appointed times] (See: **Pronouns — When to Use Them (p.1071)**)

Leviticus 23:3

Six days work shall be done

If your language does not use a passive form like **shall be done**, you could express this in active form or in another way that is natural in your language. Alternate translation: [You may work for six days] or [People may work for six days] (See: **Active or Passive (p.951)**)

is} a sabbath of sabbaths

Here, **sabbath of sabbaths** is a common expression emphasizing that this is a very important sabbath. Alternate translation: [is a special sabbath] or [is an especially important sabbath of complete rest] (See: **Idiom (p.1023)**)

in all your dwellings

This phrase refers to everywhere people live, including their homes and the surrounding areas. If your language has a way to express this concept of “everywhere,” consider using it here. Alternate translation: [everywhere you live] or [in all your towns and homes] (See: **Merism (p.1041)**)

Leviticus 23:4

These {are} the appointed times of Yahweh, assemblies of holiness which you shall proclaim them in their appointed times

This verse repeats the phrase **appointed times** for emphasis. If it would be helpful to your readers, you could combine the phrases and express the emphasis in another way. See how you handled this repetition in 23:2. (See: **Parallelism (p.1056)**)

Leviticus 23:5

In the first month

This refers to the first month of the Hebrew calendar, which occurs in March-April on modern calendars. If it would be helpful in your language, you could include this information. Alternate translation: [In the first month of the year, which is in early spring] (See: **Hebrew Months (p.1013)**)

on {day} 14 of

Here, **fourteen** is a cardinal number used where many languages would use an ordinal number. If your language would not use a cardinal number in this context, use an ordinal number instead. Alternate translation: [on the fourteenth day of] (See: **Ordinal Numbers (p.1053)**)

between the evenings

The phrase **between the evenings** was a common expression of the culture that meant “at twilight,” which is the time period between sundown and darkness. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [as the sun goes down] or [at dusk] (See: **Idiom (p.1023)**)

Leviticus 23:6

And on day 15 of this month

Here, **day 15** is a cardinal number used where many languages would use an ordinal number. If your language would not use a cardinal number in this context, use an ordinal number instead. Alternate translation: [And on the fifteenth day of this month] (See: **Ordinal Numbers (p.1053)**)

Leviticus 23:7

work of labor

These two words **work** and **labor** express a single idea and are used together to emphasize that no work should be done. If your language has a way to emphasize the prohibition of work, you could use it here. Alternate translation: [kind of work] or [work of any kind] (See: **Hendiadys (p.1016)**)

Leviticus 23:8

for} seven days

This phrase means to do something every day for a week. Alternate translation: [each day for seven days] or [every day for a week] (See: **Idiom (p.1023)**)

Leviticus 23:9

(There are no notes for this verse.)

Leviticus 23:10

a sheaf of

A **sheaf** is a bundle of grain stalks tied together after being cut. If your language does not have a word for this, you could use a descriptive phrase. Alternate translation: [a bundle of harvested grain stalks from] or [a handful of] (See: **Translate Unknowns (p.1099)**)

Leviticus 23:11

to the face of Yahweh

See how you translated this expression in 1:5. Alternate translation: [before Yahweh] or [in Yahweh's presence] (See: **Metonymy (p.1049)**)

for your acceptance

See how you translated this abstract noun in 1:3. Alternate translation: [so that Yahweh will accept you] or [so that Yahweh will accept your offering] (See: **Abstract Nouns (p.949)**)

Leviticus 23:12

a son of its year

See how you translated this idiom in 9:3. Alternate translation: [one year old] or [that is a year old] (See: **Idiom (p. 1023)**)

Leviticus 23:13

a gift to Yahweh, a scent of pleasing

See how you translated this idiom in 1:9. Alternate translation: [an offering that pleases Yahweh] or [a sacrifice that is acceptable to Yahweh] (See: **Idiom (p.1023)**)

two-tenths {of an ephah} of

The fraction **two-tenths** means two parts out of ten equal parts. Languages handle fractions in different ways. Consider how your language expresses fractions and translate accordingly. Alternate translation: [two parts out of ten of an ephah of] or [one-fifth of an ephah of] (See: **Fractions (p.1009)**)

two-tenths {of an ephah} of

The text only says **two-tenths** but implies that the measurement is in ephahs, which was the standard measure for flour. If your language requires the unit to be stated explicitly, you can include it. Alternate translation: [two-tenths of an ephah of] (See: **Ellipsis (p.998)**)

two-tenths {of an ephah} of

An ephah is a Hebrew unit of dry measure, about 22 liters or 20 quarts. If it would be helpful in your language, you could use a modern equivalent. Alternate translation: [about 4.4 liters of] or [about 4 quarts of] (See: **Biblical Volume (p.963)**)

a fourth of a hin

The fraction **a fourth of** means one part out of four equal parts. Languages handle fractions in different ways. Consider how your language expresses fractions and translate accordingly. Alternate translation: [one part out of four of a hin] or [a quarter of a hin] (See: **Fractions (p.1009)**)

a fourth of a hin

A hin is a Hebrew unit of liquid measure, about 3.8 liters or 1 gallon. If it would be helpful in your language, you could use a modern equivalent. Alternate translation: [about 1 liter] or [about 1 quart] (See: **Biblical Volume (p. 963)**)

Leviticus 23:14

the offering of your God

This phrase uses possession to describe an offering that belongs to God because it is given to him. It may be helpful to clarify this for your readers. Alternate translation: [the offering that you give to your God] or [the offering that belongs to your God] (See: **Possession (p.1065)**)

It is} a statute of eternity for your generations

See how you translated this phrase in 3:17. Alternate translation: [It is a rule that will continue forever for all your descendants] or [It is a permanent law that all future generations must obey]

Leviticus 23:15

seven sabbaths

Here, **seven sabbaths** refers to seven weeks, as the sabbath marks the end of each week. Alternate translation: [seven weeks] or [forty-nine days]

Leviticus 23:16

Until the day after the seventh sabbath you shall count 50 days

This verse clarifies that the fifty days include the seven Sabbaths mentioned in the previous verse. You could say that explicitly if it would be helpful to your readers. Alternate translation: [Count fifty days, ending on the day after the seventh Sabbath] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 23:17

From your dwellings

Here, **dwellings** refers specifically to the homes where people live, not the broader meaning used earlier in the chapter. Alternate translation: [From your homes] or [From each household] (See: **Metonymy (p.1049)**)

two {loaves} of & tenths {of an ephah}. & of

See how you translated this measurement in 23:13. (See: **Fractions (p.1009)**)

Leviticus 23:18

sons of a year

See how you translated this common expression in 9:3. Alternate translation: [one-year olds] or [that are a year old] (See: **Idiom (p.1023)**)

and one bull, a son of cattle

This phrase may contain extra information that would be unnatural to express in your language. If so, you can shorten it. See how you translated this expression in 4:3. Alternate translation: [and one young bull] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1039)**)

a scent of pleasing

See how you translated this common expression in 23:13. (See: **Idiom (p.1023)**)

Leviticus 23:19

sons of a year

See how you translated this common expression in 23:18. (See: **Idiom (p.1023)**)

Leviticus 23:20

to the face of Yahweh

Here, **to the face of Yahweh** means to present something directly to Yahweh. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [before Yahweh] or [in Yahweh's presence] (See: **Metonymy (p.1049)**)

Leviticus 23:21

work of labor

See how you translated this phrase in 23:7. (See: **Hendiadys (p.1016)**)

It is} a statute of eternity & for your generations

See how you translated this phrase in 23:14. (See: **Possession (p.1065)**)

Leviticus 23:22

you shall not finish the edge of your field in your harvesting, and you shall not glean the gleaning of your harvest

This instruction refers to specific harvesting laws. If it would be helpful in your translation, you could add a footnote explaining the purpose of these practices and referring readers to where it was commanded. See Leviticus 19:9–10 for the full explanation of this law and its purpose. Alternate translation: [do not harvest all the way to the edges of your field, and do not pick up the grain that falls on the ground] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 23:23

(There are no notes for this verse.)

Leviticus 23:24

In the seventh month

This refers to the seventh month of the Hebrew calendar, which occurs in September-October on modern calendars. If it would be helpful in your language, you could include this information. Alternate translation: [In the seventh month of the year, which is in early autumn] (See: **Hebrew Months (p.1013)**)

on {day} one of the month

If your language would not use a number in a form such as **day one**, you could represent this number in a form your language would use. Alternate translation: [on the first day of the month] (See: **Ordinal Numbers (p.1053)**)

a rest, a memorial of a loud blast, an assembly of holiness

If your language does not use abstract nouns for these concepts, you could express the same ideas in other ways. Alternate translation: [a day when you rest from work, shout to remember important events, and gather together to worship in a special way] or [a time for you to stop working, to call out loudly as you recall significant moments, and to come together for a sacred meeting] (See: **Abstract Nouns (p.949)**)

Leviticus 23:25

work of labor

See how you translated this phrase in 23:7. (See: **Hendiadys (p.1016)**)

Leviticus 23:26

(There are no notes for this verse.)

Leviticus 23:27

holiness

See how you translated this abstract noun in 8:9. (See: **Abstract Nouns (p.949)**)

and you shall humble your souls

See how you translated this expression in 16:29. Alternate translation: [and you shall deny yourselves] or [and you shall fast and pray to show your sadness for your sins] (See: **Idiom (p.1023)**)

Leviticus 23:28

to the face of Yahweh your God

See how you translated this expression in 1:5. Alternate translation: [before Yahweh your God] or [in the presence of Yahweh your God] (See: **Metonymy (p.1049)**)

Leviticus 23:29

shall be cut off from his people

See the Introduction to chapter 7 for more information and see how you translated this in 7:20. (See: **Idiom (p. 1023)**)

Leviticus 23:30

(There are no notes for this verse.)

Leviticus 23:31

It is} a statute of eternity for your generations

See how you translated this phrase in 23:14 and 23:21. This phrase emphasizes the enduring nature of the law. Alternate translation: [It is a rule that will continue forever for all your descendants] or [It is a permanent law that all future generations must obey] (See: **Abstract Nouns (p.949)**)

Leviticus 23:32

is} a sabbath of sabbaths

This is an idiom emphasizing that this is a very important sabbath. Alternate translation: [is a special sabbath] or [is an especially important day of rest] (See: **Idiom (p.1023)**)

Leviticus 23:33

(There are no notes for this verse.)

Leviticus 23:34

On day 15 of this seventh month

If your language would not represent a number in a form such as **day 15**, you could represent this number in a form your language would use. Alternate translation: [On the fifteenth day of this seventh month] (See: **Ordinal Numbers (p.1053)**)

Leviticus 23:35

See how you translated 23:7.

Leviticus 23:36

For} seven days

This phrase means to do something every day for a week. See how you translated this in 23:8. Alternate translation: [Each day for seven days] or [Every day for a week] (See: **Idiom (p.1023)**)

an assembly of holiness

See how you translated this phrase in 23:2. (See: **Abstract Nouns (p.949)**)

work of labor

See how you translated this phrase in 23:7. (See: **Hendiadys (p.1016)**)

Leviticus 23:37

the thing of a day on its day

This is a common expression that means to do what is required each day. Alternate translation: [as each day requires] or [what needs to be done on each specific day] (See: **Idiom (p.1023)**)

Leviticus 23:38

besides the sabbaths of Yahweh and besides your gifts and besides all your vows and besides all your freewill offerings

This verse lists several types of offerings that are in addition to the regular festival offerings. If your language has a way to express items in a list that are additional to something else, you could use it here. Alternate translation: [in addition to your regular Sabbath offerings, your other gifts, your vows, and your freewill offerings] (See: **Ellipsis (p. 998)**)

Leviticus 23:39

on day 15 of the seventh month

If your language would not represent a number using the form **day 15**, you could represent this number in a form your language would use. Alternate translation: [on the fifteenth day of the seventh month] (See: **Ordinal Numbers (p.1053)**)

Leviticus 23:40

to the face of Yahweh your God

See how you translated this expression in 1:5. (See: **Metonymy (p.1049)**)

for} seven days

See how you translated this phrase in 23:8. Alternate translation: [each day for seven days] or [every day for a week] (See: **Idiom (p.1023)**)

Leviticus 23:41

It is} a statute of eternity for your generations

See how you translated this phrase in 23:14. (See: **Abstract Nouns (p.949)**)

Leviticus 23:42

(There are no notes for this verse.)

Leviticus 23:43

the sons of Israel

Here, **sons of Israel** refers to the Israelite people who came out of Egypt. This represents all the Israelite people by referring to them as sons. Alternate translation: [the Israelite people] or [the people of Israel] (See: **Metonymy (p. 1049)**)

so that your generations may know

This verse explains why God commanded the people to live in booths during the festival. If it would be helpful in your language, you could make this connection more explicit. Alternate translation: [I commanded this so that all your descendants would remember] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 23:44

(There are no notes for this verse.)

Leviticus 24

Leviticus 24 Chapter Introduction

Structure and Formatting

This chapter has two main sections:

Instructions about the lampstand and bread (24:1–9)

A case of blasphemy and its punishment (24:10–23)

General instructions about blasphemy (24:15–16)

Laws about personal injury (24:17–22)
The punishment carried out (24:23)

Religious and Cultural Concepts in This Chapter

Holy bread and lampstand

The chapter gives rules about sacred items: - The bread represented God’s presence. - The lampstand needed to burn continuously. - Only priests could eat the holy bread. - These items required special care and respect.

Blasphemy

The chapter records the first case of blasphemy: - Speaking disrespectfully about God was serious. - The punishment was death by stoning. - The whole community participated. - This case set the standard for future situations.

Symbolic actions

Several actions had special meaning: - Witnesses placed hands on guilty person’s head. - The community participated in punishment. - Regular bread arrangement showed God’s presence. - Consider explaining these meanings in footnotes.

Translation Issues in This Chapter

Euphemisms

The chapter uses respectful ways to refer to God: - “The Name” means “Yahweh.” - Consider how your language shows respect when referring to God. - Be consistent in how you translate these terms.

Generic terms

The chapter uses general terms that include everyone: - “A man” often means “any person.” - “The one who” includes both men and women. - “Fellow citizen” means “fellow Israelite.”

Repeated phrases

Several phrases appear multiple times: - “Before Yahweh” means “in Yahweh’s presence.” - “Permanent law” means “rule that continues forever.” - “Most holy” emphasizes extreme holiness. - Use consistent translations for these phrases.

(See: [[rc:*///tw/dict/bible/kt/blasphemy]], *[[rc:*///tw/dict/bible/kt/holy]], and **curse, cursed, cursing (p.1110)**)

Leviticus 24:1

(There are no notes for this verse.)

Leviticus 24:2

the sons of Israel, and they shall bring to you

The text reports indirectly what the sons of Israel should do. If it would be more natural in your language, you could express this as a direct quotation. Alternate translation: [the sons of Israel, 'Bring to me] (See: **Direct and Indirect Quotations (p.991)**)

to make a lamp go up

Here, **to make a lamp go up** is a common expression that means to keep it burning. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning or state the meaning plainly. Alternate translation: [to keep the lamp burning] (See: **Idiom (p.1023)**)

If you have translated Exodus, see how you translated these same instructions in Exodus 27:20–21.

Leviticus 24:3

From outside

In some languages, the word **from** is redundant here. Express this in a way that is natural in your language. Alternate translation: [Outside] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1039)**)

to the face of

See how you translated this expression in 23:40. Alternate translation: [in the presence of] (See: **Idiom (p.1023)**)

It is} a statute of eternity

See how you translated this expression in 23:41. Alternate translation: [It is a permanent law] (See: **Idiom (p.1023)**)

Leviticus 24:4

to the face of

See how you translated this expression in 24:3. Alternate translation: [in the presence of] (See: **Idiom (p.1023)**)

he shall arrange

The word **he** refers to Aaron. It may be helpful to clarify this for your readers. Alternate translation: [Aaron shall arrange] (See: **Pronouns (p.1069)**)

Leviticus 24:5

Two-tenths {of an ephah

See how you translated this expression in 23:13. (See: **Fractions (p.1009)**)

And you shall take & And you shall place & And you shall put

The word **you** could refer to Moses (because Yahweh is talking directly to him) or Aaron (because starting in verse 8 the instructions are to Aaron and verses 5-7 seem to go with verses 8-9). Some think it refers to Moses initially and then to Aaron and his sons later. It may be helpful to clarify this for your readers so you may have to decide to specify who **you** refers to. (See: **Pronouns (p.1069)**)

Leviticus 24:6

to the face of

See how you translated this expression in 24:3. Alternate translation: [in the presence of] (See: **Idiom (p.1023)**)

Leviticus 24:7

on the row

Here, **on the row** means “on each row.” If it would be helpful in your language, you could make this clear for your readers. Alternate translation: [on each row] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 24:8

On the day of the sabbath, on the day of the sabbath

This repetition means “on each sabbath.” If it would be more natural in your language, you could express this in a different way. Alternate translation: [Every sabbath day] (See: **Parallelism (p.1056)**)

to the face of

See how you translated this expression in 24:3. Alternate translation: [in the presence of] (See: **Idiom (p.1023)**)

from the sons of Israel

The text does not specify what comes **from the sons of Israel**. If it would be helpful in your language, you could be more explicit. Alternate translation: [, this bread that is from the sons of Israel] (See: **Assumed Knowledge and Implicit Information (p.954)**)

a covenant of eternity

If possible, translate this similar to how you translated “statute of eternity” in 24:3. Alternate translation: [a permanent covenant] (See: **Idiom (p.1023)**)

Leviticus 24:9

And it shall be for Aaron and for his sons

The text does not specify what is **for Aaron and his sons**. If it would be helpful for your readers, you could make this explicit. Alternate translation: [And this bread shall be for Aaron and for his sons] (See: **Assumed Knowledge and Implicit Information (p.954)**)

is} a holy of holies

Here, **a holy of holies** is a common expression meaning something that is extremely holy. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [is most holy] or [is extremely sacred] (See: **Idiom (p.1023)**)

a statute of eternity

See how you translated this expression in 24:3. Alternate translation: [a permanent law] (See: **Idiom (p.1023)**)

Leviticus 24:10

And & went out

A specific event occurs here which interrupts Yahweh's giving instructions to Moses about the special feast and sabbaths. However, it also provides some of Israel's important case law. Use a word, phrase, or other method in your language that is natural for introducing a new event. (See: **Introduction of a New Event (p.1028)**)

Leviticus 24:11

the Name

Here, **the Name** is a polite and respectful way of referring to Yahweh. If it would be helpful in your language, you could use a polite way of referring to Yahweh, or you could state this directly. Alternate translation: [Yahweh] (See: **Euphemism (p.1003)**)

And they brought

The word **they** refers to the sons of Israel. It may be helpful to clarify this for your readers. Alternate translation: [And the Israelites brought] (See: **Pronouns (p.1069)**)

Dibri

This is the name of a man. (See: **How to Translate Names (p.1019)**)

Leviticus 24:12

to declare to them according to the mouth of Yahweh

Alternate translation: [until Yahweh would declare to them what he wanted them to do with the man who blasphemed] (See: **Assumed Knowledge and Implicit Information (p.954)**)

according to the mouth of Yahweh

Here, **according to the mouth of Yahweh** is a common expression meaning “according to Yahweh’s instructions.” If this phrase would not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [according to what Yahweh would command] (See: **Idiom (p.1023)**)

Leviticus 24:13

(There are no notes for this verse.)

Leviticus 24:14

the curser

Here, **the curser** refers to the man who cursed Yahweh. If it would be helpful to your readers, you could include this information. Alternate translation: [the one who cursed] (See: **Assumed Knowledge and Implicit Information (p.954)**)

the hearers

Here, **hearers** refers to those who heard the man curse. If it would be helpful to your readers, you could include this information. Alternate translation: [those who heard him curse] (See: **Assumed Knowledge and Implicit Information (p.954)**)

and & shall lay their hands on his head

Here, laying **their hands on his head** was a symbolic action to show that they were witnesses to the fact that the man was guilty. If it would not be clear to your readers, you could explain the significance of this action in the text or in a footnote. Alternate translation: [and ... shall place their hands on his head to show that they witnessed his guilty action] (See: **Symbolic Action (p.1095)**)

Leviticus 24:15

you shall speak, saying, ‘A man, a man if he curses

The word **saying** marks the beginning of a quotation within a quotation. If it would be clearer in your language, you could translate this so that there is not a quotation within a quotation. Alternate translation: [say that if a man, a man curses] (See: **Quotes within Quotes (p.1076)**)

A man, a man

Here, **a man** is used to mean any person and not one particular person. If it would be helpful in your language, you could use a more natural expression. Alternate translation: [Any person] or [Anyone] (See: **Generic Noun Phrases (p.1011)**)

A man, a man

Here the masculine term **man** has a generic sense that includes both men and women. If it would be helpful to your readers, you could use language in your translation that makes this clear. Alternate translation: [Any person] or [Anyone] (See: **When Masculine Words Include Women (p.1102)**)

A man, a man if he curses his God

This presents a hypothetical situation. Use a natural form in your language for introducing a situation that could happen. Alternate translation: [Whoever curses his God] (See: **Connect — Hypothetical Conditions (p.978)**)

Leviticus 24:16

dying, he shall be executed

This repetition emphasizes that this must certainly happen. If it would be more natural in your language, you could combine the phrases and express this emphasis differently. Alternate translation: [he must certainly be put to death] (See: **Parallelism (p.1056)**)

he shall be executed. & he shall be executed

If your language does not use a passive form like **he shall be executed**, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [you must put him to death] (See: **Active or Passive (p.951)**)

Stoning, all the congregation shall stone him

This repetition emphasizes that this must certainly happen. If it would be more natural in your language, you could combine the phrases and express this emphasis differently. Alternate translation: [The congregation must certainly stone him to death] (See: **Parallelism (p.1056)**)

As {for} the sojourner, as {for} the native-born

Here, **as for the sojourner, as for the native-born** means the same penalty applies to everyone regardless of their status. If it would be helpful in your language, you could make this meaning clear. Alternate translation: [Whether the person is a foreigner or native-born] (See: **Merism (p.1041)**)

the Name

Here, **the Name** is a polite way of referring to Yahweh. See how you translated this in 24:11. Alternate translation: [Yahweh] (See: **Euphemism (p.1003)**)

And the blasphemer {of

Here, **the blasphemer** is used in a generic sense to mean anyone who blasphemes. Use a natural way in your language of expressing that this applies to anyone who commits this act. Alternate translation: [Whoever blasphemes] (See: **Generic Noun Phrases (p.1011)**)

Leviticus 24:17

And a man, & a man

Here, **a man** is used in a generic sense to mean any person. If it would be helpful in your language, you could use a more natural expression. Alternate translation: [And anyone ... anyone else] (See: **Generic Noun Phrases (p.1011)**)

And a man, & a man

Here the masculine term **man** has a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [And any person] or [anyone] (See: **When Masculine Words Include Women (p.1102)**)

when he strikes any life of a man

This presents a hypothetical situation. Use a natural form in your language for introducing a situation that could happen. Alternate translation: [whoever kills anyone] (See: **Connect — Hypothetical Conditions (p.978)**)

when he strikes any life of a man

Here, **strikes any life of a man** is a common expression meaning to kill someone. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [when he kills anyone] (See: **Idiom (p.1023)**)

dying, he shall be executed

See how you translated this expression in 24:16. Alternate translation: [he must certainly be put to death] (See: **Parallelism (p.1056)**)

he shall be executed

If your language does not use a passive form like **he shall be executed**, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [you must put him to death] (See: **Active or Passive (p.951)**)

Leviticus 24:18

And a striker of the life of a livestock

This presents a hypothetical situation. Use a natural form in your language for introducing a situation that could happen. Alternate translation: [If anyone kills an animal] (See: **Connect — Hypothetical Conditions (p.978)**)

And a striker of

Here **a striker** is used in a generic sense to mean anyone who kills. If it would be helpful, you could use a natural way in your language to express this. Alternate translation: [anyone who kills] (See: **Generic Noun Phrases (p. 1011)**)

And a striker of the life of a livestock

Here, **a striker of the life of a livestock** is a common expression meaning to kill an animal. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning or state the meaning plainly. Alternate translation: [Anyone who kills an animal] (See: **Idiom (p.1023)**)

a life for a life

Here, **a life for a life** is leaving out some of the words that in many languages a sentence would need in order to be complete. You could supply these words from earlier in the sentence if it would be clearer in your language. Alternate translation: [and must give a living animal to replace the one that was killed] (See: **Ellipsis (p.998)**)

Leviticus 24:19

And a man

Here **a man** is used in a generic sense to mean any person. Use a natural way in your language of expressing that this law applies to anyone. Alternate translation: [Any person] or [Anyone] (See: **Generic Noun Phrases (p.1011)**)

And a man

Here the masculine term **man** has a generic sense that includes both men and women. If it would be helpful in your language, you could use a phrase that makes this clear. Alternate translation: [Any person] or [Anyone] (See: **When Masculine Words Include Women (p.1102)**)

when he gives a blemish to his fellow citizen

This presents a hypothetical situation. Use a natural form in your language for introducing a situation that could happen. Alternate translation: [whoever injures another person] (See: **Connect — Hypothetical Conditions (p. 978)**)

to his fellow citizen

Here **fellow citizen** refers to Israelites in general, not one particular person. If it would be helpful in your language, you could use a more natural expression. Alternate translation: [to fellow Israelite] or [to another member of Israel] (See: **Generic Noun Phrases (p.1011)**)

Leviticus 24:20

fracture for fracture, eye for eye, tooth for tooth

Yahweh is leaving out some of the words that in many languages a sentence would need in order to be complete. You can supply these words from the context if it would be clearer in your language. Alternate translation: [If he breaks someone's bones, his bones shall be broken. If he pokes out someone's eye, his eye shall be poked out. If he breaks someone's tooth, his tooth shall be broken] (See: **Ellipsis (p.998)**)

Leviticus 24:21

And a striker of & but a striker of

Here, **striker** is used in a generic sense to mean anyone who kills. Use a natural way in your language to make it clear that this applies to anyone who commits this act. Alternate translation: [Anyone who strikes ... but anyone who strikes] (See: **Generic Noun Phrases (p.1011)**)

shall be executed

If it would be more natural in your language, you could express this actively. Alternate translation: [you must put him to death] (See: **Active or Passive (p.951)**)

Leviticus 24:22

As {for} the sojourner, as {for} the native-born

See how you translated this expression in 24:16. Alternate translation: [Whoever the person is] (See: **Merism (p. 1041)**)

Leviticus 24:23

the curser

See how you translated this expression in 24:14. Alternate translation: [the man who had cursed] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 25

Leviticus 25 Chapter Introduction

Structure and Formatting

This chapter describes two special types of years and property rights:

The Sabbath Year (25:1–7)
The Year of Jubilee (25:8–22)
Laws about property redemption (25:23–34)
Laws about helping the poor (25:35–46)
Laws about Israelite slaves (25:47–55)**

Special Translation Issues in This Chapter

Personification

The chapter often speaks of land as if it were a person: - “The land shall rest” - “The land shall give” - Consider how your language expresses these concepts naturally

Idioms

The chapter uses several idioms that need careful translation: - “His hand reaches” means “he becomes prosperous” - “His hand wavers” means “he becomes poor” - “To the mouth of” means “according to” or “based on” - Use natural expressions in your language to convey the meaning

Generic terms

The chapter uses general terms that include everyone: - “Brother” means “fellow Israelite” - “A man” means “any person” - “Sons” can include both men and women

(See: [[rc:*///tw/dict/bible/kt/sabbath]], and [[rc:*///tw/dict/bible/kt/redeem]])

Leviticus 25:1

(There are no notes for this verse.)

Leviticus 25:2

Speak to the sons of Israel, and you shall say to them

The passage that begins here and ends at 26:35 is a quotation of what Moses is told to speak to the Israelites, creating a quote within a quote. If it would be helpful in your language, you could indicate this with quotation marks or with whatever other punctuation or convention your language uses to indicate an embedded quotation. Alternate translation: [Tell the Israelites this message] (See: **Direct and Indirect Quotations (p.991)**)

to you

Here, **you** is plural and refers to all the Israelites. Use the plural form of "you" in your translation if your language marks that distinction. Alternate translation: [to all of you Israelites] (See: **Forms of 'You' — Singular (p.1007)**)

then the land shall rest

Here, **the land** is spoken of as if it were a person who could rest. If it would be helpful in your language, you could use a natural way in your language to express that the land should not be farmed. Alternate translation: [you must not farm the land] or [let the soil recover] (See: **Personification (p.1059)**)

Leviticus 25:3

(There are no notes for this verse.)

Leviticus 25:4

a sabbath of sabbaths

See how you translated this expression in 23:3. Alternate translation: [a complete rest]

Leviticus 25:5

The self-grown {produce} of your harvest

The **self-grown produce of your harvest** refers to whatever grows back naturally from the roots of previously harvested plants or from seeds that fell during the previous harvest. If your readers would not be familiar with this concept, you could use a more general expression. Alternate translation: [The grain that grows by itself] or [The crops that sprout without being planted] (See: **Translate Unknowns (p.1099)**)

your untrimmed {vines

The phrase **your untrimmed vines** refers to grapevines that are normally pruned to increase their yield but will still produce some grapes even without pruning. If your readers would not be familiar with this concept, you could use a more general expression. Alternate translation: [your unpruned grapevines] or [your naturally growing grape plants] (See: **Translate Unknowns (p.1099)**)

Leviticus 25:6

for you

Here, **you** is plural and refers to all the Israelites. Use the plural form of “you” in your language if your language marks that distinction. Alternate translation: [for all of you] (See: **Forms of ‘You’ — Singular (p.1007)**)

for you: for you, and for your male servant, and for your female servant, and for your hired worker, and for your temporary resident who sojourns with you

These terms refer to different categories of people. Use natural terms in your language for these different types of workers and residents. Alternate translation: [for everyone - you, your workers, both permanent and temporary, and the foreigners living among you] (See: **Generic Noun Phrases (p.1011)**)

Leviticus 25:7

and for your cattle, and for the animals

These terms refer to different categories of animals. Use natural terms in your language for domesticated and wild animals. Alternate translation: [and for both your farm animals and the wild animals] (See: **Generic Noun Phrases (p.1011)**)

Leviticus 25:8

(There are no notes for this verse.)

Leviticus 25:9

a horn of loud blast

A horn of loud blast refers to a trumpet or horn that is blown very loudly. Alternate translation: [a loudly blowing horn] or [a trumpet that makes a loud sound]

Leviticus 25:10

And you shall consecrate

Here and throughout this verse, **you** is plural and refers to all the Israelites. Use the plural form of "you" in your language if your language marks that distinction. Alternate translation: [And all of you shall consecrate] (See: **Forms of 'You' — Singular (p.1007)**)

and you shall return, each to his possession

When Israel entered and conquered the promised land Yahweh gave certain parts of it to each tribe and family. These parts were always to stay in that family. Sometimes families had to sell parts of that land because of debt or other poverty. But, except for certain circumstances, that land always had to go back to the original family in the 50th year. Because this is all discussed later in the chapter, there is no need to include this extra information here. (See: **Translate Unknowns (p.1099)**)

Leviticus 25:11

its self-grown {produce}, & from its untrimmed {vines

See how you translated these terms in 25:5. Alternate translation: [the grain that grows by itself ... from the unpruned grapevines]

for you

Here and throughout this verse, **you** is plural and refers to all the Israelites. Use the plural form of “you” in your translation if your language marks that distinction. Alternate translation: [for all of you] (See: **Forms of ‘You’ — Singular (p.1007)**)

Leviticus 25:12

to you

Here and throughout this verse, **you** is plural and refers to all the Israelites. Use the plural form of “you” in your translation if your language marks that distinction. Alternate translation: [to all of you] (See: **Forms of ‘You’ — Singular (p.1007)**)

Leviticus 25:13

you shall return

Here and throughout this verse, **you** is plural and refers to all the Israelites. Use the plural form of “you” in your translation if your language marks that distinction. Alternate translation: [all of you shall return] (See: **Forms of ‘You’ — Singular (p.1007)**)

Leviticus 25:14

you sell

Here and throughout this verse, **you** is plural and refers to all the Israelites. Use the plural form of “you” in your translation if your language marks that distinction. Alternate translation: [all of you sell] (See: **Forms of ‘You’ — Singular (p.1007)**)

Leviticus 25:15

(There are no notes for this verse.)

Leviticus 25:16

To the mouth of

See the Leviticus 25 Chapter Introduction for an explanation of this common expression. Alternate translation: [According to] or [Based on] (See: **Idiom (p.1023)**)

Leviticus 25:17

And you shall not oppress

Here, **you** is plural and refers to all the Israelites. Use the plural form of “you” in your translation if your language marks that distinction. Alternate translation: [None of you should oppress] (See: **Forms of ‘You’ — Singular (p. 1007)**)

Leviticus 25:18

And you shall do

Here and throughout this verse, **you** is plural and refers to all the Israelites. Use the plural form of “you” in your translation if your language marks that distinction. Alternate translation: [All of you shall do] (See: **Forms of ‘You’ — Singular (p.1007)**)

Leviticus 25:19

And the land shall give

Here, **the land** is spoken of as if it were a person who could give something. Use a natural way in your language to express that crops will grow in the land. Alternate translation: [Crops will grow in the land and yield] or [The soil will produce] (See: **Personification (p.1059)**)

and you shall eat

Here and throughout this verse, **you** is plural and refers to all the Israelites. Use the plural form of “you” in your translation if your language marks that distinction. Alternate translation: [and all of you shall eat] (See: **Forms of ‘You’ — Singular (p.1007)**)

Leviticus 25:20

And if you say

This introduces a hypothetical situation. Use a natural form in your language for introducing a situation that could happen. Alternate translation: [Suppose you say] or [You might ask] (See: **Connect — Hypothetical Conditions (p. 978)**)

And if you say

This introduces a quotation within the larger passage. If your language has a natural way to express this kind of embedded quotation, use it. Alternate translation: [If you ask this question] (See: **Direct and Indirect Quotations (p.991)**)

you say

Here, **you** is plural and refers to all the Israelites. Use the plural form of “you” in your language if your language marks that distinction. Alternate translation: [all of you say] (See: **Forms of ‘You’ — Singular (p.1007)**)

Leviticus 25:21

And I will command

This connection marks God's answer to the question in the previous verse. Use a connecting word that indicates a response or promise in your language. Alternate translation: [This is my answer: I will command] or [Here is what I promise: I will command] (See: **Connecting Words and Phrases (p.985)**)

to you

Here, **you** is plural and refers to all the Israelites. Use the plural form of "you" in your translation if your language marks that distinction. Alternate translation: [to all of you] (See: **Forms of 'You' — Singular (p.1007)**)

and it shall make

Here, **it** refers to the land. Alternate translation: [and the land shall make] (See: **Pronouns — When to Use Them (p.1071)**)

Leviticus 25:22

And you shall sow

Here and throughout this verse, **you** is plural and refers to all the Israelites. Use the plural form of “you” in your translation if your language marks that distinction. Alternate translation: [And all of you shall sow] (See: **Forms of ‘You’ — Singular (p.1007)**)

comes in

Here, **comes in** is a common expression referring to crops growing and producing food. Use a natural expression in your language for crops becoming ready for harvest. Alternate translation: [is ready to harvest] or [has grown] (See: **Idiom (p.1023)**)

you shall eat the old

The word **produce** or “crops” is left out of this phrase but is understood. You could include it if it would be more natural in your language. Alternate translation: [you shall eat the old produce] or [you shall eat the old crops] (See: **Ellipsis (p.998)**)

Leviticus 25:23

And the land shall not be sold

If your language does not use a passive form like **the land shall not be sold**, you can state this in active form or in another way that is natural in your language. Alternate translation: [You must not sell the land] or [No one may sell the land] (See: **Active or Passive (p.951)**)

you {are

Here, **you** is plural and refers to all the Israelites. Use the plural form of “you” in your translation if your language marks that distinction. Alternate translation: [all of you are] (See: **Forms of ‘You’ — Singular (p.1007)**)

Leviticus 25:24

your possession, you shall give

Here and throughout this verse, **you** and **your** are plural and refer to all the Israelites. Use the plural form in your translation if your language marks that distinction. Alternate translation: [your inheritance, all of you shall give] and [of that which belongs to all of you, you shall give] (See: **Forms of 'You' — Singular (p.1007)**)

you shall give redemption for the land

This means to allow an original owner to buy back their land. Use a natural expression in your language for allowing someone to repurchase property. Alternate translation: [you must allow people to buy back their land] or [you must permit the repurchase of land]

Leviticus 25:25

If your brother becomes poor and sells some of his possession

This introduces a hypothetical situation. Use a natural form in your language for introducing a situation that could happen. Alternate translation: [Suppose one of your fellow Israelites becomes poor and has to sell some of his property] (See: **Connect — Hypothetical Conditions (p.978)**)

Leviticus 25:26

This verse continues with another hypothetical situation. Use a natural way in your language to introduce a situation that could happen. (See: **Connect — Hypothetical Conditions (p.978)**)

And a man

This refers to any person in this situation, not to a specific man. Use a natural expression in your language. Alternate translation: [If someone] or [When anyone] (See: **Generic Noun Phrases (p.1011)**)

but his hand reaches

Here, **his hand reaches** is a common expression meaning that someone prospers or becomes financially able. Use a natural expression in your language that communicates this meaning. Alternate translation: [but he becomes prosperous] or [but he earns enough money] (See: **Idiom (p.1023)**)

and he finds enough {for} his redemption

The word “money” is left out but understood. You could supply this word if it would be clearer in your language. Alternate translation: [and he finds enough money to buy back his property] (See: **Ellipsis (p.998)**)

Leviticus 25:27

the years of its sale

This refers to the number of years remaining until the next Year of Jubilee, which determines the value of the land based on expected crops. Alternate translation: [the number of years left until the Year of Jubilee] or [how many growing seasons remain]

and he shall return to his possession

This means he will return to his family land. Alternate translation: [and he will get his family property back] or [and his land will be returned to him]

Leviticus 25:28

But if his hand does not find enough

See how you translated this in 25:26. Alternate translation: [But if he cannot earn enough money] (See: **Connect — Hypothetical Conditions (p.978)**)

But if his hand does not find enough to return to him

The words “money” and “land” are left out but understood. You could supply these words in your translation if it would be clearer in your language. Alternate translation: [But if he cannot find enough money to buy back his land] (See: **Ellipsis (p.998)**)

And it shall go out

Here, the land is spoken of as if it were a person who could **go out**. Use a natural way in your language to express that the land will return to its original owner. Alternate translation: [The land will be returned] or [The ownership of the land will revert] (See: **Personification (p.1059)**)

it

Here, **it** refers to the land. Alternate translation: [the land] (See: **Pronouns — When to Use Them (p.1071)**)

Leviticus 25:29

And a man

This refers to any person in this situation, not a specific man. Use a natural way to express this in your language. Alternate translation: [And someone] or [And anyone] (See: **Generic Noun Phrases (p.1011)**)

a house of dwelling

In some languages, **house** and **dwelling** may be redundant. If your language would not use a phrase like this, you could simplify it. Alternate translation: [a house] or [a home] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1039)**)

Days shall be its redemption

Here, **days shall be its redemption** means that there is a specific time period for redeeming the property. Use a natural way in your language to express this time limit. Alternate translation: [The owner has only one year to buy it back] or [It can be redeemed only during the first year after it is sold] (See: **Idiom (p.1023)**)

Leviticus 25:30

And if it is not redeemed

If your language does not use a passive form like **it is not redeemed**, you can state this in active form or in another way that is natural in your language. Alternate translation: [If the owner does not buy it back] or [If no one redeems it] (See: **Active or Passive (p.951)**)

it is & redeemed

Here, **it** refers to the house. Alternate translation: [the house is ... redeemed] (See: **Pronouns — When to Use Them (p.1071)**)

shall be} & in perpetuity, to his generations

See how you translated similar phrases in 25:23.

It shall not go out

See how you translated this expression in 25:28. Alternate translation: [It will not be returned] (See: **Personification (p.1059)**)

Leviticus 25:31

But houses of

This refers to **houses** in general that are not in walled cities, not a specific house. Use a natural way in your language to express this general category. Alternate translation: [But any house of] or [All houses in] (See: **Generic Noun Phrases (p.1011)**)

the villages which there {is} not a surrounding wall to them

This describes villages without protective walls around them. If it would be clearer in your language, you could express this more simply. Alternate translation: [unwalled villages] or [villages without walls]

on the field of

This means these houses are considered part of the agricultural land. Alternate translation: [as part of the fields of]

Redemption shall be to it

This means these properties can be bought back. Alternate translation: [These houses can be redeemed] or [People can buy back these houses]

it shall go out

See how you translated this expression in 25:28. Alternate translation: [it must be returned] (See: **Personification (p.1059)**)

to it, & it shall go out

Here these words are singular but refer to multiple houses. If the singular forms of these pronouns would not be natural in your language, you could use plural forms in your translation. Alternate translation: [to them] and [they shall go out] (See: **Singular Pronouns that refer to Groups (p.1091)**)

Leviticus 25:32

And the cities of

This word introduces a new topic about the Levites special rights. Use a natural way in your language to introduce a new but related topic. Alternate translation: [As for the cities of] or [Regarding the cities of] (See: **Connecting Words and Phrases (p.985)**)

a redemption of perpetuity shall be for the Levites

This means the Levites always have the right to buy back their houses. Alternate translation: [the Levites may always redeem] or [the Levites have a permanent right to buy back]

Leviticus 25:33

And whatever one from the Levites may redeem

This refers to property that a Levite might buy back. If it would be helpful to your readers, you could state this explicitly. Alternate translation: [Any property a Levite could buy back] (See: **Assumed Knowledge and Implicit Information (p.954)**)

And whatever one from the Levites may redeem, and it shall go out

In many languages it might be more natural to drop the second **and**. Use a natural way in your language to connect these two statements. Alternate translation: [Any property a Levite could buy back, it will return to its original owner] (See: **Connecting Words and Phrases (p.985)**)

and it shall go out

See how you translated this expression in 25:28. Alternate translation: [it must be returned to its original owner] (See: **Personification (p.1059)**)

the sale of house and city of

This could mean: 1) “the sale of a house in a city” or 2) “the sale of a house and a city.” You should follow how your local major language translations understand this phrase. Alternate translation: [the sale of a house in a city]

for the houses of the cities of the Levites, it {is} their possession

Here **it** is singular but refers to multiple houses. See how you translated this in 25:31. Alternate translation: [for the houses of the cities of the Levites, they are their possessions] (See: **Singular Pronouns that refer to Groups (p. 1091)**)

Leviticus 25:34

is} a possession of perpetuity

See how you translated similar phrases in 25:30 or 25:32. Alternate translation: [is a permanent possession]

Leviticus 25:35

And if

This introduces a hypothetical situation. Use a natural way in your language to introduce a situation that could happen. Alternate translation: [Suppose] or [When] (See: **Connect — Hypothetical Conditions (p.978)**)

your brother

Here, **your brother** refers to any fellow Israelite, not only literal brothers. Use a natural way in your language to express this relationship. Alternate translation: [your fellow Israelite] or [your countryman] (See: **Generic Noun Phrases (p.1011)**)

your brother

Here, **brother** refers to any Israelite, whether male or female. Use a word in your language that makes this clear. Alternate translation: [your fellow Israelite] or [any countryman or countrywoman] (See: **When Masculine Words Include Women (p.1102)**)

and his hand wavers

Here, **his hand wavers** is a common expression that means he becomes poor or struggles financially. If this phrase does not mean this in your language, you could use a comparable expression from your language that does have that meaning or state the meaning plainly. Alternate translation: [and he becomes unable to support himself] or [and he falls into financial difficulty] (See: **Idiom (p.1023)**)

then you shall strengthen him

Here, **then you shall strengthen** refers specifically to providing financial or material support. If it would be clearer in your language, you could state this explicitly. Alternate translation: [help him by providing what he needs] or [support him financially] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 25:36

You shall not take from him interest or profit, but you shall fear from your God, and your brother shall live with you

Here, fearing God is given as the reason for not charging interest and letting your brother live with you. If it would be more natural in your language, you could reverse the order of these phrases, since the second phrase gives the reason for the result the first phrase describes. Alternate translation: [Because you must fear your God, you shall not take interest or profit from him, and your brother shall live with you] or [Since you must honor your God, do not charge him interest or profit, and let your brother live with you] (See: **Connect — Reason-and-Result Relationship (p.980)**)

Leviticus 25:37

Your silver you shall not give to him with interest, and for profit you shall not give your food

Here the verse expresses a single idea by repeating it in a way that the middle parts match (**interest** and **profit**) and the outside parts (**silver** and **food**) match. The two parts emphasize that you should not profit from lending anything to a poor person. If your language has a natural way to express this kind of emphasis through repetition, you could use it. If it would be helpful to your readers, you could combine the ideas and express the emphasis in another way. Alternate translation: [Do not charge interest when you lend money or food to him] or [You must not make any profit when you lend either silver or food to him] (See: **Parallelism (p.1056)**)

Leviticus 25:38

you & to you & to you

Throughout this verse, **you** is plural and refers to all the Israelites. Use the plural form of "you" in your translation if your language marks that distinction. Alternate translation: [all of you ... to all of you ... to all of you] (See: **Forms of 'You' — Singular (p.1007)**)

Leviticus 25:39

And if

See how you translated this conditional phrase in 25:35. Alternate translation: [Suppose]

your brother

See how you translated this term in 25:35. Alternate translation: [your fellow Israelite] (See: **Generic Noun Phrases (p.1011)**)

and sells himself to you

The words **sells himself** indicates someone taking action on themselves. Use a way that is natural in your language to indicate that the same person is both the subject and the object of the action. Alternate translation: [and becomes your slave] or [and sells himself into your service] (See: **Reflexive Pronouns (p.1081)**)

Leviticus 25:40

(There are no notes for this verse.)

Leviticus 25:41

(There are no notes for this verse.)

Leviticus 25:42

The word translated as **For** indicates that what is follows is the reason for the instructions in verses 39-43. Use a natural way in your language to make this clear. (See: **Connect — Reason-and-Result Relationship (p.980)**)

Leviticus 25:43

with harshness

Here, **harshness** is an abstract noun that refers to cruel or severe treatment. If your language does not use abstract nouns for the idea of **harshness**, you could express the same idea in another way. Alternate translation: [or treat him harshly] or [or act cruelly toward him] (See: **Abstract Nouns (p.949)**)

but you shall fear from your God

See how you translated this phrase in 25:36. Alternate translation: [but you shall honor your God]

Leviticus 25:44

And your male slave

This introduces a new, but related, topic. If the connection between this statement and the previous one is not clear, you may want to use a different connecting word to show how this statement relates to what comes before it. Alternate translation: [As for your male slave] (See: **Connecting Words and Phrases (p.985)**)

And your male slave and your female slave & a male slave and a female slave

These are generic nouns referring to any slaves in these categories. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [And any of your male slaves or your female slaves ... male slaves or female slaves] (See: **Generic Noun Phrases (p.1011)**)

Leviticus 25:45

(There are no notes for this verse.)

Leviticus 25:46

with harshness

See how you translated this phrase in 25:43. Alternate translation: [harshly] (See: **Abstract Nouns (p.949)**)

Leviticus 25:47

As you are translating verses 47-55 keep in mind that the situation described is that of an Israelite who has become a slave to a foreigner.

This entire verse is a hypothetical situation. Express this possible condition in a way that would be natural in your language. (See: **Connect — Hypothetical Conditions (p.978)**)

the hand of a sojourner or temporary resident with you reaches

See how you translated this common expression in 25:26. Alternate translation: [a foreigner living among you becomes wealthy] (See: **Idiom (p.1023)**)

and sells himself

The words **sells himself** describes someone taking action on themselves. Use a way that is natural in your language to indicate that the same person is both the subject and the object of the action. Alternate translation: [and becomes a slave] or [and sells himself into slavery] (See: **Reflexive Pronouns (p.1081)**)

Leviticus 25:48

redemption may be to him

This means he can be freed by someone paying a price. Alternate translation: [he can be redeemed] or [someone can buy back his freedom]

Leviticus 25:49

his hand reaches

See how you translated this idiom in 25:26. Alternate translation: [he becomes prosperous] (See: **Idiom (p.1023)**)

then he may redeem himself

This phrase describes someone taking action on themselves. Use a way that is natural in your language to indicate that the same person is both the subject and the object of the action. Alternate translation: [then he may buy back his own freedom] (See: **Reflexive Pronouns (p.1081)**)

Leviticus 25:50

his selling himself

This phrase describes someone taking action on themselves. Use a way that is natural in your language to indicate that the same person is both the subject and the object of the action. Alternate translation: [his becoming a slave] (See: **Reflexive Pronouns (p.1081)**)

to him

Here, **to him** refers to the buyer. It may be helpful to clarify this for your readers. Alternate translation: [to the buyer] (See: **Pronouns — When to Use Them (p.1071)**)

and the silver of his sale shall be by the number of years

Here, **the silver of his sale** refers to the price that he needs to pay to buy back his freedom. This price should be calculated based on the number of years remaining until the Year of Jubilee. You could include this information if it would be helpful to your readers. Alternate translation: [and the price that he needs to pay to buy back his freedom should be calculated by the number of years until the Year of Jubilee] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Like the days of a hired worker he shall be with him

This compares the way to calculate the redemption price to how a hired worker is paid. Just as a hired worker is paid for the days he works, the redemption price should be based on the years of service remaining. Alternate translation: [The price should be calculated as if he were a hired worker being paid for those years] (See: **Simile (p. 1088)**)

Leviticus 25:51

he shall pay back his redemption from the silver of his purchase

Here, this describes how to calculate the price of freedom. The person must pay back part of the original purchase price, based on how many years are left until the Year of Jubilee. If it would be clearer in your language, you could state this explicitly. Alternate translation: [he must pay back the portion of the original purchase price that matches the remaining years of service] or [he must repay part of what the buyer paid for him, calculated according to the remaining years] (See: **Assumed Knowledge and Implicit Information (p.954)**)

many in the years

This refers to having many years remaining until the Year of Jubilee. If it would be clearer in your language, you could express this explicitly. Alternate translation: [many years remaining] or [many years left]

to their mouth

See how you translated this common expression in 25:16. This expression means “according to” or “in proportion to.” Use a natural expression in your language that communicates this meaning. Alternate translation: [according to the number of years] or [based on the remaining years] (See: **Idiom (p.1023)**)

he shall pay back his redemption from the silver of his purchase

Here, this describes how to calculate the price of freedom. The person must pay back part of the original purchase price, based on how many years are left until the Year of Jubilee. You could include this information if it would be helpful to your readers. Alternate translation: [he must pay back the portion of the original purchase price that matches the remaining years of service] or [he must repay part of what the buyer paid for him, calculated according to the remaining years] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 25:52

According to the mouth of his years

See how you translated this common expression in 25:51. Alternate translation: [According to the number of years remaining] (See: **Idiom (p.1023)**)

Leviticus 25:53

he shall be with him. He shall not rule over him

In the first sentence, **he** refers to the slave and **him** refers to the foreign buyer. In the second sentence, **He** refers to the foreign buyer and **him** refers to the slave. Alternate translation: [the slave shall be with the owner. The owner shall not rule over the slave] (See: **Pronouns — When to Use Them (p.1071)**)

before your eyes

Here, **before your eyes** means that the other Israelites are to watch how Israelite slaves are treated by their masters. If it would be helpful to your readers, you could use an equivalent expression or plain language. Alternate translation: [under your supervision] or [while you watch] (See: **Metonymy (p.1049)**)

Leviticus 25:54

and his sons

Here, **sons** refers to children of both genders. If it would be helpful to your readers, you could use language in your translation that is clearly inclusive of both male and female children. Alternate translation: [and his children] (See: **When Masculine Words Include Women (p.1102)**)

Leviticus 25:55

them

Here, **them** refers to the sons of Israel. In some languages, this pronoun may be redundant and can be omitted. Alternate translation: [the Israelites] (See: **Making Assumed Knowledge and Implicit Information Explicit (p. 1039)**)

Leviticus 26

Leviticus 26 Chapter Introduction

Structure and Formatting

This chapter presents blessings and curses based on obedience:

Blessings for obedience (26:1–13)
Agricultural prosperity
Military victory
God’s presence
Curses for disobedience (26:14–39)
Progressive punishments
Natural disasters
Military defeats
Hope for restoration (26:40–46)
Confession and repentance
God’s faithfulness to covenant

Religious and Cultural Concepts in This Chapter

Covenant faithfulness

The chapter emphasizes the relationship between obedience and blessing: - Obedience brings prosperity - Disobedience brings punishment - God remains faithful to His covenant - Shows God’s justice and mercy

Progressive discipline

Punishments increase in severity: - Starts with mild consequences - Becomes more severe with continued disobedience - Each stage gives opportunity for repentance - Shows God’s patience and justice

Divine presence

God’s presence is central to the promises: - His presence brings blessing - His opposition brings curse - He can be reconciled through repentance - Shows importance of relationship with God

National consequences

Actions affect the whole community: - Blessings benefit everyone - Curses impact everyone - Individual choices have communal effects - Shows corporate responsibility

Translation Issues in This Chapter

Metaphors and personification

The chapter uses many metaphors that need careful translation: - “Walk in my statutes” means “obey my laws” - “Break the pride of your strength” means “destroy what makes you proud” - “Set my face against you” means “oppose you” - Consider how your language expresses these concepts naturally

Idioms

The chapter uses several idioms that need careful translation: - “Break the staff of bread” means “cause famine” - “Fall by the sword” means “die in battle” - “Turn to you” means “show favor” - Use natural expressions in your language

Repeated phrases

Several phrases appear multiple times for emphasis: - “I am Yahweh” - “Seven times” - “Walk in hostility” - Maintain the emphasis while using natural expressions

(See: [[rc:///*tw/dict/bible/kt/lawofmoses]], *[[rc:///*tw/dict/bible/kt/repent]], and **promise, promised (p.1118)**)

Leviticus 26:1

for I {am} Yahweh your God

Here, **for I am Yahweh your God** gives the reason for the commands that precede it. Use a connector in your language that makes it clear that what follows is a reason for what came before. If it would be more natural in your language, you could reverse the order of these phrases. Alternate translation: [because I am Yahweh your God] or [Obey these commands because I am Yahweh your God] (See: **Connect — Reason-and-Result Relationship (p. 980)**)

Leviticus 26:2

I {am} Yahweh

See how you translated this in 26:1. Here, **I am Yahweh** gives the reason for the command. If it would be helpful in your language, you could use a connecting word to make this relationship clear. Alternate translation: [because I am Yahweh] (See: **Connect — Reason-and-Result Relationship (p.980)**)

This verse is identical to 19:30. See how you translated it there.

Leviticus 26:3

you walk in my statutes

Here, **walk in my statutes** represents living according to God's laws. Use a natural way in your language to express following or obeying laws. Alternate translation: [you live according to my laws] (See: **Metaphor (p.1043)**)

you walk in my statutes and keep my commandments and do them

These three phrases mean basically the same thing. The second and third phrases emphasize the meaning of the first by repeating the same idea with different words. If it would be clearer in your language, you could combine these phrases and express the emphasis in another way. Alternate translation: [you completely and faithfully follow my rules] (See: **Parallelism (p.1056)**)

Leviticus 26:4

then I will give your rains in their time, and the land will give its produce, and the tree of the field will give its fruit

Here, **I will give** leaves out “to you” which is understood. If your language requires this information to be stated explicitly, include it. Alternate translation: [then I will give to you your rains in their time, and the land will give its produce to you, and the tree of the field will give its fruit to you] (See: **Ellipsis (p.998)**)

and the land will give its produce, and the tree of the field will give its fruit

Here, **the land** and **trees** are spoken of as if they were people who could give gifts. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and crops will grow in the land, and trees in the fields will produce fruit] (See: **Personification (p.1059)**)

and the tree of the field will give its fruit

Here, **tree of the field** refers to any fruit-bearing tree and not a specific tree. Use a natural expression in your language that includes all such trees. Alternate translation: [and fruit trees will give their fruit] or [and trees that grow in your fields will give their fruit] (See: **Generic Noun Phrases (p.1011)**)

Leviticus 26:5

And threshing will reach grape harvest for you, and grape harvest will reach seed

Here, **threshing will reach** means the harvests will be so abundant that one crop's processing will overlap with the next harvest. Express this abundance clearly in your language. Alternate translation: [And you will have such abundant harvests that you will still be threshing grain when it is time to harvest grapes, and still be harvesting grapes when it is time to plant seeds] (See: **Assumed Knowledge and Implicit Information (p.954)**)

seed

Here, **seed** represents the activity of planting. Use a phrase that clearly refers to the planting season. Alternate translation: [planting time] or [the time to plant] (See: **Metonymy (p.1049)**)

to satisfaction, and you will dwell in security

If your language does not use abstract nouns for the ideas of **satisfaction** and **security**, you could express these ideas in a natural way in your language. Alternate translation: [until you are satisfied, and you will live safely] (See: **Abstract Nouns (p.949)**)

Leviticus 26:6

And I will give peace

If your language does not use an abstract noun for the idea of **peace**, you could express this in a natural way in your language. Alternate translation: [I will make things peaceful] or [I will cause you to live peacefully] (See: **Abstract Nouns (p.949)**)

and a sword will not pass through in your land

Here, **sword** represents war or armed conflict. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [and there will be no war in your land] or [and no army will attack your land] (See: **Metonymy (p.1049)**)

Leviticus 26:7

to your faces to the sword

Here, **to your faces** means “before you” or “in front of you” in battle. Use an equivalent expression in your language or state the meaning plainly. Alternate translation: [when you attack them] or [before your attack] (See: **Metonymy (p.1049)**)

and they will fall to your faces to the sword

Here, **fall ... to the sword** is a common expression meaning to die in battle. If this phrase does not have that meaning in your language, use a comparable expression in your translation that does have that meaning, or state the meaning plainly. Alternate translation: [and they will die in battle before you] or [and they will be killed to your faces] (See: **Idiom (p.1023)**)

Leviticus 26:8

And five from you will pursue a hundred, and a hundred from you will pursue ten thousand

These parallel statements are expressed in a poetic, proverbial way to emphasize how God will empower a small number to defeat many enemies. If your language has poetic or proverbial ways to express this kind of dramatic contrast, use them. Alternate translation: [Five will chase a hundred, a hundred will chase ten thousand] or express it as a proverb like [Your fives will scatter hundreds, your hundreds will scatter thousands] (See: **Parallelism (p. 1056)**)

and your enemies will fall to your faces to the sword

See how you translated this in 26:7. Here, **fall to your faces to the sword** means to die in battle. (See: **Metonymy (p.1049)**)

Leviticus 26:9

And I will turn to you

Here, **I will turn to you** is a common expression meaning to show favor. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [I will favor you] or [I will bless you] (See: **Idiom (p.1023)**)

and make you fruitful and multiply you

See how you translated this in Genesis 1:28. Here, **make you fruitful and multiply you** means to cause the people to have many children and descendants. Alternate translation: [and cause you to have many children and descendants] (See: **Idiom (p.1023)**)

Leviticus 26:10

And you will eat old {grain that is} getting old, and you will bring out the old from the face of the new

Here, **old** is repeated three times to emphasize abundance, not staleness. Express this emphasis on abundance in a way that is natural in your language. Alternate translation: [You will still have plenty of last year's grain when the new harvest comes] (See: **Parallelism (p.1056)**)

from the face of the new

Here, **from the face of** is a common expression meaning to make room for something. Use a natural way in your language to express making space available. Alternate translation: [to make room for the new grain] or [because you need space for the new crop] (See: **Idiom (p.1023)**)

old {grain & and & the old & the new

Here, **old** and **new** leave out the word "grain" or "crop" which is understood. If your language requires this to be stated explicitly, include it. Alternate translation: [old grain ... and ... the old grain ... the new grain] or [old crop ... and ... the old crop ... the new crop] (See: **Ellipsis (p.998)**)

Leviticus 26:11

my soul

Here, **my soul** represents all of God. Use a natural way in your language to refer to the whole person. Alternate translation: [I] or [I, myself] (See: **Synecdoche (p.1097)**)

Leviticus 26:12

and be God to you, and you will be a people to me

Here, this means “I will be your God and you will be my people.” If your language requires the relationship to be stated more explicitly, you can do so. Alternate translation: [I will be your God and you will be my people] (See: **Assumed Knowledge and Implicit Information (p.954)**)

And I will walk in your midst

Here God is described as walking among his people like a person would. Use a natural way in your language to express God’s presence among people. Alternate translation: [I will live among you] or [I will be present with you] (See: **Personification (p.1059)**)

Leviticus 26:13

and I broke the bars of your yoke

Here, **bars of your yoke** represents slavery. Use a natural way in your language to express freedom from slavery. Alternate translation: [I freed you from slavery] or [I released you from bondage] (See: **Metonymy (p.1049)**)

and made you walk upright

Here, **walk upright** represents freedom and dignity. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and made you free people] or [and gave you dignity] (See: **Metaphor (p. 1043)**)

Leviticus 26:14

But if

Here, **But if** introduces a contrast between verses 3 and 4. Use a natural way in your language to show this contrast. Alternate translation: [However, if] (See: **Connect — Contrast Relationship (p.973)**)

you will not listen to me

Here, **listen to** represents obedience. If it would be helpful in your language, you could use an equivalent expression in your translation or state the meaning plainly. Alternate translation: [you will not obey me] or [you refuse to do what I say] (See: **Metonymy (p.1049)**)

Leviticus 26:15

your soul detests

Here, **your soul** represents the whole person. If it would be helpful to your readers, use a natural way in your language to refer to the whole person. Alternate translation: [you detest] or [you hate] (See: **Synecdoche (p.1097)**)

my statutes, & my judgments & my commandments, {& my covenant

If your language does not use abstract nouns for these ideas, you could express the same ideas in other ways. (See: **Abstract Nouns (p.949)**)

Leviticus 26:16

then} I also, I will do

Here the repetition of **I** emphasizes that God will certainly act. Use a way in your language to show emphasis on God's certain action. Alternate translation: [then I will certainly do] (See: **Assumed Knowledge and Implicit Information (p.954)**)

terror

If your language does not use an abstract noun for the idea of **terror**, you could express this idea with a verb or adjective. Use a natural way in your language to express extreme fear. Alternate translation: [things that terrify you] or [frightening things] (See: **Abstract Nouns (p.949)**)

And you shall sow your seed {in} vain, and your enemies shall eat it

Here the second phrase gives the reason for the first. Use a connecting word that makes it clear that what follows is the reason for what came before. Alternate translation: [You will plant your seed uselessly because your enemies will eat what grows] (See: **Connect — Reason-and-Result Relationship (p.980)**)

And I will appoint

Here this begins a section describing the results of disobedience. Use a natural way in your language to show this is the consequence of their actions. Alternate translation: [As a result, I will send] or [Because of this, I will bring] (See: **Connect — Reason-and-Result Relationship (p.980)**)

Leviticus 26:17

And I will set my face against you

Here, **set my face against** represents anger and opposition. Use a natural way in your language to express divine anger. Alternate translation: [I will oppose you] or [I will show my anger against you] (See: **Metonymy (p.1049)**)

and you shall be struck down

Here, **struck down** represents being killed. Use an equivalent expression for death or plain language in your translation. Alternate translation: [and you will be killed] or [and you will die] (See: **Metonymy (p.1049)**)

to the face of your enemies

Here, **to the face of** means “before” or “by” in battle. Use an equivalent expression or plain language to express being defeated by enemies. Alternate translation: [by your enemies] or [when your enemies attack you] (See: **Metonymy (p.1049)**)

This verse describes the opposite situation from verses 7-8, where God’s people were victorious. If it would be helpful to your readers, you could make this contrast clear. (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 26:18

And if up to these {things

This means “if you still don’t obey after all this discipline.” Express this clearly in your language. Alternate translation: [If you still don’t obey me after all this punishment and] or [If you continue to disobey despite this discipline and] (See: **Assumed Knowledge and Implicit Information (p.954)**)

seven {times

Here, **seven times** could mean either complete punishment or greatly increased punishment. If you need to express the meaning of this expression in your language, consider following the interpretation of an accepted regional translation. Alternate translation: [completely] or [much more severely] (See: **Idiom (p.1023)**)

your sins

If your language does not use an abstract noun for the idea of **sins**, you could express this as an action. Use a natural way in your language to express wrongdoing. Alternate translation: [your wrongdoing] or [your evil actions] (See: **Abstract Nouns (p.949)**)

you will not listen to me

See how you translated this in 26:14. Here, **listen to** represents obedience. Use a natural way in your language to express disobedience. Alternate translation: [you will not obey me] or [you refuse to do what I say] (See: **Metonymy (p.1049)**)

Leviticus 26:19

Then I will break the pride of your strength

Here, **Then I will break the pride of your strength** introduces God's goal for the discipline described in the rest of this verse and the next verse. He will make the heavens like iron and the land like bronze to humble the people. Express this purpose clearly in your language. Alternate translation: [And so I will make you humble] or [Because of this, I will destroy what makes you proud] (See: **Connect — Goal (Purpose) Relationship (p.975)**)

Then I will break the pride of your strength

Here, **break** compares pride to something physical that can be broken, like a stick or rod. This represents how God will destroy their arrogance. Use a natural way in your language to express humbling someone. Alternate translation: [Then I will destroy your arrogance] or [Then I will take away what makes you proud] (See: **Metaphor (p.1043)**)

your heavens like iron and your land like bronze

These phrases **like iron** and **like bronze** compare the sky to iron and the land to bronze to show there will be no rain and the ground will be hard. Use natural comparisons in your language to express severe drought. Alternate translation: [the sky smooth as metal with no cloud blemishes and the ground as impenetrable to plant roots as metal] (See: **Simile (p.1088)**)

the pride of your strength

This could mean either that they are very proud or that they are proud of their strength. Choose the interpretation that best fits your context. Alternate translation: [your strong pride] or [your pride in your power] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 26:20

And your strength shall be exhausted {in} vain

This tells what will happen if the people continue to disobey. Use a natural way in your language to express this hypothetical situation. Alternate translation: [If you continue to disobey, then your strength will be used up for nothing] or [Then all your hard work will accomplish nothing] (See: **Connect — Hypothetical Conditions (p.978)**)

in} vain

The abstract concept **in vain** can be expressed as an action that produces no results. Use a natural way in your language to express futile effort. Alternate translation: [uselessly] or [without any result] (See: **Abstract Nouns (p. 949)**)

and your land shall not give its produce, and the tree of the land shall not give its fruit

Here the **land** and **tree** are spoken of as if they were people who could give things. Use a natural way in your language to express failed crops. Alternate translation: [and nothing will grow in your land, and your trees will not produce any fruit] or [and nothing will grow in your land and on your trees] (See: **Personification (p.1059)**)

Leviticus 26:21

וְאִם־תֵּלְכ֣וּ עִמִּ֔י קֶ֖רִי וְלֹ֣א תֹאבֶ֑ו לִשְׁמֹ֣עַ לִ֔י וְיָסַפְתִּ֣י עֲלֵיכֶ֔ם מַכָּ֖ה שֶׁ֣בַע כְּחַטֹּאתֵיכֶֽם׃

Many parts of this verse are similar to verse 18. See how you translated those parts in 26:18.

you walk with me {in} hostility

Here, **walk with me in hostility** is speaking of how a person lives as if it were a way or path that a person was walking along. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [you continue to oppose me] or [you persist in being hostile to me] (See: **Metaphor (p.1043)**)

and are not willing to listen to me

See how you translated this in 26:14. Here, **listen to** represents obedience. Use a natural way in your language to express disobedience. Alternate translation: [and are not willing to obey me] or [and refuse to do what I say] (See: **Metonymy (p.1049)**)

seven {times

See how you translated this in 26:18. Alternate translation: [much more severe] (See: **Idiom (p.1023)**)

according to your sins

See how you translated this in 26:18. If your language does not use an abstract noun for the idea of **sins**, it can be expressed as an action. Or you could use another way that is natural in your language to express wrongdoing. Alternate translation: [for your wrongdoing] or [for your evil actions] (See: **Abstract Nouns (p.949)**)

Leviticus 26:22

the animal of the field

Here, **animal of the field** is not referring to a specific animal. It means animals in general. If it would be helpful for your readers, use a general term for wild animals or specify if your language has different terms for various wild animals. Alternate translation: [wild animals] or [the animals of the field] (See: **Generic Noun Phrases (p.1011)**)

and it will bereave you

Here, **and it will bereave you** is a polite way of saying “they will kill your children.” Use a direct term for killing to avoid ambiguity. Alternate translation: [and it will kill your children] or [and it will wipe out your children] (See: **Euphemism (p.1003)**)

Leviticus 26:23

And if by these {things

And if by these things introduces a condition that could happen similar to verse 18. Use a connecting structure that clearly indicates this condition. Alternate translation: [If by these things] or [And if these things happen and] (See: **Connect — Hypothetical Conditions (p.978)**)

but walk with me {in} hostility

Here, **walk with me in hostility** is a metaphor for living in opposition to Yahweh. Use a natural expression in your language to convey ongoing opposition or state the meaning plainly. Alternate translation: [but continue to oppose me] or [but live in opposition to me] (See: **Metaphor (p.1043)**)

my discipline

If your language does not use an abstract noun for the idea of **discipline**, use an appropriate term in your language that conveys the concept of punishment or correction. Alternate translation: [my punishment] or [my correction] (See: **Abstract Nouns (p.949)**)

in} hostility

If your language does not use an abstract noun for the idea of **hostility**, use an appropriate term in your language that conveys the concept of opposition or enmity. Alternate translation: [in opposition] or [in enmity] (See: **Abstract Nouns (p.949)**)

Leviticus 26:24

then I myself will also walk & and I myself will also strike

The intensive pronoun **myself** represents the pronoun “I” that God uses in the original even though the verbs translated as **walk** and **strike** already include this meaning. Doing this adds emphasis to what he is saying. If your language uses explicit pronouns for emphasis, you may want to use that construction in your translation. If not, your language may have other ways of bringing out this emphasis. Alternate translation: [then I will also walk ... and I will also punish] or [then I myself will walk ... and I will personally strike] (See: **Reflexive Pronouns (p.1081)**)

then I myself will also walk with you in hostility

Here, **walk with you in hostility** is a common expression that means “living in opposition.” Use a comparable expression in your language to convey ongoing opposition or state the meaning plainly. Alternate translation: [I will continue to oppose you] or [I will persist in being hostile towards you] (See: **Idiom (p.1023)**)

then I myself will also walk with you in hostility

If your language does not use an abstract noun for the idea of **hostility**, you could express the same idea in another way to convey the concept of opposition or enmity. Alternate translation: [then I, I also will walk hostilely with you] (See: **Abstract Nouns (p.949)**)

and I myself will also strike you seven {times} for your sins

The phrase **strike you seven times** is a common expression indicating either greatly increased punishment or complete punishment. Choose the interpretation that fits your context. Alternate translation: [and I will strike you completely for your sins] or [and I will punish you sevenfold for your sins] (See: **Idiom (p.1023)**)

for your sins

If your language does not use an abstract noun for the idea of **sins**, you could express this idea in another way that conveys wrongdoing. Alternate translation: [because you sinned] (See: **Abstract Nouns (p.949)**)

Leviticus 26:25

And I will bring upon you a sword

Here, **a sword** represents “war.” Use an equivalent expression or plain language that appropriately conveys war. Alternate translation: [I will bring war upon you] or [I will wage war against you] (See: **Metonymy (p.1049)**)

a sword avenging

Here, **a sword** is spoken of as if it were a living thing that could be an agent of vengeance. Use a natural expression in your language that conveys the idea or state the meaning plainly. Alternate translation: [the avenging sword of] or [the sword which acts in avenging] (See: **Personification (p.1059)**)

avenging the vengeance of the covenant

Here, **avenging the vengeance of the covenant** uses parallelism for emphasis. Use a similar parallel structure if it would be helpful to your readers, or express the emphasis in another way. Alternate translation: [punishing according to the covenant’s vengeance] (See: **Parallelism (p.1056)**)

the vengeance of the covenant

Here, **the vengeance of the covenant** refers to the curses associated with violating the covenant. Use your language’s term for these consequences. Alternate translation: [the covenant’s curses] or [the curses of the covenant] (See: **Making Assumed Knowledge and Implicit Information Explicit (p.1039)**)

the vengeance of

If your language does not use an abstract noun for the idea of **vengeance**, you could express the same idea in a way that conveys punishment in your language. Alternate translation: [the punishments of] or [the retributions of] (See: **Abstract Nouns (p.949)**)

and you will be gathered into your cities

If your language does not use a passive form like **and you will be gathered into your cities**, you could express the same idea in active form or in another way that is natural in your language. Alternate translation: [and you will gather to hide in your cities] (See: **Active or Passive (p.951)**)

and you will be gathered into your cities

Here, **and you will be gathered into your cities** means that people will flee to their cities for safety. You could indicate this explicitly in your translation if it would be helpful to your readers. Alternate translation: [and you will flee to your cities to seek safety] or [and you will gather in your cities for protection] (See: **Assumed Knowledge and Implicit Information (p.954)**)

And I will send pestilence

Here, **And I will send pestilence** connects to the previous clause to show continued discipline. Use a connecting word to show how this statement relates to what comes before it. Alternate translation: [Furthermore, I will send pestilence] or [Moreover, I will send pestilence] (See: **Connecting Words and Phrases (p.985)**)

and you will be given into the hand of an enemy

The expression **you will be given into the hand of an enemy** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. If you need to say who does the action, the context indicates that it is God. Alternate translation: [and I will give you into the hand of an enemy] (See: **Active or Passive (p.951)**)

and you will be given into the hand of an enemy

Here, **the hand of an enemy** represents being captured or killed by the enemy. If it would be helpful to your readers, you could use an equivalent expression or state the meaning plainly. Alternate translation: [and you will be captured by the enemy] or [and you will be killed by the enemy] (See: **Metonymy (p.1049)**)

an enemy

Here, **an enemy** is not referring to a specific enemy but enemies in general. Use a general term for enemies. (See: **Generic Noun Phrases (p.1011)**)

Leviticus 26:26

When I break to you the staff of bread

Here, **the staff of bread** is a common expression meaning “famine.” Use a comparable expression from your language that conveys the same meaning or state the meaning plainly. Alternate translation: [When I cause famine] or [When I bring famine upon you] (See: **Idiom (p.1023)**)

then ten women will bake your bread in one oven

Here, **then ten women will bake your bread in one oven** implies severe food scarcity. You could indicate this explicitly in your translation if it would be helpful to your readers. Alternate translation: [then ten women will bake your bread in one oven due to scarcity] or [then ten women will bake your bread in a single oven because of famine] (See: **Assumed Knowledge and Implicit Information (p.954)**)

and they will return your bread by weight

Here, **and they will return your bread by weight** means that bread will be distributed carefully to families. Use an expression that conveys precise distribution. Alternate translation: [and they will carefully measure and distribute your bread to their families] or [and they will return your bread in measured portions to their families] (See: **Assumed Knowledge and Implicit Information (p.954)**)

but not be satisfied

Here, **but not be satisfied** shows a contrast between expectation and reality, indicating that people will not be content despite receiving some bread. In your translation, indicate this contrast in a way that is natural in your language . Alternate translation: [but you will not be satisfied] or [yet you will not be content] (See: **Connect — Contrast Relationship (p.973)**)

Leviticus 26:27

in hostility

If your language does not use an abstract noun for the idea of **hostility**, you could express the same idea in another way. Alternate translation: [as my enemy] or [by rebelling against me] (See: **Abstract Nouns (p.949)**)

Leviticus 26:28

in the heat of hostility

Here, **in the heat of hostility** is an expression comparing strong feelings of hostility to the intensity of a fire. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [amid strong hostility] or [in the midst of fierce opposition] (See: **Metaphor (p.1043)**)

hostility

If your language does not use an abstract noun for the idea of **hostility**, you could express the same idea in another way. Alternate translation: [opposition] or [enmity] (See: **Abstract Nouns (p.949)**)

and I myself will also discipline you seven {times

The intensive pronoun **myself** represents the pronoun “I” that God uses in the original even though the verb translated as **discipline** already includes this meaning. Doing this adds emphasis to what he is saying. If your language uses explicit pronouns for emphasis, you may want to use that construction in your translation. If not, your language may have other ways of bringing out this emphasis. Alternate translation: [and I will personally discipline you seven times] (See: **Reflexive Pronouns (p.1081)**)

Leviticus 26:29

And you will eat the flesh of your sons, and the flesh of your daughters you will eat

These two phrases mean basically the same thing. The second emphasizes the meaning of the first by repeating the same idea with different words. If it would be helpful to your readers, you could connect the phrases with a word other than **and** in order to show that the second phrase is repeating the first one, not saying something additional. Alternate translation: [And you will eat the flesh of your sons and daughters] (See: **Poetry (p.1061)**)

Leviticus 26:30

and my soul will detest you

Here, **my soul** represents the speaker (Yahweh). Use a natural expression in your language that maintains the emphasis on personal detestation. Alternate translation: [and my soul will hate you] or [and I will deeply despise you] (See: **Synecdoche (p.1097)**)

Leviticus 26:31

your pleasing aromas

Here, **pleasing aromas** represents sacrifices, as God often refers to the pleasant smells of burnt offerings and incense. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [the pleasant scents of your sacrifices] or [the delightful aromas of your offerings] (See: **Metonymy (p.1049)**)

Leviticus 26:32

And I, I will make the land desolate

See how you translated this in 26:16. Alternate translation: [I will also make the land desolate] or [I, myself, will make the land desolate] (See: **Assumed Knowledge and Implicit Information (p.954)**)

and your enemies, the dwellers in it, will be appalled at it

Here, the connector **and** implies that the reason that the enemies will be appalled is because the land is so desolate. If the connection between this statement and the previous one is not clear, you may want to use a different connecting word to show how this statement relates to what comes before it. Alternate translation: [furthermore, your enemies who dwell in it will be appalled] or [additionally, your enemies residing there will be appalled] (See: **Connecting Words and Phrases (p.985)**)

Leviticus 26:33

and I will draw out a sword after you

Here, **a sword** represents war. Use a term that appropriately conveys war or conflict in your language. Alternate translation: [and I will wage war against you] or [and I will bring war upon you] (See: **Metonymy (p.1049)**)

Leviticus 26:34

the land will enjoy its sabbaths & the land will rest and enjoy its sabbaths

Here, **the land** is spoken of as if it were a living thing that could rest and enjoy its sabbaths. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [the land will observe its sabbaths and rest ... the land will honor its sabbaths by resting] (See: **Personification (p.1059)**)

Leviticus 26:35

what it did not rest in your sabbaths, when you dwelt on it

Here, **what it did not rest in your sabbaths** means that the land will rest in compensation for the sabbaths the Israelites did not observe. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [what it did not rest during your sabbaths] or [the land will rest for the sabbaths you neglected] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 26:36

And the remaining in you, and I will bring

This indicates that as for those who survive, Yahweh will bring additional discipline. Use a grammatical structure that clearly connects the survival of some people with the forthcoming actions. Alternate translation: [As for those of you who survive, I will bring] or [And for the remaining among you, I will bring] (See: **Connecting Words and Phrases (p.985)**)

faintness into their heart

Here, **their heart** represents where a person's thoughts, feelings, and fears exist. You may have a comparable expression in your language, or you could state the meaning plainly. Alternate translation: [fearfulness into their hearts] or [deep anxiety within them] (See: **Metaphor (p.1043)**)

into their heart

Here, **their heart** shifts Yahweh's perspective from addressing the survivors directly to speaking about them in the third person. Follow a clear and natural use of pronouns in your language. Alternate translation: [within their hearts] or [inside their hearts] (See: **Pronouns — When to Use Them (p.1071)**)

And the sound of a driven leaf will chase them

Here, **the sound of a driven leaf** is spoken of as a living thing actively chasing people. If it would be helpful in your translation, you could state the meaning plainly. Alternate translation: [The sound of a blowing leaf will pursue them] or [The noise of a driven leaf will chase after them] (See: **Personification (p.1059)**)

a driven leaf

The expression **a driven leaf** is a passive verbal form. If your language would not use this form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [a leaf that the wind drives] or [a leaf that the wind blows] (See: **Active or Passive (p.951)**)

a sword

Here, **a sword** represents a person who is going to harm them. If it would be helpful in your translation, you could use an equivalent expression or plain language. Alternate translation: [a warrior] or [an aggressor] (See: **Metonymy (p.1049)**)

Leviticus 26:37

And they will stumble, one on his brother

This is a common expression in the writer's culture that describes people falling over each other in panic while trying to flee. If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning or state the meaning plainly. Alternate translation: [They will fall over each other while running away] or [They will trip over one another as they flee] (See: **Idiom (p.1023)**)

as from the face of a sword

Here, **from the face of** is a common expression of the culture meaning "before" or "in front of." If this phrase does not have that meaning in your language, you could use a comparable expression from your language that does have that meaning, or you could state the meaning plainly. Alternate translation: [as from before a sword] or [as from someone threatening them with a sword] (See: **Idiom (p.1023)**)

as from the face of a sword

The point of this comparison is that just as people flee from an armed enemy, so will these people flee even though no one is actually pursuing them. If it would be helpful in your language, you could make this point explicitly. Alternate translation: [as if someone were chasing them with a sword] or [like people running from an armed enemy] (See: **Simile (p.1088)**)

power to stand

Here, **power to stand** means to successfully resist or fight back against enemies. You could indicate this explicitly in your translation if it would be helpful to your readers. Alternate translation: [strength to resist] or [ability to defend yourselves] (See: **Assumed Knowledge and Implicit Information (p.954)**)

to the face of your enemies

See how you translated this expression earlier in this verse. Here it means "before" or "against." Alternate translation: [against your enemies] or [when your enemies attack] (See: **Idiom (p.1023)**)

And they will stumble, & to you there will be

The text shifts from talking about the people in the third person (**they**) to addressing them directly (**you**). If it would be helpful for your readers, you could use the same pronoun throughout. Alternate translation: [And you will stumble ... you will have] or [And they will stumble ... they will have] (See: **Pronouns — When to Use Them (p. 1071)**)

Leviticus 26:38

and the land of your enemies will consume you

This talks about **the land of your enemies** as if it were a living thing that could consume people. If it would be helpful in your language, you could state the meaning plainly. Alternate translation: [and the land of your enemies will devour you] (See: **Personification (p.1059)**)

Leviticus 26:39

will rot away & they will rot away

This could mean: 1) they will not prosper spiritually, 2) they will not prosper materially, and 3) they will literally die, and their bodies will rot away. Try to use a term broad enough to cover all three meanings in your language. Alternate translation: [will perish ... they will perish] or [will decay ... they will decay]

in their iniquity & in the iniquities of

If your language does not use an abstract noun for the idea of **iniquity** or **iniquities**, you could express the same idea in another way. Alternate translation: [in their sins ... in the sins of] or [in their wrongdoings ... in the wrongdoings of] (See: **Abstract Nouns (p.949)**)

their fathers

Here, **fathers** represents ancestors. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [their ancestors] or [their forefathers] (See: **Metonymy (p.1049)**)

Leviticus 26:40

And they confess

Here, **And they confess** introduces a strong contrast. In your translation, indicate this contrast in a way that is natural in your language. Alternate translation: [But if they confess] or [However, if they confess] (See: **Connect — Contrast Relationship (p.973)**)

their iniquity and the iniquity of their fathers in their unfaithfulness which they were unfaithful to me, & in hostility

If your language does not use abstract nouns for the ideas of **iniquity**, **unfaithfulness**, and **hostility**, you could express those same ideas in another way. Alternate translation: [the ways they sinned and the ways their ancestors sinned and did not faithfully obey me ... hostilely] (See: **Abstract Nouns (p.949)**)

their fathers

Here, **fathers** represents ancestors. See how you translated this in 26:39. Alternate translation: [their ancestors] or [their forefathers] (See: **Metonymy (p.1049)**)

they walked with me in hostility

See how you translated this in 26:21. Alternate translation: [they lived in hostility] (See: **Metaphor (p.1043)**)

Leviticus 26:41

I also, I walked

See how you translated this repetition in 26:16. Alternate translation: [I, too, walked]

I walked with them in hostility

See how you translated this in 26:24. Alternate translation: [I walked with hostility toward them] (See: **Metaphor (p. 1043)**)

their uncircumcised heart is humbled

The expression **their uncircumcised heart is humbled** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [they humble their uncircumcised hearts] (See: **Active or Passive (p.951)**)

their uncircumcised heart

Here, **heart** represents where a person's emotions, feelings, and desires exist, and the **uncircumcised heart** represents people who are unwilling to obey God. Since physical circumcision was a sign of being in covenant with God, an uncircumcised heart represents resistance to God's covenant. You may have a comparable expression in your language, or you could state the meaning plainly. Alternate translation: [their stubborn inner nature] or [their rebellious attitude] (See: **Metaphor (p.1043)**)

they accept their iniquity

This could mean either: 1) they accept the punishment that their wrongdoing deserves, or 2) they acknowledge and admit their guilt. If you can translate this in a way that can capture both meanings do that, otherwise you could follow how your local major language translations understand this phrase. Alternate translation: [they accept their punishment] or [they admit their guilt]

Leviticus 26:42

(There are no notes for this verse.)

Leviticus 26:43

And the land will be deserted by them and will enjoy

The expression **And the land will be deserted by them** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [And they will desert the land, and the land will enjoy] or [And they will leave the land deserted, and it will enjoy] (See: **Active or Passive (p.951)**)

by them

The pronoun **them** refers to the Israelites who will be taken away from the land. It may be helpful to clarify this for your readers. Alternate translation: [by the Israelites] or [by those people] (See: **Pronouns — When to Use Them (p.1071)**)

in its desolation from them

Here, **in its desolation from them** implies that the land is empty without them. You could include this information if it would be helpful to your readers. Alternate translation: [while it is empty without them] or [as it becomes desolate without them] (See: **Assumed Knowledge and Implicit Information (p.954)**)

And they, they will accept

Here, the repetition of **they** shifts focus from the land to the people. Use a way that is natural in your language to make this clear. Alternate translation: [And they will accept] or [They, they will accept] (See: **Reflexive Pronouns (p. 1081)**)

they will accept their iniquity

See how you translated this in 26:41. Here it seems more clear that they are accepting the punishment for their wrongdoing. Alternate translation: [they accept their punishment]

because, even because

Here, **because, even because** emphatically marks the reason for the result that came before. If it would be more natural in your language, you could reverse the order of these phrases since the second phrase gives the reason for the result that the first phrase describes. Alternate translation: [because] or [even because] (See: **Connect — Reason-and-Result Relationship (p.980)**)

Leviticus 26:44

for I {am} Yahweh their God

Here, **for I am Yahweh their God** provides a reason for the result. If it would be more natural in your language, you could reverse the order of this phrase to appear at the beginning of the sentence. Alternate translation: [because I am Yahweh their God] or [since I am Yahweh their God] (See: **Connect — Reason-and-Result Relationship (p.980)**)

Leviticus 26:45

the covenant of the first

Here, **the covenant of the first** refers to “the first covenant” or “the covenant with the first generation of Israelites”. You could use a comparable expression that accurately reflects this meaning in your language or state the meaning plainly. Alternate translation: [the first covenant with them] or [the covenant with the first generation of Israelites] (See: **Idiom (p.1023)**)

to the eyes of the nations

Here, the phrase **to the eyes of the nations** represents the people that observed God’s actions. If it would be helpful in your translation, you could use an equivalent expression or state the meaning plainly. Alternate translation: [in the sight of the nations] or [before the nations] (See: **Metonymy (p.1049)**)

to be God to them

Here, **to be God to them** represents the goal or purpose of bringing them out of Egypt. Use an expression in your language that makes it clear that this is the purpose. Alternate translation: [to serve as their God] or [to be their God] (See: **Connect — Goal (Purpose) Relationship (p.975)**)

Leviticus 26:46

This verse provides a closing summary of at least chapters 17-26, if not an initial closing for the entire book. Use the natural form in your language for expressing the conclusion to the previous section. (See: **End of Story (p. 1001)**)

the statutes and the judgments and the laws

If your language does not use abstract nouns for the ideas of **the statutes and the judgments and the laws**, you could express the same ideas in different ways. Alternate translation: [the commands, rules, and instructions] or [all that God commanded and instructed] (See: **Abstract Nouns (p.949)**)

between him and between the sons of Israel on Mount Sinai by the hand of Moses

Here, **between him and between the sons of Israel on Mount Sinai by the hand of Moses** means that this covenant agreement, which consisted of the statutes, judgments, and laws, was made between Yahweh and the Israelites on Mount Sinai with Moses as mediator and scribe. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [to the Israelites at Mount Sinai, which Moses wrote down as their mediator] (See: **Assumed Knowledge and Implicit Information (p.954)**)

by the hand of Moses

Here, **by the hand of Moses** represents Moses acting as a mediator and scribe. If it would be helpful in your translation, you could use an equivalent expression or state the meaning plainly. Alternate translation: [through Moses as mediator] or [with Moses serving as mediator and writing these things down] (See: **Metonymy (p.1049)**)

Leviticus 27

Leviticus 27 Chapter Introduction

Structure and Formatting

This chapter explains rules about vows and dedications to Yahweh:

Valuation of people dedicated to God (27:1–8)
Valuation of animals (27:9–13)
Valuation of houses and land (27:14–25)
Special cases and exceptions (27:26–34)

- Firstborn animals
- Devoted things
- Tithes

Religious and Cultural Concepts in This Chapter

Vows and dedication

The chapter explains different types of dedication: - Voluntary vows to God - Dedication of property - Permanent vs. redeemable gifts

Value assessment

The priest plays an important role in valuation. These show fairness and mercy: - Set standard values for people - Adjusted for poor people - Evaluated property condition

Property rights

There are different rules for different properties. These show the importance of family inheritance: - Inherited land had special status - Purchased land treated differently - Some dedications were permanent

Sacred ownership

Some things automatically belonged to God. This shows God’s ultimate ownership: - Firstborn animals - Devoted things - Tithes of crops and animals

Translation Issues in This Chapter

Numbers and measurements

The chapter uses several specific values. Consider using local measurements if helpful: - Ages: “from one month to five years,” “from five to twenty years” - Money: “shekels of the holy place” - Volume: “homer of barley”

Repeated phrases

Several phrases appear multiple times. Use consistent translations for these phrases: - “Your valuation” (refers to priest’s assessment) - “Redeeming he will redeem” (emphasizes certainty) - “According to your valuation”

Technical terms

The chapter uses specialized religious terms. Consider explaining these terms in footnotes: - “Devoted thing” means permanently dedicated - “Field of possession” means inherited land - “Field of purchase” means bought land

(See: **consecrate, consecrated, consecration (p.1109)**)

Leviticus 27:1

(There are no notes for this verse.)

Leviticus 27:2

Speak to the sons of Israel and say to them

In Hebrew, they introduced speech by using two similar phrases. If this kind of repetition would not be natural in your language, you could combine them. Alternate translation: [Say to the sons of Israel] (See: **Reduplication (p. 1079)**)

the sons of Israel

Here, **sons of Israel** refers to the entire Israelite people, not just the male descendants or the original 12 sons of Jacob. Alternate translation: [the people of Israel] or [the Israelites] (See: **Metonymy (p.1049)**)

A man

Here, **a man** refers to any person, not a specific man. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [Anyone] or [Any person] (See: **Generic Noun Phrases (p.1011)**)

he makes extraordinary a vow

This is a common expression meaning to make a special kind of vow. Your language may have a comparable expression that you can use in your translation, or you could state the meaning plainly. Alternate translation: [he makes a special vow] or [he makes a solemn promise] (See: **Idiom (p.1023)**)

by your valuation of persons to Yahweh

The phrase **your valuation** occurs 19 times in the chapter. For people, the valuation is set here by Yahweh. For more information see the introduction to chapter 5 and how you you translated this in 5:15. Alternate translation: [by the valuation of persons that I, Yahweh, give you] (See: **Translate Unknowns (p.1099)**)

Leviticus 27:3

from a son of 20 years and until a son of 60 years

Here, **son of** is a common expression in the culture which refers to a person who has some characteristic. In this instance, it is referring to males who have age ranges from 20-59. If this would be helpful to your readers, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [from age twenty to age fifty-nine] (See: **Idiom (p.1023)**)

by the shekel of the holy place

In ancient times the silver **shekel of the holy place** was the standard weight kept by the priests in the Dwelling and later the temple. Alternate translation: [according to the standard shekel kept at the holy place] (See: **Biblical Money (p.961)**)

Leviticus 27:4

And if {it is} a female

The ages from verse 3, (twenty to fifty-nine years) carry over to this verse. You could include this information if it would be helpful to your readers. Alternate translation: [And if it is a female between twenty and fifty-nine years old] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 27:5

from a son of five years and until a son of 20 years

This is a common expression referring to ages 5-19. If it would be helpful to your readers, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [from age five to age nineteen] (See: **Idiom (p.1023)**)

Leviticus 27:6

from a son of a month and until a son of five years

This is a common expression referring to ages one month to four years. If it would be helpful to your readers, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [from one month old to four years old] (See: **Idiom (p.1023)**)

Leviticus 27:7

from a son of 60 years and upward

This is a common expression referring to ages sixty and older. If it would be helpful to your readers, you could use an equivalent expression from your language or state the meaning plainly. Alternate translation: [sixty years old and older] (See: **Idiom (p.1023)**)

Leviticus 27:8

And if he is too poor from your valuation

Here **too poor from your valuation** means unable to pay the standard amount. You could make this explicit in your translation if it would be helpful to your readers. Alternate translation: [And if he is too poor to pay the standard valuation] (See: **Assumed Knowledge and Implicit Information (p.954)**)

then he shall stand him

Here, **he** refers to the person making the vow (who is poor), and **him** refers to the person that has been promised to Yahweh that the vower is trying to redeem. It may be helpful to clarify this for your readers. Alternate translation: [then the person making the vow shall present the one promised to Yahweh] (See: **Pronouns — When to Use Them (p.1071)**)

before the face of the priest

Here, **before the face of the priest** represents being in front of the priest. If it would be helpful in your language, you could use an equivalent expression or state the meaning plainly. Alternate translation: [in front of the priest] or [in the priest's presence] (See: **Metonymy (p.1049)**)

Upon the mouth of what the hand of the one vowing can reach

This is a common expression meaning according to what someone can pay. If this phrase does not have that meaning in your language, you could use a comparable expression that does have that meaning, or you could state the meaning plainly. Alternate translation: [Based on how much the one making the vow can afford] (See: **Idiom (p.1023)**)

Leviticus 27:9

And if {it is} an animal which they will present from it an offering to Yahweh

The meaning of this verse may be unclear due to its complex structure. You could indicate this explicitly in your translation, if it would be helpful to your readers. Alternate translation: [And if someone is presenting a portion of an animal as an offering to Yahweh] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 27:10

He shall not exchange it and he shall not substitute it

The words **exchange** and **substitute** mean very similar things and are used together for emphasis. If your language would not use two similar words this way, you could combine them into a single clear expression. Alternate translation: [He must not trade it for another animal] (See: **Doublet (p.996)**)

good with bad or bad with good

Some words are left out that in many languages a sentence would need in order to be complete. You could supply these words from the context if it would be clearer in your language. Alternate translation: [not a good animal for a worse one or a bad animal for a better one] (See: **Ellipsis (p.998)**)

And if substituting, he substitutes

This Hebrew expression uses repetition of the verb “substitute” to intensify the idea. If your language does not repeat words for intensification, you could have another way of expressing the same idea. Alternate translation: [And if indeed he substitutes] (See: **Reduplication (p.1079)**)

Leviticus 27:11

to the face of the priest

Here, **to the face of** represents being in front of the person. If it would be helpful in your language, you could use an equivalent expression or plain language. Alternate translation: [in front of the priest] or [in the priest's presence] (See: **Metonymy (p.1049)**)

Leviticus 27:12

According to your valuation

Here, **your valuation** refers to the value that the priest determines for the poor person's offering. You could indicate this explicitly in your translation if it would be helpful to your readers. Alternate translation: [The value that you, the priest, determine] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 27:13

redeeming he will redeem it

This Hebrew expression **redeeming he will redeem it** uses repetition to intensify expression of the idea. If your language does not repeat words for intensification, you could express this idea in another way. Alternate translation: [indeed he redeems it] (See: **Reduplication (p.1079)**)

its fifth

See how you translated this in 5:16. (See: **Fractions (p.1009)**)

Leviticus 27:14

And a man

Here, **a man** refers to any person, not a specific man. If it would be helpful to your readers, you could use an expression that would be more natural in your language. Alternate translation: [Anyone] or [Any person] (See: **Generic Noun Phrases (p.1011)**)

between good and between bad

The phrase **between good and between bad** means the priest will assess the condition of the house to determine its value. You could indicate this explicitly in your translation if it would be helpful to your readers. Alternate translation: [according to the condition of the house] (See: **Assumed Knowledge and Implicit Information (p. 954)**)

Leviticus 27:15

the one consecrating

In the phrase **the one consecrating**, the words “his house” are left out but understood from the previous verse. You could supply these words if it would be clearer in your language. Alternate translation: [the one consecrating his house] (See: **Ellipsis (p.998)**)

a fifth of

See how you translated this in 27:13. (See: **Fractions (p.1009)**)

and it will be to him

Here, **and it will be to him** is a common expression meaning that ownership will be transferred to him. You could use a comparable expression from your language or state the meaning plainly. Alternate translation: [and it will belong to him] (See: **Idiom (p.1023)**)

your valuation

Here, **your valuation** refers to the value that the priest determined based on the condition of the house. You could say that explicitly if it would be helpful to your readers. Alternate translation: [the value you determined] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 27:16

from the field of his possession

The phrase **field of his possession** refers to inherited property that was originally given to Israelite families when they entered Canaan. This property generally returned to the family every 49 years at Jubilee. Alternate translation: [from his inherited field] (See: **Translate Unknowns (p.1099)**)

to the mouth of its seed, seed of

This means the amount of seed. It could mean either 1) the amount of seed needed to plant the field or 2) the amount of seed the field produces. Alternate translation: [according to how much seed it takes to plant] or [according to how much seed to produce] (See: **Idiom (p.1023)**)

a homer of

A **homer** was a unit of volume that may have been about 220 liters. If it would be helpful to your readers, you could express this in terms of modern measurement. Alternate translation: [about 220 liters of] (See: **Biblical Volume (p.963)**)

Leviticus 27:17

(There are no notes for this verse.)

Leviticus 27:18

upon the mouth of the years

The phrase **upon the mouth of the years** is a common expression meaning based on the number of years. You could use a comparable expression from your language that has the same meaning or state the meaning plainly. Alternate translation: [according to the number of years] (See: **Idiom (p.1023)**)

Leviticus 27:19

redeeming he will redeem

The phrase **redeeming he will redeem** uses repetition to intensify the idea. If your language does not use repetition for intensification, you could use another way that is natural in your language to convey this meaning. Alternate translation: [if indeed he redeems] (See: **Reduplication (p.1079)**)

a fifth of

See how you translated this in 27:13. (See: **Fractions (p.1009)**)

and it will stand to him

The phrase **it will stand to him** is a common expression meaning ownership will revert to him. You could use a comparable expression from your language that has the same meaning or state the meaning plainly. Alternate translation: [and it will belong to him again] (See: **Idiom (p.1023)**)

Leviticus 27:20

it shall not be redeemed again

This verse presents a case where someone tries to profit twice from the same field by dedicating it and then selling it. As a result, they lose the right to the field permanently. You could say this explicitly if it would be helpful to your readers. Alternate translation: [he will permanently lose the right to redeem it] (See: **Assumed Knowledge and Implicit Information (p.954)**)

it shall not be redeemed again

The expression **it shall not be redeemed again** is a passive verbal form. If your language would not use that form, you could express this in active form or in another way that is natural in your language. Alternate translation: [no one will be able to redeem it again] (See: **Active or Passive (p.951)**)

Leviticus 27:21

in its going out in the Jubilee

This is a common expression referring to when property ownership changes at the Year of Jubilee. You could use a natural expression in your language that has the same meaning or state the meaning plainly. Alternate translation: [when ownership transfers in the Year of Jubilee] (See: **Idiom (p.1023)**)

as a field of devotion

A **field of devotion** refers to land that is completely and permanently dedicated to Yahweh. This is a stronger term than “consecrated.” You could use a term in your language that communicates this permanent, irrevocable dedication. Alternate translation: [as a field permanently and completely given to Yahweh] (See: **Translate Unknowns (p.1099)**)

Leviticus 27:22

a field of his purchase

The phrase **a field of his purchase** refers to a field someone has bought rather than inherited. You could indicate this explicitly in your translation if it would be helpful to your readers. Alternate translation: [a field that he has purchased] (See: **Assumed Knowledge and Implicit Information (p.954)**)

which {is} not from the field of his possession

A **field of possession** refers to inherited land that was originally given to Israelite families. You could state this explicitly if it would be helpful to your readers. Alternate translation: [which is not part of his inherited family land] (See: **Translate Unknowns (p.1099)**)

Leviticus 27:23

(There are no notes for this verse.)

Leviticus 27:24

to him from whom he bought it, to whom to him

Here both instances of **him** refer to the original owner who has inheritance rights, while **he** refers to the person who bought and then dedicated the field. It may be helpful to clarify this for your readers. Alternate translation: [to the original owner from whom the buyer bought it, to whom] (See: **Pronouns — When to Use Them (p.1071)**)

to whom to him {is} the possession of the land

This refers to the person who permanently owns the land through inheritance rights. You could say this explicitly, if that would be helpful to your readers. Alternate translation: [to the one who permanently owns the land by inheritance] (See: **Assumed Knowledge and Implicit Information (p.954)**)

Leviticus 27:25

by the shekel of the holy place

See how you translated this in 27:3. (See: **Biblical Money (p.961)**)

gerahs

A **gerah** was a unit of weight equal to about one-half gram. You could use a known unit of weight in your language. Alternate translation: [units each equal to about one-half gram] (See: **Biblical Weight (p.966)**)

Leviticus 27:26

a firstborn (which firstborn {belongs} to Yahweh) among animals, a man shall not consecrate it, whether ox or sheep, it {belongs} to Yahweh

The assumption is that readers will know that Yahweh automatically owns all firstborn animals from the time of the Passover, so no one can consecrate them. You could say that explicitly if that would be helpful to your readers. Alternate translation: [no one may consecrate a firstborn animal to Yahweh, whether ox or sheep, because all firstborn animals already belong to Yahweh] (See: **Information Structure (p.1026)**)

Leviticus 27:27

its fifth

See how you translated this in 27:13 (See: **Fractions (p.1009)**)

And if it is not redeemed, then it shall be sold at your valuation

The phrase **if it is not redeemed, then it shall be sold** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [And if no one redeems it, then you must sell it at the value you determined] (See: **Active or Passive (p. 951)**)

Leviticus 27:28

devoted thing

A **devoted thing** refers to something that is completely and permanently dedicated to Yahweh. This is a stronger term than “consecrated.” See how you translated this in 27:21. Alternate translation: [thing permanently and completely given to Yahweh] (See: **Translate Unknowns (p.1099)**)

from man and animal and from field of his possession

This refers to anything someone might own that could be devoted to Yahweh. You could indicate this explicitly in your translation if that would be helpful to your readers. Alternate translation: [whether a person, an animal, or an inherited field] (See: **Assumed Knowledge and Implicit Information (p.954)**)

a holy thing of holy things

See how you translated this in 2:3.

Leviticus 27:29

devoted ones who are devoted to destruction

All **devoted ones** refers to someone who is completely and permanently dedicated to Yahweh. When someone is **devoted to destruction**, it means they must be executed because they are enemies of Israel or have severely broken Yahweh's covenant. Alternate translation: [people who must be executed because they are permanently condemned] (See: **Translate Unknowns (p.1099)**)

All devoted ones who are devoted to destruction

If your language does not use a passive verbal form in this way, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [All those whom Yahweh has condemned to death] (See: **Active or Passive (p.951)**)

shall not be ransomed

The expression **shall not be ransomed** is a passive verbal form. If your language would not use this form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [no one may pay to save their lives] (See: **Active or Passive (p.951)**)

dying he shall be put to death

The expression **he shall be put to death** is a passive verbal form. If your language would not use that form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [you must certainly execute them] (See: **Active or Passive (p.951)**)

Leviticus 27:30

from the seed of the land

Here, **seed** represents all food crops that grow from seeds. If it would be helpful in your translation, you could use an equivalent expression or state the meaning plainly. Alternate translation: [from the crops of the land] or [from what grows in the fields] (See: **Metonymy (p.1049)**)

Leviticus 27:31

redeeming, a man will redeem from his tithe

See how you translated a similar phrase about redeeming property in 27:19. Alternate translation: [indeed someone redeems part of his tithe] (See: **Idiom (p.1023)**)

Leviticus 27:32

all which passes under the rod

This is a common expression that refers to how shepherds would count their animals by making them pass under a rod one by one. You could use a comparable expression from your language or state the meaning plainly. Alternate translation: [all that is counted in the flock] (See: **Idiom (p.1023)**)

Leviticus 27:33

He shall not examine between good to bad, and he shall not substitute it

See how you translated this in 27:10. Alternate translation: [He must not inspect them to trade a good one for a bad one] (See: **Doublet (p.996)**)

It shall not be redeemed

The phrase **It shall not be redeemed** is a passive verbal form. If your language would not use this form, you could express the idea in active form or in another way that is natural in your language. Alternate translation: [No one may redeem it] (See: **Active or Passive (p.951)**)

Leviticus 27:34

(There are no notes for this verse.)

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Version 86

Abstract Nouns

Description

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)

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.

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 1:4; 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 5:18; Leviticus 6:2; Leviticus 6:3; Leviticus 6:5; Leviticus 6:7; Leviticus 6:30; Leviticus 7:7; Leviticus 7:12; Leviticus 7:15; Leviticus 7:20; Leviticus 8:15; Leviticus 8:34; Leviticus 10:17; Leviticus 12:7; Leviticus 12:8; Leviticus 13:34; Leviticus 14:18; Leviticus 14:19; Leviticus 14:34; Leviticus 14:53; Leviticus 14:57; Leviticus 15:3; Leviticus 15:15; Leviticus 15:30; Leviticus 15:31; Leviticus 20:12; Leviticus 20:13; Leviticus 20:14; Leviticus 20:17; Leviticus 21:13; Leviticus 22:3; Leviticus 22:5; Leviticus 22:12; Leviticus 23:2; Leviticus 23:11; Leviticus 23:24; Leviticus 23:27; Leviticus 23:31; Leviticus 23:36; Leviticus 23:41; Leviticus 25:43; Leviticus 25:46; Leviticus 26:5; Leviticus 26:6; Leviticus 26:15; Leviticus 26:16; Leviticus 26:18; Leviticus 26:20; Leviticus 26:21; Leviticus 26:23; Leviticus 26:24; Leviticus 26:25; Leviticus 26:27; Leviticus 26:28; Leviticus 26:39; Leviticus 26:40; Leviticus 26:46

Active or Passive

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)

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.

Description

Some languages have both active and passive forms of sentences.

- In the active form, the subject does the action and is always mentioned.
- In the passive form, the action is done to the subject, and the one who does the action is not always mentioned.

In the examples of active and passive sentences below, we have bolded the subject.

- active: **My father** built the house in 2010.
- passive: **The house** was built by my father in 2010.
- passive: **The house** was built in 2010. (This does not tell who did the action.)

Reasons This Is a Translation Issue

All languages use active forms. Some languages use passive forms, and some do not. Some languages use passive forms only for certain purposes, and the passive form is not used for the same purposes in all of the languages that use it.

Purposes for the Passive

- The speaker is talking about the person or thing the action was done to, not about the person who did the action.
- The speaker does not want to tell who did the action.
- The speaker does not know who did the action.

Translation Principles Regarding the Passive

- Translators whose language does not use passive forms will need to find another way to express the idea.
- Translators whose language has passive forms will need to understand why the passive is used in a particular sentence in the Bible and decide whether or not to use a passive form for that purpose in his translation of the sentence.

Examples From the Bible

> Then their shooters shot at your soldiers from off the wall, and some of the king's servants **were killed**, and your servant Uriah the Hittite **was killed** too. (2 Samuel 11:24 ULT)

This means that the enemy's shooters shot and killed some of the king's servants, including Uriah. The point is what happened to the king's servants and Uriah, not who shot them. The purpose of the passive form here is to keep the focus on the king's servants and Uriah.

> When the men of the city arose early in the morning, and see, the altar of Baal **was torn down**. (Judges 6:28a ULT)

The men of the town saw what had happened to the altar of Baal, but they did not know who broke it down. The purpose of the passive form here is to communicate this event from the perspective of the men of the town.

> It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)

This describes a situation in which a person ends up in the sea with a millstone around his neck. The purpose of the passive form here is to keep the focus on what happens to this person. Who does these things to the person is not important.

Translation Strategies

If your language would use a passive form for the same purpose as in the passage that you are translating, then use a passive form. If you decide that it is better to translate without a passive form, here are some strategies that you might consider.

(1) Use the same verb in an active sentence and tell who or what did the action. If you do this, try to keep the focus on the person receiving the action. (2) Use the same verb in an active sentence, and do not tell who or what did the action. Instead, use a generic expression like "they" or "people" or "someone." (3) Use a different verb.

Examples of Translation Strategies Applied

(1) Use the same verb in an active sentence and tell who did the action. If you do this, try to keep the focus on the person receiving the action.

> A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21b ULT)
>
> > **The king's servants gave** Jeremiah a loaf of bread every day from the street of the bakers.

(2) Use the same verb in an active sentence, and do not tell who did the action. Instead, use a generic expression like "they" or "people" or "someone."

> It would be better for him if a millstone **were put** around his neck and he **were thrown** into the sea. (Luke 17:2a ULT)
>
> > It would be better for him if **they were to put** a millstone around his neck and **throw** him into the sea. It would be better for him if **someone were to put** a heavy stone around his neck and **throw** him into the sea.

(3) Use a different verb in an active sentence.

> A loaf of bread **was given** him every day from the street of the bakers. (Jeremiah 37:21 ULT)
>
> > He **received** a loaf of bread every day from the street of the bakers.

"

Next we recommend you learn about:

Abstract Nouns (UTA PDF)
Word Order (UTA PDF)

Referenced in: Leviticus 1:4; Leviticus 1:15; Leviticus 2:4; Leviticus 2:5; Leviticus 2:7; Leviticus 2:8; Leviticus 2:11; Leviticus 2:14; Leviticus 4:10; Leviticus 4:12; Leviticus 4:13; Leviticus 4:14; Leviticus 4:20; Leviticus 4:23; Leviticus 4:26; Leviticus 4:27; Leviticus 4:28; Leviticus 4:31; Leviticus 4:35; Leviticus 5:2; Leviticus 5:3; Leviticus 5:4; Leviticus 5:10; Leviticus 5:13; Leviticus 5:16; Leviticus 5:18; Leviticus 6:4; Leviticus 6:7; Leviticus 6:9; Leviticus 6:12; Leviticus 6:13; Leviticus 6:16; Leviticus 6:17; Leviticus 6:20; Leviticus 6:21; Leviticus 6:22; Leviticus 6:23; Leviticus 6:25; Leviticus 6:26; Leviticus 6:28; Leviticus 6:30; Leviticus 7:6; Leviticus 7:9; Leviticus 7:10; Leviticus 7:12; Leviticus 7:15; Leviticus 7:16; Leviticus 7:17; Leviticus 7:18; Leviticus 7:19; Leviticus 7:20; Leviticus 7:24; Leviticus 8:35; Leviticus 9:4; Leviticus 10:3; Leviticus 10:13; Leviticus 10:14; Leviticus 10:16; Leviticus 10:18; Leviticus 11:13; Leviticus 11:32; Leviticus 11:34; Leviticus 11:35; Leviticus 11:37; Leviticus 11:38; Leviticus 11:41; Leviticus 11:43; Leviticus 11:47; Leviticus 12:3; Leviticus 12:7; Leviticus 13:2; Leviticus 13:9; Leviticus 13:18; Leviticus 13:19; Leviticus 13:33; Leviticus 13:37; Leviticus 13:45; Leviticus 13:49; Leviticus 13:51; Leviticus 13:52; Leviticus 13:55; Leviticus 13:56; Leviticus 14:2; Leviticus 14:3; Leviticus 14:4; Leviticus 14:7; Leviticus 14:8; Leviticus 14:11; Leviticus 14:14; Leviticus 14:17; Leviticus 14:18; Leviticus 14:19; Leviticus 14:25; Leviticus 14:28; Leviticus 14:36; Leviticus 14:48; Leviticus 14:51; Leviticus 15:12; Leviticus 15:17; 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 21:9; Leviticus 21:10; Leviticus 22:23; Leviticus 22:25; Leviticus 22:27; Leviticus 22:30; Leviticus 23:3; Leviticus 24:16; Leviticus 24:17; Leviticus 24:21; Leviticus 25:23; Leviticus 25:30; Leviticus 26:25; Leviticus 26:36; Leviticus 26:41; Leviticus 26:43; Leviticus 27:20; Leviticus 27:27; Leviticus 27:29; 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 1:6; Leviticus 1:9; Leviticus 1:13; Leviticus 1:15; Leviticus 2:2; Leviticus 2:16; Leviticus 4:6; Leviticus 4:11; Leviticus 4:12; Leviticus 4:19; Leviticus 4:21; Leviticus 4:26; Leviticus 4:34; Leviticus 4:35; Leviticus 5:2; Leviticus 5:4; Leviticus 5:6; Leviticus 5:10; Leviticus 5:13; Leviticus 5:15; Leviticus 5:16; Leviticus 5:17; Leviticus 6:4; Leviticus 6:6; Leviticus 6:10; Leviticus 6:18; Leviticus 6:20; Leviticus 6:21; Leviticus 6:23; Leviticus 6:27; Leviticus 7:7; Leviticus 7:8; Leviticus 7:10; Leviticus 7:14; Leviticus 7:19; Leviticus 7:20; Leviticus 7:21; Leviticus 7:24; Leviticus 7:31; Leviticus 7:32; Leviticus 7:33; Leviticus 7:36; Leviticus 8:15; Leviticus 8:20; Leviticus 8:27; Leviticus 8:30; Leviticus 8:31; Leviticus 8:35; Leviticus 9:11; Leviticus 9:22; Leviticus 9:24; Leviticus 10:2; Leviticus 10:3; Leviticus 10:5; Leviticus 10:6; Leviticus 10:15; Leviticus 10:18; Leviticus 12:7; Leviticus 13:3; Leviticus 13:4; Leviticus 13:6; Leviticus 13:10; Leviticus 13:16; Leviticus 13:31; Leviticus 13:49; Leviticus 14:11; Leviticus 14:12; Leviticus 14:24; Leviticus 14:34; Leviticus 14:36; Leviticus 14:37; Leviticus 14:38; Leviticus 14:40; Leviticus 14:41; Leviticus 14:52; Leviticus 15:9; Leviticus 15:16; Leviticus 15:19; Leviticus 15:33; Leviticus 16:14; Leviticus 16:26; Leviticus 17:14;

Leviticus 18:14; Leviticus 19:9; Leviticus 19:13; Leviticus 20:2; Leviticus 20:3; Leviticus 20:4; Leviticus 20:9; Leviticus 20:10; Leviticus 20:12; Leviticus 20:15; Leviticus 20:17; Leviticus 20:18; Leviticus 20:21; Leviticus 20:25; Leviticus 21:3; Leviticus 21:5; Leviticus 21:10; Leviticus 21:18; Leviticus 21:22; Leviticus 21:23; Leviticus 22:3; Leviticus 22:4; Leviticus 22:24; Leviticus 23:16; Leviticus 23:22; Leviticus 23:43; Leviticus 24:7; Leviticus 24:8; Leviticus 24:9; Leviticus 24:12; Leviticus 24:14; Leviticus 24:23; Leviticus 25:33; Leviticus 25:35; Leviticus 25:50; Leviticus 25:51; Leviticus 26:5; Leviticus 26:12; Leviticus 26:16; Leviticus 26:17; Leviticus 26:18; Leviticus 26:19; Leviticus 26:25; Leviticus 26:26; Leviticus 26:32; Leviticus 26:35; Leviticus 26:37; Leviticus 26:43; Leviticus 26:46; Leviticus 27:4; Leviticus 27:8; Leviticus 27:9; Leviticus 27:12; Leviticus 27:14; Leviticus 27:15; Leviticus 27:20; Leviticus 27:22; Leviticus 27:24; Leviticus 27:28

Background Information

Description

This page answers the question: *What is background information, and how can I show that some information is background information?*

In order to understand this topic, it would be good to read:

Order of Events (UTA PDF)

Writing Styles (UTA PDF)

When people tell a story, they normally tell the events in the order that they happened. This sequence of events makes up the storyline. The storyline is full of action verbs that move the story along in time. But sometimes a writer may take a break from the storyline and give some information to help his listeners understand the story better. This type of information is called background information. The background information might be about things that happened before the events he has already told about, or it might explain something in the story, or it might be about something that would happen much later in the story.

Example — The bolded phrases in the story below are all background information.

Peter and John went on a hunting trip because **their village was going to have a feast the next day**. **Peter was the best hunter in the village. He once killed three wild pigs in one day!** They walked for hours through low bushes until they heard a wild pig. The pig ran, but they managed to shoot the pig and kill it. Then they tied up its legs with some rope **they had brought with them** and carried it home on a pole. When they brought it to the village, Peter's cousin saw the pig and realized that it was his own pig. Peter had mistakenly killed his cousin's pig.

Background information often tells about something that had happened earlier or something that would happen much later. Examples of these are: "their village was going to have a feast the next day," "He once killed three wild pigs in one day," and "that they had brought with them."

Often background information uses "be" verbs like "was" and "were," rather than action verbs. Examples of these are "their village was going to have a feast the next day," and "Peter **was** the best hunter in the village."

Background information can also be marked with words that tell the reader that this information is not part of the event line of the story. In this story, some of these words are "because," "once," and "had."

A writer may use background information:

- to help their listeners be interested in the story
- to help their listeners understand something in the story
- to help the listeners understand why something is important in the story
- to tell the setting of a story

> ◦ Setting includes:
> ◦ where the story takes place
> ◦ when the story takes place
> ◦ who is present when the story begins
> ◦ what is happening when the story begins

Reasons This Is a Translation Issue

- Languages have different ways of marking background information and storyline information.
- You (the translator) need to know the order of the events in the Bible, which information is background information, and which is storyline information.
- You will need to translate the story in a way that marks the background information in a way that your own readers will understand the order of events, which information is background information, and which is storyline information.

Examples From the Bible

> Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. Abram **was 86 years old** when Hagar bore Ishmael to Abram. (Genesis 16:15-16 ULT)

The first sentence tells about two events. Hagar gave birth and Abraham named his son. The second sentence is background information about how old Abram was when those things happened.

> And Jesus himself **was beginning about 30 years old**. He **was the son (as it was assumed)** of Joseph, of Heli, (Luke 3:23 ULT)

The verses before this tell about when Jesus was baptized. This sentence introduces a section of background information about Jesus' age and ancestors (Luke 3:23-38). The story resumes in chapter 4 where it tells about Jesus going to the wilderness.

> Then **it happened on a Sabbath** that he **was going through the grain fields**, and his disciples **were picking and eating the heads of grain**, **rubbing them in their hands**. But some of the Pharisees said ... (Luke 6:1-2a ULT)

These verses give the setting of the story. The events took place in a grain field on the Sabbath day. Jesus, his disciples, and some Pharisees were there, and Jesus' disciples were picking heads of grain and eating them. The main action in the story starts with the phrase, "But some of the Pharisees said ...."

Translation Strategies

To keep translations clear and natural you will need to study how people tell stories in your language. Observe how your language marks background information. You may need to write down some stories in order to study this. Observe what kinds of verbs your language uses for background information and what kinds of words or other markers signal that something is background information. Do these same things when you translate, so that your translation is clear and natural and people can understand it easily.

(1) Use your language's way of showing that certain information is background information.
(2) Reorder the information so that earlier events are mentioned first. (This is not always possible when the background information is very long.)

Examples of Translation Strategies Applied

(1) Use your language's way of showing that certain information is background information. The examples below explain how this was done in the ULT English translations.

> **And** Jesus himself **was** beginning about 30 years old. He **was** the son **(as it was assumed)** of Joseph, of Heli. (Luke 3:23 ULT)

As here, English sometimes uses the word "and" to show that there is some kind of change in the story. The verb "was" shows that it is background information. A set of parentheses is also a way to mark background information. Here, "as it was assumed" gives background information to the phrase, "He was the son." People assumed that Joseph was Jesus' father, although his true father was God.

> Therefore, also exhorting many other things, he preached the good news to the people. But Herod the tetrarch, having been rebuked by him concerning Herodias, the wife of his brother, and **concerning all the evil things that Herod had done**, added even this to them all: He locked John up in prison. (Luke 3:18-20 ULT)

The bolded phrase happened before John rebuked Herod. In English, the helping verb "had" in "had done" shows that Herod did those things before John rebuked him.

(2) Reorder the information so that earlier events are mentioned first.

> Hagar gave birth to Abram's son, and Abram named his son, whom Hagar bore, Ishmael. **Abram was 86 years old when Hagar bore Ishmael to Abram**. (Genesis 16:16 ULT)
>
> > "**When Abram was 86 years old**, Hagar gave birth to his son, and Abram named his son Ishmael."
>
> Therefore, also exhorting many other things, he preached the good news to the people. But Herod the tetrarch, having been rebuked by him concerning Herodias, the wife of his brother, and **concerning all the evil things that Herod had done**, added even this to them all: He locked John up in prison. (Luke 3:18-20 ULT)

The translation below reorders John's rebuke and Herod's actions.

> > "Now Herod the tetrarch married his brother's wife, Herodias, and **he did many other evil things**, so John rebuked him. But then Herod did another very evil thing. He had John locked up in prison."

Next we recommend you learn about:

Connecting Words and Phrases (UTA PDF)
Introduction of a New Event (UTA PDF)

"

Referenced in: Leviticus 5:18

Biblical Money

Description

This page answers the question: *How can I translate the values of money in the Bible?*

In early Old Testament times, people weighed their metals, such as silver and gold, and would pay a certain weight of that metal in order to buy things. Later, people started to make coins that each contained a standard amount of a certain metal. The daric is one such coin. In New Testament times, people used silver and copper coins.

The two tables below show some of the most well-known units of money found in the Old Testament (OT) and New Testament (NT). The table for Old Testament units shows what kind of metal was used and how much it weighed. The table for New Testament units shows what kind of metal was used and how much it was worth in terms of a day's wage.

Unit in OT	Metal	Weight
daric	gold coin	8.4 grams
shekel	various metals	11 grams
talent	various metals	33 kilograms

Unit in NT	Metal	Day's Wage
denarius/denarii	silver coin	1 day
drachma	silver coin	1 day
mite	copper coin	1/64 day
shekel	silver coin	4 days
talent	silver	6,000 days

Translation Principle

Do not use modern money values since these change from year to year. Using them will cause the Bible translation to become outdated and inaccurate.

Translation Strategies

The value of most money in the Old Testament was based on its weight. So when translating these weights in the Old Testament, see Biblical Weight. The strategies below are for translating the value of money in the New Testament.

(1) Use the Bible term and spell it in a way that is similar to the way it sounds. (See Copy or Borrow Words.)
(2) Describe the value of the money in terms of what kind of metal it was made of and how many coins were used.
(3) Describe the value of the money in terms of what people in Bible times could earn in one day of work.
(4) Use the biblical term and give the equivalent amount in the text or a footnote.
(5) Use the biblical term and explain it in a footnote.

Translation Strategies Applied

The translations strategies are all applied to Luke 7:41 below.

> The one owed 500 denarii, and the other, 50. (Luke 7:41b ULT)

Use the Bible term and spell it in a way that is similar to the way it sounds. (See Copy or Borrow Words.)

> > "The one owed **500 denali**, and the other, **50**."

Describe the value of the money in terms of what kind of metal it was made of and how many pieces or coins were used.

> > "The one owed **500 silver coins**, and the other, **50**."

(3) Describe the value of the money in terms of what people in Bible times could earn in one day of work.

> > "The one owed **500 days' wages**, and the other, **50**."

(4) Use the Bible term and give the equivalent amount in the text or a footnote.

> > "The one owed **500 denarii** 1, and the other owed **50 denarii**. 2"

The footnotes would look like:

> > [1] 500 days' wages [2] 50 days' wages

(5) Use the Bible term and explain it in a footnote.

> > "The one owed **500 denarii**,1 and the other, **50**." (Luke 7:41 ULT)
>
> > [1] A denarius was the amount of silver that people could earn in one day of work.

Next we recommend you learn about:

Copy or Borrow Words (UTA PDF)
Translate Unknowns (UTA PDF)

"

Referenced in: Leviticus 5:15; Leviticus 6:6; Leviticus 27:3; Leviticus 27:25

Biblical Volume

Description

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]]

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.

Type	Original Measure	Liters
Dry	omer	2 liters
Dry	ephah	22 liters
Dry	homer	220 liters
Dry	cor	220 liters
Dry	seah	7.7 liters
Dry	lethek	114.8 liters
Liquid	metrete	40 liters
Liquid	bath	22 liters
Liquid	hin	3.7 liters
Liquid	kab	1.23 liters
Liquid	log	0.31 liters

Translation Principles

- The people in the Bible did not use modern measures such as meters, liters, and kilograms. Using the original measures can help readers know that the Bible really was written long ago in a time when people used those measures.
- Using modern measures can help readers understand the text more easily.
- Whatever measures you use, it would be good, if possible, to tell about the other kinds of measures in the text or a footnote.
- If you do not use the biblical measures, try not to give the readers the idea that the measurements are exact. For example, if you translate one hin as “3.7 liters,” readers might think that the measurement is exactly 3.7 liters, not 3.6 or 3.8. It would be better to use a more approximate measure such as “three and a half liters” or “four liters.”
- When God tells people how much of something to use, and when people use those amounts in obedience to him, do not say “about” in the translation. Otherwise it will give the impression that God did not care exactly how much they used.

When the unit of measure is stated

Translation Strategies

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)
(2) Use the metric measurements given in the UST. The translators of the UST have already figured how to represent the amounts in the metric system.
(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.
(4) Use the measurements from the ULT and include measurements that your people know in the text or a note.
(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note.

Translation Strategies Applied

The strategies are all applied to Isaiah 5:10 below.

> For a ten-yoke vineyard will yield only one bath, and one homer of seed will yield only an ephah. (Isaiah 5:10 ULT)

(1) Use the measurements from the ULT. These are the same kinds of measurements that the original writers used. Spell them in a way that is similar to the way they sound or are spelled in the ULT. (See Copy or Borrow Words.)

> > “For a ten-yoke vineyard will yield only one **bat**, and one **homer** of seed will yield only an **efa**.”

(2) Use the measurements given in the UST. Usually they are metric measurements. The translators of the UST have already figured how to represent the amounts in the metric system.

> > “For a ten-yoke vineyard will yield only **22 liters** and **220 liters** of seed will yield only **22 liters**.”
>
> > “For a ten-yoke vineyard will yield only **22**, and **ten baskets** of seed will yield only **one basket**.”

(3) Use measurements that are already used in your language. In order to do this you would need to know how your measurements relate to the metric system and figure out each measurement.

> > “For a ten-yoke vineyard will yield only **six gallons**, and **six and a half bushels** of seed will yield only **20 quarts**.”

(4) Use the measurements from the ULT and include measurements that your people know in the text or a note. The following shows both measurements in the text.

> > “For a ten-yoke vineyard will yield only **one bath (six gallons)**, and **one homer (six and a half bushels)** of seed will yield only **an ephah (20 quarts)**.”

(5) Use measurements that your people know, and include the measurements from the ULT in the text or in a note. The following shows the ULT measurements in footnotes.

> > “For a ten-yoke vineyard will yield only 22 liters[1], and 220 liters[2] of seed will yield only 22 liters[3].”

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 14:21; Leviticus 19:36; Leviticus 23:13; 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 talents 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 27:25

Blessings

Description

This page answers the question: *What are blessings, and how can I translate them?*

In order to understand this topic, it would be good to read:

Writing Styles (UTA PDF)
Poetry (UTA PDF)

Blessings are short sayings that people use to ask God to do something good for another person. In the Bible, the person saying the blessing speaks or writes directly to the person who will receive the blessing. The person who says the blessing does not directly speak to God, but it is understood that God is the one who will do the good thing mentioned. It is also understood that God hears the blessing, whether he is mentioned by name or not.

Reason This Is a Translation Issue

Each language has its own ways of saying blessings. There are many blessings in the Bible. They need to be translated in the way that people say blessings in your language, so that people recognize them as blessings and understand what one person wants God to do for another.

Examples From the Bible

In the Bible, people often said a blessing when they met someone or when they were leaving someone or sending someone off.

In the book of Ruth, when Boaz meets his workers in the fields, he greets them with a blessing:

> Then behold, Boaz coming from Bethlehem! And he said to the reapers, “Yahweh be with you.” And they said to him, “May Yahweh bless you.” (Ruth 2:4 ULT)

Similarly, when Rebekah leaves her family, they say farewell with a blessing:

> They blessed Rebekah, and said to her, “Our sister, may you be the mother of thousands of ten thousands, and may your descendants possess the gate of those who hate them.” (Genesis 24:60 ULT)

In a similar way, the writers of letters in the New Testament often wrote a blessing at the beginning of their letters as well as at the end. Here are examples from the beginning and end of Paul’s second letter to Timothy:

> Grace, mercy, and peace from God the Father and Christ Jesus our Lord. (2 Tim 1:2 ULT) The Lord be with your spirit. Grace be with you. (2 Tim 4:22 ULT)

Translation Strategies

Find out how people say blessings in your language. Collect a list of common blessings, noting the form of the verb, the use of certain words, and the words that are not used in a blessing but would normally be in a sentence. Also find out what differences there might be between blessings that people use when they are speaking to each other and when they are writing to each other.

If translating a blessing literally would be natural and give the right meaning in your language, consider doing that. If not, here are some options:

Add a verb if that is natural in your language.
Mention God as the subject of a blessing if that is natural in your language.
Translate the blessing in a form that is natural and clear in your language.

Examples of Translation Strategies Applied

(1) Add a verb if that is natural in your language.

> The Lord with your spirit. The grace with you. (2 Tim 4:22, literal from the Greek)

In the Greek of this verse, there is no verb 'be.' However, in blessings in English, it is natural to use a verb. The idea that the 'grace' from God will be or remain with the person is implied in Greek.

The Lord **be** with your spirit. Grace **be** with you. (2 Tim 4:22 ULT)

(2) Mention God as the subject of a blessing if that is natural in your language.

If people expect a blessing to refer to God in your language, you might have to provide 'God' as the subject or as the source of the blessing. In Greek and Hebrew, usually God is not explicitly mentioned in the blessing, but it is implied that God is the one acting to show his kindness to the person being addressed.

> The Lord be with your spirit. Grace be with you. (2 Tim 4:22 ULT)

The Lord be with your spirit. **May God give** grace to you.

> They blessed Rebekah, and said to her, "Our sister, may you be the mother of thousands of ten thousands, and may your descendants possess the gate of those who hate them." (Genesis 24:60 ULT)

They blessed Rebekah, and said to her, "Our sister, may **God grant that** you be the mother of thousands of ten thousands, and may **God empower** your descendants **to** possess the gate of those who hate them."

(3) Translate the blessing in a form that is natural and clear in your language.

Here are some ideas for ways that people might say a blessing in their language.

> The Lord be with your spirit. Grace be with you. (2 Tim 4:22 ULT)

May the Lord be with your spirit. May God cause his grace to be with you.

May you have God's presence with you. May you experience grace from God.

> "Our sister, may you be the mother of thousands of ten thousands, and may your descendants possess the gate of those who hate them." (Genesis 24:60 ULT)

"Our sister, we pray to God that you may be the mother of thousands of ten thousands, and appeal to him that your descendants may possess the gate of those who hate them."

"Our sister, by God's power you will be the mother of thousands of ten thousands, and your descendants will possess the gate of those who hate them."

"

Referenced in: Leviticus 9:22; Leviticus 9:23

Collective Nouns

Description

This page answers the question: *What are collective nouns and how can I translate them?*

A collective noun is a singular noun that refers to a group of something. Examples: a **family, clan,** or **tribe** is a group of people who are related to each other; a **flock** is a group of birds or sheep; a **fleet** is a group of ships; and an **army** is a group of soldiers.

Many collective nouns are used exclusively as a singular replacement for a group as in the examples above. Frequently in the Bible the name of an ancestor is used, through a process of metonymy, as a collective noun referencing the group of his descendants. In the Bible, sometimes the singular noun will take a singular verb form, other times it will take a plural verb form. This may depend on how the author is thinking about the group, or whether the action is being done as a group or as individuals.

Reason This is a Translation Issue

There are several issues that require care when translating collective nouns. Further care is needed because the language you are translating into may not use collective nouns in the same way as the language you are translating from. Issues include:

The source language may have a collective noun for a group that the target language does not and vice-versa. You may have to translate a collective noun with a plural noun in your language, or you may need to translate a plural noun with a collective noun in your language.
Subject-verb agreement. Different languages or dialects may have different rules about using singular or plural verbs with collective nouns. Examples (from Wikipedia):
a singular noun with a singular verb: The team *is* in the dressing room.
a singular noun with a plural verb which is correct in British, but not American, English: The team *are* fighting among themselves. The team *have* finished the project.
Pronoun agreement. Similar to the previous, care needs to be taken to use the correct pronoun plurality and possibly gender or noun class to agree with the number/gender/class of the noun used. See the biblical examples below.
Clarity of referent. Especially if there is a mismatch in your translation between the verb and noun or pronoun concerning any of the factors above, readers may be confused about who or what is being referenced.

Examples from the Bible

> And Joab and all the **army** which was with him arrived (2 Samuel 3:23a ULT)

The word in bold is written in singular form in both Hebrew and English, but it refers to a group of warriors that fight together.

> and though the **flock** is cut off from the fold and there are no cattle in the stalls. (Habakkuk 3:17b ULT)

The word in bold is singular and refers to a group of sheep.

> And he went out again beside the sea, and all the **crowd** was coming to him, and he was teaching **them**. (Mark 2:13 ULT)

Note in this example that the noun is singular but the pronoun is plural. This may or may not be allowed or natural in your language.

> Do not let **your heart** be troubled. **You** believe in God; believe also in me. (John 14:1 ULT)

In this verse, the words translated “your” and “you” are plural, referring to many people. The word “heart” is singular in form, but it refers to all of their hearts as a group.

> And he shall take the **hair** of the head of his separation. And he shall put **it** on the fire that is under the sacrifice of the peace offerings. (Num 6:18b ULT)

The word **hair** is singular, but it refers to many hairs, not just one.

> And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

Here, “Israel” is singular, but means “the Israelites” by metonymy.

Translation Strategies

If your language has a collective (singular) noun that refers to the same group as referenced by the collective noun in the source text, then translate the word using that term. If not, here are some strategies to consider:

(1) Translate the collective noun with a plural noun.
(2) Add a plural word to the collective noun so that you can use a plural verb and pronouns.
(3) Use a phrase to describe the group that the collective noun references. A useful strategy here can be to use a general collective noun that refers to a group of people or things.
(4) If your language uses a collective noun for something that is a plural noun in the source language, you can translate the plural noun as a collective noun and, if necessary, change the form of the verb and any pronouns so that they agree with the singular noun.

Examples of Translation Strategies Applied

(1) Translate the collective noun with a plural noun.

> And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **the Israelites** go? I do not know Yahweh; and moreover, I will not let **the Israelites** go.”

> And he shall take the **hair** of the head of his separation. And he shall put **it** on the fire that is under the sacrifice of the peace offerings. (Num 6:18b ULT)

And he shall take the **hairs** of the head of his separation. And he shall put **them** on the fire that is under the sacrifice of the peace offerings.

(2) Add a plural word to the collective noun so that you can use a plural verb and pronouns.

> And Joab and all the **army** which was with him arrived (2 Samuel 3:23a ULT)

And Joab and all the **army men who were** with him arrived

> And he went out again beside the sea, and all the **crowd** was coming to him, and he was teaching **them**. (Mark 2:13 ULT)

And he went out again beside the sea, and all the **people of the crowd were** coming to him, and he was teaching **them**.

(3) Use a phrase to describe the group that the collective noun references. A useful strategy here can be to use a general collective noun that refers to a group of people or things.

> and though the **flock** is cut off from the fold and there are no cattle in the stalls. (Habakkuk 3:17b ULT)

and though the **group of sheep** is cut off from the fold and there are no cattle in the stalls.

> And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **Israel** go? I do not know Yahweh; and moreover, I will not let **Israel** go.” (Exodus 5:2 ULT)

And Pharaoh said, “Who is Yahweh that I should listen to his voice to let **the people of Israel** go? I do not know Yahweh; and moreover, I will not let **the people of Israel** go.”

(4) If your language uses a collective noun for something that is a plural noun in the source language, you can translate the plural noun as a collective noun and, if necessary, change the form of the verb and any pronouns so that they agree with the singular noun.

> Now this John had his clothing from the **hairs** of a camel and a leather belt around his waist (Matthew 3:4a ULT)

Now this John had his clothing from the **hair** of a camel and a leather belt around his waist

> You shall not make for yourself a carved figure nor any likeness that {is} in **the heavens** above, or that {is} in the earth beneath, or that {is} in **the waters** under the earth. (Deuteronomy 5:8 ULT)

You shall not make for yourself a carved figure nor any likeness that is in **heaven** above, or that is in the earth beneath, or that is in **the water** under the earth.

"

Referenced in: Leviticus 11:2; Leviticus 11:13; Leviticus 11:38; Leviticus 11:46

Connect — Contrast Relationship

Logical Relationships

This page answers the question: *How can I translate a contrast relationship?*

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

Contrast Relationship

Description

A contrast relationship is a logical relationship in which one event or item is in contrast or opposition to another.

Reason This Is a Translation Issue

In Scripture, many events did not happen as the people involved intended or expected them to happen. Sometimes people acted in ways that were not expected, whether good or bad. Often it was God at work, changing the events. These events were often pivotal. It is important that translators understand and communicate these contrasts. In English, contrast relationships are often indicated by the words “but,” “although,” “even though,” “though,” “yet,” or “however.”

Examples From OBS and the Bible

> You tried to do evil when you sold me as a slave, **but** God used the evil for good! (Story 8 Frame 12 OBS)

Joseph’s brothers’ evil plan to sell Joseph is contrasted with God’s good plan to save many people. The word “but” marks the contrast.

> For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? **Yet** I am among you as one who serves. (Luke 22:27 ULT)

Jesus contrasts the proud way that human leaders behave with the humble way that he behaves. The contrast is marked by the word “yet.”

> The hill country will also be yours. **Though** it is a forest, you will clear it and it will become yours to its farthest borders, for you will drive out the Canaanites, even **though** they have chariots of iron, and even **though** they are strong. (Joshua 17:18 ULT)

It was unexpected that the Israelites, who had been slaves in Egypt, would be able to conquer and lay claim to the promised land.

Translation Strategies

If your language uses contrast relationships in the same way as in the text, then use them as they are.

(1) If the contrast relationship between the clauses is not clear, then use a connecting word or phrase that is more specific or more clear.
(2) If it is more clear in your language to mark the other clause of the contrast relationship, then use a connecting word on the other clause.
(3) If your language shows a contrast relationship in a different way, then use that way.

Examples of Translation Strategies Applied

(1) If the contrast relationship between the clauses is not clear, then use a connecting word or phrase that is more specific or more clear.

> For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines at table? **Yet** I am among you as one who serves. (Luke 22:27 ULT)
>
> > For who is greater, the one who reclines at table or the one who serves? Is it not the one who reclines at table? **Unlike that person**, I am among you as one who serves.

(2) If it is more clear in your language to mark the other clause of the contrast relationship, then use a connecting word on the other clause.

> The hill country will also be yours. **Though** it is a forest, you will clear it and it will become yours to its farthest borders, for you will drive out the Canaanites, even **though** they have chariots of iron, and even **though** they are strong. (Joshua 17:18 ULT)
>
> > The hill country will also be yours. It is a forest, **but** you will clear it and it will become yours to its farthest borders. They have chariots of iron, and they are strong, **but** you will drive out the Canaanites.

(3) If your language shows a contrast relationship in a different way, then use that way.

> {David} found favor in the sight of God, and he asked if he might find a dwelling place for the house of Jacob. **However**, Solomon built the house for him. **But** the Most High does not live in houses made with hands. (Acts 7:46-48a ULT)
>
> > [David] found favor in the sight of God, and he asked if he might find a dwelling place for the house of Jacob. **But** it was, Solomon, **not David**, who built the house for God. **Even though Solomon built him a house**, the Most High does not live in houses made with hands.

"

Referenced in: Leviticus 26:14; Leviticus 26:26; Leviticus 26:40

Connect — Goal (Purpose) Relationship

Logical Relationships

This page answers the question: *How can I translate a goal (purpose) relationship?*

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

Goal (or Purpose) Relationship

Description

A Goal Relationship is a logical relationship in which the second event is the purpose or goal of the first event. In order for something to be a goal relationship, someone must do the first event with the intention that it will cause the second event.

Reason This Is a Translation Issue

In Scripture, the goal or purpose may be stated either first or second. But in some languages, the goal or purpose must always occur in the same position (either first or second) in order for that logical relationship to be understood. You (the translator) need to understand the relationship between the two parts and communicate those accurately in your language. This may require changing the order of the two events. It may also require specific words to indicate that one is the goal or purpose of the other. Words commonly used to indicate a goal relationship in English are “in order to,” “in order that” or “so that.” It is important that the translator recognize the words that signal a goal relationship and translate that relationship in a natural way.

Examples From OBS and the Bible

> She became angry and falsely accused Joseph **so that he was arrested and sent to prison**. (Story 8 Frame 5 OBS)

The goal or purpose of the woman’s false accusation was to get Joseph arrested and sent to prison.

> Meanwhile Gideon, his son, was threshing out wheat at the winepress **in order to hide from the presence of Midian**. (Judges 6:11b ULT)

Here the prepositional phrase begins with “in order to.”

> Now if I have found favor in your eyes, show me your ways **so that I may know you and continue to find favor in your eyes**. Remember that this nation is your people. (Exodus 33:13 ULT)

Moses wants God to show him God’s ways for the goal or purpose of Moses knowing God and continuing to find favor with God.

> Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her! (Ruth 2:16 ULT)

The goal or purpose of Boaz instructing the men to pull out the grain from their bundles and leave it was for Ruth to gather (glean) it.

> The shepherds said to each other, “Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us.” (Luke 2:15 ULT)

The purpose of going to Bethlehem was to see the thing that had happened. Here the purpose is not marked and might be misunderstood.

> "... if you want **to enter into life**, keep the commandments." (Matthew 19:17b ULT)

The goal of keeping the commandments is to enter into life.

> Do not turn from it to the right or to the left **so that you may be wise** in everything in which you walk. (Joshua 1:7c ULT)

The purpose of not turning away from the instructions that Moses gave to the Israelites was so that they would be wise.

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

The purpose of the vine growers killing the heir was so they could take his inheritance. They state both events as a plan, joining them only with "and." Then the word "so" marks the reporting of the first event, but the second event (the goal or purpose) is not stated.

Translation Strategies

If your language uses Goal or Purpose relationships in the same way as in the text, then use them as they are.

(1) If the construction of the Goal statement is unclear, change it to one that is more clear.
(2) If the order of the statements makes the Goal statement unclear or confusing for the reader, then change the order.

Examples of Translation Strategies Applied

(1) If the construction of the goal statement is unclear, change it to one that is more clear.

> "Even be sure to pull some out from the bundles for her and leave it **for her to glean**, and do not rebuke her!" (Ruth 2:16 ULT)
>
> > "Even be sure to pull some out from the bundles for her and leave it **so that she can glean it**, and do not rebuke her!"
>
> The shepherds said to each other, "Let us indeed go over as far as Bethlehem, **and let us see this thing that has happened**, which the Lord has made known to us." (Luke 2:15 ULT)
>
> > The shepherds said to each other, "Let us indeed go over as far as Bethlehem **so that we can see this thing that has happened**, which the Lord has made known to us."

(2) If the order of the statements makes the goal statement unclear or confusing for the reader, then change the order.

> "... if you want **to enter into life**, keep the commandments." (Matthew 19:17bULT)
>
> > "... keep the commandments if you want **to enter into life**." or: "... keep the commandments **so that you can enter into life**."
>
> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)

(1) and (2)

> But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **and take over his inheritance**.' So they took him, threw him out of the vineyard and killed him. (Matt 21:38-39 ULT)
>
> > But when the vine growers saw the son, they said among themselves, 'This is the heir. Come, let us kill him **so that we can take over his inheritance**.' So they took him, threw him out of the vineyard and killed him **so that they could take over his inheritance**.

"

Referenced in: Leviticus 1:3; Leviticus 1:4; Leviticus 8:11; Leviticus 8:12; Leviticus 8:15; Leviticus 8:34; Leviticus 9:4; Leviticus 10:11; Leviticus 10:15; Leviticus 10:17; Leviticus 11:21; Leviticus 11:45; Leviticus 11:47; Leviticus 13:59; Leviticus 14:21; Leviticus 14:23; Leviticus 14:29; Leviticus 14:49; Leviticus 14:57; Leviticus 15:13; Leviticus 26:19; Leviticus 26:45

Connect — Hypothetical Conditions

Conditional Relationships

This page answers the question: *How can I translate hypothetical conditions?*

Conditional connectors connect two clauses to indicate that one of them will happen when the other one happens. In English, the most common way to connect conditional clauses is with the words “if … then.” Often, however, the word “then” is not stated.

Hypothetical Condition

Description

A Hypothetical Condition is a condition in which the second event (the “then” clause) will only take place if the first event (the “if” clause) takes place or is fulfilled in some way. Sometimes what takes place is dependent on the actions of other people.

Reason This Is a Translation Issue

It is important that translators understand whether or not something is a Hypothetical Condition so that they translate it in the correct way. For example, some of God’s promises to Israel were conditional, based on whether or not Israel obeyed God. However, many of God’s promises to Israel were not conditional; God would keep these promises whether or not the Israelites obeyed. It is important that you (the translator) know the difference between these two types of promises and communicate each one accurately in your own language. Also, sometimes conditions are stated in an order different than the order in which they would happen. If the target language would state the clauses in a different order, then you will need to make that adjustment.

Examples From OBS and the Bible

> God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them (Story 13 Frame 7 OBS)

There are two hypothetical conditions in this frame. In both of these conditions, the first event (the “if clause”) is stated after the “then” clause. If this is unnatural or confusing, the clauses can be restated in the more natural order. The first hypothetical condition is: if the Israelites obeyed God, then God would bless and protect them. The second hypothetical condition is: if the Israelites did not obey God, then God would punish them.

> If you do what is right, will you not be accepted? (Genesis 4:7a ULT)

If Cain does what is right, then he will be accepted. The only way for Cain to be accepted is by doing what is right.

> … **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them. (Acts 5:38b-39aULT)

There are two hypothetical conditions here: (1) If it is true that this plan is of men, then it will be overthrown; (2) If it is true that this plan is of God, then it cannot be overthrown.

Translation Strategies

(1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.

(2) If it is not clear where the second event is, mark that part with a word like “then.”

Examples of Translation Strategies Applied

(1) If the order of clauses makes the hypothetical condition confusing, then change the order of the clauses.

> God promised to bless the people and protect them **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)
>
> > If the people obeyed these laws, God promised he would bless them and protect them. But **if** they did not obey these laws, God said that he would punish them.

(2) If it is not clear where the second event is, mark that part with a word like “then.”

> God promised to bless the people and protect them, **if** they obeyed these laws. But he said he would punish them **if** they did not obey them. (Story 13 Frame 7 OBS)
>
> > If the people obeyed these laws, **then** God promised he would bless them and protect them. But **if** they did not obey these laws, **then** God said that he would punish them.
>
> ... **if** this plan or this work is of men, it will be overthrown. But **if** it is of God, you will not be able to overthrow them; (Acts 5:38b-39a ULT)
>
> > ... **if** this plan or this work is of men, **then** it will be overthrown. But **if** it is of God, **then** you will not be able to overthrow them;

"

Referenced in: Leviticus 13:2; Leviticus 13:7; Leviticus 13:40; Leviticus 15:16; Leviticus 15:28; Leviticus 24:15; Leviticus 24:17; Leviticus 24:18; Leviticus 24:19; Leviticus 25:20; Leviticus 25:25; Leviticus 25:26; Leviticus 25:28; Leviticus 25:35; Leviticus 25:47; Leviticus 26:20; Leviticus 26:23

Connect — Reason-and-Result Relationship

Logical Relationships

This page answers the question: *How can I translate the reason-result relationship?*

Some connectors establish logical relationships between two phrases, clauses, sentences, or chunks of text.

Reason-and-Result Relationships

Description

A reason-and-result relationship is a logical relationship in which one event is the **reason** or cause for another event. The second event, then, is the **result** of the first event.

Reason This Is a Translation Issue

A reason-and-result relationship can look forward — "I did Y because I wanted X to happen." But usually it is looking backward — "X happened, and so I did Y." Also, it is possible to state the reason either before or after the result. Many languages have a preferred order for the reason and the result, and it will be confusing for the reader if they are in the opposite order. Common words used to indicate a reason-and-result relationship in English are "because," "so," "therefore," and "for." Some of these words can also be used to indicate a goal relationship, so translators need to be aware of the difference between a goal relationship and a reason-and-result relationship. It is necessary for translators to understand how the two events are connected, and then communicate them clearly in their language.

If the reason and result are stated in different verses, it is still possible to put them in a different order. If you change the order of the verses, then put the verse numbers together at the beginning of the group of verses that were rearranged like this: 1-2. This is called a Verse Bridge.

Examples From OBS and the Bible

> The Jews were amazed, **because** Saul had tried to kill believers, and now he believed in Jesus! (Story 46 Frame 6 OBS)

The **reason** is the change in Saul — that he had tried to kill people who believed in Jesus, and now he himself believed in Jesus. The **result** is that the Jews were amazed. "Because" connects the two ideas and indicates that what follows it is a reason.

> Behold, a great storm arose on the sea, **so that** the boat was covered with the waves. (Matthew 8:24a ULT)

The **reason** is the great storm, and the **result** is that the boat was covered with the waves. The two events are connected by "so that." Notice that the term "so that" often indicates a goal relationship, but here the relationship is reason-and-result. This is because the sea cannot think and therefore does not have a goal.

> God blessed the seventh day and sanctified it, **because** in it he rested from all his work which he had done in his creation. (Genesis 2:3 ULT)

The **result** is that God blessed and sanctified the seventh day. The **reason** is because he rested on the seventh day from his work.

> "Blessed are the poor, **for** yours is the kingdom of God." (Luke 6:20b ULT)

The **result** is that the poor are blessed. The **reason** is that the kingdom of God is theirs.

> But he raised up in their place their sons that Joshua circumcised, being uncircumcised, **because** they had not been circumcised on the way. (Joshua 5:7 ULT)

The **result** is that Joshua circumcised the boys and men who had been born in the wilderness. The **reason** was that they had not been circumcised while they were journeying.

Translation Strategies

If your language uses reason-and-result relationships in the same way as in the text, then use them as they are.

(1) If the order of the clauses is confusing for the reader, then change the order.

(2) If the relationship between the clauses is not clear, then use a more clear connecting word.

(3) If it is more clear to put a connecting word in the clause that does not have one, then do so.

Examples of Translation Strategies Applied

> God blessed the seventh day and sanctified it, **because** in it he rested from all his work which he had done in his creation. (Genesis 2:3 ULT)

(1) God rested on the seventh day from all his work which he had done in his creation. **That is why** he blessed the seventh day and sanctified it.

> Blessed are the poor, **for** yours is the kingdom of God. (Luke 6:20 ULT)

(1) The kingdom of God belongs to you who are poor. **Therefore**, the poor are blessed.

(2) Blessed are the poor, **because** yours is the kingdom of God.

(3) **The reason that** the poor are blessed **is because** yours is the kingdom of God.

> Behold, a great storm arose on the sea, **so that** the boat was covered with the waves. (Matthew 8:24a ULT)

(1) Behold, the boat was covered with the waves **because** a great storm arose on the sea.

(2) Behold, a great storm arose on the sea, **with the result that** the boat was covered with the waves.

(3) Behold, **because** a great storm arose on the sea, the boat was covered with the waves.

> **Since** he was not able to find out anything for certain because of the noise, he ordered that he be brought into the fortress. (Acts 21:34b ULT)

(1) The captain ordered that Paul be brought into the fortress, **because** he could not tell anything because of all the noise.

(2) **Because** the captain could not tell anything because of all the noise, he ordered that Paul be brought into the fortress.

(3) The captain could not tell anything because of all the noise, **so** he ordered that Paul be brought into the fortress.

"

Referenced in: Leviticus 2:11; Leviticus 4:3; Leviticus 5:11; Leviticus 7:34; Leviticus 8:35; Leviticus 10:6; Leviticus 10:7; Leviticus 10:12; Leviticus 10:13; Leviticus 10:14; Leviticus 10:17; Leviticus 11:4; Leviticus 11:5; Leviticus 11:6; Leviticus 11:7; Leviticus 11:44; Leviticus 11:45; Leviticus 13:20; Leviticus 13:28; Leviticus 13:52; Leviticus 14:13;

Leviticus 14:48; Leviticus 20:3; Leviticus 20:4; Leviticus 20:7; Leviticus 20:19; Leviticus 20:26; Leviticus 21:4; Leviticus 21:6; Leviticus 21:7; Leviticus 21:8; Leviticus 21:12; Leviticus 21:15; Leviticus 21:18; Leviticus 21:23; Leviticus 22:7; Leviticus 22:9; Leviticus 22:16; Leviticus 22:20; Leviticus 22:25; Leviticus 25:36; Leviticus 25:42; Leviticus 26:1; Leviticus 26:2; Leviticus 26:16; Leviticus 26:43; Leviticus 26:44

Connect — Sequential Time Relationship

Time Relationships

This page answers the question: *How do I translate clauses with a sequential time relationship?*

Some connectors establish time relationships between two phrases, clauses, sentences, or chunks of text.

Sequential Clause

Description

A sequential clause is a time relation that connects two events in which one happens and then the other happens.

Reason This Is a Translation Issue

Languages indicate sequences of events in different ways; some use ordering, some use connecting words, some even use relative tense (Relative tense is a tense that refers to a time in relation to a reference point in the context.) Connecting words that may indicate sequence are words such as “then,” “later,” “after,” “afterward,” “before,” “first,” and “when.” Translators need to be certain that they communicate the order of the events in a way that is natural in their language. This may require ordering clauses differently than in the original languages.

Examples From OBS and the Bible

> **When** Joseph came to his brothers, they kidnapped him and sold him to some slave traders. (OBS Story 8 Frame 2)

First Joseph came to his brothers, and then they kidnapped and sold him. We know this because of the connecting word “**when**.” The translator needs to decide the best way to communicate this sequence clearly and correctly.

> It was as sweet as honey in my mouth, but **after** I ate it, my stomach became bitter. (Revelation 10:10b ULT)

The event of the first clause occurs first, and the event of the last clause occurs later. We know this because of the connecting word “**after**.” The translator needs to decide the best way to communicate this sequence clearly and correctly.

> For **before** the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate (Isaiah 7:16 ULT)

The event of the first clause occurs after the event of the second clause. First the land they dread will be desolate, and then the child will know to refuse evil and choose good. We know this because of the connecting word “**before**.” However, stating the clauses in this order may communicate the wrong order of events in your language. The translator may have to change the order so that the clauses come in the order that they happen. Or it may be possible to keep the order of the original language text and mark the ordering of sequence so that it is clear to the readers. You (the translator) need to decide the best way to communicate this sequence clearly and correctly.

> Then Mary arose in those days **and** quickly went into the hill country, to a city of Judah, **and** she entered into the house of Zechariah **and** greeted Elizabeth. (Luke 1:39-40 ULT)

Here the general connector “**and**” connects four events. These are sequential events—each happens after the one before it. We know this because that is the only way that these events would happen. So in English, the general connector “and” is enough to make the sequence clear for events such as these. You will need to decide if this also communicates this sequence clearly and correctly in your language.

Translation Strategies

If the sequence of events is clear in your language, then translate the sequence as it is.

(1) If the connecting word is not clear, use a connecting word that communicates the sequence more clearly.
(2) If the clauses are in an order that makes the sequence unclear, put the clauses in an order that is more clear.

Examples of Translation Strategies Applied

(1) If the connecting word is not clear, use a connecting word that communicates the sequence more clearly.

> Then Mary arose in those days **and** quickly went into the hill country, to a city of Judah, **and** she entered into the house of Zechariah **and** greeted Elizabeth. (Luke 1:39-40 ULT)
>
> > Then Mary arose in those days. **Then** she quickly went into the hill country, to a city of Judah. **Then** she entered into the house of Zechariah, **and then** she greeted Elizabeth.
>
> For **before** the child knows to refuse the evil and choose the good, the land whose two kings you dread will be desolate (Isaiah 7:16 ULT)
>
> > For the time will come when the child knows to refuse the evil and choose the good, **but even before that time**, the land whose two kings you dread will be desolate.

(2) If the clauses are in an order that makes the sequence unclear, put the clauses in an order that is more clear.

> For the land whose two kings you dread will be desolate **before** the child knows to refuse the evil and choose the good.

For more about sequences of events, see Sequence of Events.

"

Referenced in: Leviticus 10:1

Connecting Words and Phrases

Description

This page answers the question: *How do connecting words work to join parts of the text in different ways?*

As humans, we write our thoughts in phrases and sentences. We usually want to communicate a series of thoughts that are connected to each other in different ways. **Connecting words and phrases** show how these thoughts are related to each other. For example, we can show how the following thoughts are related by using the Connecting Words in bold type:

- It was raining, **so** I opened my umbrella.
- It was raining, **but** I did not have an umbrella. **So** I got very wet.

Connecting words or phrases can connect phrases or clauses within a sentence. They can connect sentences to each other. They can also connect entire chunks to one another in order to show how the chunk before relates to the chunk after the connecting word. Very often, the connecting words that connect entire chunks to one another are either conjunctions or adverbs.

> It was raining, but I did not have an umbrella, so I got very wet.
>
> **Now** I must change my clothes. Then I will drink a cup of hot tea and warm myself by the fire.

In the above example, the word **now** connects the two short chunks of text, showing the relationship between them. The speaker must change his clothes, drink hot tea, and warm himself because of something that happened earlier (that is, he got wet in the rain).

Sometimes people might not use a connecting word because they expect the context to help the readers understand the relationship between the thoughts. Some languages do not use connecting words as much as other languages do. They might say:

- It was raining. I did not have an umbrella. I got very wet.

You (the translator) will need to use the method that is most natural and clear in the target language. But in general, using connecting words whenever possible helps the reader to understand the ideas in the Bible most clearly.

Reasons This Is a Translation Issue

- You need to understand the relationship between paragraphs, between sentences, and between parts of sentences in the Bible, and how connecting words and phrases can help you to understand the relationship between the thoughts that they are connecting.
- Each language has its own ways of showing how thoughts are related.
- You need to know how to help readers understand the relationship between the thoughts in a way that is natural in your language.

Translation Principles

- You need to translate in a way that readers can understand the same relationship between thoughts that the original readers would have understood.
- Whether or not a connecting word is used is not as important as readers being able to understand the relationship between the ideas.

The Different Types of Connections

Listed below are different types of connections between ideas or events. These different types of connections can be indicated by using different connecting words. When we write or translate something, it is important to use the right connecting word so that these connections are clear for the reader. If you would like additional information, simply click the colored, hyperlinked word to be directed to a page containing definitions and examples for each type of connection.

- Sequential Clause — a time relationship between two events in which one happens and then the other happens.
- Simultaneous Clause — a time relationship between two or more events that occur at the same time.
- Background Clause — a time relationship in which the first clause describes a long event that is happening at the time when the beginning of the second event happens, which is described in the second clause.
- Exceptional Relationship — one clause describes a group of people or items, and the other clause excludes one or more items or people from the group.
- Hypothetical Condition — the second event will only take place if the first one takes place. Sometimes what takes place is dependent on the actions of other people.
- Factual Condition — a connection that sounds hypothetical but is already certain or true, so that the condition is guaranteed to happen.
- Contrary-to-Fact Condition — a connection that sounds hypothetical but is already certain that it is not true. See also: Hypothetical Statements.
- Goal Relationship — a logical relationship in which the second event is the purpose or goal of the first.
- Reason and Result Relationship — a logical relationship in which one event is the reason for the other event, the result.
- Contrast Relationship — one item is being described as different or in opposition to another.

Examples from the Bible

> I did not immediately consult with flesh and blood. I did not go up to Jerusalem to those who were apostles before me. **Instead**, I went to Arabia and then returned to Damascus. **Then** after three years, I went up to Jerusalem to visit Cephas, and I stayed with him 15 days. (Galatians 1:16b-18 ULT)

The word “instead” introduces something that contrasts with what was said before. The contrast here is between what Paul did not do and what he did do. The word “then” introduces a sequence of events. It introduces something that Paul did after he returned to Damascus.

> **Therefore,** whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

The word “therefore” links this section with the section before it, signaling that the section that came before gave the reason for this section. “Therefore” usually links sections larger than one sentence. The word “and” links only two actions within the same sentence, that of breaking commandments and teaching others. In this verse the word “but” contrasts what one group of people will be called in God’s kingdom with what another group of people will be called.

> We place nothing as a stumbling block in front of anyone, **so that** our ministry might not be discredited. **Instead**, we commend ourselves in everything as God’s servants. (2 Corinthians 6:3-4 ULT)

Here the words “so that” connect what follows as the reason for what came before; the reason that Paul does not place stumbling blocks is that he does not want his ministry brought into disrepute. “Instead” contrasts what Paul does (prove by his actions that he is God’s servant) with what he said he does not do (place stumbling blocks).

General Translation Strategies

See each type of Connecting Word above for specific strategies

If the way the relationship between thoughts is shown in the ULT would be natural and give the right meaning in your language, then consider using it. If not, here are some other options.

(1) Use a connecting word (even if the ULT does not use one).
(2) Do not use a connecting word if it would be strange to use one and people would understand the right relationship between the thoughts without it.
(3) Use a different connecting word.

Examples of Translation Strategies Applied

(1) Use a connecting word (even if the ULT does not use one).

> Jesus said to them, “Come follow me, and I will make you to become fishers of men.” Then immediately they left the nets and followed him. (Mark 1:17-18 ULT)

They followed Jesus because he told them to. Some translators may want to mark this clause with the connecting word “so.”

> > Jesus said to them, “Come follow me, and I will make you to become fishers of men.” **So**, immediately they left the nets and followed him.

(2) Do not use a connecting word if it would be odd to use one, and if people would understand the right relationship between the thoughts without it.

> Therefore, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

Some languages would prefer not to use connecting words here because the meaning is clear without them and using them would be unnatural. They might translate like this:

> > Therefore, whoever breaks the least one of these commandments, teaching others to do so as well, will be called least in the kingdom of heaven. Whoever keeps them and teaches them, that one will be called great in the kingdom of heaven.
>
> I did not immediately consult with flesh and blood. I did not go up to Jerusalem to those who were apostles before me. **Instead**, I went to Arabia and then returned to Damascus. **Then** after three years, I went up to Jerusalem to visit Cephas, and I stayed with him 15 days. (Galatians 1:16b-18 ULT) (Galatians 1:16-18 ULT)

Some languages might not need the words “instead” or “then” here. They might translate like this:

> > I did not immediately consult with flesh and blood, nor did I go up to Jerusalem to those who had become apostles before me. I went to Arabia and then returned to Damascus. After three years I went up to Jerusalem to visit Cephas, and I stayed with him 15 days.

(3) Use a different connecting word.

> Therefore, whoever breaks the least one of these commandments **and** teaches others to do so will be called least in the kingdom of heaven. **But** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven. (Matthew 5:19 ULT)

Instead of a word like “therefore,” a language might need a phrase to indicate that there was a section before it that gave the reason for the section that follows. Also, the word “but” is used here because of the contrast between the two groups of people. But in some languages, the word “but” would show that what comes after it is surprising because of what came before it. So “and” might be clearer for those languages. They might translate like this:

> **Because of that**, whoever breaks the least one of these commandments and teaches others to do so will be called least in the kingdom of heaven. **And** whoever keeps them and teaches them, that one will be called great in the kingdom of heaven.

"

Referenced in: Leviticus 10:10; Leviticus 25:21; Leviticus 25:32; Leviticus 25:33; Leviticus 25:44; Leviticus 26:25; Leviticus 26:32; Leviticus 26:36

Copy or Borrow Words

Description

This page answers the question: *What does it mean to borrow words from another language and how can I do it?*

In order to understand this topic, it would be good to read:

Translate Unknowns (UTA PDF)

Sometimes the Bible includes things that are not part of your culture and for which your language may not have a word. The Bible also includes people and places for which you may not have names.

When that happens you can "borrow" the word from the Bible in a familiar language and use it in your translation in your own language. This means that you basically copy it from the other language. This page tells how to "borrow" words. (There are also other ways to translate words for things that are not in your language. See Translate Unknowns.)

Examples From the Bible

> Seeing one fig tree along the roadside, he went to it. (Matthew 21:19a ULT)

If there are no fig trees where your language is spoken, there might not be a name for this kind of tree in your language.

> Above him were the **seraphim**; each one had six wings; with two each covered his face, and with two he covered his feet, and with two he flew. (Isaiah 6:2 ULT)

Your language might not have a name for this kind of creature.

> The declaration of the word of Yahweh to Israel by the hand of **Malachi**. (Malachi 1:1 ULT)

Malachi might not be a name that people who speak your language use.

Translation Strategies

There are several things to be aware of when borrowing words from another language.

- Different languages use different scripts, such as the Hebrew, Greek, Latin, Cyrillic, Devanagari, and Korean scripts. These scripts use different shapes to represent the letters in their alphabets.
- Languages that use the same script might pronounce the letters in that script differently. For example, when speaking German, people pronounce the letter "j" the same way that people pronounce the letter "y" when speaking English.
- Languages do not all have the same sounds or combinations of sounds. For example, many languages do not have the soft "th" sound in the English word "think," and some languages cannot start a word with a combination of sounds like "st" as in "stop."

There are several ways to borrow a word.

(1) If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.
(2) You can spell the word as the Other Language spells it, and pronounce it the way your language normally pronounces those letters.
(3) You can pronounce the word similarly to the way the Other Language does, and adjust the spelling to fit the rules of your language.

Examples of Translation Strategies Applied

(1) If your language uses a different script from the language you are translating from, you can simply substitute each letter shape with the corresponding letter shape of the script of your language.

> .A man's name in Hebrew letters — צְפַנְיָה
>
> > "Zephaniah" — The same name in Roman letters

(2) You can spell the word as the Other Language spells it, and pronounce it the way your language normally pronounces those letters.

> Zephaniah — This is a man's name.
>
> > "Zephaniah" — The name as it is spelled in English, but you can pronounce it according to the rules of your language.

(3) You can pronounce the word similarly to the way the Other Language does, and adjust the spelling to fit the rules of your language.

> Zephaniah — If your language does not have the "z," you could use "s." If your writing system does not use "ph" you could use "f." Depending on how you pronounce the "i" you could spell it with "i" or "ai" or "ay."
>
> > "Sefania"
> >
> > "Sefanaia"
> >
> > "Sefanaya"

"

Referenced in: Leviticus 8:7; Leviticus 8:8; Leviticus 20:2

Direct and Indirect Quotations

Description

This page answers the question: *What are direct and indirect quotations?*

In order to understand this topic, it would be good to read:

Pronouns (UTA PDF)

Verbs (UTA PDF)

Quotations and Quote Margins (UTA PDF)

There are two kinds of quotations: direct quotations and indirect quotations.

A direct quotation occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker's exact words. In the example below, John would have said "I" when referring to himself, so the narrator, who is reporting John's words, uses the word "I" in the quotation to refer to John. To show that these are John's exact words, many languages put the words between quotation marks: "".

- John said, "**I** do not know at what time **I** will arrive."

An indirect quotation occurs when a speaker reports what someone else said, but in this case, the speaker is reporting it from his own point of view instead and not from the original person's point of view. This kind of quotation usually contains changes in pronouns, and it often includes changes in time, in word choices, and in length. In the example below, the narrator refers to John as "he" in the quotation and uses the word "would" to replace the future tense, indicated by "will."

- John said that **he** did not know at what time **he** would arrive.

Reason This Is a Translation Issue

In some languages, reported speech can be expressed by either direct or indirect quotations. In other languages, it is more natural to use one than the other. There may be a certain meaning implied by using one rather than the other. So for each quotation, translators need to decide whether it is best to translate it as a direct quotation or as an indirect quotation.

Examples From the Bible

The verses in the examples below contain both direct and indirect quotations. In the explanation below the verse, we have marked in bold the words that are quoted.

> And he commanded him to tell no one, but, "Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them." (Luke 5:14 ULT)

- Indirect quote: He commanded him **to tell no one**,
- Direct quote: but told him, "**Go, show yourself to the priest ...**"

> And being asked by the Pharisees when the kingdom of God was coming, he answered them and said, "The kingdom of God is not coming with careful observation. Neither will they say, 'Look, here it is!' or 'There it is!' For indeed, the kingdom of God is among you." (Luke 17:20-21 ULT)

- Indirect quote: Being asked by the Pharisees **when the kingdom of God was coming,**
- Direct quote: he answered them and said, "**The kingdom of God is not coming with careful observation. Neither will they say, 'Look. here it is!' or 'There it is!' For indeed, the kingdom of God is among you.**"
- Direct quotes: Neither will they say, '**Look, here it is!**' or, '**There it is!**'

Translation Strategies

If the kind of quote used in the source text would work well in your language, consider using it. If the kind of quote used in that context is not natural for your language, follow these strategies.

(1) If a direct quote would not work well in your language, change it to an indirect quote.
(2) If an indirect quote would not work well in your language, change it to a direct quote.

Examples of Translation Strategies Applied

(1) If a direct quote would not work well in your language, change it to an indirect quote.

> And he commanded him to tell no one, but, "**Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.**" (Luke 5:14 ULT)
>
> > He commanded him to tell no one, but **to go and show himself to the priest and offer a sacrifice for his cleansing according to what Moses commanded, for a testimony to them**.

(2) If an indirect quote would not work well in your language, change it to a direct quote.

> And he commanded him **to tell no one,** but, "Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them." (Luke 5:14 ULT)
>
> > He commanded him, "**Tell no one**. But go and show yourself to the priest and offer a sacrifice for your cleansing according to what Moses commanded, for a testimony to them."

You may also want to watch the video at https://ufw.io/figs_quotations.

Next we recommend you learn about:

Quotes within Quotes (UTA PDF)

"

Referenced in: Leviticus 23:2; Leviticus 24:2; Leviticus 25:2; Leviticus 25:20

Distinguishing Versus Informing or Reminding

Description

This page answers the question: *When a phrase is used with a noun, what is the difference between phrases that distinguish the noun from others and phrases that simply inform or remind?*

In order to understand this topic, it would be good to read:

Parts of Speech (UTA PDF)

Sentence Structure (UTA PDF)

In some languages, phrases that modify a noun can be used with the noun for two different purposes. They can either (1) distinguish the noun from other similar items, or (2) they can give more information about the noun. That information could be new to the reader, or a reminder about something the reader might already know. Other languages use modifying phrases with a noun only for distinguishing the noun from other similar things. When people who speak these languages hear a modifying phrase along with a noun, they assume that its function is to distinguish one item from another similar item.

When the phrase that modifies a noun is a relative clause (a phrase that starts with a word such as “who” or“which”), some languages use a comma to mark the difference between (1) making a distinction between similar items and (2) giving more information about an item. Without the comma, the sentence below communicates that the added phrase is making a distinction:

- Mary gave some of the food to **her sister who was very thankful**.
  - If her sister was usually thankful, the phrase “who was thankful” could distinguish this sister of Mary’s from another sister who was not usually thankful.

With the comma, the phrase is giving more information:

- Mary gave some of the food to **her sister, who was very thankful**.
  - This same phrase can be used to give us more information about Mary’s sister. It tells us about how Mary’s sister responded when Mary gave her the food. In this case it does not distinguish one sister from another sister.

Reasons This Is a Translation Issue

- Many source languages of the Bible use phrases that modify a noun both for distinguishing the noun from another similar item and also for giving more information about the noun. You (the translator) must be careful to understand which meaning the author intended in each case.
- Some languages use phrases that modify a noun only for distinguishing the noun from another similar item. When translating a phrase that is used for giving more information, translators who speak these languages will need to separate the phrase from the noun. Otherwise, people who read it or hear it will think that the phrase is meant to distinguish the noun from other similar items.

Examples From the Bible

Examples of words and phrases that are used to distinguish one item from other possible items:

(These usually do not cause any problem in translation.)

> The curtain is to separate **the holy place** from **the most holy place**. (Exodus 26:33b ULT)

The words “holy” and “most holy” distinguish two different places from each other and from any other place.

> A foolish son is a grief to his father, and bitterness to **the woman who bore him**. (Proverbs 17:25 ULT)

The phrase “who bore him” distinguishes which woman the son is bitterness to. He is not bitterness to all women, but to his mother.

Examples of words and phrases that are used to give added information or a reminder about an item:

(These are a translation issue for languages that do not use these.)

> … for **your righteous judgments** are good. (Psalm 119:39b ULT)

The word “righteous” simply reminds us that God’s judgments are righteous. It does not distinguish his righteous judgments from his unrighteous judgments, because all of his judgments are righteous.

> You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)

The phrases “to your needy and to your poor” give further information about “your brother.” They do not refer to a separate group of people.

> How can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)

The phrase “who is 90 years old” is a reminder of Sarah’s age. It tells why Abraham was asking the question. He did not expect that a woman who was that old could bear a child. He was not distinguishing one woman named Sarah from another woman named Sarah who was a different age.

> I will wipe away mankind **whom I have created** from the surface of the earth. (Genesis 6:7 ULT)

The phrase “whom I have created” is a reminder of the relationship between God and mankind. It is the reason God had the right to wipe away mankind. There is not another mankind that God did not create.

> I hate those who serve **worthless** idols (Psalm 31:6 ULT)

By saying “worthless idols,” David was commenting about all idols and giving his reason for hating those who serve them. He was not distinguishing worthless idols from valuable idols.

Translation Strategies

If readers would understand the purpose of a phrase with a noun, then consider keeping the phrase and the noun together. For languages that use words or phrases with a noun only to distinguish one item from another, here are some strategies for translating phrases that are used to inform or remind.

(1) Put the information in another part of the sentence and add words that show its purpose. (2) Use one of your language’s ways for expressing that this is just added information. It may be by adding a small word, or by changing the way the voice sounds. Sometimes changes in the voice can be shown with punctuation marks, such as parentheses or commas.

Examples of Translation Strategies Applied

(1) Put the information in another part of the sentence and add words that show its purpose.

> I hate those who serve **worthless** idols (Psalm 31:6 ULT)
>
> > **Because idols are worthless**, I hate those who serve them.
>
> … for your **righteous** judgments are good. (Psalm 119:39b ULT)

> > … for your judgments are good **because they are righteous**.
>
> Can Sarah, **who is 90 years old**, bear a son? (Genesis 17:17b ULT)
>
> > Can Sarah bear a son **even when she is 90 years old**?
> >
> > You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)
> >
> > You must surely open your hand to any of **your needy and poor brothers** in your land.
>
> (2) Use one of your language's ways for expressing that this is just added information.
>
> You are my Son, **whom I love**. I am pleased with you. (Luke 3:22 ULT)
>
> > You are my Son. **I love you** and I am pleased with you.
> >
> > **Receiving my love**, you are my Son. I am pleased with you.
>
> You must surely open your hand to your brother, **to your needy and to your poor** in your land. (Deuteronomy 15:11 ULT)
>
> > You must surely open your hand to your brother **who is needy and poor** in your land.

Next we recommend you learn about:

Double Negatives (UTA PDF)

"

Referenced in: Leviticus 4:2; Leviticus 4:18; Leviticus 11:10; Leviticus 11:21; Leviticus 11:23; Leviticus 11:39; Leviticus 14:32; Leviticus 15:31

Doublet

Description

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)

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.

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 1:2; Leviticus 19:37; Leviticus 21:1; Leviticus 22:31; Leviticus 27:10; Leviticus 27:33

Ellipsis

Description

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)

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.

[^1]: English has a punctuation symbol which is also called an ellipsis. It is a series of three dots (...) used to indicate an intentional omission of a word, phrase, sentence or more from text without altering its original meaning. This translationAcademy article is not about the punctuation mark, but about the concept of omission of words that normally should be in the sentence.

Two Types of Ellipsis

A Relative Ellipsis happens when the reader has to supply the omitted word or words from the context. Usually the word is in the previous sentence, as in the example above.
An Absolute Ellipsis happens when the omitted word or words are not in the context, but the phrases are common enough in the language that the reader is expected to supply what is missing from this common usage or from the nature of the situation.

Reason This Is a Translation Issue

Readers who see incomplete sentences or phrases may not know that there is information missing that the writer expects them to fill in. Or readers may understand that there is information missing, but they may not know what information is missing because they do not know the original biblical language, culture, or situation as the original readers did. In this case, they may fill in the wrong information. Or readers may misunderstand the ellipsis if they do not use ellipsis in the same way in their language.

Examples From the Bible

Relative Ellipsis

> He makes Lebanon skip like a calf **and Sirion like a young ox**. (Psalm 29:6 ULT)

The writer wants his words to be few and to make good poetry. The full sentence with the information filled in would be:

> > He makes Lebanon skip like a calf and **he makes** Sirion **skip** like a young ox.
>
> Watch carefully, therefore, how you walk—**not as unwise but as wise**. (Ephesians 5:15b ULT)

The information that the reader must understand in the second parts of these sentences can be filled in from the first parts:

> > Watch carefully, therefore, how you walk—**walk** not as unwise but **walk** as wise,

Absolute Ellipsis

> Then when he had come near, he asked him, “What do you want me to do for you?” And so he said, “Lord, **that I might recover my sight**.” (Luke 18:40b-41 ULT)

It seems that the man answered in an incomplete sentence because he wanted to be polite and not directly ask Jesus for healing. He knew that Jesus would understand that the only way he could receive his sight would be for Jesus to heal him. The complete sentence would be:

> > “Lord, **I want you to heal me so** that I might receive my sight.”
>
> To Titus, a true son in our common faith. Grace and peace from God the Father and Christ Jesus our Savior. (Titus 1:4 ULT)

The writer assumes that the reader will recognize this common form of a blessing or wish, so he does not need to include the full sentence, which would be:

> > To Titus, a true son in our common faith. **May you receive** grace and peace from God the Father and Christ Jesus our Savior.

Translation Strategies

If ellipsis would be natural and give the right meaning in your language, consider using it. If not, here is another option:

(1) Add the missing words to the incomplete phrase or sentence.

Examples of Translation Strategies Applied

(1) Add the missing words to the incomplete phrase or sentence.

> So the wicked will not stand in the judgment, nor **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 2:5; Leviticus 4:26; Leviticus 5:2; Leviticus 5:11; Leviticus 7:12; Leviticus 7:19; Leviticus 7:36; Leviticus 9:24; Leviticus 13:54; Leviticus 14:4; Leviticus 14:5; Leviticus 14:36; Leviticus 14:40; Leviticus 21:18; Leviticus 22:5; Leviticus 22:19; Leviticus 23:13; Leviticus 23:38; Leviticus 24:18; Leviticus 24:20; Leviticus 25:22; Leviticus 25:26; Leviticus 25:28; Leviticus 26:4; Leviticus 26:10; Leviticus 27:10; Leviticus 27:15

End of Story

Description

This page answers the question: *What kinds of information are given at the end of a story?*

In order to understand this topic, it would be good to read:

Writing Styles (UTA PDF)

Background Information (UTA PDF)

There are different types of information that may be given at the end of a story. Often this is background information. This background information is different from the actions that make up the main part of the story. A book of the Bible is often made up of many smaller stories that are part of the larger story of the book itself. For example, the story of Jesus' birth is a smaller story in the larger story of the book of Luke. Each of these stories, whether large or small, can have background information at the end of it.

The following are purposes for end of story information:

- to summarize the story
- to give a conclusion about what the story means or what is important about it
- to connect a smaller story to the larger story it is a part of
- to tell the reader what happens to a specific character after the main part of the story ends
- to tell on-going action that continues after the main part of the story ends
- to tell what happens after the story as a result of the events that happened in the story itself

Reasons This Is a Translation Issue

Different languages have different ways of presenting these kinds of information. If you (the translator) do not use your language's ways of doing this, readers may not know:

- that this information is ending the story
- what the purpose of the information is
- how the information is related to the story

Translation Strategies

- Translate the particular kind of information at the end of a story the way your language expresses that kind of information.
- Translate it so that people will understand how it relates to the story it is part of.
- If possible, translate the end of the story in a way that people will know where that story ends and the next begins.

Examples From the Bible

- To summarize the story

> Then the rest of the men should follow, some on planks, and some on other things from the ship. **In this way it happened that all of us were brought safely to the land.** (Acts 27:44 ULT)

- To give a conclusion about what the story means or what is important about it

> Many of those who practiced magical arts brought their books together and burned them in the sight of everyone. Then they counted the value of them, and found it was 50,000 pieces of silver. **So the word of the Lord was spreading and prevailing with power.** (Acts 19:19-20 ULT)

• To tell the reader what happens to a specific character after the main part of the story ends

> And Mary said, “My soul magnifies the Lord, and my spirit rejoiced in God my savior.” **And Mary stayed with her about three months and then returned to her house.** (Luke 1:46-47, 56 ULT)

• To tell on-going action that continues after the main part of the story ends

> All who those who heard it were amazed concerning the things that were spoken to them by the shepherds. **But Mary kept all the things, pondering them in her heart.** (Luke 2:18-19 ULT)

• To tell what happens after the story as a result of the events that happened in the story itself

> “Woe to you, experts in the Jewish law, because you have taken away the key of knowledge; you do not enter in yourselves, and you hinder those who are entering.” **After he went from there, the scribes and the Pharisees began to fiercely oppose him and argued against him about many things, lying in wait to trap him in something from his mouth.** (Luke 11:52-54 ULT)

"

Referenced in: Leviticus 26:46

Euphemism

Description

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)

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.

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 10:19; Leviticus 15:2; Leviticus 15:13; Leviticus 15:18; Leviticus 15:19; Leviticus 15:24; Leviticus 15:32; 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 20:11; Leviticus 20:12; Leviticus 20:13; Leviticus 20:16; Leviticus 20:17; Leviticus 20:18; Leviticus 20:19; Leviticus 20:20; Leviticus 20:21; Leviticus 24:11; Leviticus 24:16; Leviticus 26:22

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."

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)

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.

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 1:2; Leviticus 2:1; Leviticus 2:4; Leviticus 2:8; Leviticus 3:1; Leviticus 6:21; Leviticus 6:27; Leviticus 7:2; Leviticus 7:23; Leviticus 7:24; Leviticus 7:26; Leviticus 7:29; Leviticus 7:32; Leviticus 13:55; Leviticus 13:57; Leviticus 13:58; Leviticus 22:3; Leviticus 22:15; Leviticus 22:18; Leviticus 22:19; Leviticus 22:21; Leviticus 22:22; Leviticus 22:27

Forms of 'You' — Singular

Description

This page answers the question: *How do I know if the word 'you' is singular?*

In order to understand this topic, it would be good to read:

Parts of Speech (UTA PDF)
Forms of You (UTA PDF)
Pronouns (UTA PDF)

Some languages have a **singular** form of "you" for when the word "you" refers to just one person, and a **plural** form for when the word "you" refers to more than one person. Translators who speak one of these languages will always need to know what the speaker meant so they can choose the right word for "you" in their language. Other languages, such as English, have only one form, which people use regardless of how many people it refers to.

The Bible was first written in the Hebrew, Aramaic, and Greek languages. These languages all have both a singular form of "you" and a plural form of "you." When we read the Bible in those languages, the pronouns and verb forms show us whether the word "you" refers to one person or more than one. When we read the Bible in a language that does not have different forms of you, we need to look at the context to see how many people the speaker was speaking to.

Reason This Is a Translation Issue

- Translators who speak a language that has distinct singular and plural forms of "you" will always need to know what the speaker meant so they can choose the right word for "you" in their language.
- Many languages also have different forms of the verb depending on whether the subject is singular or plural. So even if there is no pronoun meaning "you," translators of these languages will need to know if the speaker was referring to one person or more than one.

Often the context will make it clear whether the word "you" refers to one person or more than one. If you look at the other pronouns in the sentence, they will help you know the number of people the speaker was speaking to. Sometimes Greek and Hebrew speakers used the singular form of "you" even though they were speaking to a group of people. (See Forms of 'You' — Singular to a Crowd.)

Examples From the Bible

> But he said, "All these things **I** have kept from my youth." But when he heard this, Jesus said to him, "One thing is still lacking to **you**. All things, as much as **you** have, **sell** all and **distribute** to the poor, and **you** will have treasure in heaven—and **come**, **follow** me." (Luke 18:21-22 ULT)

The ruler was speaking about just himself when he said "I." This shows us that when Jesus said "you" he was referring only to the ruler and he used the singular form. So languages that have singular and plural forms of "you" need the singular form here, as well as for the verbs "sell," distribute," "come," and "follow."

> The angel said to him, "**Dress yourself** and **put on your** sandals." So he did that. He said to him, "**Put on your** outer garment and **follow** me." (Acts 12:8 ULT)

The angel used singular forms here and the context makes it clear that he was speaking to one person and that only one person did what the the angel commanded. So languages that have singular and plural forms of "you" would need the singular form here for "yourself" and "your." Also, if verbs have different forms for singular and plural subjects, then the verbs "dress," "put on," and "follow" need the form that indicates a singular subject.

> All the ones {who are} with me greet **you**. **Greet** the ones loving us in faith. Grace {be} with all of **you**. (Titus 3:15 ULT)

Paul wrote this letter to one person, Titus, so most of the time the word "you" in this letter is singular and refers only to Titus. In this verse, the first "you" is singular, so the greeting is for Titus, as well as the instruction to greet the others there. The second "you," however, is plural, so the blessing is for Titus and for all of the believers there in Crete.

> "Having gone, **search** carefully for the young child, and after **you** have found him, **report** to me so that I also, having come, might worship him." (Matthew 2:8 ULT)

Since Herod is speaking to all of the learned men, the word "you" and the commands "search" and "report" are plural.

Strategies for finding out how many people "you" refers to

(1) Look at the notes to see if they tell whether "you" refers to one person or more than one person.
(2) Look at the UST to see if it says anything that would show you whether the word "you" refers to one person or more than one person.
(3) If you have a Bible that is written in a language that distinguishes "you" singular from "you" plural, see which form of "you" that Bible has in that sentence.
(4) Look at the context to see how many people the speaker was talking to and who responded.

You may also want to watch the video at https://ufw.io/figs_younum.

Next we recommend you learn about:

Forms of 'You' — Dual/Plural (UTA PDF)

"

Referenced in: Leviticus 1:2; Leviticus 2:11; Leviticus 2:13; Leviticus 3:17; Leviticus 7:24; Leviticus 7:26; Leviticus 8:31; Leviticus 8:32; Leviticus 8:33; Leviticus 8:34; Leviticus 8:35; Leviticus 9:3; Leviticus 9:4; Leviticus 9:6; Leviticus 10:4; Leviticus 10:6; Leviticus 10:7; Leviticus 10:9; Leviticus 10:13; Leviticus 10:14; Leviticus 10:17; Leviticus 10:18; Leviticus 11:33; Leviticus 13:55; Leviticus 13:57; Leviticus 13:58; Leviticus 14:34; Leviticus 15:2; Leviticus 15:31; Leviticus 16:29; Leviticus 20:8; Leviticus 20:14; Leviticus 20:15; Leviticus 20:22; Leviticus 20:23; Leviticus 25:2; Leviticus 25:6; Leviticus 25:10; Leviticus 25:11; Leviticus 25:12; Leviticus 25:13; Leviticus 25:14; Leviticus 25:17; Leviticus 25:18; Leviticus 25:19; Leviticus 25:20; Leviticus 25:21; Leviticus 25:22; Leviticus 25:23; Leviticus 25:24; Leviticus 25:38

Fractions

Description

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)

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.

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 14:10; Leviticus 14:21; Leviticus 22:14; Leviticus 23:13; Leviticus 23:17; Leviticus 24:5; Leviticus 27:13; Leviticus 27:15; Leviticus 27:19; Leviticus 27:27

Generic Noun Phrases

Description

This page answers the question: *What are generic noun phrases and how can I translate them?*

In order to understand this topic, it would be good to read:

Parts of Speech (UTA PDF)

Generic noun phrases refer to people or things in general rather than to specific individuals or things. This happens frequently in proverbs, because proverbs tell about things that are true about people in general.

> Can **a man** walk on hot coals without scorching his feet? So is **the man who goes in to his neighbor's wife**; **the one who touches her** will not go unpunished. (Proverbs 6:28-29 ULT)

The phrases in bold above do not refer to a specific man. They refer to any man who does these things.

Reason This Is a Translation Issue

Different languages have different ways of showing that noun phrases refer to something in general. You (the translator) should refer to these general ideas in ways that are natural in your language.

Examples From the Bible

> The **righteous person** is kept away from trouble and it comes upon **the wicked** instead. (Proverbs 11:8 ULT)

The bold phrases above do not refer to a specific person but to anyone who does what is right or anyone who is wicked.

> People curse **the man who refuses to sell grain**. (Proverbs 11:26 ULT)

This does not refer to a particular man, but to any person who refuses to sell grain.

> Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)

The phrase "a good man" does not refer to a particular man, but to any person who is good. The phrase "a man who makes evil plans" does not refer to a particular man, but to any person who makes evil plans.

Translation Strategies

If your language can use the same wording as in the ULT to refer to people or things in general rather than to specific individuals or things, consider using the same wording. If not, here are some strategies you might use.

(1) Use the word "the" in the noun phrase.
(2) Use the word "a" in the noun phrase.
(3) Use the word "any," as in "any person" or "anyone."
(4) Use the plural form, as in "people."
(5) Use any other way that is natural in your language.

Examples of Translation Strategies Applied

(1) Use the word "the" in the noun phrase.

> Yahweh gives favor to **a good man**, but he condemns **a man who makes evil plans**. (Proverbs 12:2 ULT)
>
> > "Yahweh gives favor to **the good man**, but he condemns **the man who makes evil plans**." (Proverbs 12:2)

(2) Use the word "a" in the noun phrase.

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > "People curse **a man** who refuses to sell grain."

(3) Use the word "any," as in "any person" or "anyone."

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > "People curse **any man** who refuses to sell grain."

(4) Use the plural form, as in "people" (or in this sentence, "men").

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > "People curse **men** who refuse to sell grain"

(5) Use any other way that is natural in your language.

> People curse **the man** who refuses to sell grain. (Proverbs 11:26 ULT)
>
> > "People curse **whoever** refuses to sell grain."

Next we recommend you learn about:

When Masculine Words Include Women (UTA PDF)

"

Referenced in: Leviticus 1:10; Leviticus 1:14; Leviticus 3:1; Leviticus 3:6; Leviticus 4:23; Leviticus 5:2; Leviticus 5:15; Leviticus 7:19; Leviticus 7:26; Leviticus 9:3; Leviticus 11:2; Leviticus 11:3; Leviticus 11:4; Leviticus 11:5; Leviticus 11:6; Leviticus 11:7; Leviticus 11:39; Leviticus 11:40; Leviticus 11:46; Leviticus 13:45; Leviticus 13:47; Leviticus 13:48; Leviticus 14:7; Leviticus 14:40; Leviticus 14:46; Leviticus 14:47; Leviticus 15:6; Leviticus 15:7; Leviticus 15:10; Leviticus 20:2; Leviticus 22:4; Leviticus 22:10; Leviticus 22:18; Leviticus 22:19; Leviticus 22:21; Leviticus 24:15; Leviticus 24:16; Leviticus 24:17; Leviticus 24:18; Leviticus 24:19; Leviticus 24:21; Leviticus 25:6; Leviticus 25:7; Leviticus 25:26; Leviticus 25:29; Leviticus 25:31; Leviticus 25:35; Leviticus 25:39; Leviticus 25:44; Leviticus 26:4; Leviticus 26:22; Leviticus 26:25; Leviticus 27:2; Leviticus 27:14

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 23:24

Hendiadys

Description

This page answers the question: *What is hendiadys 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)
Parts of Speech (UTA PDF)

In a hendiadys, a speaker uses two words that mean different things and that are connected with “and.” These two words work together to express a single idea. Usually one of the words is the primary idea and the other word further describes the primary one.

> … his own **kingdom and glory.** (1 Thessalonians 2:12b ULT)

Though “kingdom” and “glory” are both nouns, “glory” actually tells what kind of kingdom it is: it is a **kingdom of glory** or **a glorious kingdom**.

Two phrases connected by “and” can also be a hendiadys when they refer to a single person, thing, or event.

> while we look forward to receiving **the blessed hope and appearing of the glory** of **our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

Titus 2:13 contains two hendiadyses. “The blessed hope” and “appearing of the glory” refer to the same thing and serve to strengthen the idea that the return of Jesus Christ is greatly anticipated and wonderful. Also, “our great God” and “Savior Jesus Christ” refer to one person, not two.

Reasons This Is a Translation Issue

- Often a hendiadys contains an abstract noun. Some languages may not have a noun with the same meaning.
- Many languages do not use the hendiadys, so people may not understand that the second word is further describing the first one.
- Many languages do not use the hendiadys, so people may not understand that only one person or thing is meant, not two.

Examples From the Bible

> For I will give you **a mouth and wisdom** … (Luke 21:15a ULT)

“A mouth” and “wisdom” are nouns, but in this figure of speech “wisdom” describes what comes from the mouth.

> If you are willing and obedient … (Isaiah 1:19a ULT)

“Willing” and “obedient” are adjectives, but “willing” describes “obedient.”

Translation Strategies

If the hendiadys would be natural and give the right meaning in your language, consider using it. If not, here are other options:

(1) Substitute the describing noun with an adjective that means the same thing.
(2) Substitute the describing noun with a phrase that means the same thing.
(3) Substitute the describing adjective with an adverb that means the same thing.
(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the

other.
(5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

Examples of Translation Strategies Applied

(1) Substitute the describing noun with an adjective that means the same thing.

> For I will give you **a mouth and wisdom** ... (Luke 21:15a ULT)
>
> > For I will give you **wise words** ...
>
> Walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)
>
> > You should walk in a manner that is worthy of God, who calls you to **his own glorious kingdom**.

(2) Substitute the describing noun with a phrase that means the same thing.

> For I will give you **a mouth and wisdom** ... (Luke 21:15a ULT)
>
> > for I will give you **words of wisdom**.
>
> You should walk in a manner that is worthy of God, who calls you into **his own kingdom and glory**. (1 Thessalonians 2:12b ULT)
>
> > You should walk in a manner that is worthy of God, who calls you to **his own kingdom of glory**.

(3) Substitute the describing adjective with an adverb that means the same thing.

> If you are willing and obedient ... (Isaiah 1:19a ULT)
>
> > If you are **willingly obedient** ...

(4) Substitute other parts of speech that mean the same thing and show that one word or phrase describes the other.

> If you are willing and obedient ... (Isaiah 1:19a ULT)

The adjective “obedient” can be substituted with the verb “obey.”

> > if you **obey willingly** ...

(4) and (5) If it is unclear that only one thing is meant, change the phrase so that this is clear.

> We look forward to receiving **the blessed hope and appearing of the glory** of **our great God and Savior Jesus Christ**. (Titus 2:13b ULT)

The noun “glory” can be changed to the adjective “glorious” to make it clear that Jesus’ appearing is what we hope for. Also, “Jesus Christ” can be moved to the front of the phrase and “great God and Savior” put into a relative clause that describes the one person, Jesus Christ.

> > We look forward to receiving **what we are longing for, the blessed and glorious appearing** of **Jesus Christ, who is our great God and Savior**.

Next we recommend you learn about:

Doublet (UTA PDF)

"

Referenced in: Leviticus 23:7; Leviticus 23:21; Leviticus 23:25; Leviticus 23:36

How to Translate Names

Description

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)

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.

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 10:4; Leviticus 24:11

Idiom

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)

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.")

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 1:5; Leviticus 1:14; Leviticus 4:3; Leviticus 4:6; Leviticus 4:8; Leviticus 4:14; Leviticus 4:19; Leviticus 5:1; Leviticus 5:7; Leviticus 5:11; Leviticus 6:2; Leviticus 6:3; Leviticus 6:5; Leviticus 6:10; Leviticus 7:18; Leviticus 8:9; Leviticus 8:33; Leviticus 9:2; Leviticus 9:3; Leviticus 9:5; Leviticus 10:17; Leviticus 10:19; Leviticus 10:20; Leviticus 11:3; Leviticus 11:16; Leviticus 11:20; Leviticus 11:38; Leviticus 11:42; Leviticus 12:6; Leviticus 12:8; Leviticus 13:5; Leviticus 13:23; Leviticus 13:28; Leviticus 13:37; Leviticus 13:40; Leviticus 13:41; Leviticus 13:55; Leviticus 13:58; Leviticus 14:5; Leviticus 14:7; Leviticus 14:10; Leviticus 14:14; Leviticus 14:20; Leviticus 14:21; Leviticus 14:22; Leviticus 14:32; Leviticus 14:51; Leviticus 14:52; Leviticus 14:53; Leviticus 14:57; Leviticus 15:13; Leviticus 17:10; Leviticus 18:21; Leviticus 20:2; Leviticus 20:3; Leviticus 20:4; Leviticus 20:5; Leviticus 20:6; Leviticus 20:9; Leviticus 20:11; Leviticus 20:12; Leviticus 20:13; Leviticus 20:14; Leviticus 20:16; Leviticus 20:17; Leviticus 20:19; Leviticus 20:20; Leviticus 20:27; Leviticus 21:7; Leviticus 21:10; Leviticus 22:3; Leviticus 22:7; Leviticus 22:9; Leviticus 22:14; Leviticus 22:16; Leviticus 22:22; Leviticus 22:27; Leviticus 23:3; Leviticus 23:5; Leviticus 23:8; Leviticus 23:12; Leviticus 23:13; Leviticus 23:18; Leviticus 23:19; Leviticus 23:27; Leviticus 23:29; Leviticus 23:32; Leviticus 23:36; Leviticus 23:37; Leviticus 23:40; Leviticus 24:2; Leviticus 24:3; Leviticus 24:4; Leviticus 24:6; Leviticus 24:8; Leviticus 24:9;

Leviticus 24:12; Leviticus 24:17; Leviticus 24:18; Leviticus 25:16; Leviticus 25:22; Leviticus 25:26; Leviticus 25:29; Leviticus 25:35; Leviticus 25:47; Leviticus 25:49; Leviticus 25:51; Leviticus 25:52; Leviticus 26:7; Leviticus 26:9; Leviticus 26:10; Leviticus 26:18; Leviticus 26:21; Leviticus 26:24; Leviticus 26:26; Leviticus 26:37; Leviticus 26:45; Leviticus 27:2; Leviticus 27:3; Leviticus 27:5; Leviticus 27:6; Leviticus 27:7; Leviticus 27:8; Leviticus 27:15; Leviticus 27:16; Leviticus 27:18; Leviticus 27:19; Leviticus 27:21; Leviticus 27:31; Leviticus 27:32

Information Structure

Description

This page answers the question: *How do languages arrange the parts of a sentence?*

In order to understand this topic, it would be good to read:

Sentence Structure (UTA PDF)

Different languages arrange the parts of the sentence in different ways. In English, a sentence normally has the subject first, then the verb, then the object, then other modifiers, like this: Peter painted his house yesterday.

Many other languages normally put these things in a different order such as: Painted yesterday Peter his house.

Although all languages have a normal order for parts of a sentence, this order can change depending on what information the speaker or writer considers to be the most important.

Suppose that someone is answering the question, “What did Peter paint yesterday?” The person asking the question already knows all of the information in our sentence above except for the object, “his house.” Therefore, that becomes the most important part of the information, and a person answering in English might say “His house is what Peter painted (yesterday).”

This puts the most important information first, which is normal for English. Many Other Languages would normally put the most important information last. In the flow of a text, the most important information is usually what the writer considers to be new information for the reader. In some languages the new information comes first, and in others it comes last.

Reasons This Is a Translation Issue

- Different languages arrange the parts of a sentence in different ways. If you (the translator) copy the order of the parts of a sentence from the source, it may not make sense in your language.
- Different languages put important or new information in different places in the sentence. If you keep the important or new information in the same place that it had in the source language, it may be confusing or give the wrong message in your language.

Examples From the Bible

> They all ate until they were satisfied. (Mark 6:42 ULT)

The parts of this sentence were in a different order in the original Greek source language. They were like this: And they ate all and they were satisfied.

In English, this means that the people ate everything. But the next verse says that they took up twelve baskets full of leftover pieces of food. In order for this to not be so confusing, the translators of the ULT put the parts of the sentence in the right order for English.

> And the day began to end, and the twelve came to him and said, “Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in an desolate place.” (Luke 9:12 ULT)

In this verse, what the disciples say to Jesus puts the important information first, that he should send the crowd away. In languages that put the important information last, people would understand that the reason that they gave, being in an isolated place, is the most important part of their message to Jesus. They might then think that the disciples are afraid of the spirits in that place, and that sending the people to buy food is a way to protect them from the spirits. That is the wrong message.

> Woe to you when all men speak well of you, for their fathers treated the false prophets in the same way. (Luke 6:26 ULT)

In this verse, the most important part of the information is first, that "woe" is coming on the people for what they are doing. The reason that supports that warning comes last. This could be confusing for people who expect the important information to come last.

Translation Strategies

(1) Study how your language arranges the parts of a sentence, and use that order in your translation.
(2) Study where your language puts the new or important information, and rearrange the order of information so that it follows the way it is done in your language.

Translation Strategies Applied

(1) Study how your language arranges the parts of a sentence, and use that order in your translation.

This is the verse in the original Greek order:

> And he went out from there and came to the hometown his, and they followed him the disciples his. (Mark 6:1)

The ULT has put this into the normal order for English:

> Now Jesus went out from there and came to his hometown, and his disciples followed him. (Mark 6:1 ULT)

(2) Study where your language puts the new or important information and rearrange the order of information so that it follows the way it is done in your language.

> And the day began to end, and the twelve came and said to him, "Send the crowd away so that, going into the surrounding villages and countryside, they may find lodging and food, because we are here in a desolate place." (Luke 9:12 ULT)

If your language puts the important information last, you can change the order of the verse.

> > Now the day was about to come to an end, and the twelve came to him and said, "Because we are here in an desolate place, send the crowd away that they may go into the surrounding villages and countryside to find lodging and food."
>
> Woe to you, when all men speak well of you, for that is how their ancestors treated the false prophets. (Luke 6:26 ULT)

If your language puts the important information last, you can change the order of the verse.

> > When all men speak well of you, which is just as people's ancestors treated the false prophets, then woe to you!

Next we recommend you learn about:

Word Order (UTA PDF)
Distinguishing Versus Informing or Reminding (UTA PDF)

"

Referenced in: Leviticus 27:26

Introduction of a New Event

Description

This page answers the question: *How do we introduce a new event in a story?*

In order to understand this topic, it would be good to read:

Writing Styles (UTA PDF)
Order of Events (UTA PDF)

When people tell a story, they tell about an event or a series of events. Often they put certain information at the beginning of the story, such as who the story is about, when it happened, and where it happened. This information that the writer gives before the events of the story begin is called the setting of the story. Some new events in a story also have a setting because they might involve new people, new times, and new places. In some languages, people also tell if they saw the event or heard about it from someone else.

When your people tell about events, what information do they give at the beginning? Is there a certain order that they put it in? In your translation, you will need to follow the way your language introduces new information at the beginning of a story or a new event rather than the way the source language did that. In this way your translation will sound natural and communicate clearly in your language.

Examples From the Bible

> **In the days of Herod**, king of Judea, **there was a certain priest named Zechariah**, from the division of Abijah. And **his wife was** from the daughters of Aaron, and her name was Elizabeth. (Luke 1:5 ULT)

The verses above introduce a story about Zechariah. The first bolded phrase tells when it happened, and the next two bolded phrases introduce the main people. The next two verses go on to explain that Zechariah and Elizabeth were old and did not have any children. All of this is the setting. Then the phrase “And it happened that” in Luke 1:8 helps to introduce the first event in this story:

> **And it happened that** in his performing as priest before God, in the order of his division, according to the custom of the priesthood, he came up by lot to enter into the temple of the Lord to burn incense. (Luke 1:8-9 ULT)

> **The birth of Jesus Christ happened in the following way.** His mother, Mary, was engaged to marry Joseph, but before they came together, she was found to be pregnant by the Holy Spirit. (Matthew 1:18 ULT)

The bolded sentence above makes it explicit that a story about Jesus is being introduced. The story will tell about how the birth of Jesus happened.

> **Now after Jesus was born in Bethlehem of Judea in the days of Herod the king**, behold, learned men from the east arrived in Jerusalem. (Matthew 2:1 ULT)

The bolded phrase above shows that the events concerning the learned men happened **after** Jesus was born.

> **Now in those days** John the Baptist came preaching in the wilderness of Judea. (Matthew 3:1-22 ULT)

The bolded phrase above shows that John the Baptist came preaching around the time of the previous events. It is probably very general and refers to when Jesus lived in Nazareth.

> **Then** Jesus came from Galilee to the Jordan River to John, to be baptized by him. (Matthew 3:13 ULT)

The word “then” shows that Jesus came to the Jordan River some time after the events in the previous verses.

> Now there was **a man from the Pharisees whose name was Nicodemus, a Jewish leader**. This man came to Jesus at night. (John 3:1-2a ULT)

The author first introduced the new person and then told about what he did and when he did it. In some languages, it might be more natural to tell about the time first.

> 6 Noah was 600 years old when the flood came upon the earth. 7 Noah, his sons, his wife, and his sons' wives went into the ark together because of the waters of the flood. (Genesis 7:6-7 ULT)

Verse 6 is a statement of the events that happen in the rest of chapter 7. Chapter 6 already told about how God told Noah that there would be a flood, and how Noah prepared for it. Chapter 7 verse 6 introduces the part of the story that tells about Noah and his family and the animals going into the ship, the rain starting, and the rain flooding the earth. Some languages might need to make it clear that this verse simply introduces the event, or move this verse after verse 7. Verse 6 is not one of the events of the story. The people went into the ship before the flood came.

Translation Strategies

If the information given at the beginning of a new event is clear and natural to your readers, consider translating it as it is in the ULT or UST. If not, consider one of these strategies:

(1) Put the information that introduces the event in the order that your people put it.
(2) If readers would expect certain information but it is not in the Bible, consider using an indefinite word or phrase to fill in that information, such as: "another time" or "someone."
(3) If the introduction is a summary of the whole event, use your language's way of showing that it is a summary.
(4) If it would be strange in the target language to give a summary of the event at the beginning, indicate that the event would actually happen later in the story.

Examples of Translation Strategies Applied

(1) Put the information that introduces the event in the order that your people put it.

> Now there was **a man from the Pharisees whose name was Nicodemus, a Jewish leader**. This man came to Jesus at night. (John 3:1-2a ULT)
>
> > There was a **man whose name was Nicodemus. He was a Pharisee and a member of the Jewish Council**. One night he came to Jesus.
> >
> > One night **a man named Nicodemus, who was a Pharisee and a member of the Jewish Council**, came to Jesus.
>
> As he passed by, **he saw Levi the son of Alpheus, sitting** at the tax collector's tent, and he said to him ... (Mark 2:14a ULT)
>
> > As he passed by, **Levi the son of Alpheus was sitting** at the tax collector's tent. Jesus saw him and and said to him ...
> >
> > As he passed by, **there was a man sitting** at the tax collector's tent. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him ...
> >
> > As he passed by, **there was a tax collector** sitting at the tax collector's tent. His name was Levi, and he was the son of Alpheus. Jesus saw him and said to him ...

(2) If readers would expect certain information, but it is not in the Bible, consider using an indefinite word or phrase such as “another time,” or “someone.”

> Noah was 600 years old when the flood came upon the earth. (Genesis 7:6 ULT) — If people expect to be told something about when the new event happened, the phrase “after that” can help them see that it happened after the events already mentioned.
>
> > **After that**, when Noah was 600 years old, the flood came upon the earth.
>
> **Again he began** to teach beside the sea. (Mark 4:1a ULT) — In chapter 3 Jesus was teaching at someone’s house. Readers may need to be told that this new event happened at another time, or that Jesus actually went to the sea.
>
> > **Another time** Jesus began to teach people again beside the sea.
> >
> > Jesus went to the sea and **began to teach people again** there.

(3) If the introduction is a summary of the whole event, use your language’s way of showing that it is a summary.

> Noah was 600 years old when the flood came upon the earth. (Genesis 7:6 ULT)
>
> > **Now this is what happened when** Noah was 600 years old and the flood came upon the earth.
> >
> > **This part tells about what happened when** the flood came upon the earth. It happened when Noah was 600 years old.

(4) If it would be strange in the target language to give a summary of the event at the beginning, show that the event will actually happen later in the story.

> Noah was 600 years old when the flood came upon the earth. Noah, his sons, his wife, and his sons’ wives went into the ark together because of the waters of the flood. (Genesis 7:6-7 ULT)
>
> > **Now this is what happened when** Noah was 600 years old. Noah, his sons, his wife, and his sons’ wives went into the ark together because **God had said that the waters of the flood would come**.

Next we recommend you learn about:

Background Information (UTA PDF)
Introduction of New and Old Participants (UTA PDF)

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Referenced in: Leviticus 24:10

Irregular Use of Tenses

Description

This page answers the question: *How do I translate tenses that are unexpected?*

Normally, languages indicate when an event happens by marking it as past, present, or future (or some subset of those categories) through using different verb tenses. But sometimes speakers use those verb tenses in other ways to draw special attention to what they are saying. This article will discuss three ways that this happens in the Bible.

Past For Future

In the Bible, sometimes the past tense is used to refer to things that will happen in the future. This is a figure of speech that is used in prophecy to show that the event will certainly happen. It is sometimes called the “predictive past” or “prophetic perfect.”

> Therefore my people have gone into captivity for lack of understanding; their honored leaders go hungry, and their common people have nothing to drink. (Isaiah 5:13 ULT)

In the example above, the people of Israel had not yet gone into captivity, but God spoke of their going into captivity as if it had already happened because he had decided that they certainly would go into captivity.

Reason This Is a Translation Issue:

Speakers of languages that do not use the past tense in prophecy to refer to future events may think that these are events that have already happened.

Examples From the Bible

> Now Jericho was tightly closed because of the sons of Israel. No one went out and no one came in. Yahweh said to Joshua, “See, I have delivered Jericho and its king and its powerful soldiers into your hand.” (Joshua 6:1-2 ULT)
>
> For to us a child has been born, to us a son has been given; and the rule will be on his shoulder. (Isaiah 9:6a ULT)

In the examples above, God spoke of things that would happen in the future as if they had already happened.

> But even Enoch, the seventh from Adam, prophesied about them, saying, “Look! The Lord came with thousands and thousands of his holy ones.” (Jude 1:14 ULT)

Enoch was speaking of something that would happen far in the future, but he used the past tense when he said, “the Lord came.”

Present For Past

In the Bible, sometimes the present tense is used to refer to events that happened in the past. This is a figure of speech that makes these events more vivid or prominent for the reader. The effect can be to draw the reader into the story because these events are told as though they are happening now. The reader, however, knows that the events happened in the past. This is sometimes called the “historical present.”

> Now the mother-in-law of Simon was lying down, being sick with a fever, and immediately they speak to him concerning her. (Mark 1:30 ULT)

In the example above, Mark had been narrating events that happened in the past, using the past tense. But when he came to the part about the disciples speaking to Jesus about Simon's mother-in-law, he changed from past tense to present tense.

Reason This Is a Translation Issue:

Speakers of languages that do not use the present tense to refer to past events may think that these events are happening now or that the Bible translation makes no sense.

Examples From the Bible

> And Simon and the ones with him searched for him 37 and found him and say to him,
> "Everyone is seeking you." 38 And he says to them, "Let us go elsewhere, (Mark 1:36-38 ULT)

As in the above example, the historical present is often used to make direct speech stand out from the narrative.

> And he enters into Capernaum, and immediately on the Sabbaths, having entered into the
> synagogue, he began to teach. (Mark 1:21 ULT)

As in the above example, the historical present sometimes serves to set the scene for a new set of events. By using the historical present in this way, the writer draws the reader into the scene, and then relates the events using the past tense.

Present For Future

In the Bible, sometimes the present tense is used for a future event. Usually, this is to communicate that the event will happen very soon. Also, like the predictive past, this can communicate that the event is sure to happen or that the speaker is fully committed to making the event happen. This is sometimes called the "imminent future."

> And Moses said, "Thus says Yahweh: 'About the middle of the night I am going out in the midst
> of Egypt, (Exodus 11:4 ULT)

In the example above, Yahweh uses the present tense for something that he will do soon.

Reason This Is a Translation Issue:

Speakers of languages that do not use the present tense to refer to future events may think that these events are happening at the time of speaking or writing or that the Bible translation is confusing or wrong.

Examples From the Bible

> For behold me, raising up the Chaldeans, that fierce and impetuous nation... (Habakkuk 1:6
> ULT)
>
> Therefore, remember from where you have fallen and repent and do the first works. But if not,
> I am coming to you and I will remove your lampstand from its place—if you do not repent.
> (Revelation 2:5 ULT)

In the examples above, God speaks of a future event as though he is doing it in the present. This is a way of emphasizing the certainty of the event.

> Therefore my people have gone into captivity for lack of understanding; their honored leaders
> go hungry, and their common people have nothing to drink. (Isaiah 5:13 ULT)

In the example above, the present tense continues the sense of the predictive past, communicating future events that are sure to happen.

Translation Strategies

If the tense that is used in the Literal Translation would be natural and give the right meaning in your language, consider using it. If not, here are some other options.

(1) Use the future tense to refer to future events.
(2) Use the past tense to refer to past events.
(3) Use the tense that your language commonly uses to communicate the time of the event.

Examples of Translation Strategies Applied

(1) Use the future tense to refer to future events.

> For to us a child **has been born**, to us a son **has been given**. (Isaiah 9:6a ULT)
>
> > For to us a child **will be born**, to us a son **will be given**.
>
> Yahweh said to Joshua, “See, **I have delivered** Jericho and its king and its powerful soldiers into your hand.” (Joshua 6:2 ULT)
>
> > Yahweh said to Joshua, “See, **I will deliver** Jericho and its king and its powerful soldiers into your hand.”
>
> And Moses said, “Thus says Yahweh: ‘About the middle of the night **I am going out** in the midst of Egypt, (Exodus 11:4 ULT)
>
> > And Moses said, “Thus says Yahweh: ‘About the middle of the night **I will go out** in the midst of Egypt,

(2) Use the past tense to refer to past events.

> And Simon and the ones with him searched for him and found him and **say** to him, “Everyone is seeking you.” And he **says** to them, “Let us go elsewhere, (Mark 1:36-38 ULT)
>
> > And Simon and the ones with him searched for him and found him and **said** to him, “Everyone is seeking you.” And he **said** to them, “Let us go elsewhere,
>
> And he **enters** into Capernaum, and immediately on the Sabbaths, having entered into the synagogue, he began to teach. (Mark 1:21 ULT)
>
> > And he **entered** into Capernaum, and immediately on the Sabbaths, having entered into the synagogue, he began to teach.

(3) Use the tense that your language commonly uses to communicate the time of the event.

> Yahweh said to Joshua, “See, **I have delivered** Jericho and its king and its powerful soldiers into your hand.” (Joshua 6:2 ULT)
>
> > Yahweh said to Joshua, “See, **I am delivering** Jericho and its king and its powerful soldiers into your hand.”
> > Or:
> > Yahweh said to Joshua, “See, **I am about to deliver** Jericho and its king and its powerful soldiers into your hand.”

> And Moses said, “Thus says Yahweh: ‘About the middle of the night **I am going out** in the midst of Egypt, (Exodus 11:4 ULT)
>
> > And Moses said, “Thus says Yahweh: ‘About the middle of the night **I will be going out** in the midst of Egypt,
> > Or:
> > And Moses said, “Thus says Yahweh: ‘About the middle of the night **I shall certainly go out** in the midst of Egypt,

"

Referenced in: Leviticus 4:10; Leviticus 4:20; Leviticus 4:31; Leviticus 4:35; Leviticus 6:25; Leviticus 7:2; Leviticus 7:11; Leviticus 7:12; Leviticus 14:13

Kinship

Description

This page answers the question: *What are kinship terms and how can I translate them?*

Kinship terms refer to those words used to describe people related to one another in familial relationships. These terms vary widely in their specificity from language to language. They range from the (Western) nuclear or immediate family (father-son, husband-wife) out to broad clan relationships in other cultures.

Reason This Is a Translation Issue

Depending on the language translators may need to use specific terms to designate the accurate kinship relationship. In some languages a different term may be used based on siblings' birth order. In others, the side of the family (father's or mother's), age, marital status, etc. may determine the term used. Different terms may be used based on the gender of the speaker and/or addressee. Translators may need to make sure they know the exact relationship between two related people in the Bible to find the correct term. Sometimes these terms are difficult even for native speakers to remember and translators may need to seek community help in finding the correct term. Another complicating issue is that the Bible may not give enough information about the relationship for translators to determine the correct term in the language being translated into. In this case, translators will have to use a more general term or simply pick a satisfactory term based on the limited information available.

Sometimes terms that seem like kinship terms are used for people who are not necessarily related. For instance, an older person may refer to a younger man or woman as "my son" or "my daughter."

Examples from the Bible

> Then Yahweh said to Cain, "Where is Abel **your brother**?" He said, "I do not know. Am I **my brother's** keeper?" (Genesis 4:9 ULT)

Abel was Cain's younger brother.

> Jacob sent and called Rachel and Leah to the field to his flock and said to them, "I see **your father's** attitude toward me has changed, but the God of my father has been with me." (Genesis 31:4-5 ULT)

Jacob is referring here to his father-in-law. In some languages there may be a specific term for a man's father-in-law, however, in this case it is better to retain the form **your father** as Jacob may be using it to distance himself from Laban.

> And Moses was shepherding the flock of Jethro **his father-in-law**, the priest of Midian. (Exodus3:1a ULT)

Unlike the previous instance, if your language has a term for a man's father-in-law this is a good place to use it.

> And **his sister** stationed herself at a distance to know what would be done to him. (Exodus 2:4 ULT)

From context we know that this was Miriam, Moses's older sister. In some languages this may require a specific term. In others, the term for older sister may be only used when the younger sibling is addressing and/or referring to his or her sister.

> Then she and **her daughters-in-law** arose to return from the fields of Moab (Ruth 1:6a ULT)

Ruth & Orpah are Naomi's daughters-in-law.

> Then she said, “Look, your sister-in-law has turned back to her people and to her gods.” (Ruth 1:15 ULT)

Orpah had been the wife of Ruth’s husband’s brother. This may be a different term in your language than if she had been Ruth’s husband’s sister.

> Then Boaz said to Ruth, “Will you not listen to me, **my daughter**?” (Ruth 2:8a ULT)

Boaz is not Ruth’s father; he is simply using the term to address a younger woman.

> And behold, **your relative** Elizabeth—she also has conceived a son in her old age, and this is the sixth month for her who was called barren. (Luke 1:36 ULT)

While the KJV translated this as **cousin**, the term simply means a related woman.

Translation Strategies

(1) Find out the exact relationship specified and translate using the term your language uses.

(2) If the text does not specify the relationship as clearly as your language would, either:

(a) settle on a more general term.

(b) use a specific term if required by your language, choosing the one that is most likely to be correct.

Translation Strategies Applied

This is not an issue in English, so the following illustrations draw on other languages.

In Korean, there are several terms for brother and sister, the use of them depends on the speaker’s (or referent’s) sex and birth order. Examples are from the Korean Living Bible, found on biblegateway.com

> Genesis 30:1 Rachel is jealous of her “eonni,” which is the term a woman uses for her older sister.
>
> Genesis 34:31 Simeon and Levi refer to Dinah as “nui,” a general term for sister.
>
> Genesis 37:16 Joseph refers to his brothers as “hyeong,” which is the term a man uses for his older brother(s).
>
> Genesis 45:12 Joseph refers to Benjamin as “dongsaeng,” which roughly means sibling, usually younger.

In Russian, in-law terms are complex. For instance, “nevéstka” is the term for a brother’s (or brother-in-law’s) wife; a woman uses the same term for her daughter-in-law but her husband would call the same daughter-in-law “snoxá.” Examples from the Russian Synodal Version.

> Genesis 38:25 Tamar sends a message to her father-in-law, Judah. The term used is “svekor.” This is used for a woman’s husband’s father.
>
> Exodus 3:1 Moses is watching his father-in-law’s herd. The term used is “test’.” This is used for a man’s wife’s father.

"

Referenced in: Leviticus 10:4

Litotes

Description

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)

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."

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

Making Assumed Knowledge and Implicit Information Explicit

Description

This page answers the question: *What can I do if some of the explicit information seems confusing, unnatural, or unnecessary in our language?*

In order to understand this topic, it would be good to read:

Assumed Knowledge and Implicit Information (UTA PDF)

Some languages have ways of saying things that are natural for them but sound strange when translated into Other Languages. One of the reasons for this is that some languages say things explicitly that some Other Languages would leave as implicit information.

Reasons This Is a Translation Issue

If you translate all of the explicit information from the source language into the explicit information in the target language, it could sound foreign, unnatural, or perhaps even unintelligent if the target language would not make that information explicit. Instead, it is best to leave that kind of information implicit in the target language.

Examples from the Bible

> **And** Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)

In Biblical Hebrew, it is normal to start most sentences with a conjunction such as “and” to show the connection between sentences. In English, it is not natural to do so, it is quite tiresome for the English reader, and it gives the impression that the author is uneducated. In English, it is best to leave the idea of connection between sentences implicit in most cases and not translate the conjunction explicitly.

In Biblical Hebrew, it is normal to say that something was burned with fire. In English, the idea of fire is included in the action of burning, and so it is unnatural to state both ideas explicitly. It is enough to say that something was burned and leave the idea of fire implicit.

> But the centurion **answered and said**, “Lord, I am not worthy that you should enter under my roof” (Matthew 8:8a ULT)

In the biblical languages, it was normal to introduce direct speech with two verbs of speaking. One verb indicated the action, and the other introduced the words of the speaker. English speakers do not do this, so it is very unnatural and confusing to use two verbs. For the English speaker, the idea of speaking is included in the idea of answering. Using two verbs in English implies two separate speeches, rather than just one. So in English, it is better to use only one verb of speaking.

Translation Strategies

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.
(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, leave the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

Examples of Translation Strategies Applied

(1) If the explicit information of the source language sounds natural in the target language, then translate it as explicit information.

- There would be no change to the text using this strategy, so no examples are given here.

(2) If the explicit information does not sound natural in the target language or seems unnecessary or confusing, make the explicit information implicit. Only do this if the reader can understand this information from the context. You can test this by asking the reader a question about the passage.

> **And** Abimelech came to the tower and fought against it and drew near to the door of the tower **to burn it with fire**. (Judges 9:52 ESV)
>
> > Abimelech came to the tower and fought against it, and he approached the door of the tower **to burn it**. (Or) ... **to set it on fire**.

In English, it is clear that the action of this verse follows the action of the previous verse without the use of the connector “and” at the beginning, so it was omitted. Also, the words “with fire” were left out, because this information is communicated implicitly by the word “burn.” An alternative translation for “to burn it” is “to set it on fire.” It is not natural in English to use both “burn” and “fire,” so the English translator should choose only one of them. You can test if the readers understood the implicit information by asking, “How would the door burn?” If they knew it was by fire, then they have understood the implicit information. Or, if you chose the second option, you could ask, “What happens to a door that is set on fire?” If the readers answer, “It burns,” then they have understood the implicit information.

> But the centurion **answered and said**, “Lord, I am not worthy that you should enter under my roof” (Matthew 8:8a ULT)
>
> > The centurion **answered**, “Lord, I am not worthy that you should enter under my roof”

In English, the information that the centurion responded by speaking is included in the verb “answered,” so the verb “said” can be left implicit. You can test if the readers understood the implicit information by asking, “How did the centurion answer?” If they knew it was by speaking, then they have understood the implicit information.

> **He opened his mouth** and taught them, saying, (Matthew 5:2 ULT)
>
> > **He began to** teach them, saying, (Or) He taught them, saying,

In English, it would be very strange to include the information that Jesus opened his mouth when he spoke. That information is included in the verbs “taught” and “saying,” so that phrase can be omitted and that information left implicit. However, “he opened his mouth” is an idiom that indicates the beginning of a speech, so that information may be included, or it may also be left implicit.

Next we recommend you learn about:

When to Keep Information Implicit (UTA PDF)

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Referenced in: Leviticus 1:9; Leviticus 1:13; Leviticus 7:17; Leviticus 7:19; Leviticus 8:6; Leviticus 8:17; Leviticus 8:21; Leviticus 8:32; Leviticus 9:11; Leviticus 23:18; Leviticus 24:3; Leviticus 25:29; Leviticus 25:55; Leviticus 26:25

Merism

Definition

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)

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)

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 13:12; Leviticus 19:15; Leviticus 23:3; Leviticus 24:16; Leviticus 24:22

Metaphor

Description

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)

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.

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.

"

Referenced in: Leviticus 1:2; Leviticus 1:5; Leviticus 2:2; Leviticus 3:2; Leviticus 3:8; Leviticus 3:13; Leviticus 4:2; Leviticus 6:9; Leviticus 6:10; Leviticus 6:14; Leviticus 6:16; Leviticus 6:20; Leviticus 7:10; Leviticus 7:18; Leviticus 7:20; Leviticus 7:21; Leviticus 7:25; Leviticus 7:31; Leviticus 7:33; Leviticus 7:34; Leviticus 7:36; Leviticus 7:38; Leviticus 9:3; Leviticus 10:2; Leviticus 10:6; Leviticus 10:11; Leviticus 10:14; Leviticus 11:2; Leviticus 14:22; Leviticus 15:2; Leviticus 15:14; Leviticus 15:29; Leviticus 15:31; 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 20:2; Leviticus 20:3; Leviticus 20:5; Leviticus 20:6; Leviticus 20:18; Leviticus 20:22; Leviticus 20:23; Leviticus 20:24; Leviticus 21:12; Leviticus 21:15; Leviticus 21:17; Leviticus 21:21; Leviticus 21:24; Leviticus 22:2; Leviticus 22:3; Leviticus 22:4; Leviticus 22:13; Leviticus 22:15; Leviticus 22:18; Leviticus 22:25; Leviticus 22:32; Leviticus 26:3; Leviticus 26:13; Leviticus 26:19; Leviticus 26:21; Leviticus 26:23; Leviticus 26:28; Leviticus 26:36; Leviticus 26:40; Leviticus 26:41

Metonymy

Description

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)

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.

> … 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.

"

Referenced in: Leviticus 1:3; Leviticus 1:5; Leviticus 1:7; Leviticus 1:11; Leviticus 2:8; Leviticus 3:1; Leviticus 3:7; Leviticus 3:8; Leviticus 3:12; Leviticus 3:13; Leviticus 4:4; Leviticus 4:6; Leviticus 4:7; Leviticus 4:14; Leviticus 4:15; Leviticus 4:24; Leviticus 5:6; Leviticus 5:7; Leviticus 5:15; Leviticus 6:7; Leviticus 6:14; Leviticus 6:25; Leviticus 7:14; Leviticus 7:30; Leviticus 8:26; Leviticus 8:27; Leviticus 8:29; Leviticus 9:2; Leviticus 9:4; Leviticus 9:5; Leviticus 9:6; Leviticus 9:21; Leviticus 9:23; Leviticus 10:1; Leviticus 10:2; Leviticus 10:3; Leviticus 10:4; Leviticus 10:6; Leviticus 10:7; Leviticus 10:11; Leviticus 10:15; Leviticus 10:17; Leviticus 10:19; Leviticus 12:4; Leviticus 12:6; Leviticus 12:7; Leviticus 13:4; Leviticus 13:5; Leviticus 13:12; Leviticus 13:13; Leviticus 13:15; Leviticus 13:29; Leviticus 13:30; Leviticus 13:31; Leviticus 13:33; Leviticus 13:37; Leviticus 13:45; Leviticus 13:46; Leviticus 13:50; Leviticus 14:4; Leviticus 14:11; Leviticus 14:23; Leviticus 14:27; Leviticus 14:29; Leviticus 14:31; Leviticus 15:7; Leviticus 15:14; Leviticus 15:15; Leviticus 15:24; Leviticus 15:30; 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 20:13; Leviticus 20:23; Leviticus 21:2; Leviticus 21:6; Leviticus 21:10; Leviticus 21:22; Leviticus 22:2; Leviticus 22:3; Leviticus 22:6; Leviticus 22:11; Leviticus 22:13; Leviticus 22:18; Leviticus 22:25; Leviticus 22:32; Leviticus 23:11; Leviticus 23:17; Leviticus 23:20; Leviticus 23:28; Leviticus 23:40; Leviticus 23:43; Leviticus 25:53; Leviticus 26:5; Leviticus 26:6; Leviticus 26:7; Leviticus 26:8; Leviticus 26:13; Leviticus 26:14; Leviticus 26:17; Leviticus 26:18; Leviticus 26:21; Leviticus 26:25; Leviticus 26:31; Leviticus 26:33; Leviticus 26:36; Leviticus 26:39; Leviticus 26:40; Leviticus 26:45; Leviticus 26:46; Leviticus 27:2; Leviticus 27:8; Leviticus 27:11; Leviticus 27:30

Nominal Adjectives

Description

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)

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.

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; Leviticus 11:47

Ordinal Numbers

Description

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)

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 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 12:3; Leviticus 13:5; Leviticus 13:6; Leviticus 13:7; Leviticus 13:27; Leviticus 13:32; Leviticus 13:33; Leviticus 13:34; Leviticus 13:51; Leviticus 13:54; Leviticus 13:58;

Leviticus 14:9; Leviticus 14:10; Leviticus 14:23; Leviticus 14:39; Leviticus 15:14; Leviticus 15:29; Leviticus 16:29; Leviticus 22:27; Leviticus 23:5; Leviticus 23:6; Leviticus 23:24; Leviticus 23:34; Leviticus 23:39

Parallelism

Description

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 a poetic device in which two phrases or clauses that are similar in structure or idea are used together. The following are some of the different kinds of parallelism.

- The second clause or phrase means the same as the first. This is called synonymous parallelism.
- The second clarifies or strengthens the meaning of the first.
- The second completes what is said in the first.
- The second says something that contrasts with the first, but adds to the same idea.

Parallelism is most commonly found in Old Testament poetry, such as in the books of Psalms and Proverbs. It also occurs in Greek in the New Testament, both in the four gospels and in the apostles' letters.

This article will only discuss synonymous parallelism, the kind in which the two parallel phrases mean the same thing, because that is the kind that presents a problem for translation. Note that we use the term "synonymous parallelism" for long phrases or clauses that have the same meaning. We use the term "doublet" for words or very short phrases that mean basically the same thing and are used together.

In the poetry of the original languages, synonymous parallelism has several effects:

- It shows that something is very important by saying it more than once and in more than one way.
- It helps the hearer to think more deeply about the idea by saying it in different ways.
- It makes the language more beautiful and raises it above the ordinary way of speaking.

Reason This Is a Translation Issue

Some languages would not use synonymous parallelism. They would either think it odd that someone said the same thing twice, or, since it is in the Bible, they would think that the two phrases must have some difference in meaning. For them it would be confusing, rather than beautiful. They would not understand that the repetition of the idea in different words serves to emphasize the idea.

Examples From the Bible

> Your word is a lamp to my feet
>
> and a light for my path. (Psalm 119:105 ULT)

Both parts of the sentence are metaphors saying that God's word teaches people how to live. That is the single idea. The words "lamp" and "light" are similar in meaning because they refer to light. The words "my feet" and "my path" are related because they refer to a person walking. Walking is a metaphor for living.

> You make him to rule over the works of your hands;
>
> you have put all things under his feet (Psalm 8:6 ULT)

Both lines say that God made man the ruler of everything. "To rule over" is the same idea as putting things "under his feet," and "the works of your [God's] hands" is the same idea as "all things."

> 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 4:20; Leviticus 6:16; Leviticus 11:3; Leviticus 11:7; Leviticus 11:43; Leviticus 12:6; Leviticus 14:9; Leviticus 14:23; Leviticus 15:2; Leviticus 18:4; Leviticus 19:23; Leviticus 20:8; Leviticus 20:10; Leviticus 20:16; Leviticus 21:6; Leviticus 22:18; Leviticus 23:2; Leviticus 23:4; Leviticus 24:8; Leviticus 24:16; Leviticus 24:17; Leviticus 25:37; Leviticus 26:3; Leviticus 26:8; Leviticus 26:10; Leviticus 26:25

Personification

Description

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)

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.

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 25:19; Leviticus 25:28; Leviticus 25:30; Leviticus 25:31; Leviticus 25:33; Leviticus 26:4; Leviticus 26:12; Leviticus 26:20; Leviticus 26:25; Leviticus 26:34; Leviticus 26:36; Leviticus 26:38

Poetry

Description

This page answers the question: *What is poetry and how do I translate it into my language?*

In order to understand this topic, it would be good to read:

Figures of Speech (UTA PDF)
Writing Styles (UTA PDF)

Poetry is one of the ways that people use the words and sounds of their language to make their speech and writing more beautiful and to express strong emotion. Through poetry, people can communicate deeper emotion than they can through simple non-poetic forms. Poetry gives more weight and elegance to statements of truth, such as proverbs, and is also easier to remember than ordinary speech.

In poetry we commonly find:

- many figures of speech such as Apostrophe
- arrangements of clauses into particular patterns such as:
  - parallel lines (See Parallelism)
  - acrostics (beginning lines with successive letters of the alphabet)
  - chiasms (in which the first line relates to the last line, the second to the next-to-last line, etc.):

> You should not give what is holy to the dogs,
>
> > and should not throw your pearls in front of the pigs.
> > Otherwise they will trample them under their feet,
>
> and having turned, they might tear you to pieces. (Matt 7:6 ULT)

- repetition of some or all of a line:

> Praise him, all his angels; praise him, all his hosts. Praise him, sun and moon; praise him, all you shining stars. (Psalm 148:2-3 ULT)

- lines of similar length:

> Listen to my call to you,
>
> Yahweh; think about my groanings.
>
> Listen to the sound of my call, my King and my God,
>
> for it is to you that I pray. (Psalm 5:1-2 ULT)

- the same sound used at the end or at the beginning of two or more lines:

> “Twinkle, twinkle little **star**. How I wonder what you **are**.” (from an English rhyme)

- the same sound repeated many times:

> “Peter, Peter, pumpkin eater” (from an English rhyme)

- The same root word used as both a verb and as a noun:

> Your old men will **dream dreams** (Joel 2:28 ULT)
>
> Yahweh,...**light lightning** and scatter them (Psalm 144:5-6 ULT)

We also find:

- old words and expressions
- dramatic imagery
- different use of grammar — including:
    - incomplete sentences
    - lack of connective words

Some places to look for poetry in your language

Songs, particularly old songs or songs used in children's games
Religious ceremony or chants of priests or witch doctors
Prayers, blessings, and curses
Old legends

Elegant or fancy speech

Elegant or fancy speech is similar to poetry in that it uses beautiful language, but it does not use all of the language's features of poetry, and it does not use them as much as poetry does. Popular speakers in the language often use elegant speech, and this is probably the easiest source of text to study to find out what makes speech elegant in your language.

Reasons This Is a Translation Issue:

- Different languages use poetry for different things. If a poetic form would not communicate the same meaning in your language, you may need to write it without the poetry.
- Different languages use different poetic devices. A poetic device that conveys elegance or emotion in a biblical language may be confusing or misunderstood in another language.
- In some languages, using poetry for a particular part of the Bible would make it much more powerful.

Examples From the Bible

The Bible uses poetry for songs, teaching, and prophecy. Almost all of the books of the Old Testament have poetry in them and many of the books are completely made up of poetry.

> ... for you saw my affliction; you knew the distress of my soul. (Psalm 31:7b ULT)

This example of Parallelism has two lines that mean the same thing.

> Yahweh, judge the nations; vindicate me, Yahweh, because I am righteous and innocent, Most High. (Psalm 7:8 ULT)

This example of parallelism shows the contrast between what David wants God to do to him and what he wants God to do to the unrighteous nations. (See Parallelism.)

> Keep your servant also from arrogant sins; let them not rule over me. (Psalm 19:13a ULT)

This example of personification speaks of sins as if they could rule over a person. (See Personification.)

> Oh, give thanks to Yahweh; for he is good,
>
> for his covenant faithfulness endures forever.
>
> Oh, give thanks to the God of gods,

> for his covenant faithfulness endures forever.
>
> Oh, give thanks to the Lord of lords,
>
> for his covenant faithfulness endures forever.
>
> (Psalm 136:1-3 ULT)

This example repeats the phrases “give thanks” and “his covenant faithfulness endures forever.”

Translation Strategies

If the style of poetry that is used in the source text would be natural and give the right meaning in your language, consider using it. If not, here are some other ways of translating it.

(1) Translate the poetry using one of your styles of poetry.
(2) Translate the poetry using your style of elegant speech.
(3) Translate the poetry using your style of ordinary speech.

If you use poetry it may be more beautiful.

If you use ordinary speech it may be more clear.

Examples of Translation Strategies Applied

> Blessed is the man who does not walk in the advice of the wicked, or stand in the pathway with sinners, or sit in the assembly of mockers. But his delight is in the law of Yahweh, and on his law he meditates day and night. (Psalm 1:1-2 ULT)

The following are examples of how people might translate Psalm 1:1-2.

(1) Translate the poetry using one of your styles of poetry. (The style in this example has words that sound similar at the end of each line.)

> > “Happy is the person not encouraged **to sin**, Disrespect for God he will not **begin**, To those who laugh at God he is **no kin.** God is his constant **delight**, He does what God says **is right**, He thinks of it all day **and night**.”

(2) Translate the poetry using your style of elegant speech.

> > This is the kind of person who is truly blessed: the one who does not follow the advice of wicked people nor stop along the road to speak with sinners nor join the gathering of those who mock God. Rather, he takes great joy in Yahweh’s law, and he meditates on it day and night.

(3) Translate the poetry using your style of ordinary speech.

> > The people who do not listen to the advice of bad people are really happy. They do not spend time with people who continually do evil things or join with those who do not respect God. Instead, they love to obey Yahweh’s law, and they think about it all the time.

Next we recommend you learn about:

Symbolic Language (UTA PDF)

"

Referenced in: Leviticus 1:2; Leviticus 1:3; Leviticus 1:6; Leviticus 1:12; Leviticus 2:1; Leviticus 2:2; Leviticus 2:4; Leviticus 2:6; Leviticus 2:12; Leviticus 2:13; Leviticus 3:1; Leviticus 3:6; Leviticus 3:7; Leviticus 3:12; Leviticus 4:2; Leviticus 4:3; Leviticus 4:14; Leviticus 4:23; Leviticus 4:28; Leviticus 5:3; Leviticus 5:6; Leviticus 5:10; Leviticus 5:12; Leviticus 5:13; Leviticus 5:15; Leviticus 5:18; Leviticus 6:2; Leviticus 6:4; Leviticus 6:12; Leviticus 6:20; Leviticus 7:13; Leviticus 7:38; Leviticus 8:20; Leviticus 8:33; Leviticus 8:35; Leviticus 9:15; Leviticus 10:6; Leviticus 11:3; Leviticus 11:4; Leviticus 11:5; Leviticus 11:6; Leviticus 11:7; Leviticus 11:26; Leviticus 11:34; Leviticus 11:37; Leviticus 11:41; Leviticus 11:42; Leviticus 11:43; Leviticus 12:2; Leviticus 15:2; Leviticus 15:9; Leviticus 15:25; Leviticus 15:31; Leviticus 15:33; Leviticus 21:5; Leviticus 21:17; Leviticus 22:3; Leviticus 22:9; Leviticus 22:18; Leviticus 22:29; Leviticus 26:29

Possession

Description

This page answers the question: *What is possession and how can I translate phrases that show it?*

In order to understand this topic, it would be good to read:

Parts of Speech (UTA PDF)
Sentence Structure (UTA PDF)

In English, the grammatical form that commonly indicates possession is also used to indicate a variety of relationships between people and objects or people and other people. In English, that grammatical relationship is shown by using the word "**of**," by using **an apostrophe and the letter "s"**, or by using a **possessive pronoun**. The following examples are different ways to indicate that my grandfather owns a house.

- the house **of** my grandfather
- my grandfather **'s** house
- **his** house

Possession is used in Hebrew, Greek, and English for a variety of situations. Here are a few common situations that it is used for.

- Ownership — Someone owns something.
- The clothes of me - my clothes — The clothes that I own
- Social Relationship — Someone has some kind of social relationship with another.
- The mother of John — John's mother - the woman who gave birth to John, or the woman who cared for John
- A teacher of Israel - Israel's teacher — a person who teaches Israel
- Association — A particular thing is associated with a particular person, place, or thing.
- The sickness of David - David's sickness — the sickness that David is experiencing
- the fear of the Lord — the fear that is appropriate for a human being to have when relating to the Lord
- Contents — Something has something in it.
- a bag of clothes — a bag that has clothes in it, or a bag that is full of clothes
- Part and whole: One thing is part of another.
- my head — the head that is part of my body
- the roof of a house — the roof that is part of a house

In some languages there is a special form of possession, termed **inalienable possession.** This form of possession is used for things that cannot be removed from you, as opposed to things you could lose. In the examples above, *my head* and *my mother* are examples of inalienable possession (at least in some languages), while *my clothes* or *my teacher* would be alienably possessed. What may be considered alienable vs. inalienable may differ by language. In languages that mark the difference, the expression of inalienable possession and alienable possession will be different.

Reasons This Is a Translation Issue

- You (the translator) need to understand the relationship between two ideas represented by the two nouns when one is in the grammatical relationship of possessing the other.
- Some languages do not use grammatical possession for all of the situations that your source text Bible might use it for.

Examples From the Bible

Ownership — In the example below, the son owned the money.

> The younger son ... wasted his wealth by living recklessly. (Luke 15:13b)

Social Relationship — In the example below, the disciples were people who learned from John.

> Then **the disciples of John** came to him. (Matthew 9:14a ULT)

Association — In the example below, the gospel is the message associated with Paul because he preaches it.

> Remember Jesus Christ, raised from the dead, from the seed of David, according to **my gospel**, (2 Timothy 2:8 ULT)

Material — In the example below, the material used for making the crowns was gold.

> On their heads were something like **crowns of gold.** (Revelation 9:7b)

Contents — In the example below, the cup has water in it.

> For whoever gives you **a cup of water** to drink ... will not lose his reward. (Mark 9:41 ULT)

Part of a whole — In the example below, the door was a part of the palace.

> But Uriah slept at **the door of the king's palace.** (2 Samuel 11:9a ULT)

Part of a group — In the example below, "us" refers to the whole group and "each one" refers to the individual members.

> Now to **each one of us** grace has been given according to the measure of the gift of Christ. (Ephesians 4:7 ULT)

Events and Possession

Sometimes one or both of the nouns is an abstract noun that refers to an event or action. In the examples below, the abstract nouns are in **bold** print. These are just some of the relationships that are possible between two nouns when one of them refers to an event.

Subject — Sometimes the word after "of" tells who would do the action named by the first noun. In the example below, **John baptized people**.

> The **baptism of John**, was it from heaven or from men? Answer me. (Mark 11:30)

In the example below, **Christ loves us**.

> Who will separate us from the **love of Christ**? (Romans 8:35)

Object — Sometimes the word after "of" tells who or what something would happen to. In the example below, **people love money**.

> For the **love of money** is a root of all kinds of evil. (1 Timothy 6:10a ULT)

Instrument — Sometimes the word after "of" tells how something would happen. In the example below, God would **punish people by sending enemies to attack them with swords**.

> Then be afraid of the sword, because wrath brings **the punishment of the sword**. (Job 19:29a ULT)

Representation — In the example below, John was baptizing people who were repenting of their sins. They were being baptized to show that they were repenting. Their **baptism represented their repentance**.

> John came, baptizing in the wilderness and preaching **a baptism of repentance** for the forgiveness of sins. (Mark 1:4 ULT)

Strategies for learning what the relationship is between the two nouns

(1) Read the surrounding verses to see if they help you to understand the relationship between the two nouns.
(2) Read the verse in the UST. Sometimes it shows the relationship clearly.
(3) See what the notes say about it.

Translation Strategies

If possession would be a natural way to show a particular relationship between two nouns, consider using it. If it would be strange or hard to understand, consider these.

(1) Use an adjective to show that one noun describes the other.
(2) Use a verb to show how the two are related.
(3) If one of the nouns refers to an event, translate it as a verb.

Examples of Translation Strategies Applied

(1) Use an adjective to show that one noun describes the other.

> On their heads were something like **crowns of gold.** (Revelation 9:7b)
>
> > “On their heads were **gold crowns**”

(2) Use a verb to show how the two are related.

> Whoever gives you **a cup of water** to drink ... will not lose his reward. (Mark 9:41 ULT)
>
> > Whoever gives you a **cup that has water in it** to drink ... will not lose his reward.
>
> Wealth is worthless on **the day of wrath.** (Proverbs 11:4a ULT)
>
> > Wealth is worthless on **the day when God shows his wrath**.
> > or:
> > Wealth is worthless on the **day when God punishes people because of his wrath**.

(3) If one of the nouns refers to an event, translate it as a verb. (In the example below, there are two possession relationships, “punishment of Yahweh” and “your God.”)

> Notice that I am not speaking to your children, who have not known or seen **the punishment of Yahweh your God.** (Deuteronomy 11:2a ULT)
>
> > Notice that I am not speaking to your children who have not known or seen **how Yahweh, the God whom you worship, punished the people of Egypt**.
>
> You will only observe and see the **punishment of the wicked**. (Psalms 91:8 ULT)
>
> > You will only observe and see **how Yahweh punishes the wicked**.
>
> You will receive **the gift of the Holy Spirit**. (Acts 2:38b ULT)
>
> > You will receive the **Holy Spirit, whom God will give to you**.

"

Referenced in: Leviticus 1:1; Leviticus 2:3; Leviticus 2:4; Leviticus 2:7; Leviticus 2:10; Leviticus 4:7; Leviticus 4:23; Leviticus 4:28; Leviticus 4:35; Leviticus 5:3; Leviticus 5:16; Leviticus 6:5; Leviticus 6:9; Leviticus 6:14; Leviticus 6:17; Leviticus 6:18; Leviticus 6:25; Leviticus 6:29; Leviticus 7:1; Leviticus 7:6; Leviticus 7:12; Leviticus 7:13; Leviticus 7:15; Leviticus 7:16; Leviticus 7:21; Leviticus 7:35; Leviticus 8:2; Leviticus 8:9; Leviticus 8:10; Leviticus 8:12; Leviticus 8:14; Leviticus 8:18; Leviticus 8:22; Leviticus 8:26; Leviticus 8:31; Leviticus 9:3; Leviticus 9:7; Leviticus 9:15; Leviticus 9:17; Leviticus 9:18; Leviticus 10:7; Leviticus 10:12; Leviticus 10:13; Leviticus 10:14; Leviticus 10:15; Leviticus 10:16; Leviticus 11:10; Leviticus 11:20; Leviticus 11:21; Leviticus 11:32; Leviticus 11:46; Leviticus 12:2; Leviticus 12:4; Leviticus 12:7; Leviticus 13:2; Leviticus 13:19; Leviticus 13:24; Leviticus 13:30; Leviticus 13:31; Leviticus 13:44; Leviticus 13:47; Leviticus 13:48; Leviticus 13:59; Leviticus 14:2; Leviticus 14:3; Leviticus 14:5; Leviticus 14:13; Leviticus 14:24; Leviticus 14:32; Leviticus 14:34; Leviticus 14:54; Leviticus 14:57; Leviticus 15:12; Leviticus 15:25; Leviticus 15:26; Leviticus 15:32; Leviticus 20:2; Leviticus 21:10; Leviticus 21:12; Leviticus 21:21; Leviticus 22:2; Leviticus 22:4; Leviticus 22:10; Leviticus 22:11; Leviticus 22:15; Leviticus 22:25; Leviticus 23:14; Leviticus 23:21

Pronouns

Description

Pronouns are words that people might use instead of using a noun when referring to someone or something. Some examples are “I,” “you,” “he,” “it,” “this,” “that,” “himself,” “someone,” and others. The personal pronoun is the most common type of pronoun.

This page answers the question: *What are pronouns, and what kinds of pronouns are in some languages?*

In order to understand this topic, it would be good to read:

Parts of Speech (UTA PDF)

Personal Pronouns

Personal pronouns refer to people or things and show whether the speaker is referring to himself, the person he is speaking to, or someone or something else. The following are kinds of information that personal pronouns may provide. Other types of pronouns may give some of this information, as well.

Person

- First Person — The speaker and possibly others (I, me, we, us)
  - Exclusive and Inclusive “We”
- Second Person — The person or people that the speaker is talking to and possibly others (you)
  - Forms of You
- Third Person — Someone or something other than the speaker and those he is talking to (he, she, it, they)

Number

- Singular — one (I, you, he, she, it)
- Plural — more than one (we, you, they)
  - Singular Pronouns that Refer to Groups
- Dual — two (Some languages have pronouns specifically for two people or two things.)

Gender

- Masculine — he
- Feminine — she
- Neuter — it

Relationship to other words in the sentence

- Subject of the verb: I, you, he, she, it, we, they
- Object of the verb or preposition: me, you, him, her, it, us, them
- Possessor with a noun: my, your, his, her, its, our, their
- Possessor without a noun: mine, yours, his, hers, its, ours, theirs

Other Types of pronouns

Reflexive Pronouns refer to another noun or pronoun in the same sentence: myself, yourself, himself, herself, itself, ourselves, yourselves, themselves.

- John saw **himself** in the mirror. The word “himself” refers to John.

Interrogative Pronouns are used to make a question that needs more than just a yes or no for an answer: what, which, who, whom, whose.

- **Who** built the house?

Relative Pronouns mark a relative clause. The relative pronouns, who, whom, whose, which and that give more information about a noun in the main part of the sentence. Sometimes, the relative adverbs when and where can also be used as relative pronouns.

- I saw the house **that John built**. The clause “that John built” tells which house I saw.
- I saw the man **who built the house**. The clause “who built the house” tells which man I saw.

Demonstrative Pronouns are used to draw attention to someone or something and to show distance from the speaker or something else. The demonstrative pronouns are: this, these, that, and those.

- Have you seen **this** here?
- Who is **that** over there?

Indefinite pronouns are used when no particular noun is being referred to. The indefinite pronouns are: any, anyone, someone, anything, something, and some. Sometimes a personal pronoun is used in a generic way to do this: you, they, he or it.

- He does not want to talk to **anyone**.
- **Someone** fixed it, but I do not know who.
- **They** say that **you** should not wake a sleeping dog.

In the last example, “they” and “you” just refer to people in general.

"

Referenced in: Leviticus 24:4; Leviticus 24:5; Leviticus 24:11

Pronouns — When to Use Them

Description

This page answers the question: *How do I decide whether or not to use a pronoun?*

In order to understand this topic, it would be good to read:

Pronouns (UTA PDF)

Sentence Structure (UTA PDF)

When we talk or write, we use pronouns to refer to people or things without always having to repeat the noun or name. Usually, the first time we refer to someone in a story, we use a descriptive phrase or a name. The next time we might refer to that person with a simple noun or by name. After that we might refer to him simply with a pronoun as long as we think that our listeners will be able to understand easily to whom the pronoun refers.

> Now there was **a man from the Pharisees whose name was Nicodemus, a Jewish leader**. **This man** came to Jesus at night. Jesus replied and said to **him** ... (John 3:1, 2a, 3a ULT)

In John 3, Nicodemus is first referred to with noun phrases and his name. Then he is referred to with the noun phrase “this man.” Then he is referred to with the pronoun “him.”

Each language has its rules and exceptions to this usual way of referring to people and things.

- In some languages, the first time something is referred to in a paragraph or chapter, it is referred to with a noun rather than a pronoun.
- The main character is the person whom a story is about. In some languages, after a main character is introduced in a story, he is usually referred to with a pronoun. Some languages have special pronouns that refer only to the main character.
- In some languages, marking on the verb helps people know who the subject is. (See Verbs.) In some of these languages, listeners rely on this marking to help them understand who the subject is. Speakers will use a pronoun, noun phrase, or proper name only when they want either to emphasize or to clarify who the subject is.

Reasons This Is a Translation Issue

- If translators use a pronoun at the wrong time for their language, readers might not know about whom the writer is talking.
- If translators too frequently refer to a main character by name, listeners of some languages might not realize that the person is a main character, or they might think that there is a new character with the same name.
- If translators use pronouns, nouns, or names at the wrong time, people might think that there is some special emphasis on the person or thing to which it refers.

Examples From the Bible

The example below occurs at the beginning of a chapter. In some languages it might not be clear to whom the pronouns refer.

> Then Jesus entered into the synagogue again, and there was a man who had a withered hand. Some people watched **him** closely to see if **he** would heal **him** on the Sabbath so that they might accuse **him**. (Mark 3:1-2 ULT)

In the example below, two men are named in the first sentence. It might not be clear whom “he” in the second sentence refers to.

> Now after some days had passed, **King Agrippa** and Bernice came down to Caesarea to pay their respects to **Festus**. After **he** had been there for many days, Festus presented to the king the things concerning Paul. (Acts 25:13-14)

Jesus is the main character of the book of Matthew, but in the verses below he is referred to four times by name. This may lead speakers of some languages to think that Jesus is not the main character. Or it might lead them to think that there is more than one person named Jesus in this story. Or it might lead them to think that there is some kind of emphasis on him, even though there is no emphasis.

> At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **Jesus**, “See, your disciples do what is unlawful to do on the Sabbath.” But **Jesus** said to them, “Have you never read what David did, when he was hungry, and the men who were with him?” Then **Jesus** left from there and went into their synagogue. (Matthew 12:1-3,9 ULT)

Translation Strategies

(1) If it would not be clear to your readers to whom or to what a pronoun refers, use a name or a noun.
(2) If repeating a noun or name would lead people to think that a main character is not a main character, or that the writer is talking about more than one person with that name, or that there is some kind of emphasis on someone when there is no emphasis, use a pronoun instead.

Examples of Translation Strategies Applied

(1) If it would not be clear to your readers to whom or to what a pronoun refers, use a name or a noun.

> Again **he** walked into the synagogue, and a man with a withered hand was there. Some Pharisees watched **him** to see if **he** would heal the man on the Sabbath. (Mark 3:1-2)
>
> > Again **Jesus** walked into the synagogue, and a man with a withered hand was there. Some Pharisees watched **Jesus** to see if **he** would heal the man on the Sabbath.

(2) If repeating a noun or name would lead people to think that a main character is not a main character, or that the writer is talking about more than one person with that name, or that there is some kind of emphasis on someone when there is no emphasis, use a pronoun instead.

> At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **Jesus**, “See, your disciples do what is unlawful to do on the Sabbath.” But **Jesus** said to them, “Have you never read what David did, when he was hungry, and the men who were with him?” Then **Jesus** left from there and went into their synagogue. (Matthew 12:1-3,9 ULT)

This may be translated as:

> > At that time **Jesus** went on the Sabbath day through the grainfields. **His** disciples were hungry and began to pluck heads of grain and eat them. But when the Pharisees saw that, they said to **him**, “See, your disciples do what is unlawful to do on the Sabbath.” But **he** said to them, “Have you never read what David did, when he was hungry, and the men who were with him?” Then **he** left from there and went into their synagogue.

"

Referenced in: Leviticus 1:3; Leviticus 1:9; Leviticus 1:15; Leviticus 1:16; Leviticus 2:6; Leviticus 2:8; Leviticus 2:11; Leviticus 3:2; Leviticus 3:4; Leviticus 3:5; Leviticus 3:9; Leviticus 3:11; Leviticus 4:9; Leviticus 4:10; Leviticus 4:12;

Leviticus 4:14; Leviticus 4:18; Leviticus 4:19; Leviticus 4:20; Leviticus 4:21; Leviticus 4:31; Leviticus 4:35; Leviticus 5:3; Leviticus 5:5; Leviticus 5:12; Leviticus 5:16; Leviticus 6:5; Leviticus 6:7; Leviticus 6:17; Leviticus 6:20; Leviticus 6:22; Leviticus 7:2; Leviticus 7:12; Leviticus 7:14; Leviticus 7:34; Leviticus 7:35; Leviticus 7:36; Leviticus 7:38; Leviticus 8:11; Leviticus 8:15; Leviticus 8:17; Leviticus 8:19; Leviticus 8:27; Leviticus 8:28; Leviticus 8:35; Leviticus 9:5; Leviticus 9:13; Leviticus 9:17; Leviticus 10:5; Leviticus 10:6; Leviticus 10:12; Leviticus 10:14; Leviticus 10:15; Leviticus 10:18; Leviticus 10:19; Leviticus 11:3; Leviticus 11:9; Leviticus 11:24; Leviticus 11:32; Leviticus 11:33; Leviticus 11:35; Leviticus 11:36; Leviticus 11:37; Leviticus 11:38; Leviticus 13:21; Leviticus 13:23; Leviticus 13:26; Leviticus 13:45; Leviticus 13:56; Leviticus 14:4; Leviticus 14:5; Leviticus 14:11; Leviticus 14:13; Leviticus 14:23; Leviticus 14:25; Leviticus 14:36; Leviticus 14:40; Leviticus 14:41; Leviticus 14:42; Leviticus 14:45; Leviticus 14:49; Leviticus 14:51; Leviticus 14:53; Leviticus 15:10; Leviticus 15:15; Leviticus 15:23; Leviticus 20:3; Leviticus 20:14; Leviticus 20:19; Leviticus 20:27; Leviticus 21:1; Leviticus 21:5; Leviticus 21:7; Leviticus 21:8; Leviticus 21:11; Leviticus 21:17; Leviticus 21:22; Leviticus 21:23; Leviticus 21:24; Leviticus 22:5; Leviticus 22:6; Leviticus 22:9; Leviticus 22:11; Leviticus 22:15; Leviticus 22:25; Leviticus 23:2; Leviticus 25:21; Leviticus 25:28; Leviticus 25:30; Leviticus 25:50; Leviticus 25:53; Leviticus 26:36; Leviticus 26:37; Leviticus 26:43; Leviticus 27:8; Leviticus 27:24

Quotations and Quote Margins

Description

This page answers the question: *What are quote margins and where should I put them?*

When saying that someone said something, we often tell who spoke, whom they spoke to, and what they said. The information about who spoke and whom they spoke to is called the quote margin. What the person said is the quotation. (This is also called a quote.) In some languages the quote margin may come first, last, or even in between two parts of the quotation.

The quote margins are bolded below.

- **She said**, "The food is ready. Come and eat."
- "The food is ready. Come and eat," **she said**.
- "The food is ready," **she said.** "Come and eat."

Also in some languages, the quote margin may have more than one verb meaning "said."

> But his mother **answered** and **said**, "No. Rather, he will be called John." (Luke 1:60 ULT)

When writing that someone said something, some languages put the quote (what was said) in quotation marks called inverted commas (" "). Some languages use other symbols around the quotation, such as these angle quote marks (« »), or something else.

Reasons This Is a Translation Issue

- Translators need to put the quote margin where it is most clear and natural in their language.
- Translators need to decide whether they want the quote margin to have one or two verbs meaning "said."
- Translators need to decide which marks to use around the quotation.

Examples From the Bible

Quote margin before the quote

> **Then Zechariah said to the angel**, "How will I know this? For I am an old man and my wife is advanced in her days." (Luke 1:18 ULT)
>
> Then tax collectors also came to be baptized, and **they said to him**, "Teacher, what should we do?" (Luke 3:12 ULT)
>
> So **he said to them**, "Collect nothing more than what you have been ordered." (Luke 3:13 ULT)

Quote margin after the quote

> Yahweh relented concerning this. "It will not happen," **he said**. (Amos 7:3 ULT)

Quote margin between two parts of the quote

> "I will hide my face from them," **he said,** "and I will see what their end will be; for they are a perverse generation, children who are unfaithful." (Deuteronomy 32:20 ULT)
>
> For look, days are coming—**this is Yahweh's declaration**—when I will restore the fortunes of my people, Israel and Judah. (Jeremiah 30:3a ULT)

Translation Strategies

(1) Decide where to put the quote margin.
(2) Decide whether to use one or two words meaning "said."

Examples of Translation Strategies Applied

(1) Decide where to put the quote margin.

> **He said**, "Therefore, those among you who are leaders should go down with us. If there is something wrong with the man, let them accuse him." (Acts 25:5 ULT)
>
> > "Therefore, those who can should go there with us," **he said**. "If there is something wrong with the man, you should accuse him."
> >
> > "Therefore, those who can should go there with us. If there is something wrong with the man, you should accuse him," **he said**.
> >
> > "Therefore, those who can," **he said**, "should go there with us. If there is something wrong with the man, you should accuse him."

(2) Decide whether to use one or two words meaning "said."

> But his mother **answered and said**, "No. Rather, he will be called John." (Luke 1:60 ULT)
>
> > But his mother **replied**, "No. Rather, he will be called John."
> >
> > But his mother **said**, "No. Rather, he will be called John."
> >
> > But his mother **answered** like this. "No. Rather, he will be called John," she **said**.

Next we recommend you learn about:

Direct and Indirect Quotations (UTA PDF)

"

Referenced in: Leviticus 1:1; Leviticus 4:1; Leviticus 5:14; Leviticus 6:1; Leviticus 7:22; Leviticus 8:1; Leviticus 9:2; Leviticus 9:3; Leviticus 10:3; Leviticus 11:1; Leviticus 12:1; Leviticus 13:1; Leviticus 14:1; Leviticus 15:1; Leviticus 20:1; Leviticus 21:16; Leviticus 22:1

Quotes within Quotes

Description

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)

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.

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.'"

Quote Markings (UTA PDF)

Next we recommend you learn about:

Quote Markings (UTA PDF)

"

Referenced in: Leviticus 1:1; Leviticus 4:1; Leviticus 6:8; Leviticus 6:24; Leviticus 7:22; Leviticus 7:28; Leviticus 8:31; Leviticus 9:3; Leviticus 10:3; Leviticus 11:1; Leviticus 12:1; Leviticus 14:35; Leviticus 15:1; Leviticus 20:1; Leviticus 20:24; Leviticus 21:1; Leviticus 21:16; Leviticus 22:3; Leviticus 22:17; Leviticus 24:15

Reduplication

Description

This page answers the question: *What is reduplication?*

Writers and speakers in the Bible sometimes repeat the same word or forms of the same word. This is to increase the intensity, completeness, or certainty of the action that the word describes, or to otherwise increase the emotional impact of the word.

Reason This Is a Translation Issue

Some languages may not repeat words to increase the intensity, completeness, or certainty of an action, or they may not repeat words to increase the level of emotion that they communicate. In these cases, repeated words may appear to be a mistake or may indicate that the speaker is unable to speak correctly.

Examples From the Bible

To the woman he said, “To multiply I will multiply your pain and your childbearing…” (Genesis 3:16 ULT)

The speaker is repeating forms of the verb “multiply” in order to intensify the idea of multiplying.

To be circumcised he must be circumcised (Genesis 17:13)

The speaker is repeating forms of the verb “circumcise” in order to increase the certainty that this must happen.

Begin, possess, to possess his land (Deuteronomy 2:31 ULT)

Moses repeats the word “possess” to emphasize the completeness of the action of possessing the land.

My God, my God, why have you forsaken me? (Psalm 22:1 ULT)

The writer repeats “my God” to increase the level of emotion that he wants to communicate; he is crying out desperately to God.

“Fallen, fallen has Babylon the Great…” (Revelation 14:8 ULT)

The angel repeats the word “fallen” in order to show deep emotion in this lament for the ruined city of Babylon.

Translation Strategies

If repeating words would be natural and give the right meaning in your language, then do the same in your translation. If not, here are some other options:

(1) If your language would not repeat words to increase the intensity, completeness, or certainty of an action, then use a different word or phrase to add that meaning.
(2) If your language would not repeat words to increase emotional intensity, then use an emotional word to do that.

Examples of Translation Strategies Applied

(1) If your language would not repeat words to increase the intensity, completeness, or certainty of an action, then use a different word or phrase to add that meaning.

> To the woman he said, “To multiply I will multiply your pain and your childbearing…” (Genesis 3:16 ULT)

> > To the woman he said, “I will greatly multiply your pain and your childbearing…”
>
> To be circumcised he must be circumcised (Genesis 17:13 ULT)
>
> > He certainly must be circumcised
> > Or
> > By all means, he must be circumcised
>
> Begin, possess, to possess his land (Deuteronomy 2:31 ULT)
>
> > Begin to completely possess his land
> > Or
> > Enter his land until you completely possess it

(2) If your language would not repeat words to increase emotional intensity, then use an emotional word to do that.

> My God, my God, why have you forsaken me? (Psalm 22:1 ULT)
>
> > You are my God! Why, then, have you forsaken me?
> > Or
> > My God, oh, why have you forsaken me?
>
> “Fallen, fallen has Babylon the Great…” (Revelation 14:8 ULT)
>
> > “Alas, Babylon the Great has fallen!

"

Referenced in: Leviticus 5:19; Leviticus 7:18; Leviticus 7:24; Leviticus 10:16; Leviticus 10:18; Leviticus 13:7; Leviticus 13:12; Leviticus 13:22; Leviticus 13:27; Leviticus 13:35; Leviticus 13:44; Leviticus 14:48; Leviticus 15:24; Leviticus 20:2; Leviticus 20:4; Leviticus 20:9; Leviticus 20:10; Leviticus 20:11; Leviticus 20:12; Leviticus 20:13; Leviticus 20:15; Leviticus 20:16; Leviticus 20:27; Leviticus 22:4; Leviticus 27:2; Leviticus 27:10; Leviticus 27:13; Leviticus 27:19

Reflexive Pronouns

Description

This page answers the question: *What are reflexive pronouns?*

In order to understand this topic, it would be good to read:

Pronouns (UTA PDF)

Sentence Structure (UTA PDF)

All languages have ways of showing that the same person fills two different roles in a sentence. English does this by using reflexive pronouns. These are pronouns that refer to someone or something that has already been mentioned in a sentence. In English the reflexive pronouns are: “myself,” “yourself,” “himself,” “herself,” “itself,” “ourselves,” “yourselves,” and “themselves.” In English, these pronouns can also be used to emphasize the person to whom they refer. Other languages may have other ways to do both of these things.

Reason This Is a Translation Issue

- Languages have different ways of showing that the same person fills two different roles in a sentence. For those languages, translators will need to know how to translate the English reflexive pronouns.
- The reflexive pronouns in English also have other functions.

Uses of Reflexive Pronouns

- To show that the same person or things fills two different roles in a sentence
- To emphasize a person or thing in the sentence
- To show that someone or something did something alone or was alone

Examples From the Bible

To show that the same person or thing fills two different roles in a sentence

> If **I** testify about **myself**, my testimony is not true. (John 5:31 ULT)
>
> Now the Passover of the Jews was near, and **many** went up to Jerusalem from the country before the Passover in order to purify **themselves**. (John 11:55 ULT)

To emphasize a person or thing in the sentence

> **Jesus himself** was not baptizing, but his disciples were. (John 4:2 ULT)
>
> So they left the crowd, taking Jesus with them, just as he was, in the boat. There also were other boats with him. Then a violent windstorm arose and the waves were breaking into the boat so that the boat was already full of water. But **Jesus himself** was in the stern, asleep on the cushion. (Mark 4:36-38a ULT)
>
> Then Festus answered that Paul was being held at Caesarea but that **he himself** was about to depart soon. (Acts 25:4 ULT)

To show that someone did something alone, or that something was alone

> When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15 ULT)

> He saw the linen cloths lying there and the cloth that had been on his head. **It** was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)

Translation Strategies

If a reflexive pronoun would have the same function in your language, consider using it. If not, here are some other strategies.

(1) In some languages people put something on the verb to show that the object of the verb is the same as the subject.
(2) In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.
(3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it.
(4) In some languages people show that someone did something alone by using a word like "alone."
(5) In some languages people show that something was alone by using a phrase that tells about where it was.

Examples of Translation Strategies Applied

(1) In some languages people modify the verb to show that the object of the verb is the same as the subject.

> If I testify about **myself**, my testimony is not true. (John 5:31)
>
> > "If I **self-testify**, my testimony is not true."
>
> Now the Passover of the Jews was near, and many went up to Jerusalem from the country before the Passover in order to **purify themselves**. (John 11:55)
>
> > "Now the Passover of the Jews was near, and many went up to Jerusalem out from country before the Passover in order to **self-purify**."

(2) In some languages people emphasize a certain person or thing by referring to it in a special place in the sentence.

> **He himself** took our sickness and bore our diseases. (Matthew 8:17 ULT)
>
> > "**The one who** took our sickness and bore our diseases **was Jesus**."
>
> **Jesus himself** was not baptizing, but his disciples were. (John 4:2)
>
> > "**It was not Jesus who** was baptizing, but his disciples."

(3) In some languages people emphasize a certain person or thing by adding something to that word or putting another word with it.

> But Jesus said this to test Philip, for he **himself** knew what he was going to do. (John 6:6)
>
> > But Jesus said this to test Philip, for, **as for him, he** knew what he was going to do.
>
> Then Festus answered that Paul was being held at Caesarea but that **he himself** was about to depart soon. (Acts 25:4 ULT)
>
> > Then Festus answered that Paul was being held at Caesarea but that, **for his part, he** was about to depart soon.

(4) In some languages people show that someone did something alone by using a word like "alone."

> When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again up the mountain **by himself**. (John 6:15)
>
> > "When Jesus realized that they were about to come and seize him by force to make him king, he withdrew again **alone** up the mountain."

(5) In some languages people show that something was alone by using a phrase that tells about where it was.

> He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up in a place **by itself**. (John 20:6b-7 ULT)
>
> > "He saw the linen cloths lying there and the cloth that had been on his head. It was not lying with the linen cloths but was folded up and lying **in it's own place**."

"

Referenced in: Leviticus 5:18; Leviticus 9:8; Leviticus 11:7; Leviticus 20:5; Leviticus 20:24; Leviticus 22:11; Leviticus 22:12; Leviticus 25:39; Leviticus 25:47; Leviticus 25:49; Leviticus 25:50; Leviticus 26:24; Leviticus 26:28; Leviticus 26:43

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.

> But you, why do you judge your brother? And you also, why do you despise your brother? (Romans 14:10 ULT)

Paul used these rhetorical questions **to rebuke** the Romans for doing what they should not do.

> 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 express surprise or other emotion? 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 orignal 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!
>
> But you, **why do you judge your brother**? And you also, **why do you despise your brother**? (Romans 14:10 ULT)
>
> > > Do you think it is good to judge your brother? Do you think it is good to despise your brother?

"

Referenced in: Leviticus 10:19

Simile

Description

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)

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.”

> 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 25:50; Leviticus 26:19; Leviticus 26:37

Singular Pronouns that refer to Groups

Description

This page answers the question: *How do I translate singular pronouns that refer to groups of people?*

In order to understand this topic, it would be good to read:

Forms of You (UTA PDF)
Forms of 'You' — Singular (UTA PDF)
Pronouns (UTA PDF)

The Bible was written in Hebrew, Aramaic and Greek. These languages have a singular form of "you" for when the word "you" refers to just one person, and a plural form for when the word "you" refers to more than one person. However, sometimes speakers in the Bible used the singular form of "you" even though they were speaking to a group of people. This is not obvious when you read the Bible in English because English does not have different forms that indicate where "you" is singular and where "you" is plural. But you may see this if you read a Bible in a language that does have distinct forms.

Also, speakers and writers of the Old Testament often referred to groups of people with the singular pronoun "he," rather than with the plural pronoun "they."

Finally, Old Testament speakers and writers sometimes referred to actions that they performed as part of a group by saying 'I' did it when, really, the whole group was involved.

Reason This Is a Translation Issue

- For many languages, a translator who reads a Bible with a general form of "you" will need to know whether the speaker was speaking to one person or to more than one.
- In some languages, it might be confusing if a speaker uses a singular pronoun when speaking to or about more than one person.

Examples From the Bible

> 1 Now take heed that **you** do not do **your** acts of righteousness before people to be seen by them, otherwise **you** will not have a reward with **your** Father who is in heaven. 2 So when **you** give alms, do not sound a trumpet before **yourself** as the hypocrites do in the synagogues and in the streets, so that they may have the praise of people. Truly I say to **you**, they have received their reward. (Matthew 6:1-2 ULT)

Jesus said this to a crowd. He used "you" plural in verse 1, and "you" singular in the first sentence of verse 2. Then, in the last sentence, he used the plural again.

> God spoke all these words: "I am Yahweh, **your** God, who brought **you** out of the land of Egypt, out of the house of slavery. **You** must have no other gods before me." (Exodus 20:1-3 ULT)

God said this to all the people of Israel. He had taken them all out of Egypt and he wanted them all to obey him, but he used the singular form of you here when speaking to them.

> This is what Yahweh says, "For three sins of Edom, even for four, I will not turn away punishment, because **he** pursued **his** brother with the sword and cast off all pity. **His** anger raged continually, and **his** wrath lasted forever." (Amos 1:11 ULT)

Yahweh said these things about the nation of Edom, not about only one person.

> And I arose in the night, myself and a few men with me. And I was going up by the wadi at night, and I was looking intently at the wall. And I turned back, and I entered by the gate of the valley, and I returned. (Nehemiah 2:12a,15 ULT)

Nehemiah makes clear that he brought other people with him on his inspection tour of the wall of Jerusalem. But as he describes the tour, he just says "I" did this and that.

Translation Strategies

If the singular form of the pronoun would be natural when referring to a group of people, consider using it.

(1) If using the singular form of the pronoun when referring to a group of people would not be natural in your language, use the plural form of the pronoun.

- Whether you can use use the singular form of the pronoun may depend on who the speaker is and who the people are that he is talking about or talking to.
- It may also depend on what the speaker is saying.

Translation Strategies Applied

(1) If using the singular form of the pronoun when referring to a group of people would not be natural in your language, use the plural form of the pronoun.

> This is what Yahweh says, "For three sins of Edom, even for four, I will not turn away punishment, because **he** pursued **his** brother with the sword and cast off all pity. **His** anger raged continually, and **his** wrath lasted forever." (Amos 1:11 ULT)
>
> > This is what Yahweh says, "For three sins of Edom, even for four, I will not turn away punishment, because **they** pursued **their brothers** with the sword and cast off all pity. **Their** anger raged continually, and **their** wrath lasted forever."
>
> And I arose in the night, myself and a few men with me. And **I** was going up by the wadi at night, and **I** was looking intently at the wall. And **I** turned back, and **I** entered by the gate of the valley, and **I** returned. (Nehemiah 2:12a,15 ULT)
>
> > And I arose in the night, myself and a few men with me. ... And **we** were going up by the wadi at night and **we** were looking intently at the wall. And **we** turned back and **we** entered by the gate of the valley, and **we** returned.

Next we recommend you learn about:

Forms of 'You' — Dual/Plural (UTA PDF)

"

Referenced in: Leviticus 5:15; Leviticus 7:23; Leviticus 7:32; Leviticus 25:31; Leviticus 25:33

Statements — Other Uses

Description

This page answers the question: *What other uses are there for statements?*

In order to understand this topic, it would be good to read:

Sentence Types (UTA PDF)

Normally statements are used to give information. Sometimes they are used in the Bible for other functions.

Reason This Is a Translation Issue

Some languages would not use a statement for some of the functions that statements are used for in the Bible.

Examples From the Bible

Statements are normally used to give **information**. All of the sentences in John 1:6-8 below are statements, and their function is to give information.

> There was a man who was sent from God, whose name was John. He came as a witness in order to testify about the light, that all might believe through him. John was not the light, but came that he might testify about the light. (John 1:6-8 ULT)

A statement can also be used as a **command** to tell someone what to do. In the examples below, the high priest used statements with the verb "will" to tell people what to do.

> He commanded them, saying, "This is what you **must** do. A third of you who come on the Sabbath **will** keep watch over the king's house, and a third **will** be at the Sur Gate, and a third at the gate behind the guardhouse." (2 Kings 11:5 ULT)

A statement can also be used to give **instructions**. The speaker below was not just telling Joseph about something Joseph would do in the future; he was telling Joseph what he needed to do.

> She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)

A statement can also be used to make a **request**. The man with leprosy was not just saying what Jesus was able to do. He was also asking Jesus to heal him.

> Behold, a leper came to him and bowed before him, saying, "Lord, if you are willing, **you are able to make me clean**." (Matthew 8:2 ULT)

A statement can also be used to **perform** something. By telling Adam that the ground was cursed because of him, God actually cursed it.

> ... **cursed is the ground** because of you; (Genesis 3:17b ULT)

By telling a man that his sins were forgiven, **Jesus forgave** the man's sins.

> When Jesus saw their faith, he said to the paralyzed man, "**Son, your sins are forgiven**." (Mark 2:5 ULT)

Translation Strategies

(1) If the function of a statement would not be understood correctly in your language, **use a sentence type** that would express that function.
(2) If the function of a statement would not be understood correctly in your language, **add a sentence type** that would express that function.

(3) If the function of a statement would not be understood correctly in your language, **use a verb form** that would express that function.

Examples of Translation Strategies Applied

(1) If the function of a statement would not be understood correctly in your language, use a sentence type that would express that function.

> She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)

The phrase “you will call his name Jesus” is an instruction. It can be translated using the sentence type of a normal instruction.

> > She will give birth to a son. **Name him Jesus**, because he will save his people from their sins.

(2) If the function of a statement would not be understood correctly in your language, add a sentence type that would express that function.

> Lord, if you are willing, **you are able to make me clean**. (Matthew 8:2 ULT)

The function of “you are able” is to make a request. In addition to the statement, a request can be added.

> > Lord, you are able to make me clean. If you are willing, **please do so**.
> > OR:
> > Lord, if you are willing, **please heal me**. I know that you are able to do so.

(3) If the function of a statement would not be understood correctly in your language, use a verb form that would express that function.

> She will give birth to a son, and **you will call his name Jesus**, for he will save his people from their sins. (Matthew 1:21 ULT)
>
> > She will give birth to a son, and **you must call his name Jesus**, for he will save his people from their sins.
>
> Son, your sins are forgiven. (Mark 2:5 ULT)
>
> > Son, I forgive your sins.
> > OR:
> > Son, God hereby forgives your sins.

"

Referenced in: Leviticus 1:2; Leviticus 2:1; Leviticus 11:43

Symbolic Action

Description

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)

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.

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.

"

Referenced in: Leviticus 1:3; Leviticus 1:4; Leviticus 1:15; Leviticus 3:1; Leviticus 3:2; Leviticus 3:8; Leviticus 3:13; Leviticus 4:4; Leviticus 4:7; Leviticus 4:15; Leviticus 4:17; Leviticus 4:24; Leviticus 4:33; Leviticus 7:30; Leviticus 7:36; Leviticus 8:6; Leviticus 8:10; Leviticus 8:12; Leviticus 8:13; Leviticus 8:14; Leviticus 8:15; Leviticus 8:18; Leviticus 8:23; Leviticus 8:24; Leviticus 8:27; Leviticus 8:29; Leviticus 8:30; Leviticus 9:2; Leviticus 9:5; Leviticus 9:9; Leviticus 9:15; Leviticus 9:17; Leviticus 9:21; Leviticus 9:22; Leviticus 9:24; Leviticus 10:4; Leviticus 10:6; Leviticus 10:14; Leviticus 10:15; Leviticus 11:25; Leviticus 13:6; Leviticus 13:34; Leviticus 13:45; Leviticus 14:7; Leviticus 14:8; Leviticus 14:12; Leviticus 14:14; Leviticus 14:17; Leviticus 14:25; Leviticus 15:5; Leviticus 16:21; Leviticus 19:32; Leviticus 22:15; Leviticus 24:14

Synecdoche

Description

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)

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 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

Metonymy (UTA PDF)
Biblical Imagery — Common Metonymies (UTA PDF)

Next we recommend you learn about:

Metonymy (UTA PDF)
Biblical Imagery — Common Metonymies (UTA PDF)

"

Referenced in: Leviticus 5:4; Leviticus 7:30; Leviticus 8:36; Leviticus 21:6; Leviticus 21:8; Leviticus 21:17; Leviticus 21:21; Leviticus 26:11; Leviticus 26:15; Leviticus 26:30

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 1:8; Leviticus 1:16; Leviticus 2:4; Leviticus 2:5; Leviticus 2:7; Leviticus 4:3; Leviticus 5:6; Leviticus 6:2; Leviticus 6:9; Leviticus 6:10; Leviticus 6:21; Leviticus 6:28; Leviticus 7:21; Leviticus 7:30; Leviticus 7:32; Leviticus 7:35; Leviticus 7:37; Leviticus 8:7; Leviticus 8:8; Leviticus 8:9; Leviticus 8:11; Leviticus 8:13; Leviticus 8:20; Leviticus 10:1; Leviticus 10:9; Leviticus 10:10; Leviticus 11:4; Leviticus 11:5; Leviticus 11:6; Leviticus 11:7; Leviticus 11:9; 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 11:35; Leviticus 13:2; Leviticus 13:18; Leviticus 13:30; Leviticus 13:47; Leviticus 13:48; Leviticus 13:51; Leviticus 13:59; Leviticus 14:4; Leviticus 14:5; Leviticus 14:37; Leviticus 14:44; Leviticus 14:49; Leviticus 14:54; Leviticus 14:56; Leviticus 15:12; Leviticus 15:19; Leviticus 16:8; Leviticus 20:6; Leviticus 20:27; Leviticus 21:20; Leviticus 23:10; Leviticus 25:5; Leviticus 25:10; Leviticus 27:2; Leviticus 27:16; Leviticus 27:21; Leviticus 27:22; Leviticus 27:28; Leviticus 27:29

When Masculine Words Include Women

In the Bible, sometimes the words “men,” “brothers,” and “sons” refer only to men. At other times, those words include both men and women. In those places where the writer meant both men and women, you (the translator) need to translate it in a way that does not limit the meaning to men.

This page answers the question: *How do I translate “brother” or “he” when it could refer to anyone, male or female?*

In order to understand this topic, it would be good to read:

Pronouns (UTA PDF)

Generic Noun Phrases (UTA PDF)

Description

In some languages a word that normally refers to men can also be used in a more general way to refer to both men and women. For example, the Bible sometimes says “brothers” when it refers to both brothers and sisters.

Also in some languages, the masculine pronouns “he” and “him” can be used in a more general way for any person if it is not important whether the person is a man or a woman. In the example below, the pronoun is “his,” but it is not limited to males.

> A wise son makes **his** father rejoice but a foolish son brings grief to **his** mother. (Proverbs 10:1 ULT)

Reason This Is a Translation Issue

- In some cultures words like “man,” “brother,” and “son” can only be used to refer to men. If those words are used in a translation in a more general way, people will think that what is being said does not apply to women.
- In some cultures, the masculine pronouns “he” and “him” can only refer to men. If a masculine pronoun is used, people will think that what is said does not apply to women.

Translation Principles

When a statement applies to both men and women, translate it in such a way that people will be able to understand that it applies to both.

Examples From the Bible

> Now we want you to know, **brothers**, the grace of God that has been given to the churches of Macedonia. (2 Corinthians 8:1 ULT)

This verse is addressing the believers in Corinth, not only men, but **men and women**.

> Then said Jesus to his disciples, “If anyone wants to follow me, **he** must deny **himself**, take up **his** cross, and follow me.” (Matthew 16:24 ULT)

Jesus was not speaking only of men, but of **men and women**.

Caution: Sometimes masculine words are used specifically to refer to men. Do not use words that would lead people to think that they include women. The words below are specifically about men.

> Moses said, ‘If **someone** dies, not having children, **his brother** must marry **his** wife and have children for **his brother**.’ (Matthew 22:24 ULT)

Translation Strategies

If people would understand that that masculine words like “man,” “brother,” and “he” can include women, then consider using them. Otherwise, here are some ways for translating those words when they include women.

(1) Use a noun that can be used for both men and women.
(2) Use a word that refers to men and a word that refers to women.
(3) Use pronouns that can be used for both men and women.

Examples of Translation Strategies Applied

(1) Use nouns that can be used for both men and women.

> The wise **man** dies just like the fool dies. (Ecclesiastes 2:16b ULT)
>
> > “The wise **person** dies just like the fool dies.” “Wise **people** die just like fools die.”

(2) Use a word that refers to men and a word that refers to women.

> For we do not want you to be uninformed, **brothers**, about the troubles that happened to us in Asia. (2 Corinthians 1:8) — Paul was writing this letter to both men and women.
>
> > “For we do not want you to be uninformed, **brothers and sisters**, about the troubles that happened to us in Asia.”

(3) Use pronouns that can be used for both men and women.

> “If anyone wants to follow me, he must deny himself, take up his cross, and follow me.” (Matthew 16:24 ULT)

English speakers can change the masculine singular pronouns, “he,” “himself,” and “his” to plural pronouns that do not mark gender, “they,” “themselves,” and “their” in order to show that it applies to all people, not just men.

> > “If **people** want to follow me, **they** must deny **themselves**, take up **their** cross, and follow me.”

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Referenced in: Leviticus 1:2; Leviticus 5:4; Leviticus 7:8; Leviticus 7:11; Leviticus 7:12; Leviticus 7:20; Leviticus 7:21; Leviticus 13:9; Leviticus 13:29; Leviticus 14:11; Leviticus 15:5; Leviticus 15:33; Leviticus 20:2; Leviticus 20:17; Leviticus 22:14; Leviticus 22:21; Leviticus 22:28; Leviticus 24:15; Leviticus 24:17; Leviticus 24:19; Leviticus 25:35; Leviticus 25:54

When to Keep Information Implicit

Description

This page answers the question: *When should I not make implicit information explicit?*

In order to understand this topic, it would be good to read:

Assumed Knowledge and Implicit Information (UTA PDF)
Making Assumed Knowledge and Implicit Information Explicit (UTA PDF)

Sometimes it is better not to state assumed knowledge or implicit information explicitly. This page gives some direction about when not to do this.

Translation Principles

- If a speaker or author intentionally left something unclear, do not try to make it more clear.
- If the original audience did not understand what the speaker meant, do not make it so clear that your readers would find it strange that the original audience did not understand.
- If you need to explicitly state some assumed knowledge or implicit information, try to do it in a way that does not make your readers think that the original audience needed to be told those things.
- Do not make implicit information explicit if it confuses the message or leads the reader to forget what the main point is.
- Do not make assumed knowledge or implicit information explicit if your readers already understand it.

Examples From the Bible

> From the eater came forth food; and from the strong one came forth sweetness. (Judges 14:14 ULT)

This was a riddle. Samson purposely said this in a way that it would be hard for his enemies to know what it meant. Do not make it clear that the eater and the strong thing was a lion and that the sweet thing to eat was honey.

> Jesus said to them, “Take heed and beware of the yeast of the Pharisees and Sadducees.” They reasoned among themselves saying, “It is because we did not take bread.” (Matthew 16:6-7 ULT)

Some possible implicit information here is that the disciples should beware of the false teaching of the Pharisees and Sadducees. But Jesus’ disciples did not understand this. They thought that Jesus was talking about real yeast and bread. So it would not be appropriate to state explicitly that the word “yeast” here refers to false teaching. The disciples did not understand what Jesus meant until they heard what Jesus said in Matthew 16:11.

> “How is it that you do not understand that I was not speaking to you about bread? Beware of the yeast of the Pharisees and Sadducees.” Then they understood that he was not telling them to beware of yeast in bread, but to beware of the teaching of the Pharisees and Sadducees. (Matthew 16:11-12 ULT)

Only after Jesus explained that he was not talking about bread did they realize that he was talking about the false teaching of the Pharisees. Therefore, it would be wrong to explicitly state the implicit information in Matthew 16:6.

Translation Strategies

Because we recommend that translators not change this kind of passage to make it more clear, this page does not have any translation strategies.

Examples of Translation Strategies Applied

Because we recommend that translators not change this kind of passage to make it more clear, this page does not have any translation strategies applied.

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Referenced in: Leviticus 13:52; Leviticus 13:55; Leviticus 13:57; Leviticus 14:8; Leviticus 14:9; Leviticus 15:5; Leviticus 15:6; Leviticus 15:7; Leviticus 15:8; Leviticus 15:12; Leviticus 15:18

unfoldingWord® Translation Words

Version 86

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 11 Chapter Introduction; Leviticus 12 Chapter Introduction; Leviticus 20 Chapter Introduction

consecrate, consecrated, consecration

Definition:

To consecrate means to dedicate something or someone to serve God. The person or object that is consecrated is considered holy and set apart for God.

- The meaning of this term is similar to “sanctify” or to “make holy,” but with the added meaning of formally setting apart someone for service to God.
- Things that were consecrated to God included animals to be sacrificed, the altar of burnt offering, and the tabernacle.
- People who were consecrated to God included the priests, the people of Israel, and the oldest male child.
- Sometimes the word “consecrate” has a meaning that is similar to “purify,” especially when it pertains to preparing people or things for God’s service so that they will be cleansed and acceptable to him.

Translation Suggestions:

- Ways to translate “consecrate” could include, “set apart for God’s service” or “purify for service to God.”
- Also consider how the terms “holy” and “sanctify” are translated.

(See also: holy, pure, sanctify)

Bible References:

- 1 Timothy 4:3-5
- 2 Chronicles 13:8-9
- Ezekiel 44:19

Word Data:

- Strong’s: H2763, H3027, H4390, H4394, H5144, H5145, H6942, H6944, G14570, G50480

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Referenced in: Leviticus 27 Chapter Introduction

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

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Referenced in: Leviticus 24 Chapter Introduction

high priest, chief priests

Definition:

The term “high priest” refers to a special priest who was appointed to serve for one year as the leader of all of the other Israelite priests. In New Testament times, some other priests were also considered very important Jewish religious leaders, with authority over other priests and the people. These were the chief priests.

- The high priest had special responsibilities. He was the only one who was permitted to go into the most holy part of the tabernacle or the temple to offer a special sacrifice once per year.
- The Israelites had many priests, but only one high priest at a time.
- After high priests retired, they still kept the title, along with some of the responsibilities of the office. For example, Annas was still referred to as high priest during the priesthood of Caiaphas and others.
- The chief priests were responsible for everything needed for the worship services at the temple. They were also in charge of the money that was given to the temple.
- The chief priests were higher in rank and power than the ordinary priests. Only the high priest had more authority.
- The chief priests were some of Jesus’ main enemies and they strongly influenced the Roman leaders to arrest and kill him.

Translation Suggestions:

- “High priest” could be translated as “supreme priest” or “highest ranking priest.”
- The term “chief priests” could be translated as “head priests” or “leading priests” or “ruling priests.”

(See also: Annas, Caiaphas, priest, temple)

Bible References:

- Acts 5:27
- Acts 7:1
- Acts 9:1
- Exodus 30:10
- Hebrews 6:19-20
- Leviticus 16:32
- Luke 3:2
- Mark 2:25-26
- Matthew 26:3-5
- Matthew 26:51-54

Examples from the Bible stories:

- **13:8** No one could enter the room behind the curtain except the **high priest**, because God lived there.
- **21:7** The Messiah who would come would be the perfect **high priest** who would offer himself as a perfect sacrifice to God.
- **38:3** The Jewish leaders, led by the **high priest**, paid Judas thirty silver coins to betray Jesus.
- **39:1** The soldiers led Jesus to the house of the **high priest** in order for the **high priest** to question him.
- **39:3** Finally, the **high priest** looked directly at Jesus and said, “Tell us, are you the Messiah, the Son of the living God?”
- **44:7** The next day, the Jewish leaders brought Peter and John to the **high priest** and the other religious leaders.

- **45:2** So the religious leaders arrested Stephen and brought him to the **high priest** and the other leaders of the Jews, where more false witnesses lied about Stephen.
- **46:1** The **high priest** gave Saul permission to go to the city of Damascus to arrest Christians there and bring them back to Jerusalem.
- **48:6** Jesus is the Great **High Priest**. Unlike other priests, he offered himself as the only sacrifice that could to take away the sin of all the people in the world. Jesus was the perfect **high priest** because he took the punishment for every sin that anyone has ever committed.

Word Data:

- Strong's: H7218, H1419, H3548, G07480, G07490

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Referenced in: Leviticus 21 Chapter Introduction

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 Chapter Introduction

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

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Referenced in: Leviticus 2 Chapter Introduction

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.”Â
- **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 Chapter Introduction

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 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 did not 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 “rebelling 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 **sinners** 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 16 Chapter Introduction; Leviticus 17 Chapter Introduction

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