unfoldingWord® Translation Notes

v91

Leviticus

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Table of Contents

unfoldingWord® Translation Notes - Leviticus **11**

Leviticus Introduciton 11
Leviticus 1 24
Leviticus 2 57
Leviticus 3 88
Leviticus 4 113
Leviticus 5 176
Leviticus 6 217
Leviticus 7 272
Leviticus 8 335
Leviticus 9 391
Leviticus 10 426
Leviticus 11 472
Leviticus 12 549
Leviticus 13 563
Leviticus 14 644
Leviticus 15 723
Leviticus 16 768
Leviticus 17 809
Leviticus 18 831
Leviticus 19 864
Leviticus 20 906
Leviticus 21 958
Leviticus 22 995
Leviticus 23 1047
Leviticus 24 1099
Leviticus 25 1133
Leviticus 26 1200
Leviticus 27 1271

Appendex: unfoldingWord® Translation Academy **1315**

Abstract Nouns 1316
Active or Passive 1320
Assumed Knowledge and Implicit Information 1324
Background Information 1330
Biblical Money 1335
Biblical Volume 1339
Biblical Weight 1346
Blessings 1350
Collective Nouns 1354
Connect — Contrast Relationship 1359
Connect — Goal (Purpose) Relationship 1363
Connect — Hypothetical Conditions 1368
Connect — Reason-and-Result Relationship 1372
Connect — Sequential Time Relationship 1376
Connecting Words and Phrases 1380
Copy or Borrow Words 1387
Direct and Indirect Quotations 1390
Distinguishing Versus Informing or Reminding 1393
Doublet 1399
Ellipsis 1403
End of Story 1408
Euphemism 1411
First, Second or Third Person 1414
Forms of ‘You’ — Singular 1417
Fractions 1420
Generic Noun Phrases 1424
Hebrew Months 1428
Hendiadys 1433
How to Translate Names 1437
Idiom 1444
Information Structure 1448
Introduction of a New Event 1452
Irregular Use of Tenses 1459

Kinship 1467
Litotes 1471
Making Assumed Knowledge and Implicit Information Explicit 1474
Merism 1478
Metaphor 1481
Metonymy 1491
Nominal Adjectives 1495
Ordinal Numbers 1498
Parallelism 1502
Personification 1507
Poetry 1511
Possession 1517
Pronouns 1524
Pronouns — When to Use Them 1527
Quotations and Quote Margins 1531
Quotes within Quotes 1536
Reduplication 1541
Reflexive Pronouns 1545
Rhetorical Question 1551
Simile 1558
Singular Pronouns that refer to Groups 1563
Statements — Other Uses 1567
Symbolic Action 1571
Synecdoche 1575
Translate Unknowns 1577
When Masculine Words Include Women 1583
When to Keep Information Implicit 1587

Appendex: unfoldingWord® Translation Words 1589

Aaron 1590
abomination, abominable 1592
Abraham, Abram 1594
adversary, enemy 1596
alien, foreigner, sojourn 1597
altar 1598

appoint, appointed 1600
ark of the covenant, ark of Yahweh, box, Box of the Testimony, Box of the Covenant of Yahweh 1602
assembly, assemble, congregation, meeting, gather, community 1604
atonement lid 1606
atonement, atone, atoned 1607
barley 1609
beast 1610
blasphemy, blaspheme, blasphemous 1611
bless, blessed, blessing 1613
bow, bow down, kneel, bend, bend the knee 1615
bread 1617
breastplate, breastpiece 1619
bronze 1620
burnt offering, offering by fire 1621
call, called, call out, called out 1622
Canaan, Canaanite 1623
cedar, cedarwood 1625
chief, leader 1626
circumcise, circumcised, circumcision, uncircumcised, uncircumcision 1627
confess, confession 1630
consecrate, consecrated, consecration 1632
consume, devour 1633
covenant 1635
cow, bull, calf, cattle, heifer, ox 1638
curse, cursed, cursing 1640
curtain 1642
deceive, lie, deception, illusion 1643
declare, proclaim, announce 1645
descend, descendant 1647
desert, wilderness 1649
desolate, desolated, desolation, deserted, desolator 1650
destroy, destruction, annihilate 1652
devour 1653
dominion 1654

drink offering 1655
earth, land 1656
Egypt, Egyptian 1658
elder 1660
Eleazar 1661
ephod 1662
evil, wicked, wickedness, unpleasant 1663
ewe, ram, sheep, sheepfold, sheepshearer, sheepskin 1665
exalt, exalted, exaltation 1667
faithful, faithfulness, trustworthy 1668
family, household 1670
fear, afraid, frighten 1671
feast, feasting 1673
firstborn 1675
firstfruit, firstfruits 1677
flock, herd 1679
forsake, forsaken, leave 1680
freewill offering 1682
fruit, fruitful, unfruitful 1683
generation 1684
gird, girded, wrapped around, tied up, belt, tuck in belt, put belt around 1685
glean, gleaning, gleanings 1686
glory, glorious, glorify 1687
God 1690
gold, golden 1693
good, right, pleasant, better, best, goodness 1694
grain offering 1696
grape, grapevine 1697
guilt, guilty 1698
harvest, reap 1700
heaven, sky, heavens, heavenly 1702
high priest, chief priest 1704
holy, holiness, unholy, sacred 1706
honey, honeycomb 1709
house 1710

iniquity 1711
Israel, Israelites 1713
Jacob, Israel 1715
joy, joyful, rejoice, glad 1717
judge, judgment 1719
just, justice, unjust, injustice, justify, justification 1721
know, knew, knowledge, known, unknown, distinguish 1724
lamb, Lamb of God 1726
law, law of Moses, law of Yahweh, law of God 1728
Levi, Levite 1730
locust 1732
lots, casting lots 1733
love, beloved 1734
miracle, wonder, sign 1737
Moses 1739
nation 1741
oath, vow, swear, swearing, swear by, sworn 1743
olive 1745
ordinance, regulation, requirement, strict law, custom 1746
palm 1747
Passover 1748
peace, peaceful, peacemaker 1750
persecute 1752
possess, possessed, possession, dispossess 1754
priest, priesthood 1756
profane, profaned 1759
promise, promised 1760
prostitute, harlot, whored 1762
pure, purify, purification 1763
redeem, redeemer, redemption 1765
repent, repentance 1767
restore, restoration 1769
righteous, righteousness, unrighteous, unrighteousness, upright, uprightness 1771
robe, robed 1775
Sabbath 1776

sackcloth 1778
sacrifice, offering 1779
sanctuary 1781
seed 1783
seek, search, look for 1785
servant, serve, maidservant, young man, young women 1786
silver 1788
sin offering, purification offering 1789
sin, sinful, sinner, sinning 1790
slaughter, slaughtered 1793
statute 1794
sword, swordsmen 1795
tabernacle 1797
temple, house, house of God 1799
testimony, testify, witness, eyewitness, evidence 1801
transgress, transgression 1804
trespass 1806
tribe, tribal, tribesmen 1808
trumpet, trumpeter 1809
tunic 1810
unleavened bread 1811
vineyard 1813
virgin, virginity 1814
watch, guard, take heed, beware 1815
wine, wineskin, new wine 1816
winnow, sift 1818
wrath, fury 1819
Yahweh, Yah 1821

unfoldingWord® Translation Notes - Leviticus

Introduction to Leviticus

Part 1: General Introduction

Outline of Leviticus

1. Instructions to the Israelites about offerings (1:1–6:7)
    A. Burnt offerings (1:1–17)
    B. Grain offerings (2:1–16)
    C. Fellowship offerings (3:1–17)
    D. Offerings for unintentional sins (4:1–5:13)
    E. Guilt offerings (5:14–6:7)
2. Instructions to the priests about offerings (6:8–7:10)
    A. Burnt offerings (6:8–13)
    B. Grain offerings (6:14–23)
    C. Purification offerings (6:24–30)
    D. Guilt offerings (7:1–10)
3. Further instructions to the Israelites (7:11–7:38)
    A. Peace offerings (7:11–21)
    B. Eating fat and blood is forbidden (7:22–27)

C. The portion for the priests (7:28–7:38)

4. Setting apart the priests (8:1–10:20)

A. Aaron and his sons ordained (8:1–36)

B. Aaron as high priest (9:1–24)

C. Nadab and Abihu punished (10:1–20)

5. Laws about clean and unclean things (11:1–15:33)

A. Clean and unclean food (11:1–47)

B. Women are purified after giving birth (12:1–8)

C. Skin, clothing, houses (13:1–14:47)

D. Bodily fluids (15:1–33)

6. Day of Atonement; the place of the offering; the nature of blood (16:1–17:16)

7. Setting apart for worship and service; being disqualified from service (18:1–24:23)

8. The years of rest and release (25:1–55)

9. Blessing for obeying and curses for not obeying (26:1–46)

A. 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: tabernacle; and How to 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 12:7–13. 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: holy, holiness, unholy, sacred; and sin, sinful, sinner, sinning)

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: atonement, atone, atoned; and priest, priesthood)

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 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 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.

1. 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)

2. 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).

3. 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.

1. 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.

2. 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 (1–17):

1. a livestock animal (2–13)
    A. a bovine (3–9)
    B. a sheep or goat (10–13)
2. a bird (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:

1. Selecting a perfect, unblemished, and otherwise completely healthy animal (1:3–14)
2. Presenting the animal at the entrance to the tent of meeting (1:3)
3. Laying hands on the head of the animal (1:4)
4. Killing the animal (1:5–15)
5. Presenting and sprinkling the animal’s blood on the altar (1:5–15)

6. Skinning the animal (1:6)
7. Butchering the animal into its appropriate pieces, usually the head, fat, intestines, and legs (1:6–17)
8. Putting fire on the altar and arranging the wood (1:7)
9. Arranging the pieces, specifically the head and the fat, of the sacrifice over the burning wood of the altar (1:8–12)
10. Washing the legs and the intestines (1:9–13)
11. 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."

1. 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.

1. 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.

1. 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.

2. 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.

3. 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:

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

See above the sections on "Sacrificial terminology" and "Ritual actions." (See: atonement, atone, atoned; and priest, priesthood)

Leviticus 1:1

ULT	UST
And Yahweh called to Moses, and he spoke to him from the tent of meeting, saying,	*Yahweh summoned Moses from the sacred tent. He told him*

ULT saying … Speak to the sons of Israel, and you shall say to them
UST He told him … to tell the Israelite people
(לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם) (1:1-2)

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]

Support Reference: Quotes within Quotes

ULT from the tent of meeting
UST from the sacred tent
(מֵאֹהֶל מוֹעֵד)

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]

Support Reference: Possession

ULT saying
UST He told him
(לֵאמֹר)

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]

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
And … called	summoned

ULT	UST
Moses	Moses

Leviticus 1:2

ULT	UST
“Speak to the sons of Israel, and you shall say to them, ‘A man from you, when he presents an offering to Yahweh from the livestock—from the cattle or from the flock—you shall present your offering.	*to tell the Israelite people, “When any of you offers an animal to me, Yahweh, you should offer it from your farm animals, from your cattle or from your sheep and goats.*

ULT **Speak to the sons of Israel, and you shall say to them**
UST to tell the Israelite people
(דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם)

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]

Support Reference: Doublet

ULT **the sons of Israel**
UST the Israelite people
(בְּנֵי יִשְׂרָאֵל)

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]

Support Reference: Metaphor

ULT **the sons of Israel**
UST the Israelite people
(בְּנֵי יִשְׂרָאֵל)

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]

Support Reference: When Masculine Words Include Women

ULT **and you shall say**
UST to tell
(וְאָמַרְתָּ)

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]

Support Reference: Statements — Other Uses

ULT **A man from you, when he presents**
UST When any of you offers
(אָדָם כִּֽי־יַקְרִיב מִכֶּם)

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]

Support Reference: When Masculine Words Include Women

ULT **A man from you … you shall present your offering**
UST any of you … you should offer it
(אָדָם & מִכֶּם & תַּקְרִיבוּ אֶת־קָרְבַּנְכֶם)

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]

Support Reference: First, Second or Third Person

ULT **from you … you shall present your offering**
UST of you … you should offer it
(מִכֶּם & תַּקְרִיבוּ אֶת־קָרְבַּנְכֶם)

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.

Support Reference: Forms of 'You' — Singular

ULT **he presents an offering**
UST offers an animal
(יַקְרִיב & קָרְבָּן)

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.

Support Reference: Poetry

ULT **you shall present**
UST you should offer
(תַּקְרִיבוּ)

Alternate translation: [you must present]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … Israel	the Israelite people
to Yahweh	to me, Yahweh
the flock	your sheep and goats

Leviticus 1:3

ULT	UST
If his offering {is} a burnt offering from the cattle, 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.	*If you want to offer a bull as a wholly burned sacrifice, then you should offer a totally healthy male. You should present this animal at the entrance of the sacred tent. When you do, I, Yahweh, will regard it as acceptable.*

ULT **his offering … he shall present it … he shall present**
UST you want to offer … then you should offer … You should present … When you do
(קָרְבָּנוֹ & יַקְרִיבֶנּוּ & יַקְרִיב)

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.

Support Reference: Poetry

ULT **he shall present it, a perfect male**
UST then you should offer a totally healthy male
(זָכָר תָּמִים יַקְרִיבֶנּוּ)

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]

Support Reference: Symbolic Action

ULT **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**
UST then you should offer a totally healthy male. You should present this animal at the entrance of the sacred tent. When you do, I, Yahweh, will regard it as acceptable
(זָכָר תָּמִים יַקְרִיבֶנּוּ אֶל־פֶּתַח אֹהֶל מוֹעֵד יַקְרִיב אֹתוֹ לִרְצֹנוֹ לִפְנֵי יְהוָה)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **for its acceptance**
UST as acceptable
(לְרִצֹנוֹ)

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]

Support Reference: Pronouns — When to Use Them

ULT **to the face of Yahweh**
UST I, Yahweh, will regard it
(לִפְנֵי יְהוָה)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} a burnt offering	as a wholly burned sacrifice
Yahweh	I, Yahweh

Leviticus 1:4

ULT	UST
And he shall lay his hand on the head of the burnt offering. And it shall be accepted for him in order to make atonement for him.	*You should place your hands on the head of the bull that the priest will burn completely on the altar. When you do that, I, Yahweh, will accept the animal as an appropriate sacrifice for you, and I will remove your sins from you.*

ULT **And he shall lay his hand on the head of the burnt offering**
UST You should place your hands on the head of the bull that the priest will burn completely on the altar. When you do that
(וְסָמַךְ יָדוֹ עַל רֹאשׁ הָעֹלָה)

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]

Support Reference: Symbolic Action

ULT **And it shall be accepted**
UST I, Yahweh, will accept the animal as an appropriate sacrifice
(וְנִרְצָה)

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]

Support Reference: Active or Passive

ULT **in order to make atonement for him**
UST and I will remove your sins from you
(לְכַפֵּר עָלָיו)

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.

Support Reference: Connect — Goal (Purpose) Relationship

> ULT **in order to make atonement for him**
> UST and I will remove your sins from you
> (לְכַפֵּר עָלָיו)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in order to make atonement	and I will remove your sins

Leviticus 1:5

ULT	UST
And he shall slaughter the son of the cattle to the face of Yahweh. And the sons of Aaron, the priests, shall present the blood, and they shall splash the blood all around on the altar that {is at} the entrance of the tent of meeting.	*You should kill the bull that you want to present in the sacred precincts where I, Yahweh, live among the Israelites. Then the priests, Aaron's sons, should take the blood from the bull and splatter it onto every side of the altar that is at the entrance of the sacred tent.*

ULT **the son of the cattle**
UST the bull that you want to present
(אֶת־בֶּן הַבָּקָר)

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]

Support Reference: Idiom

ULT **to the face of Yahweh**
UST in the sacred precincts where I, Yahweh, live among the Israelites
(לִפְנֵי יְהוָה)

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]

Support Reference: Metonymy

ULT **the sons of Aaron**
UST Aaron's sons
(בְּנֵי אַהֲרֹן)

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.

Support Reference: Metaphor

ULT **And the sons of Aaron, the priests, shall present the blood**
UST Then the priests, Aaron's sons, should take the blood from the bull
(וְהִקְרִיבוּ בְּנֵי אַהֲרֹן הַכֹּהֲנִים אֶת־הַדָּם)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he shall slaughter	You should kill
Yahweh	I, Yahweh
Aaron	Aaron's sons
the priests	the priests
the altar	the altar

Leviticus 1:6

ULT	UST
And he shall skin the burnt offering and he shall cut it into its pieces.	*You should remove the skin from the bull that you are presenting as a wholly burned sacrifice. Then you should cut the animal into pieces.*

ULT **And he shall skin**
UST You should remove the skin
(וְהִפְשִׁיט)

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

ULT **and he shall cut it into its pieces**
UST Then you should cut the animal into pieces
(וְנִתַּח אֹתָהּ לְנְתָחֶיהָ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and he shall cut it into its pieces**
UST Then you should cut the animal into pieces
(וְנִתַּח אֹתָהּ לְנְתָחֶיהָ)

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.

Support Reference: Poetry

Leviticus 1:7

ULT	UST
And the sons of Aaron the priest shall put fire on the altar, and they shall arrange wood on the fire.	*Then the sons of Aaron, who are priests themselves because Aaron was the first priest, should set burning coals on the altar and place pieces of wood on the coals so that the wood will catch fire.*

ULT **fire … the fire**
UST burning coals … on the coals
(אֵשׁ & הָאֵשׁ)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … Aaron	Aaron
the priest	who are priests themselves because Aaron was the first priest
the altar	the altar

Leviticus 1:8

ULT	UST
And the sons of Aaron, the priests, shall arrange the pieces, the head, and the suet on the wood that {is} on the fire that {is} on the altar.	*Then the priests, Aaron's sons, will organize the pieces of the animal that you killed and cut up, including the head and the fat portions, on the wood fire that is burning on the top of the altar.*

ULT and the suet
UST and the fat portions
(וְאֶת־הַפֶּדֶר)

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.

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … Aaron	Aaron's
the priests	the priests
the head	including the head
the altar	the altar

Leviticus 1:9

ULT	UST
And he shall wash its innards and its legs with water. And the priest shall cause everything to become smoke on the altar, a burnt offering, a gift of a scent of pleasing to Yahweh.	*{Before the priest burns up} the stomach and intestines and legs of the animal, you should wash them carefully with water. {Make sure that only clean things go on my altar}. The priest should completely burn every part of the animal on the altar in a way that causes smoke to go up. This will fulfill the requirements for the wholly burned sacrifice. I, Yahweh, will consider it to be a gift, and I will enjoy the smell of the smoke.*

ULT **And he shall wash its innards and its legs with water**
UST Before the priest burns up} the stomach and intestines and legs of the animal, you should wash them carefully with water. {Make sure that only clean things go on my altar}
(וְקִרְבּוֹ וּכְרָעָיו יִרְחַץ בַּמָּיִם)

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]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **he shall wash**
UST Before the priest burns up … you should wash them carefully … Make sure that only clean things go on my altar
(יִרְחַץ)

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]

Support Reference: Pronouns — When to Use Them

ULT **And the priest shall cause everything to become smoke on the altar**
UST The priest should completely burn every part of the animal on the altar in a way that causes smoke to go up
(וְהִקְטִ֣יר הַכֹּהֵ֔ן אֶת־הַכֹּ֖ל הַמִּזְבֵּֽחָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	The priest
on the altar	on the altar
a burnt offering	This will fulfill the requirements for the wholly burned sacrifice
to Yahweh	I

Leviticus 1:10

ULT	UST
And if his offering from the flock—from the lambs or from the goats—{is} for a burnt offering, he shall present a perfect male.	*But if you want to offer a smaller animal as a wholly burned sacrifice, whether a sheep or a goat, then you should offer a totally healthy male.*

ULT from the flock—from the lambs or from the goats

UST a smaller animal … whether a sheep or a goat

(מִן־הַצֹּאן & מִן־הַכְּשָׂבִים אוֹ מִן־הָעִזִּים)

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]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the flock	a smaller animal

Leviticus 1:11

ULT	UST
And he shall slaughter it on the side of the altar northward to the face of Yahweh. And the sons of Aaron, the priests, shall splash its blood on the altar all around.	*You should kill the sheep or goat that you want to present on the north side of the altar in the sacred precincts where I, Yahweh, live among the Israelites. Then the priests, Aaron's sons, should take the blood from the sheep or the goat and splatter it onto every side of the altar.*

ULT **to the face of Yahweh**

UST in the sacred precincts where I, Yahweh, live among the Israelites

(לִפְנֵי יְהוָה)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he shall slaughter	You should kill
the altar	the altar
Yahweh	I, Yahweh
the … Aaron	Aaron's
the priests	the priests
the altar	the altar

Leviticus 1:12

ULT	UST
And he shall cut it into its pieces and its head and its suet. And the priest shall arrange them on the wood that {is} on the fire that {is} on the altar.	*You should then cut the animal into pieces, including its head and its fat portions. Then the priest should organize those pieces on a wood fire that he builds on the altar.*

ULT And he shall cut it

UST You should then cut the animal

(וְנִתַּח אֹתוֹ)

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

ULT And he shall cut it into its pieces

UST You should then cut the animal into pieces

(וְנִתַּח אֹתוֹ לְנְתָחָיו)

See how you translated the similar expression in 1:6.

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
the altar	the altar

Leviticus 1:13

ULT	UST
And the innards and the legs he shall wash with water. And the priest shall present everything, and he shall cause {them} to become smoke on the altar. It {is} a burnt offering, a gift of a scent of pleasing to Yahweh.	*{Before the priest burns up} the stomach, intestines, and legs of the animal, you should wash them with water. {Make sure that only clean things go on my altar.} The priest should present all these portions of the animal to me and completely burn it on the altar in a way that causes smoke to go up. This will fulfill the requirements for the wholly burned sacrifice. I, Yahweh, will consider it to be a gift, and I will enjoy the smell of the smoke.*

ULT **he shall wash with water**
UST Before the priest burns up … you should wash them with water. {Make sure that only clean things go on my altar … }
(יִרְחַץ בַּמָּיִם)

See how you translated the expression **wash with water** in 1:9. Alternate translation: [he shall wash thoroughly]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **And the innards and the legs he shall wash with water**
UST Before the priest burns up} the stomach, intestines, and legs of the animal, you should wash them with water. {Make sure that only clean things go on my altar … }
(וְהַקֶּרֶב וְהַכְּרָעַיִם יִרְחַץ בַּמָּיִם)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and he shall cause {them} to become smoke on the altar**
UST and completely burn it on the altar in a way that causes smoke to go up
(וְהִקְטִיר הַמִּזְבֵּחָה)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	The priest

ULT	UST
on the altar	on the altar
{is} a burnt offering	the wholly burned sacrifice
to Yahweh	I

Leviticus 1:14

ULT	UST
And if his offering to Yahweh from the birds {is} a burnt offering, then he shall present his offering from the doves or from the sons of the pigeon.	*But if you want to offer a bird to me as a wholly burned sacrifice, then you should offer a dove or a pigeon.*

ULT from the birds … from the doves or from the sons of the pigeon
UST a bird … a dove or a pigeon
(מִן־הָעוֹף & מִן־הַתֹּרִים אוֹ מִן־בְּנֵי הַיּוֹנָה)

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]

Support Reference: Generic Noun Phrases

ULT from the sons of the pigeon
UST a pigeon
(מִן־בְּנֵי הַיּוֹנָה)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Yahweh	to me
{is} a burnt offering	as a wholly burned sacrifice

Leviticus 1:15

ULT	UST
And the priest shall present it at the altar, and he shall twist off its head and he shall cause {it} to become smoke on the altar. And its blood shall be drained on the side of the altar.	*The priest should bring the bird to the altar, break its neck and twist off its head. Then the priest should completely burn the head on the altar in a way that causes smoke to go up. Next, the priest should drain the bird's blood on the outer edge of the altar.*

ULT **and he shall cause {it} to become smoke on the altar**
UST Then the priest should completely burn the head on the altar in a way that causes smoke to go up
(וְהִקְטִיר הַמִּזְבֵּחָה)

See note at 1:9. Alternate translation: [and he shall cause it to become smoke on the altar and ascend toward God in heaven]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and he shall cause {it} to become smoke on the altar**
UST Then the priest should completely burn the head on the altar in a way that causes smoke to go up
(וְהִקְטִיר הַמִּזְבֵּחָה)

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]

Support Reference: Pronouns — When to Use Them

ULT **And its blood shall be drained**
UST Next, the priest should drain the bird's blood
(וְנִמְצָה דָמוֹ)

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]

Support Reference: Active or Passive

ULT **And its blood shall be drained**
UST Next, the priest should drain the bird's blood
(וְנִמְצָה דָמֹו)

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]

Support Reference: Pronouns — When to Use Them

ULT **And its blood shall be drained on the side of the altar**
UST Next, the priest should drain the bird's blood on the outer edge of the altar
(וְנִמְצָה דָמֹו עַל קִיר הַמִּזְבֵּחַ)

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]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	The priest
the altar	the altar
on the altar	on the altar
the altar	the altar

Leviticus 1:16

ULT	UST
And he shall remove its craw with its feathers, and he shall cast it beside the altar eastward to the place of the fatty ashes.	*Then the priest should take out the bird's esophagus, remove all the bird's feathers, and dispose of them on the east side of the altar. The priest should put them where the priests also dispose of the ashes from the fat of other sacrifices.*

ULT **its craw**
UST the bird's esophagus
(אֶת־מְרָאָתוֹ)

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]

Support Reference: Translate Unknowns

ULT **and he shall cast it**
UST and dispose of them … The priest should put them
(וְהִשְׁלִיךְ אֹתָהּ)

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.

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the altar	the altar

Leviticus 1:17

ULT	UST
And he shall tear it open by its wings; he shall not divide {it}. And the priest shall cause it to become smoke on the altar, on the wood that {is} on the fire. It {is} a burnt offering, a gift of a scent of pleasing to Yahweh.	*Then the priest should tear the bird open, holding it by its wings, but he should not tear it into two parts. Next, on the wood fire that he builds on the altar, the priest should burn the bird completely in a way that causes smoke to go up. This will fulfill the requirements for the wholly burned sacrifice. I, Yahweh, will consider it to be a gift, and I will enjoy the smell of the smoke.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the … priest
on the altar	on … altar … the
{is} a burnt offering	the wholly burned sacrifice
to Yahweh	I

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:

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

1. 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)
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)
3. Third-person (2:8–10)
    - "And he [third-person, masculine singular] shall present …" (2:8)
4. 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

ULT	UST
And a person, when he presents an offering of a grain offering to Yahweh, his offering shall be flour. And he shall pour oil on it and he shall put frankincense on it.	*Now if you want to offer a grain offering to me, Yahweh, you should offer wheat flour. Pour out some olive oil on it and place incense on top of it.*

ULT **And a person, when he presents an offering of a grain offering to Yahweh, his offering**
UST Now if you want to offer a grain offering to me, Yahweh, you should offer
(וְנֶפֶשׁ כִּי־תַקְרִיב קָרְבַּן מִנְחָה לַיהוָה & קָרְבָּנוֹ)

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.

Support Reference: Poetry

ULT **And a person, when he presents an offering of a grain offering to Yahweh, his offering**
UST Now if you want to offer a grain offering to me, Yahweh, you should offer
(וְנֶפֶשׁ כִּי־תַקְרִיב קָרְבַּן מִנְחָה לַיהוָה & קָרְבָּנוֹ)

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.

Support Reference: First, Second or Third Person

ULT **his offering shall be flour. And he shall pour oil on it and he shall put frankincense on it**
UST you should offer wheat flour. Pour out some olive oil on it and place incense on top of it
(סֹלֶת יִהְיֶה קָרְבָּנוֹ וְיָצַק עָלֶיהָ שֶׁמֶן וְנָתַן עָלֶיהָ לְבֹנָה)

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]

Support Reference: Statements — Other Uses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a grain offering	a grain offering
to Yahweh	to me, Yahweh
oil	some olive oil

Leviticus 2:2

ULT	UST
And he shall bring it to the sons of Aaron, the priests, and he shall grab from there, {with} the fullness of his handful, some of its flour and some of its oil, in addition to all its incense. And the priest shall cause its memorial portion to become smoke on the altar, a gift, a scent of pleasing to Yahweh.	*You should bring the offering of wheat flour to Aaron's sons, the priests. A priest should scoop out of your offering a handful of the flour and olive oil, as well as all the incense—as large a handful as he is able to scoop. Then, the priest should burn the portion of your offering that he scooped out with his hand, doing it in a way that causes smoke to go up on the altar. When this happens, I, Yahweh, will consider it to be a gift, and I will enjoy the smell of the smoke of the offering.*

ULT **And he shall bring it**
UST You should bring the offering of wheat flour
(וְהֵבִיאָה)

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

ULT **the sons of Aaron**
UST Aaron's sons
(בְּנֵי אַהֲרֹן)

See how you translated the same expression in 1:5. Alternate translation: [the descendants of Aaron]

Support Reference: Metaphor

ULT **and he shall grab from there, {with} the fullness of his handful**
UST A priest should scoop out of your offering a handful … as large a handful as he is able to scoop
(וְקָמַץ מִשָּׁם מְלֹא קֶמְצוֹ)

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.

Support Reference: Poetry

ULT its memorial portion
UST the portion of your offering that he scooped out with his hand
(אֶת־אַזְכָּרָתָהּ)

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

ULT And the priest shall cause its memorial portion to become smoke on the altar, a gift, a scent of pleasing to Yahweh
UST Then, the priest should burn the portion of your offering that he scooped out with his hand, doing it in a way that causes smoke to go up on the altar. When this happens, I, Yahweh, will consider it to be a gift, and I will enjoy the smell of the smoke of the offering
(וְהִקְטִיר הַכֹּהֵן אֶת־אַזְכָּרָתָהּ הַמִּזְבֵּחָה אִשֵּׁה רֵיחַ נִיחֹחַ לַיהוָה)

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 completely turned into good-smelling smoke for Yahweh to enjoy]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aaron	Aaron’s
the priests	the priests
the priest	the priest
on the altar	on the altar
to Yahweh	I

Leviticus 2:3

ULT	UST
And the remainder from the grain offering {shall be} for Aaron and for his sons, a holy thing of holy things from the gifts of Yahweh.	*The rest of the wheat flour that you offer, as a sacrifice to me, you should preserve for Aaron and his sons. You should consider this portion of the offering as especially set apart for the priests among all the gifts that you offer to me, Yahweh, and that are set apart for me.*

ULT **a holy thing of holy things**
UST You should consider this portion of the offering as especially set apart for the priests … and that are set apart
(קֹדֶשׁ קָדָשִׁים)

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]

Support Reference: Possession

ULT **from the gifts of Yahweh**
UST among all the gifts that you offer to me, Yahweh … for me
(מֵאִשֵּׁי יְהוָה)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the grain offering	the wheat flour that you offer, as a sacrifice to me
{shall be} for Aaron	for Aaron
a holy thing of	You should consider this portion of the offering as especially set apart for the priests
holy things	and that are set apart
Yahweh	for me

Leviticus 2:4

ULT	UST
And when you present an offering of a grain offering, a baked item of the oven, flour of loaves of unleavened bread {shall be} mixed with oil or wafers of unleavened bread {shall be} anointed with oil.	*But if you want to offer grain offering that consists of something that you baked in an oven, you should offer wheat flour that you mixed with olive oil into unleavened cakes. Or you could offer wheat flour that you shaped into unleavened crackers and coated with olive oil.*

ULT **And when you present an offering of a grain offering**
UST But if you want to offer grain offering … you should offer … Or you could offer
(וְכִי תַקְרֵב קָרְבַּן מִנְחָה)

See how you translated the similar expression in 1:2 and 2:1.

Support Reference: Poetry

ULT **you present**
UST you want to offer … you should offer … Or you could offer
(תַקְרֵב)

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.

Support Reference: First, Second or Third Person

ULT **a baked item of the oven**
UST that consists of something that you baked in an oven
(מַאֲפֵה תַנּוּר)

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]

Support Reference: Possession

ULT **a baked item of the oven**
UST that consists of something that you baked in an oven
(מַאֲפֵה תַנּוּר)

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.

Support Reference: Translate Unknowns

ULT **the oven, flour of loaves of unleavened bread {shall be} mixed with oil or wafers of unleavened bread {shall be} anointed with oil**
UST in an oven … wheat flour that you mixed with olive oil into unleavened cakes … wheat flour that you shaped into unleavened crackers and coated with olive oil
(תַּנּוּר סֹלֶת חַלּוֹת מַצֹּת בְּלוּלֹת בַּשָּׁמֶן וּרְקִיקֵי מַצּוֹת מְשֻׁחִים בַּשָּׁמֶן)

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]

Support Reference: Active or Passive

ULT **flour of loaves of unleavened bread {shall be} mixed with oil**
UST wheat flour that you mixed with olive oil into unleavened cakes
(סֹלֶת חַלּוֹת מַצֹּת בְּלוּלֹת בַּשָּׁמֶן)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a grain offering	grain offering
unleavened bread	unleavened

ULT	UST
unleavened bread	unleavened

Leviticus 2:5

ULT	UST
And if your offering {is} a grain offering on the griddle, flour shall be mixed with oil {into} unleavened bread.	*But if your grain offering consists of something that you pan-fried on a griddle, you should offer wheat flour that you mixed with olive oil into unleavened bread.*

ULT **And if your offering {is} a grain offering on the griddle**
UST But if your grain offering consists of something that you pan-fried on a griddle
(וְאִם־מִנְחָה עַל־הַמַּחֲבַת קָרְבָּנֶךָ)

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]

Support Reference: Ellipsis

ULT **the griddle**
UST consists of something that you pan-fried on a griddle
(הַמַּחֲבַת)

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.

Support Reference: Translate Unknowns

ULT **flour shall be mixed with oil {into} unleavened bread**
UST you should offer wheat flour that you mixed with olive oil into unleavened bread
(סֹלֶת בְּלוּלָה בַשֶּׁמֶן מַצָּה תִהְיֶה)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} a grain offering	your grain offering
{into} unleavened bread	into unleavened bread

Leviticus 2:6

ULT	UST
Piece it {into} pieces, and you shall pour oil on it. It {is} a grain offering.	*You should break the offering into pieces and pour out some olive oil onto it. These actions qualify the offering as a grain offering.*

ULT **Piece it {into} pieces**
UST You should break the offering into pieces
(פָּתֹת אֹתָהּ פְּתִתִים)

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]

Support Reference: Poetry

ULT **Piece it {into} pieces**
UST You should break the offering into pieces
(פָּתֹת אֹתָהּ פְּתִתִים)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
oil	some olive oil
a grain offering	as a grain offering

Leviticus 2:7

ULT	UST
And if your offering is a grain offering of a pan, flour shall be made with oil.	*If your grain offering consists of something that you deep-fried in a pan, you should offer wheat flour that you mixed with olive oil.*

ULT And if your offering is a grain offering of a pan
UST If your grain offering consists of something that you deep-fried in a pan
(וְאִם־מִנְחַת מַרְחֶשֶׁת קָרְבָּנֶךָ)

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]

Support Reference: Possession

ULT a pan
UST consists of something that you deep-fried in a pan
(מַרְחֶשֶׁת)

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.

Support Reference: Translate Unknowns

ULT flour shall be made with oil
UST you should offer wheat flour that you mixed with olive oil
(סֹלֶת בַּשֶּׁמֶן תֵּעָשֶׂה)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
is a grain offering of	your grain offering

Leviticus 2:8

ULT	UST
And you shall bring the grain offering that is made from these to Yahweh. And he shall present it to the priest and he shall bring it near to the altar.	*In any case, you should bring to me, Yahweh, the grain offering that you have made in this way with these ingredients. You should present the offering to the priest. He will bring it to the altar.*

ULT **And you shall bring the grain offering that is made from these to Yahweh**
UST In any case, you should bring to me, Yahweh, the grain offering that you have made in this way with these ingredients
(וְהֵבֵאתָ אֶת־הַמִּנְחָה אֲשֶׁר יֵעָשֶׂה מֵאֵלֶּה לַיהוָה)

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]

Support Reference: Metonymy

ULT **that is made from these**
UST that you have made in this way with these ingredients
(אֲשֶׁר יֵעָשֶׂה מֵאֵלֶּה)

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]

Support Reference: Active or Passive

> ULT **from these**
> UST in this way with these ingredients
> (מֵאֵלֶּה)

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]

Support Reference: Pronouns — When to Use Them

> ULT **And he shall present it**
> UST You should present the offering
> (וְהִקְרִיבָהּ)

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.

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the grain offering	the grain offering
to Yahweh	to me, Yahweh
the priest	the priest
the altar	the altar

Leviticus 2:9

ULT	UST
And the priest shall take up from the grain offering its memorial portion, and he shall cause {it} to become smoke on the altar, a gift, a scent of pleasing to Yahweh.	*There he should lift out from the grain offering the portion that he will burn. Then he should burn that handful on the altar in a way that causes smoke to go up. When this happens, I, Yahweh will consider the offering to be a gift, and I will enjoy the smell of the smoke.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	he
the grain offering	the grain offering
on the altar	on the altar
to Yahweh	I

Leviticus 2:10

ULT	UST
And the remainder from the grain offering {shall be} for Aaron and for his sons, a holy thing of holy things from the gifts of Yahweh.	*The rest of the grain offering you should preserve for Aaron and his sons. You should consider this portion of the sacrifice as especially set apart for the priests among all the gifts that you offer to me, Yahweh, and that are set apart for me.*

ULT **a holy thing of holy things**
UST You should consider this portion of the sacrifice as especially set apart for the priests … and that are set apart for me
(קֹדֶשׁ קָדָשִׁים)

See how you translated this expression in 2:3. Alternate translation: [a most holy offering] or [an exceptionally holy offering]

Support Reference: Possession

ULT **from the gifts of Yahweh**
UST among all the gifts that you offer to me, Yahweh
(מֵאִשֵּׁי יְהוָה)

See how you translated this phrase in 2:3. Alternate translation: [from the gifts that people offer to Yahweh]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the grain offering	grain offering
{shall be} for Aaron	for Aaron
a holy thing of	You should consider this portion of the sacrifice as especially set apart for the priests
holy things	and that are set apart for me
Yahweh	me, Yahweh

Leviticus 2:11

ULT	UST
Any grain offering that you present to Yahweh shall not be made {with} leaven; for any leaven culture or any honey you shall not cause to become smoke from it, a gift to Yahweh.	*You should not burn any gift to me that contains any yeast or any honey on the altar in a way that causes smoke to go up. Make sure that whenever you offer a grain offering to me, Yahweh, you have prepared it without using yeast.*

ULT **Any grain offering that you present to Yahweh shall not be made {with} leaven**
UST me … Make sure that whenever you offer a grain offering to … you have prepared it without using yeast
(כָּל־הַמִּנְחָה אֲשֶׁר תַּקְרִיבוּ לַיהוָה לֹא תֵעָשֶׂה חָמֵץ)

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]

Support Reference: Active or Passive

ULT **you present … you shall not cause to become smoke**
UST You should not burn … on the altar in a way that causes smoke to go up. Make sure that whenever you offer
(תַּקְרִיבוּ & לֹא־תַקְטִירוּ)

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.

Support Reference: Forms of 'You' — Singular

ULT **for**
UST You should … burn … on the altar in a way that causes smoke to go up
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **from it, a gift to Yahweh**
UST any gift to … that contains … me, Yahweh
(מִמֶּנּוּ אִשֶּׁה לַיהוָה)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
grain offering	a grain offering
to Yahweh	me … to
to Yahweh	to … me, Yahweh

Leviticus 2:12

ULT	UST
You shall present them to Yahweh {as} an offering of first {things}, but on the altar, they shall not go up as a scent of pleasing.	*Any offerings to me that contain yeast or honey you should offer as a presentation of the produce of the field that has been harvested first. But do not burn these kinds of grain offerings on the altar so that they go up to me, Yahweh, as pleasant-smelling smoke.*

ULT **You shall present them to Yahweh {as} an offering of first {things}**
UST Any offerings to me that contain yeast or honey you should offer as a presentation of the produce of the field that has been harvested first
(קָרְבַּן רֵאשִׁית תַּקְרִיבוּ אֹתָם לַיהוָה)

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]

Support Reference: Poetry

ULT **You shall present them**
UST Any offerings … that contain yeast or honey you should offer
(תַּקְרִיבוּ אֹתָם)

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]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Yahweh	to me
first {things}	the produce of the field that has been harvested first
the altar	the altar

Leviticus 2:13

ULT	UST
And every offering of your grain offerings you shall salt with salt. And you shall not omit the salt of the covenant of your God from on your grain offering. On all your offerings you shall present salt.	*Likewise, you should season every grain offering with salt. You should never present a grain offering without the salt, which reminds you of my promises to you. Every grain offering should contain salt that you have also presented to me, Yahweh.*

ULT **you shall salt with salt**
UST you should season … with salt
(בַּמֶּ֥לַח תְּמְלָ֖ח)

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]

Support Reference: Poetry

ULT **you shall salt**
UST you should season
(תְּמְלָ֖ח)

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.

Support Reference: Forms of 'You' — Singular

ULT **the salt of the covenant of your God**
UST the salt, which reminds you of my promises to you
(מֶ֣לַח בְּרִ֣ית אֱלֹהֶ֔יךָ)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your grain offerings	grain offering
the covenant of	which reminds you of … promises to you
your God	my
your grain offering	a grain offering

Leviticus 2:14

ULT	UST
And if you present a grain offering of first ripe grains to Yahweh, a tender ear roasted with fire, crushed grain of a ripe ear, you shall present a grain offering of your first ripe grains.	*But if you want to offer to me a grain offering that consists of the first harvest of ripened grains, do this. Offer the first ripe grains that you harvest, ears of grain in the early stage of ripening that you have roasted over a fire, that is, grains from your first ripened ears of grain that you have crushed.*

ULT **a tender ear roasted with fire**

UST ears of grain in the early stage of ripening that you have roasted over a fire
(אָבִיב קָלְוִי בָּאֵשׁ)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a grain offering of	a grain offering
first ripe grains	that consists of the first harvest of ripened grains
to Yahweh	to me
a grain offering	the first ripe grains that you harvest
of … your first ripe grains	the first ripe grains that you harvest

Leviticus 2:15

ULT	UST
And you shall put oil on it, and you shall place frankincense on it. It {is} a grain offering.	*You should pour out some olive oil on these kinds of offerings and you should place incense on them. These kinds of offerings also qualify as grain offerings.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
oil	some olive oil
{is} a grain offering	as grain offerings

Leviticus 2:16

ULT	UST
And the priest shall cause its memorial portion, from its crushed grains and from its oil with all its incense, to become smoke, a gift to Yahweh.	*The priest should burn the portion of the offering that he scooped out with his handful—the crushed grains and the olive oil, as well as all of the incense—in a way that causes smoke to go up. When this happens, I, Yahweh will consider the offering to be a gift.*

ULT **And the priest shall cause its memorial portion … to become smoke**
UST The priest should burn the portion of the offering that he scooped out with his handful … in a way that causes smoke to go up. When this happens
(וְהִקְטִ֣יר הַכֹּהֵ֔ן אֶת־אַזְכָּרָתָ֖הּ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	The priest
to Yahweh	I, Yahweh

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:

1. The peace offering (3:1–17)
    A. Offering a bovine (3:1–5)
    B. Offering a flock animal (3:6–16)
    C. 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:

1. the laying of hands on an animal
2. the splashing and sprinkling of blood and
3. the act of burning a sacrifice in a way that causes smoke to go up.
4. 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.

1. 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.

1. 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:

1. the phrase “to the face of the tent of meeting” and
2. 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:

1. the unclear referent of masculine pronouns
2. the switching between second and third-person address
3. the use of a verb and a related noun (cognate-accusatives)
4. the use of a future form to indicate a request or command
5. 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

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 "Fat and the innards" and "Ritual action."

Leviticus 3:1

ULT	UST
And if his offering {is} a sacrifice of peace offerings, if he is presenting from the cattle, whether male or female, perfect, he shall present it to the face of Yahweh.	*But if you want to offer a fellowship sacrifice, do this. If you want to offer a bovine, whether the animal is male or female, you should offer a totally healthy animal in the place where I, Yahweh, live among the Israelites.*

ULT **his offering … he is presenting … he shall present it**
UST you want to offer … do this … you want to offer … you should offer
(קָרְבָּנוֹ & הִוא מַקְרִיב & יַקְרִיבֶנּוּ)

For this and similar expressions throughout this chapter, see how you translated the expression in 1:2.

Support Reference: Poetry

ULT **his offering … he is presenting … he shall present it**
UST you want to offer … do this … you want to offer … you should offer
(קָרְבָּנוֹ & הִוא מַקְרִיב & יַקְרִיבֶנּוּ)

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]

Support Reference: First, Second or Third Person

ULT **from the cattle**
UST a bovine
(מִן־הַבָּקָר)

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]

Support Reference: Generic Noun Phrases

> ULT **perfect, he shall present it**
> UST you should offer a totally healthy animal
> (תָּמִים יַקְרִיבֶנּוּ)

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]

Support Reference: Symbolic Action

> ULT **he shall present it to the face of Yahweh**
> UST you should offer … in the place where I, Yahweh, live among the Israelites
> (יַקְרִיבֶנּוּ לִפְנֵי יְהוָה)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} a sacrifice of	a fellowship sacrifice
Yahweh	I, Yahweh

Leviticus 3:2

ULT	UST
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. And the sons of Aaron, the priests, shall splash the blood on the altar all around.	*You should place your hands on the head of the bovine that you are offering. You should kill that animal in the entrance to the sacred tent. Then the priests, Aaron's sons, should take the blood from the bovine and splatter it onto every side of the altar.*

ULT **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**

UST You should place your hands on the head of the bovine that you are offering. You should kill that animal in the entrance to the sacred tent

(וְסָמַךְ יָדוֹ עַל־רֹאשׁ קָרְבָּנוֹ וּשְׁחָטוֹ פֶּתַח אֹהֶל מוֹעֵד)

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]

Support Reference: Pronouns — When to Use Them

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

UST You should place your hands on the head of the bovine that you are offering

(וְסָמַךְ יָדוֹ עַל־רֹאשׁ קָרְבָּנוֹ)

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]

Support Reference: Symbolic Action

ULT **the sons of Aaron, the priests**

UST the priests, Aaron's sons

(בְּנֵי אַהֲרֹן הַכֹּהֲנִים)

See how you translated the similar expression in 1:5. Alternate translation: [the descendants of Aaron, who are priests]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and he shall slaughter it	You should kill that animal
Aaron	Aaron’s
the priests	the priests
the altar	the altar

Leviticus 3:3

ULT	UST
And from the sacrifice of the peace offerings he shall present a gift to Yahweh: the fat covering the innards and all the fat that {is} on the innards	*And from your fellowship sacrifice, you should offer a gift to me, Yahweh. This gift should consist of the caul fat that covers all the internal organs and all the visceral fat that is attached to the internal organs.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Yahweh	to me, Yahweh

Leviticus 3:4

ULT	UST
and the two kidneys and the fat that {is} on them that {is} near the loins and the lobe on the liver (he shall remove it with the kidneys).	*This gift should include both kidneys and the suet fat that is attached to them near the loin cuts. It should also include the lobes of the bovine's liver and the kidneys (which you should also remove).*

ULT **he shall remove it with the kidneys**
UST and the kidneys (which you should also remove
(עַל־הַכְּלָיֹות יְסִירֶנָּה)

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]

Support Reference: Pronouns — When to Use Them

Leviticus 3:5

ULT	UST
And the sons of Aaron shall cause it to become smoke on the altar with the burnt offering that {is} on the wood that {is} on the fire, a gift, a scent of pleasing to Yahweh.	*Then {one of the priests} descended from Aaron should burn these fat portions and internal organs on the altar in such a way that it causes smoke to go up alongside the wholly burned sacrifices that the priest is burning on the wood fire {that he has built on the altar}. I, Yahweh, will consider this sacrifice a gift, and I will enjoy the smell of the smoke.*

ULT **And the sons of Aaron shall cause it to become smoke on the altar**
UST Then {one of the priests} descended from Aaron should burn these fat portions and internal organs on the altar in such a way that it causes smoke to go up
(וְהִקְטִ֤ירוּ אֹתוֹ֙ בְּנֵי־אַהֲרֹ֔ן הַמִּזְבֵּ֖חָה)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aaron	from Aaron
on the altar	on the altar
to Yahweh	I

Leviticus 3:6

ULT	UST
And if his offering for a sacrifice of peace offerings to Yahweh {is} from the flock, male or female, perfect, he shall present it.	*But if you want to offer an animal from your flocks of sheep or goats to me, Yahweh, as a fellowship sacrifice, whether the animal is male or female, you should offer a totally healthy animal.*

ULT **his offering … he shall present it**
UST you want to offer … you should offer
(קָרְבָּנוֹ & יַקְרִיבֶנּוּ)

See how you translated the similar expressions in 1:2.

Support Reference: Poetry

ULT **{is} from the flock**
UST an animal from your flocks of sheep or goats
(מִן־הַצֹּאן)

See how you translated this expression in 1:10.

Support Reference: Generic Noun Phrases

ULT **{is} from the flock**
UST an animal from your flocks of sheep or goats
(מִן־הַצֹּאן)

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]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Yahweh	to me, Yahweh
the flock	an animal from your flocks of sheep or goats

Leviticus 3:7

ULT	UST
If he is presenting his offering, a lamb, then he shall present it to the face of Yahweh.	*If you want to offer a lamb, you should offer it in the place where I, Yahweh, live among the Israelites.*

ULT he is presenting his offering … then he shall present it
UST you want to offer … you should offer it
(הִוּא־מַקְרִיב אֶת־קָרְבָּנוֹ וְהִקְרִיב אֹתוֹ)

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.

Support Reference: Poetry

ULT to the face of Yahweh
UST in the place where I, Yahweh, live among the Israelites
(לִפְנֵי יְהוָה)

See how you translated the expression **to the face of Yahweh** in 1:5.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	I, Yahweh

Leviticus 3:8

ULT	UST
And he shall lay his hand on the head of his offering and he shall slaughter it to the face of the tent of meeting. And the sons of Aaron shall splash its blood on the altar all around.	*You should place your hands on the head of the lamb that you are offering. You should kill it before the sacred tent. Then {one of the priests} descended from Aaron should take the blood from the lamb and splatter it onto every side of the altar.*

ULT **And he shall lay his hand on the head of**
UST You should place your hands on the head
(וְסָמַךְ אֶת־יָדוֹ עַל־רֹאשׁ)

This is a symbolic action. See how you translated this phrase in 1:4.

Support Reference: Symbolic Action

ULT **to the face of the tent of meeting**
UST before the sacred tent
(לִפְנֵי אֹהֶל מוֹעֵד)

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]

Support Reference: Metonymy

ULT **the sons of Aaron**
UST {one of the priests} descended from Aaron … the
(בְּנֵי אַהֲרֹן)

See how you translated this description of the priests in 1:5.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and he shall slaughter	You should kill
Aaron	{one of the priests} descended from Aaron … the
the altar	altar

Leviticus 3:9

ULT	UST
And from the sacrifice of the peace offerings he shall present a gift to Yahweh: its fat, the entire fatty tail (he shall remove it near the backbone) and the fat covering the innards and all the fat that {is} on the innards	*And from your fellowship sacrifice, you should offer a gift to me, Yahweh. This gift should consist of all the sheep's intestinal fat, the entire portion of the tail fat (which you should cut off near the backbone), the caul fat that covers all the internal organs, and all the visceral fat that is attached to the internal organs.*

ULT And from the sacrifice of the peace offerings he shall present
UST And from your fellowship sacrifice, you should offer
(וְהִקְרִיב מִזֶּבַח הַשְּׁלָמִים)

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

ULT its fat
UST This gift should consist of all the sheep's intestinal fat
(חֶלְבּוֹ)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Yahweh	to me, Yahweh

Leviticus 3:10

ULT	UST
and the two kidneys and the fat that {is} on them that {is} by the loins and the lobe on the liver (he shall remove it with the kidneys).	*Your gift should also include both kidneys, the suet fat that is attached to them near the loin cuts, the lobes of the lamb's liver, and the kidneys (which you should also remove).*

(There are no notes for this verse)

Leviticus 3:11

ULT	UST
And the priest shall cause it to become smoke on the altar, a food gift to Yahweh.	*Then the priest should burn all the fat and the internal organs on the altar in a way that causes smoke to go up. You should consider this sacrifice as a gift of food for my holy purposes.*

ULT And the priest shall cause it to become smoke on the altar
UST Then the priest should burn all the fat and the internal organs on the altar in a way that causes smoke to go up
(וְהִקְטִירוֹ הַכֹּהֵן הַמִּזְבֵּחָה)

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]

Support Reference: Pronouns — When to Use Them

ULT a food gift to Yahweh
UST You should consider this sacrifice as a gift of food for my holy purposes
(לֶחֶם אִשֶּׁה לַיהוָה)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
on the altar	on the altar
food	food
to Yahweh	for my holy purposes

Leviticus 3:12

ULT	UST
And if his offering {is} a goat, then he shall present it to the face of Yahweh.	*Likewise, if you want to offer a goat to me, you should offer it in the place where I, Yahweh, live among the Israelites.*

ULT his offering … then he shall present it
UST you want to offer … to me, you should offer it
(קָרְבָּנוֹ וְהִקְרִיבוֹ)

See how you translated the similar expressions in 1:2.

Support Reference: Poetry

ULT to the face of Yahweh
UST in the place where I, Yahweh, live among the Israelites
(לִפְנֵי יְהוָה)

See how you translated this expression in 1:5.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	I, Yahweh

Leviticus 3:13

ULT	UST
And he shall lay his hand on its head and he shall slaughter it to the face of the tent of meeting. And the sons of Aaron shall splash its blood on the altar all around.	*You should place your hands on the head of the goat that you are offering. You should kill the animal in the entrance to the sacred tent. Then {one of the priests} descended from Aaron should take the blood from the goat and splatter it onto every side of the altar.*

ULT **And he shall lay his hand on its head**

UST You should place your hands on the head of the goat that you are offering

(וְסָמַךְ אֶת־יָדוֹ עַל־רֹאשׁוֹ)

See how you translated this symbolic action in 1:4.

Support Reference: Symbolic Action

ULT **to the face of the tent of meeting**

UST in the entrance to the sacred tent

(לִפְנֵי אֹהֶל מוֹעֵד)

See how you translated this expression in 3:8.

Support Reference: Metonymy

ULT **the sons of Aaron**

UST {one of the priests} descended from Aaron

(בְּנֵי אַהֲרֹן)

See how you translated this description of the priests in 1:5.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and he shall slaughter	You should kill
Aaron	{one of the priests} descended from Aaron
the altar	the altar

Leviticus 3:14

ULT	UST
And from it, he shall present his offering, a gift to Yahweh: the fat covering the innards and all the fat that {is} on the innards,	*And from your sacrifice, you should offer a gift to me, Yahweh. This gift should consist of the caul fat that covers all the internal organs and all the visceral fat that is attached to the internal organs.*

ULT **And from it, he shall present**

UST And from your sacrifice, you should offer

(וְהִקְרִיב מִמֶּנּוּ)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Yahweh	to me, Yahweh

Leviticus 3:15

ULT	UST
and the two kidneys and the fat that {is} on them that {is} by the loins and the lobe on the liver (he shall remove it with the kidneys).	*Your gift should also include both kidneys, the suet fat that is attached to them near the loin cuts, the lobes of the lamb's liver, and the kidneys (which you should also remove).*

(There are no notes for this verse)

Leviticus 3:16

ULT	UST
And the priest shall cause them to become smoke on the altar, a food gift as a scent of pleasing. All the fat {is} for Yahweh.	*Then the priest should burn all the fat and the internal organs on the altar in a way that causes smoke to go up. You should consider this sacrifice as a gift of food for my holy purposes, and I, Yahweh, will enjoy the smell of the smoke of the sacrifice. {You should not eat any of this fat,} because all of the fat of any animal that you sacrifice belongs exclusively to me.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
on the altar	on the altar
food	You should consider this sacrifice as a gift of food for my holy purposes
{is} for Yahweh	belongs exclusively to me

Leviticus 3:17

ULT	UST
A statute of eternity for your generations in all your dwelling places: you shall not eat any fat or any blood.’”	*This is an enduring and permanent command that must be observed by you and all your descendants, wherever you happen to live: {Because they belong exclusively to me,} you must not consume the fat or the blood of any animal that you sacrifice to me.”*

ULT **for your generations in all your dwelling places**
UST by you and all your descendants, wherever you happen to live
(לְדֹרֹתֵיכֶם בְּכֹל מוֹשְׁבֹתֵיכֶם)

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]

Support Reference: Forms of ‘You’ — Singular

ULT **or any blood**
UST or the blood of any animal that you sacrifice to me
(וְכָל־דָּם)

Alternate translation: [or consume any blood]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for your generations	by you and all your descendants
you shall … eat	you must … consume

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:

1. the high priest (4:3–12)
2. the community as a whole (4:13–21)
3. a leader in the community (4:22–26)
4. 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)

1. Sin Offerings for Unintentional Sins (4:1–35)
    A. scenario 1: The High Priest (4:3–12)
    B. scenario 2: The Community (4:13–21)
    C. scenario 3: A Leader (4:22–26)

    D. scenario 4: An Individual (4:27–35)

2. The Graduated Sin Offering

    A. scenario 1: Guilt due to the failure to testify in court (5:1)

    B. scenario 2: Guilt due to unintentional contact with an unclean animal (5:2) or unintentional contact with human uncleanness (5:3)

    C. scenario 3: Guilt due to the failure to fulfill a rashly spoken vow (5:4)

    D. 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:

1. presenting a perfect animal to the priest (4:3, 14)

    A. for the high priest, a young bull (4:3)

    B. for the community, a young bull (4:13)

    C. for the leader, a male goat (4:23)

    D. for the individual, a male goat (4:28) or a female sheep (4:32)

2. bringing the animal to the tent of meeting (4:4, 14, 23, 28, 32)

3. laying hands on the animal (4:4, 15, 24, 29, 33)

4. killing the animal (4:4, 15, 24, 29, 33)

5. bringing the blood into the tent of meeting (4:5, 16)

6. sprinkling the blood seven times before Yahweh towards the curtain (4:6, 17)

7. putting some blood on each of the four horns of an altar (4:7, 18, 25, 30, 34)

    A. for the high priest and the community, the blood is applied to the horns of the incense altar (4:7, 18)

   B. for the leader and the individual, the blood is applied to the horns of the burnt offering altar (4:25, 30, 34)

8. pouring the rest of the blood out on the base of the burnt offering altar (4:8, 18, 25, 30, 34)

   A. properly butchering the animal into the fat portions (4:9–10, 19–20, 26, 31, 35)

   B. burning the fat portions and creating the pleasant-smelling smoke (4:10, 19–20, 26, 31, 35)

   C. 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:

1. several instances of technical sacrificial terminology, especially the purification offering itself and the notion of mistakes or unintentional sins
2. the three-fold use of the term “guilt”
3. the symbolic action of sprinkling or applying blood
4. the location and purposes of the various altars and sacred objects such as the curtain
5. 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," (See: Leviticus 1:5, 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 4:6 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 4:2, 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:

1. the unclear referent of masculine pronouns
2. the switching between second and third-person address

3. the use of a verb and a related noun (cognate-accusatives)

4. the use of a future form to indicate a request or command

5. 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

ULT	UST
And Yahweh spoke to Moses, saying,	*Then Yahweh told Moses*

ULT saying … Speak to the sons of Israel, saying
UST Then … told … to tell the Israelite people
(לֵאמֹר׃ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר) (4:1-2)

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]

Support Reference: Quotes within Quotes

ULT saying
UST Then … told
(לֵאמֹר)

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.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses

Leviticus 4:2

ULT	UST
"Speak to the sons of Israel, saying, 'A person, when he sins by mistake from any of the commands of Yahweh that shall not be done, and he does from one from them,	*to tell the Israelite people, "It may happen that someone does wrong against me unintentionally and does something that I, Yahweh, specifically commanded my people not to do.*

ULT **the sons of Israel**
UST the Israelite people
(בְּנֵי יִשְׂרָאֵל)

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]

Support Reference: Metaphor

ULT **saying**
UST to tell
(לֵאמֹר)

Alternate translation: [and say to them]

ULT **when he sins by mistake from any of the commands of Yahweh that shall not be done**
UST It may happen that … does wrong against me unintentionally … something that I, Yahweh, specifically commanded my people not to do
(כִּי־תֶחֱטָא בִשְׁגָגָה מִכֹּל מִצְוֹת יְהוָה אֲשֶׁר לֹא תֵעָשֶׂינָה)

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]

Support Reference: Distinguishing Versus Informing or Reminding

> ULT **and he does from one from them**
> UST and does something
> (וְעָשָׂה מֵאַחַת מֵהֵנָּה)

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]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelite people
he sins	does wrong against me
Yahweh	I, Yahweh

Leviticus 4:3

ULT	UST
if the anointed priest sins to the guilt of the people, then he shall present for his sin that he sinned a bull, a perfect son of the cattle, to Yahweh as a sin offering.	*It may happen that the high priest himself does wrong against me in a way that brings guilt on the whole people. If this happens, to address the wrongdoing that he has done, the high priest should offer a totally healthy bull to me, Yahweh, as a purifying sacrifice.*

ULT **if the anointed priest sins to the guilt of the people**
UST It may happen that the high priest himself does wrong against me in a way that brings guilt on the whole people
(אִם הַכֹּהֵן הַמָּשִׁיחַ יֶחֱטָא לְאַשְׁמַת הָעָם)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the anointed priest**
UST the high priest himself
(הַכֹּהֵן הַמָּשִׁיחַ)

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]

Support Reference: Translate Unknowns

ULT **to the guilt of the people**
UST in a way that brings guilt on the whole people
(לְאַשְׁמַת הָעָם)

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]

Support Reference: Abstract Nouns

ULT **for his sin that he sinned**
UST to address the wrongdoing that he has done
(עַל חַטָּאתוֹ אֲשֶׁר חָטָא)

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.

Support Reference: Poetry

ULT **a perfect son of the cattle**
UST a totally healthy bull
(בֶּן־בָּקָר תָּמִים)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … priest	the … priest himself
sins	does wrong against me
his sin	the wrongdoing
he sinned	he has done
a bull	a … bull
the cattle	a … bull
to Yahweh	to me, Yahweh

Leviticus 4:4

ULT	UST
And he shall bring the bull to the entrance of the tent of meeting to the face of Yahweh. And he shall lay his hand on the head of the bull and he shall slaughter the bull to the face of Yahweh.	*That priest should bring the bull to the entrance of the sacred tent, to my presence. He should place his hand on the head of the bull that he wants to offer and kill it in the place where I, Yahweh, live among the Israelites.*

ULT **And he shall bring the bull**
UST That priest should bring the bull
(וְהֵבִיא אֶת־הַפָּר)

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

ULT **to the face of Yahweh**
UST to my presence
(לִפְנֵי יְהוָה)

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]

Support Reference: Metonymy

ULT **And he shall lay his hand on the head of the bull**
UST He should place his hand on the head of the bull that he wants to offer
(וְסָמַךְ אֶת־יָדוֹ עַל־רֹאשׁ הַפָּר)

See how you translated this symbolic action in 1:4.

Support Reference: Symbolic Action

ULT **and he shall slaughter the bull to the face of Yahweh**
UST and kill it in the place where I, Yahweh, live among the Israelites
(וְשָׁחַט אֶת־הַפָּר לִפְנֵי יְהוָה)

See how you translated the similar phrase in 1:5.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	my
and he shall slaughter	and kill

ULT	UST
Yahweh	I, Yahweh

Leviticus 4:5

ULT	UST
And the anointed priest shall take some of the blood of the bull, and he shall bring it to the tent of meeting.	*{After catching the draining blood of the bull in a bowl,} the high priest should take some of that blood and bring it into the sacred tent.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … priest	the … priest

Leviticus 4:6

ULT	UST
And the priest shall dip his finger in the blood, and he shall sprinkle some of the blood seven times to the face of Yahweh, toward the face of the curtain of the Holy {Place}.	*The priest should dip one of his fingers into the blood, and he should flick some of the bull's blood seven times in the direction of the front of the curtain that separates the rest of the sacred tent from the Most Holy Place, where I, Yahweh, live among the people of Israel.*

ULT **and he shall sprinkle some of the blood seven times to the face of Yahweh**
UST and he should flick some of the bull's blood seven times … where I, Yahweh, live among the people of Israel
(וְהִזָּה מִן־הַדָּם שֶׁבַע פְּעָמִים לִפְנֵי יְהוָה)

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]

Support Reference: Metonymy

ULT **toward the face of the curtain of the Holy {Place}**
UST in the direction of the front of the curtain that separates the rest of the sacred tent from the Most Holy Place
(אֶת־פְּנֵי פָּרֹכֶת הַקֹּדֶשׁ)

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]

Support Reference: Idiom

ULT **the Holy {Place}**
UST the curtain that separates the rest of the sacred tent from the Most Holy Place
(הַקֹּדֶשׁ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	The priest
Yahweh	I, Yahweh
the curtain of	the curtain that separates the rest of the sacred tent from the Most Holy Place
the Holy {Place}	the curtain that separates the rest of the sacred tent from the Most Holy Place

Leviticus 4:7

ULT	UST
And the priest shall put some of the blood on the horns of the altar of incense of the spices to the face of Yahweh, which {is} in the tent of meeting. And all the blood of the bull he shall pour out at the base of the altar of the burnt offering, which {is at} the entrance of the tent of meeting.	*Then, in my presence—I, Yahweh, who resides behind the sacred curtain—the priest should drip some of that blood onto the four projected corners of the altar where the priests burn fragrant incense, which is located inside the sacred tent. Next, the priest should pour the rest of the bull's blood onto the base of the altar where the priests offer the wholly burned sacrifices, which is located at the entrance of the sacred tent.*

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

UST Then … the priest should drip some of that blood onto the four projected corners of the altar where the priests burn fragrant incense

(וְנָתַן֙ הַכֹּהֵ֔ן מִן־הַדָּ֖ם עַל־קַרְנ֣וֹת מִזְבַּ֣ח קְטֹ֣רֶת הַסַּמִּ֑ים)

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]

Support Reference: Symbolic Action

ULT **the altar of incense of the spices**

UST the altar where the priests burn fragrant incense

(מִזְבַּ֣ח קְטֹ֣רֶת הַסַּמִּ֑ים)

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]

Support Reference: Possession

> ULT **to the face of Yahweh**
> UST in my presence—I, Yahweh, who resides behind the sacred curtain
> (לִפְנֵי יְהוָה)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
the altar of	the altar
Yahweh	my … I, Yahweh, who resides behind the sacred curtain
the altar of	the altar

Leviticus 4:8

ULT	UST
And all the fat of the bull of the sin offering he shall lift up from it: the fat covering over the innards and all the fat that {is} on the innards	*The priest should then carefully remove all the fat of the bull that he is offering as a purifying sacrifice. He should remove the caul fat that covers all the internal organs, all the visceral fat that is attached to the internal organs,*

ULT he shall lift up from it

UST The priest should … carefully remove … He should remove

(יָרִים מִמֶּנּוּ)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the bull of	the bull

Leviticus 4:9

ULT	UST
and the two kidneys and the fat that is on them that is near the loins and the lobe on the liver (he shall remove it with the kidneys)	*both kidneys, and the suet fat that is attached to them near the loin cuts. He should also remove the lobes of the bull's liver, which he shall remove with the kidneys,*

ULT **he shall remove it**
UST which he shall remove
(יְסִירֶנָּה)

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]

Support Reference: Pronouns — When to Use Them

Leviticus 4:10

ULT	UST
just as it is lifted up from the ox of the sacrifice of the peace offering. And the priest shall cause them to become smoke on the altar of the burnt offering.	*in the same way that you might remove the fat portions and the internal organs from the bovines that you offer as fellowship sacrifices. Then, on the altar where the priests offer the wholly burned sacrifices, the high priest should burn all these pieces of fat and the internal organs in a way that causes smoke to go up.*

ULT **just as it is lifted up from the ox of the sacrifice of the peace offering**
UST in the same way that you might remove the fat portions and the internal organs from the bovines that you offer as fellowship sacrifices
(כַּאֲשֶׁר יוּרַם מִשּׁוֹר זֶבַח הַשְּׁלָמִים)

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]

Support Reference: Pronouns — When to Use Them

ULT **just as it is lifted up from the ox of the sacrifice of the peace offering**
UST in the same way that you might remove the fat portions and the internal organs from the bovines that you offer as fellowship sacrifices
(כַּאֲשֶׁר יוּרַם מִשּׁוֹר זֶבַח הַשְּׁלָמִים)

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]

Support Reference: Irregular Use of Tenses

> ULT **just as it is lifted up**
> UST in the same way that you might remove
> (כַּאֲשֶׁר יוּרַם)

If your language does not use the 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]

Support Reference: Active or Passive

> ULT **And the priest shall cause them to become smoke**
> UST Then … the high priest should burn all these pieces of fat and the internal organs in a way that causes smoke to go up
> (וְהִקְטִירָם הַכֹּהֵן)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sacrifice of	that you offer as fellowship sacrifices
the priest	the high priest
the altar of	the altar

Leviticus 4:11

ULT	UST
And the skin of the bull and all its flesh, with its head and with its legs and its innards and its dung	*But all the other parts of the animal, its skin and all its other meat, including the meat on the bull's head and its legs below the knee, its other internal organs, and any excrement—*

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

UST But all the other parts of the animal, its skin and all its other meat, including the meat on the bull's head and its legs below the knee, its other internal organs, and any excrement
(וְאֶת־עֹור הַפָּר וְאֶת־כָּל־בְּשָׂרֹו עַל־רֹאשֹׁו וְעַל־כְּרָעָיו וְקִרְבֹּו וּפִרְשֹׁו)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and all its flesh**

UST and all its other meat
(וְאֶת־כָּל־בְּשָׂרֹו)

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

Leviticus 4:12

ULT	UST
—and he shall bring out all of the bull to {a place} on the outside of the camp, to a clean place, to the pouring out place of the fatty ash. And he shall burn it on wood on the fire; on the pouring out place of the fatty ash, it shall be burned.	*someone else should take all of these remaining parts of the bull outside of the camp. That person should dispose of them in a place that is ceremonially clean, in the place where the priests also dispose of ashes from the fat of other sacrifices {so that the impurities of these pieces do not cause the people to become impure accidentally}. The person who does this should also burn all these remaining parts of the bull in a wood fire that he builds on the place where the priests also dispose of ashes from the fat of other sacrifices.*

ULT **and he shall bring out**
UST someone else should take … That person should dispose of them … of … so that the impurities … these pieces do not cause the people to become impure accidentally … does
(וְהוֹצִיא)

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]

Support Reference: Pronouns — When to Use Them

ULT **all of the bull**
UST all of these remaining parts of the bull
(אֶת־כָּל־הַפָּר)

Alternate translation: [all these pieces of the bull]

ULT **to the pouring out place of the fatty ash … on the pouring out place of the fatty ash**
UST in the place where the priests also dispose of ashes from the fat … other sacrifices … that he builds on the place where the priests also dispose of ashes from the fat of other sacrifices
(אֶל־שֶׁפֶךְ הַדֶּשֶׁן & עַל־שֶׁפֶךְ הַדֶּשֶׁן)

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.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **it shall be burned**
> UST The person who … this should also burn
> (יִשָּׂרֵף)

If your language does not use the 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]

Support Reference: Active or Passive

Leviticus 4:13

ULT	UST
And if the whole congregation of Israel mistakenly errs, and the matter is hidden from the eyes of the assembly, and they do one {thing} from all the commands of Yahweh which shall not be done, and they become guilty,	*Or it may happen that the whole community of Israel does wrong against me unintentionally and does something that I, Yahweh, specifically commanded my people not to do. Even if the community is unaware of the fact that they did wrong, nevertheless, they will be guilty.*

ULT **and the matter is hidden from the eyes of the assembly**
UST Even if the community is unaware of the fact that they did wrong
(וְנֶעְלַם דָּבָר מֵעֵינֵי הַקָּהָל)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israel
the assembly	the community
the … Yahweh	I, Yahweh

Leviticus 4:14

ULT	UST
and the sin that they sinned concerning it becomes known, then the assembly shall present a bull, a son of the cattle, for a sin offering. And they shall bring it to the face of the tent of meeting.	*When they become aware of the wrongdoing that they have done against my commandments, the whole community should offer a bull as a purifying sacrifice. They should bring the bull to the front of the sacred tent.*

ULT **and the sin that they sinned concerning it becomes known**
UST When they become aware of the wrongdoing that they have done against my commandments
(וְנוֹדְעָה הַחַטָּאת אֲשֶׁר חָטְאוּ עָלֶיהָ)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **the sin that they sinned**
UST the wrongdoing that they have done
(הַחַטָּאת אֲשֶׁר חָטְאוּ)

See how you translated the similar expression in 4:3.

Support Reference: Poetry

ULT **concerning it**
UST against my commandments
(עָלֶיהָ)

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]

Support Reference: Pronouns — When to Use Them

ULT **a bull, a son of the cattle**
UST a bull
(פַּר בֶּן־בָּקָר)

See how you translated the similar expression in 4:3.

Support Reference: Idiom

> ULT **to the face of the tent of meeting**
> UST to the front of the sacred tent
> (לִפְנֵי אֹהֶל מוֹעֵד)

See how you translated the similar expression in 3:8.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they sinned	they have done
and … becomes known	When they become aware of
the assembly	the whole community
a bull	a bull
the cattle	a bull

Leviticus 4:15

ULT	UST
And the elders of the congregation shall lay their hands on the head of the bull to the face of Yahweh. And he shall slaughter the bull to the face of Yahweh.	*Then the oldest and most respected members of the community should lay their hands on the head of the bull in my presence. One of them should kill the bull in the sacred precincts of the sacred tent where I, Yahweh, live among the Israelite people.*

ULT **And the elders of the congregation shall lay their hands on the head of the bull**
UST Then the oldest and most respected members of the community should lay their hands on the head of the bull
(וְסָמְכוּ זִקְנֵי הָעֵדָה אֶת־יְדֵיהֶם עַל־רֹאשׁ הַפָּר)

See how you translated this symbolic action in 1:4.

Support Reference: Symbolic Action

ULT **to the face of Yahweh … to the face of Yahweh**
UST in my presence … in the sacred precincts of the sacred tent where I, Yahweh, live among the Israelite people
(לִפְנֵי יְהוָה & לִפְנֵי יְהוָה)

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]

Support Reference: Metonymy

ULT **And he shall slaughter the bull**
UST One of them should kill the bull
(וְשָׁחַט אֶת־הַפָּר)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the elders of	the oldest and most respected members of
Yahweh	my
And he shall slaughter	One of them should kill
Yahweh	I, Yahweh

Leviticus 4:16

ULT	UST
And the anointed priest shall bring some of the blood of the bull to the tent of meeting.	*{After catching the draining blood of the bull in a bowl,} the high priest should take some of that blood and bring it into the sacred tent.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … priest	the … priest

Leviticus 4:17

ULT	UST
And the priest shall dip his finger from the blood, and he shall sprinkle {it} seven times to the face of Yahweh, toward the face of the curtain.	*The priest should dip one of his fingers into the blood and, while standing in the precincts of the sacred tent where I, Yahweh, live among the Israelite people, he should flick some of the bull's blood seven times in the direction of the front of the curtain that separates the rest of the sacred tent from the Most Holy Place.*

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

UST and, while standing in the precincts of the sacred tent where I, Yahweh, live among the Israelite people, he should flick some of the bull's blood seven times in the direction of the front of the curtain that separates the rest of the sacred tent from the Most Holy Place

(וְהִזָּה שֶׁבַע פְּעָמִים לִפְנֵי יְהוָה אֵת פְּנֵי הַפָּרֹכֶת)

See how you translated these expressions in 4:6.

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	The priest
Yahweh	I, Yahweh
the curtain	the curtain that separates the rest of the sacred tent from the Most Holy Place

Leviticus 4:18

ULT	UST
And he shall put some of the blood on the horns of the altar that {is} to the face of Yahweh, which {is} in the tent of meeting. And all the blood he shall pour out at the base of the altar of the burnt offering, which {is at} the entrance of the tent of meeting.	*Then the priest should drip some of that blood onto the four projected corners of the altar that is directly in front of the curtain behind which I, Yahweh, live in the Most Holy Place. That is the altar which is located inside the sacred tent. Next, the priest should pour the rest of the bull's blood onto the base of the altar where the priests offer sacrifices that they burn completely. That altar is located at the entrance of the sacred tent.*

ULT **he shall put … he shall pour out**
UST the priest should drip … the priest should pour
(יִתֵּן & יִשְׁפֹּךְ)

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]

Support Reference: Pronouns — When to Use Them

ULT **the altar that {is} to the face of Yahweh, which {is} in the tent of meeting**
UST the altar that is directly in front of the curtain behind which I, Yahweh, live in the Most Holy Place. That is the altar which is located inside the sacred tent
(הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי יְהוָה אֲשֶׁר בְּאֹהֶל מוֹעֵד)

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**.

Support Reference: Distinguishing Versus Informing or Reminding

ULT **And all the blood**
UST Next … the rest of the bull's blood
(וְאֵת כָּל־הַדָּם)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the altar	the altar

ULT	UST
Yahweh	I, Yahweh
the altar of	the altar

Leviticus 4:19

ULT	UST
And all of its fat he shall lift up from it and he shall cause {it} to become smoke on the altar.	*The priest should then carefully remove all the fat of the bull, and he should burn it on the altar in a way that causes smoke to go up.*

ULT **And all of its fat**
UST then … all the fat of the bull
(וְאֵת כָּל־חֶלְבּוֹ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he shall lift up from it**
UST The priest should … carefully remove
(יָרִים מִמֶּנּוּ)

See how you translated the similar expression in 4:8.

Support Reference: Idiom

ULT **he shall lift up from it**
UST The priest should … carefully remove
(יָרִים מִמֶּנּוּ)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on the altar	on the altar

Leviticus 4:20

ULT	UST
And he shall do with the bull just as he did with the bull of the sin offering; thus he shall do with it. And the priest shall make atonement for them, and it will be forgiven to them.	*The high priest should prepare this bull in the same way that he would prepare the bull that he would offer as a purifying sacrifice. When this happens, the priest will be able to offer a sacrifice that I, Yahweh, will accept for the sake of the people. I will remove the people's sins from them and forgive them for their unintentional wrongdoing.*

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

UST The high priest should prepare this bull in the same way that he would prepare the bull that he would offer as a purifying sacrifice

(וְעָשָׂה לַפָּר כַּאֲשֶׁר עָשָׂה לְפַר הַחַטָּאת כֵּן יַעֲשֶׂה־לּוֹ)

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]

Support Reference: Parallelism

ULT **And he shall do with the bull … he did with the bull of … thus he shall do with it**

UST The high priest should prepare this bull in the same way that he would prepare the bull

(וְעָשָׂה לַפָּר & עָשָׂה לְפַר & כֵּן יַעֲשֶׂה־לּוֹ)

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

ULT **just as he did with the bull of the sin offering**
UST in the same way that he would prepare the bull that he would offer as a purifying sacrifice
(כַּאֲשֶׁר עָשָׂה לְפַר הַחַטָּאת)

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]

Support Reference: Pronouns — When to Use Them

ULT **just as he did with the bull of the sin offering**
UST in the same way that he would prepare the bull that he would offer as a purifying sacrifice
(כַּאֲשֶׁר עָשָׂה לְפַר הַחַטָּאת)

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]

Support Reference: Irregular Use of Tenses

ULT **And the priest shall make atonement for them**
UST When this happens, the priest will be able to offer a sacrifice that I, Yahweh, will accept for the sake of the people. I will remove the people's sins from them
(וְכִפֶּר עֲלֵהֶם הַכֹּהֵן)

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]

Support Reference: Abstract Nouns

> ULT **and it will be forgiven to them**
> UST and forgive them for their unintentional wrongdoing
> (וְנִסְלַח לָהֶם)

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]

Support Reference: Pronouns — When to Use Them

> ULT **and it will be forgiven to them**
> UST and forgive them for their unintentional wrongdoing
> (וְנִסְלַח לָהֶם)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest

Leviticus 4:21

ULT	UST
And he shall bring out the bull to {a place} on the outside of the camp and he shall burn it just as he burned the first bull. It {is} the sin offering of the assembly.	*Then someone should take the remaining parts of the bull outside of the camp and burn them. He should burn them in the same way that a person would burn the remaining parts of the bull that the high priest offered as a purifying sacrifice. This is the way that the community should offer a purifying sacrifice.*

ULT **And he shall bring out the bull**
UST Then someone should take the remaining parts of the bull
(וְהוֹצִיא אֶת־הַפָּר)

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]

Support Reference: Pronouns — When to Use Them

ULT **the bull**
UST the remaining parts of the bull
(אֶת־הַפָּר)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} the sin offering of	a purifying sacrifice
the assembly	the … community

Leviticus 4:22

ULT	UST
When a leader sins and does by mistake one {thing} from all the commands of Yahweh his God that shall not be done, and he becomes guilty,	*Or it may happen that a leading member of the community does wrong against me unintentionally and does something that I, Yahweh the God of the people of Israel, specifically commanded my people not to do. If this happens, he will become guilty.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sins	does wrong against me
Yahweh	I, Yahweh
his God	the God of the people of Israel

Leviticus 4:23

ULT	UST
or his sin that he sinned with it is made known to him, then he shall bring his offering, a buck of the goats, a perfect male.	*When the leader becomes aware of the wrongdoing that he did against my commandments, he should bring a totally healthy male goat {to the sacred precincts where I, Yahweh, live among the Israelite people.}*

ULT **his sin that he sinned with it**
UST the wrongdoing that … did against my commandments, he
(חַטָּאתֹו אֲשֶׁר חָטָא בָּהּ)

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]

Support Reference: Poetry

ULT **or his sin that he sinned with it is made known to him**
UST When the leader becomes aware of the wrongdoing that he did against my commandments, he
(אֹו־הוֹדַע אֵלָיו חַטָּאתֹו אֲשֶׁר חָטָא בָּהּ)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **a buck of the goats**
UST a … male goat
(שְׂעִיר עִזִּים)

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]

Support Reference: Possession

ULT **the goats**
UST a … goat
(עִזִּים)

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]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his sin	the wrongdoing
he sinned	did … he
is made known	the leader becomes aware of … he

Leviticus 4:24

ULT	UST
And he shall lay his hand on the head of the buck and he shall slaughter it in the place where one slaughters the burnt offering to the face of Yahweh. It {is} a sin offering.	*The leader should place his hand on the head of the goat that he wants to offer, and he should kill it in my presence. He should do this in the same place where people would kill the animals that they offer as wholly burned sacrifices. This is the way to offer a purifying sacrifice.*

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

UST The leader should place his hand on the head of the goat that … wants to offer … he … He
(וְסָמַךְ יָדוֹ עַל־רֹאשׁ הַשָּׂעִיר)

See how you translated this symbolic action in 1:4.

Support Reference: Symbolic Action

ULT **to the face of Yahweh**

UST in my presence
(לִפְנֵי יְהוָה)

See how you translated this expression in 1:5.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and he shall slaughter	he … and … should kill … should do this
Yahweh	my
{is} a sin offering	a purifying sacrifice

Leviticus 4:25

ULT	UST
And the priest shall take some of the blood of the sin offering with his finger, and he shall put {it} on the horns of the altar of the burnt offering. And its blood he shall pour out at the base of the altar of the burnt offering.	*{After catching the draining blood of the bull in a bowl,} the priest should take some of the blood of the animal that the leader sacrificed as an offering to purify him from the impurities of his sin, {dip} one of his fingers into it, and drip some of the blood onto the four projected corners of the altar where the priests offer the wholly burned sacrifices. Next, the priest should pour the rest of the goat's blood onto the base of the same altar.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
the altar of	the altar
the altar of	the … altar

Leviticus 4:26

ULT	UST
And all of its fat he shall cause to become smoke on the altar, like the fat of the sacrifice of the peace offerings. And the priest shall make atonement for him from his sin, and it will be forgiven to him.	*{After the leader carefully removes the appropriate portions of fat and internal organs,} the priest should burn all the fat of the goat on the altar in a way that causes smoke to go up. He should do this just as he would burn the fat of a fellowship sacrifice. When this happens, the priest will have offered a sacrifice that I, Yahweh, will accept for the sake of the leader. I will remove the leader's sins from him and forgive him for his unintentional wrongdoing.*

ULT **And all of its fat**
UST all the fat of the goat
(וְאֶת־כָּל־חֶלְבּוֹ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **like the fat of the sacrifice of the peace offerings**
UST just as he would burn the fat of a fellowship sacrifice
(כְּחֵלֶב זֶבַח הַשְּׁלָמִים)

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]

Support Reference: Ellipsis

ULT **And the priest shall make atonement for him from his sin**
UST When this happens, the priest will have offered a sacrifice that I, Yahweh, will accept for the sake of the leader. I will remove the leader's sins from him
(וְכִפֶּר עָלָיו הַכֹּהֵן מֵחַטָּאתֹו)

See how you translated the similar expression in 4:20. See how you handled the term **atonement** in 1:4.

Support Reference: Abstract Nouns

ULT **and it will be forgiven to him**
UST and forgive him for his unintentional wrongdoing
(וְנִסְלַח לֹו)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on the altar	on the altar
the sacrifice of	a … sacrifice
the priest	the priest

Leviticus 4:27

ULT	UST
And if one person from the people of the land sins by mistake by doing it, one {thing} from the commands of Yahweh that shall not be done, and he becomes guilty,	*Or it may happen that an Israelite {who is not a priest} unintentionally does wrong against me. He may do something that I, Yahweh, specifically commanded my people not to do. That person then will become guilty.*

ULT **from the people of the land**
UST Israelite
(מֵעַם הָאָרֶץ)

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

ULT **by doing it, one {thing} from the commands of Yahweh that shall not be done**
UST He may do something that I, Yahweh, specifically commanded my people not to do
(בַּעֲשֹׂתָה אַחַת מִמִּצְוֹת יְהוָה אֲשֶׁר לֹא־תֵעָשֶׂינָה)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land	Israelite
sins	does wrong against me
Yahweh	I, Yahweh

Leviticus 4:28

ULT	UST
or his sin that he sinned is made known to him, then he shall bring his offering, a doe of the goats, a perfect female, for his sin that he sinned.	*When the Israelite becomes aware of the wrongdoing that he did, he should bring a totally healthy female goat as an offering to me to address the wrongdoing that he did.*

ULT **his sin that he sinned … for his sin that he sinned**
UST the wrongdoing that he did … to address the wrongdoing that he did
(חַטָּאתוֹ אֲשֶׁר חָטָא & עַל־חַטָּאתוֹ אֲשֶׁר חָטָא)

Here, words are being repeated for emphasis. See how you translated the similar phrase in 4:23.

Support Reference: Poetry

ULT **his sin that he sinned is made known to him**
UST the Israelite becomes aware of the wrongdoing that he did
(הוֹדַע אֵלָיו חַטָּאתוֹ אֲשֶׁר חָטָא)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **a doe of the goats**
UST a … female goat
(שְׂעִירַת עִזִּים)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his sin	the wrongdoing
he sinned	he did
is made known	the Israelite becomes aware of
his sin	the wrongdoing

ULT	UST
he sinned	he did

Leviticus 4:29

ULT	UST
And he shall lay his hand on the head of the sin offering, and he shall slaughter the sin offering in the place of the burnt offering.	*The Israelite should place his hand on the head of the goat that he wants to offer as a purifying sacrifice and kill it in the same place where people would kill the animals that they offer as wholly burned sacrifices.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and he shall slaughter	and kill

Leviticus 4:30

ULT	UST
And the priest shall take some of its blood with his finger, and he shall put {it} on the horns of the altar of the burnt offering. And all its blood he shall pour out at the base of the altar.	*{After catching the draining blood of the bull in a bowl,} the priest should take some of the blood of the goat and dip one of his fingers into it. He should drip some of the blood onto the four projected corners of the altar where the priests offer the wholly burned sacrifices. Next, the priest should pour the rest of the goat's blood onto the base of the same altar.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
the altar	the altar
the altar	the same altar

Leviticus 4:31

ULT	UST
And all its fat he shall remove, just as the fat is removed from on the sacrifice of the peace offerings. And the priest shall cause {it} to become smoke on the altar as a scent of pleasing to Yahweh. And the priest shall make atonement for him, and it will be forgiven to him.	*Then the individual offering the sacrifice should remove all the goat's fat just as he would remove the fat from a goat the he would offer as a fellowship sacrifice. Next, the priest should burn the goat's fat on the altar in a way that causes smoke to go up. I, Yahweh, will enjoy the smell of the smoke. When this happens, the priest will have offered a sacrifice that I will accept for the sake of the individual. I will remove the individual's sins from him and will forgive him.*

ULT **he shall remove**
UST the individual offering the sacrifice should remove
(יָסִיר)

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]

Support Reference: Pronouns — When to Use Them

ULT **just as the fat is removed**
UST just as he would remove the fat
(כַּאֲשֶׁר הוּסַר חֵלֶב)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **just as the fat is removed from on the sacrifice of the peace offerings**
UST just as he would remove the fat from a goat the he would offer as a fellowship sacrifice
(כַּאֲשֶׁר הוּסַר חֵלֶב מֵעַל זֶבַח הַשְּׁלָמִים)

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]

Support Reference: Irregular Use of Tenses

ULT **And the priest shall make atonement for him**
UST When this happens, the priest will have offered a sacrifice that I will accept for the sake of the individual. I will remove the individual's sins from him
(וְכִפֶּר עָלָיו הַכֹּהֵן)

See how you handled this expression involving an abstract noun in 1:4 and 4:20.

Support Reference: Abstract Nouns

ULT **and it will be forgiven to him**
UST and will forgive him
(וְנִסְלַח לוֹ)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sacrifice of	a goat the he would offer as a … sacrifice
the priest	the priest
on the altar	on the altar
to Yahweh	I, Yahweh
the priest	the priest

Leviticus 4:32

ULT	UST
And if he brings a lamb {as} his offering for a sin offering, he shall bring it, a perfect female.	*But if that person wants to bring a lamb as his purifying sacrifice, he should bring a totally healthy female lamb.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a lamb	a lamb

Leviticus 4:33

ULT	UST
And he shall lay his hand on the head of the sin offering and he shall slaughter it as a sin offering in the place where he slaughters the burnt offering.	*The person should place his hand on the head of the lamb that he wants to offer as a purifying sacrifice. Once he has done this, he should kill it in the same place where people would kill the animals that they offer as wholly burned sacrifices.*

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

UST The person should place his hand on the head of the lamb that he wants to offer as a purifying sacrifice

(וְסָמַךְ אֶת־יָדוֹ עַל רֹאשׁ הַחַטָּאת)

See how you translated this symbolic action in 1:4.

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and he shall slaughter	Once he has done this, he should kill

Leviticus 4:34

ULT	UST
And the priest shall take some of the blood of the sin offering with his finger, and he shall put {it} on the horns of the altar of the burnt offering. And all its blood he shall pour out at the base of the altar.	*{After catching the draining blood of the lamb in a bowl,} the priest should take some of the blood of the animal that the individual wants to offer as a purifying sacrifice. He should {dip} one of his fingers into it and drip some of the blood onto the four projected corners of the altar where the priests offer the wholly burned sacrifices. The priest should pour the rest of the lamb's blood onto the base of the same altar.*

ULT **at the base of the altar**
UST onto the base of the same altar
(אֶל־יְסוֹד הַמִּזְבֵּחַ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
the altar of	the altar
the altar	the same altar

Leviticus 4:35

ULT	UST
And all of its fat he shall remove, just as the fat of the lamb is removed from the sacrifice of the peace offerings. And the priest shall cause them to become smoke on the altar above the gifts of Yahweh. And the priest will make atonement for him for his sin that he sinned, and it will be forgiven to him.	*Then the individual who offers the sacrifice should remove all the lamb's fat just as he would remove the fat of a lamb that he would offer as a fellowship sacrifice. Next, the priest should burn the lamb's fat on the altar in a way that causes smoke to go up on top of the other gifts that people have offered to me, Yahweh. When this happens, the priest will have offered a sacrifice that I will accept for the sake of the individual. I remove from him the person's sins that he has done and will forgive him.*

ULT **And all of its fat**
UST Then … all the lamb's fat
(וְאֶת־כָּל־חֶלְבָּהּ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **he shall remove**
UST the individual who offers the sacrifice should remove
(יָסִיר)

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]

Support Reference: Pronouns — When to Use Them

ULT **just as the fat of the lamb is removed from the sacrifice of the peace offerings**
UST just as he would remove the fat of a lamb that he would offer as a fellowship sacrifice
(כַּאֲשֶׁר יוּסַר חֵלֶב־הַכֶּשֶׂב מִזֶּבַח הַשְּׁלָמִים)

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]

Support Reference: Irregular Use of Tenses

ULT **just as the fat of the lamb is removed from the sacrifice of the peace offerings**
UST just as he would remove the fat of a lamb that he would offer as a fellowship sacrifice
(כַּאֲשֶׁר יוּסַר חֵלֶב־הַכֶּשֶׂב מִזֶּבַח הַשְּׁלָמִים)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **above the gifts of Yahweh**
UST on top of the other gifts that people have offered to me, Yahweh
(עַל אִשֵּׁי יְהוָה)

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]

Support Reference: Possession

ULT **And the priest will make atonement for him for his sin**
UST When this happens, the priest will have offered a sacrifice that I will accept for the sake of the individual. I remove from him the person's sins
(וְכִפֶּר עָלָיו הַכֹּהֵן עַל־חַטָּאתוֹ)

See how you handled this expression involving an abstract noun in 1:4.

Support Reference: Abstract Nouns

> ULT **and it will be forgiven to him**
> UST and will forgive him
> (וְנִסְלַח לוֹ)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
on the altar	on the altar
Yahweh	me, Yahweh
the priest	the priest
his sin	the person's sins
he sinned	he has done

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:

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

B. 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:

1. the unclear referent of masculine pronouns
2. the switching between second and third-person address
3. the use of a verb and a related noun (cognate-accusatives)
4. the use of a future form to indicate a request or command

5. 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

ULT	UST
And a person, when he sins {in that} he hears the sound of a {judge's} curse and he is a witness (whether he saw or he knew), if he does not declare {it}, then he shall bear his iniquity.	*It may happen that the community leaders are investigating a crime and have cursed anyone who has information but does not provide it. Perhaps a person saw the crime. Or perhaps the person only learned about it afterward. Either way, if he hears the curse but does not testify about what he knows, then he has become guilty of sinning*

ULT **the sound of a {judge's} curse**
UST the community leaders are investigating a crime and have cursed anyone who has information but does not provide it … the curse
(קוֹל אָלָה)

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]

Support Reference: Idiom

ULT **then he shall bear his iniquity**
UST then he has become guilty of sinning
(וְנָשָׂא עֲוֹנוֹ)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he sins	then he has become guilty of sinning
is a witness	a person saw the crime
knew	the person only learned about it afterward
his iniquity	then he has become guilty of sinning

Leviticus 5:2

ULT	UST
Or a person, when he touches any unclean thing, whether the unclean carcass of an animal or the unclean carcass of livestock or the carcass of an unclean creeping animal, and it is hidden from him, then he {is} unclean and he will be guilty.	*Or it may happen that someone touches something impure, whether the impure dead body of a wild animal, the impure dead body of a domesticated animal, or the impure dead body of a swarming, winged insect. Even if the individual was unaware of touching the impure thing, when the person realizes that he has done so, he becomes impure and legally guilty.*

ULT **unclean … unclean … unclean … unclean … {is} unclean**
UST impure … impure … impure … impure … he becomes impure
(טָמֵא & טָמֵא & טָמְאָה & טָמְאָה & טָמֵא)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the unclean carcass of an animal**
UST the impure dead body of a wild animal
(בְּנִבְלַת חַיָּה טְמֵאָה)

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]

Support Reference: Generic Noun Phrases

ULT **the unclean carcass of livestock**
UST the impure dead body of a domesticated animal
(בְּנִבְלַת בְּהֵמָה טְמֵאָה)

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]

Support Reference: Generic Noun Phrases

ULT **the carcass of an unclean creeping animal**
UST the impure dead body of a swarming, winged insect … when the person realizes that … has done so
(בְּנִבְלַת שֶׁרֶץ טָמֵא)

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]

Support Reference: Generic Noun Phrases

ULT **and it is hidden from him**
UST Even if the individual was unaware of touching the impure thing
(וְנֶעְלַם מִמֶּנּוּ)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **and it is hidden from him, then he {is} unclean and he will be guilty**
UST Even if the individual was unaware of touching the impure thing … he … he becomes impure and legally guilty
(וְנֶעְלַם מִמֶּנּוּ וְהוּא טָמֵא וְאָשֵׁם)

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]

Support Reference: Ellipsis

ULT **and he will be guilty**
UST and legally guilty
(וְאָשֵׁם)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
livestock	a domesticated animal

Leviticus 5:3

ULT	UST
Or when he touches the uncleanness of a man with regard to all of his uncleanness that he becomes unclean with it, and it is hidden from him, when he knows, then he will be guilty.	*Or that person might touch something unclean that comes from a human source or any other unclean thing that might cause a person to become unclean. Even if the individual was unaware of touching the unclean thing, when the person realizes that he has done so, he becomes legally guilty.*

ULT **Or when he touches the uncleanness of a man**
UST Or that person might touch something unclean that comes from a human source
(אוֹ כִּי יִגַּע בְּטֻמְאַת אָדָם)

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]

Support Reference: Abstract Nouns

ULT **the uncleanness of a man**
UST something unclean that comes from a human source
(בְּטֻמְאַת אָדָם)

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]

Support Reference: Possession

ULT **with regard to all of his uncleanness that he becomes unclean with it**
UST or any other unclean thing that might cause a person to become unclean
(לְכֹל֙ טֻמְאָתוֹ֙ אֲשֶׁר יִטְמָא בָּ֔הּ)

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.

Support Reference: Poetry

ULT **with regard to all of his uncleanness that he becomes unclean with it**
UST or any other unclean thing that might cause a person to become unclean
(לְכֹל֙ טֻמְאָתוֹ֙ אֲשֶׁ֣ר יִטְמָ֣א בָּ֔הּ)

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

ULT **with regard to all of his uncleanness**
UST or any other unclean thing
(לְכֹל֙ טֻמְאָתוֹ֙)

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]

Support Reference: Pronouns — When to Use Them

ULT **and it is hidden from him**
UST Even if the individual was unaware of touching the unclean thing
(וְנֶעְלַ֖ם מִמֶּ֑נּוּ)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
knows	realizes that he has done so

Leviticus 5:4

ULT	UST
Or a person, when he swears {an oath} by speaking thoughtlessly with two lips to do evil or to do good, with regard to everything that the man thoughtlessly speaks in an oath, and it is hidden from him, but when he knows, then he will be guilty with regard to one from these {things}.	*Or it may happen that a person makes a solemn promise carelessly and rashly. It does not matter whether the person made the promise with ill intention or with good intention. This instruction concerns any way in which a person might make a solemn promise carelessly or rashly. Even if the individual was unaware of speaking carelessly or rashly when he made the solemn promise, when he realizes that he has done so, he becomes legally guilty.*

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

UST it may happen that a person makes a solemn promise carelessly and rashly. It does not matter whether the person made the promise with ill intention or with good intention

(נֶ֫פֶשׁ כִּי תִשָּׁבַעְ֫ לְבַטֵּא בִשְׂפָתַיִם לְהָרַע ׀ אֽוֹ לְהֵיטִיב)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **by speaking thoughtlessly with two lips**

UST makes a solemn promise carelessly and rashly

(לְבַטֵּא בִשְׂפָתַיִם)

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

Support Reference: Synecdoche

ULT **with regard to everything that the man thoughtlessly speaks in an oath**
UST This instruction concerns any way in which a person might make a solemn promise carelessly or rashly
(לְכֹל אֲשֶׁר יְבַטֵּא הָאָדָם בִּשְׁבֻעָה)

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]

Support Reference: When Masculine Words Include Women

ULT **and it is hidden from him**
UST Even if the individual was unaware of speaking carelessly or rashly when he made the solemn promise
(וְנֶעְלַם מִמֶּנּוּ)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **with regard to one from these {things}**
UST he becomes legally guilty
(לְאַחַת מֵאֵלֶּה)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he swears {an oath}	makes a solemn promise
he knows	he realizes

Leviticus 5:5

ULT	UST
And it shall be, when he becomes guilty with regard to one from these {things}, then he shall confess that he sinned regarding it.	*Whenever anyone becomes guilty in any of these situations, the individual should confess that he has done wrong.*

ULT **then he shall confess that he sinned regarding it**
UST the individual should confess that he has done wrong
(וְהִתְוַדָּה אֲשֶׁר חָטָא עָלֶיהָ)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
then he shall confess	the individual should confess
he sinned	he has done wrong

Leviticus 5:6

ULT	UST
And he shall bring his guilt to Yahweh for his sin that he sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering. And the priest shall make atonement for him from his sin.	*Then the individual should bring the required penalty for his guilt to me, Yahweh, to address the wrongdoing that he has committed. {He should bring} a female flock animal, whether a lamb or a kid, as a purifying sacrifice. When this happens, the priest will be able to offer a sacrifice that I will accept for the sake of the individual. I will remove the guilt of the person's wrongdoing from him and will forgive him.*

ULT **And he shall bring his guilt to Yahweh**
UST Then the individual should bring … required penalty for his guilt to me, Yahweh … he … He should bring
(וְהֵבִיא אֶת־אֲשָׁמוֹ לַיהוָֹה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And he shall bring his guilt to Yahweh**
UST Then the individual should bring … required penalty for his guilt to me, Yahweh … he … He should bring
(וְהֵבִיא אֶת־אֲשָׁמוֹ לַיהוָֹה)

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]

Support Reference: Metonymy

ULT **his sin that he sinned**
UST wrongdoing that … has committed
(חַטָּאתוֹ אֲשֶׁר חָטָא)

Here words are being repeated for emphasis. See how you translated the similar phrase in 4:23 and 4:28.

Support Reference: Poetry

ULT **a kid of the goats**
UST a kid
(שְׂעִירַת עִזִּים)

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]

Support Reference: Translate Unknowns

ULT **And the priest shall make atonement for him**
UST the … When this happens, the priest will be able to offer a sacrifice that I will accept for the sake of the individual. I will remove … and will forgive him
(וְכִפֶּר עָלָיו הַכֹּהֵן)

See how you translated the similar expression in 1:4.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Yahweh	to me, Yahweh
his sin	wrongdoing
he sinned	has committed
the flock	flock animal
the priest	the … priest

Leviticus 5:7

ULT	UST
But if his hand does not reach the sufficiency of a sheep, then he shall bring his guilt offering because he sinned—two doves or two sons of a pigeon to Yahweh, one for a sin offering and one for a burnt offering.	*But if the individual cannot afford a sheep or a goat, then he should bring two doves or two pigeons to me, Yahweh, as the required penalty for the guilt that he acquired through the wrongdoing that he committed. The priest will offer one of the birds as a purifying sacrifice and the other bird as a wholly burned sacrifice.*

ULT **But if his hand does not reach the sufficiency of a sheep**
UST But if the individual cannot afford a sheep or a goat
(וְאִם־לֹ֥א תַגִּ֖יעַ יָדוֹ֑ דֵּ֣י שֶׂ֔ה)

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]

Support Reference: Idiom

ULT **then he shall bring his guilt offering**
UST then he should bring … as the required penalty for the guilt
(וְהֵבִ֣יא אֶת־אֲשָׁמ֗וֹ)

See how you translated the similar expression in 5:6.

Support Reference: Metonymy

ULT **sons of a pigeon**
UST pigeons
(בְּנֵי־יוֹנָ֛ה)

See how you translated the similar terms in 1:14.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he sinned	he acquired through the wrongdoing that he committed
to Yahweh	to me, Yahweh

Leviticus 5:8

ULT	UST
And he shall bring them to the priest and he shall present that which {is} for the sin offering first. And he shall twist off its head from the back of its neck, but he shall not divide {it}.	*The individual should bring these two birds to the priest. The priest should first present the bird that will offer as a purifying sacrifice. He should break its neck and twist its head by pinching the bird behind its neck. However, the priest should not remove the head completely.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest

Leviticus 5:9

ULT	UST
And he shall sprinkle some of the blood of the sin offering on the side of the altar. And the remainder in the blood he shall squeeze out toward the base of the altar. It {is} a sin offering.	*Then the priest should splatter some of the blood of this first bird on the side of the altar. Next, the priest should wring out any remaining blood of the bird on the base of the altar. This is the way to offer a bird as a purifying sacrifice.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the altar	the altar
the altar	the altar
{is} a sin offering	as a purifying sacrifice

Leviticus 5:10

ULT	UST
And the second one he shall make a burnt offering, according to the regulation. And the priest shall make atonement for him from his sin that he sinned, and it will be forgiven to him.	*Then the priest should prepare the second bird as a wholly burned sacrifice, according to the instructions that I have commanded. When this happens, the priest will have offered a sacrifice that I, Yahweh, will accept for the sake of the individual. I will remove from him the guilt that the individual acquired through the wrongdoing that he has done, and I will forgive that individual for his wrongdoing.*

ULT **according to the regulation**
UST according to the instructions that I have commanded
(כַּמִּשְׁפָּט)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And the priest shall make atonement for him from his sin**
UST When this happens, the priest will have offered a sacrifice that I, Yahweh, will accept for the sake of the individual. I will remove from him the guilt that the individual acquired through the wrongdoing
(וְכִפֶּר עָלָיו הַכֹּהֵן מֵחַטָּאתוֹ)

See how you translated the similar expression in 1:4.

Support Reference: Abstract Nouns

ULT **from his sin that he sinned**
UST from him the guilt that the individual acquired through the wrongdoing that he has done
(מֵחַטָּאתוֹ אֲשֶׁר־חָטָא)

See how you handled the poetic repetition of words in the similar expression in 5:6.

Support Reference: Poetry

ULT **and it will be forgiven to him**
UST and I will forgive that individual for his wrongdoing
(וְנִסְלַח לוֹ)

Alternate translation: [and Yahweh will forgive him for his sin]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a burnt offering	as a wholly burned sacrifice
according to the regulation	according to the instructions that I have commanded
the priest	the priest
he sinned	he has done

Leviticus 5:11

ULT	UST
But if his hand does not reach two doves or two sons of a pigeon, then he shall bring his offering that he sinned, a tenth of an ephah of flour for a sin offering. He shall not place oil on it, and he shall not place incense on it, for it {is} a sin offering.	*But if the individual cannot afford the two doves or the two pigeons, then he should bring about two liters of wheat flour as his offering for the wrongdoing that he committed. This offering of wheat flour will serve as a restoring sacrifice. The individual should not pour any oil onto it, nor should he put a lump of incense on it, because it is intended to be a purifying sacrifice.*

ULT **But if his hand does not reach two doves or two sons of a pigeon**
UST But if the individual cannot afford the two doves or the two pigeons
(וְאִם־לֹא֙ תַּשִּׂ֣יג יָדֹ֔ו לִשְׁתֵּ֥י תֹרִ֖ים אֹו֙ לִשְׁנֵ֣י בְנֵי־יֹונָ֑ה)

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]

Support Reference: Idiom

ULT **sons of a pigeon**
UST doves
(בְנֵי־יֹונָ֑ה)

See how you translated these terms in 1:14.

Support Reference: Idiom

ULT **then he shall bring his offering that he sinned**
UST then he should bring … as his offering for the wrongdoing that he committed
(וְהֵבִ֣יא אֶת־קָרְבָּנֹו֮ אֲשֶׁ֣ר חָטָא֒)

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]

Support Reference: Ellipsis

ULT **a tenth of an ephah of flour**
UST about two liters of wheat flour
(עֲשִׂירִת הָאֵפָה סֹלֶת)

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]

Support Reference: Biblical Volume

ULT **a tenth of**
UST about two
(עֲשִׂירִת)

A **tenth** is one part out of ten equal parts.

Support Reference: Fractions

ULT **for it {is} a sin offering**
UST because it is intended to be a purifying sacrifice
(כִּי חַטָּאת הִיא)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he sinned	he … the wrongdoing that … committed
oil	any oil
{is} a sin offering	a purifying sacrifice

Leviticus 5:12

ULT	UST
And he shall bring it to the priest, and the priest shall grab from it, {with} the fullness of his handful, its memorial portion. And he shall cause {it} to become smoke on the altar, above the gifts of Yahweh. It {is} a sin offering.	*The individual should bring the wheat flour to the priest. Then, taking as large a handful as he is able, the priest should scoop out of the offering the portion that he will burn. The priest should then burn that portion on the altar, on top of the other gifts that individuals have offered to me, Yahweh, doing it in a way that causes smoke to go up. This is the way to offer wheat flour as a purifying sacrifice.*

ULT **And he shall bring it**

UST The individual should bring the wheat flour

(וְהֵבִיאָה)

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]

Support Reference: Pronouns — When to Use Them

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

UST Then, taking as large a handful as he is able, the priest should scoop out of the offering

(וְקָמַץ הַכֹּהֵן ׀ מִמֶּנָּה מְלֹא קֶמְצוֹ)

See how you translated the similar expression in 2:2.

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
the priest	the priest
on the altar	on the altar
Yahweh	to me, Yahweh
{is} a sin offering	as a purifying sacrifice

Leviticus 5:13

ULT	UST
And the priest shall make atonement for him, for his sin that he sinned from one of these, and it will be forgiven to him. And it shall be for the priest, like the grain offering.'"	*When this happens, the priest will have offered a sacrifice that I, Yahweh, will accept for the sake of the individual. I will remove the guilt of the individual's wrongdoing from him that he acquired through the wrongdoing that he committed regarding these specific situations. Then, I will forgive the individual for his wrongdoing. The portion of the wheat flour that is not burned completely on the altar belongs to the priest {for food} just like the remaining portions of grain offerings."*

ULT **And the priest shall make atonement for him**
UST When this happens, the priest will have offered a sacrifice that I, Yahweh, will accept for the sake of the individual. I will remove
(וְכִפֶּר֩ עָלָ֨יו הַכֹּהֵ֜ן)

See how you translated the similar expression in 1:4.

Support Reference: Abstract Nouns

ULT **for his sin that he sinned**
UST the guilt of the individual's wrongdoing from him that he acquired through the wrongdoing that he committed
(עַל־חַטָּאתֹו֙ אֲשֶׁר־חָטָ֣א)

See how you translated these poetically repeated terms in 4:27 and 4:35 and the similar expression in 5:6.

Support Reference: Poetry

ULT **from one of these**
UST regarding these specific situations
(מֵאַחַ֥ת מֵאֵ֖לֶּה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and it will be forgiven to him**
UST Then, I will forgive the individual for his wrongdoing
(וְנִסְלַח לֽוֹ)

See how you translated the similar expression in 4:20. Alternate translation: [and Yahweh will forgive him for his sins]

Support Reference: Active or Passive

ULT **And it shall be for the priest**
UST The portion of the wheat flour that is not burned completely on the altar belongs to the priest {for food}
(וְהָיְתָה לַכֹּהֵן)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
his sin	the guilt of the individual's wrongdoing from him
he sinned	he acquired through the wrongdoing that he committed
for the priest	to the priest {for food}

Leviticus 5:14

ULT	UST
And Yahweh spoke to Moses, saying,	*Then Yahweh told Moses,*

ULT **saying**
UST Then … told
(לֵאמֹר)

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.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses

Leviticus 5:15

ULT	UST
“A person, when he trespasses a trespass and he sins by mistake from the holy {things} of Yahweh, then he shall bring his guilt to Yahweh, a perfect ram from the flock, in your valuation, silver shekels, in the shekel of the Holy {Place}, for a guilt offering.	*“It may happen that someone breaks one of the commandments that I have given to the people of Israel and unintentionally desecrates the sacred space where I live or the sacred items that are devoted to me, Yahweh. If that happens, that individual should bring the required penalty for his guilt to me, Yahweh. {He should bring} a totally healthy goat as a restoring sacrifice. The individual should determine the worth of the goat in silver according to the official standard for the weight of silver that priests dedicate to me in the sacred tent.*

ULT **he trespasses a trespass**
UST breaks one of the commandments that I have given to the people of Israel
(תִּמְעֹל מַעַל)

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.

Support Reference: Poetry

ULT **and he sins by mistake from the holy {things} of Yahweh**
UST and unintentionally desecrates the sacred space where I live or the sacred items that are devoted to me, Yahweh
(וְחָטְאָה בִּשְׁגָגָה מִקָּדְשֵׁי יְהוָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and he sins by mistake**
UST and unintentionally desecrates
(וְחָטְאָה֙ בִּשְׁגָגָ֔ה)

See how you translated the similar expression in 4:2.

Support Reference: Assumed Knowledge and Implicit Information

ULT **then he shall bring his guilt to Yahweh**
UST If that happens, that individual should bring the required penalty for his guilt to me, Yahweh
(וְהֵבִיא֙ אֶת־אֲשָׁמ֣וֹ לַיהוָ֔ה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **then he shall bring his guilt**
UST If that happens, that individual should bring the required penalty for his guilt
(וְהֵבִיא֙ אֶת־אֲשָׁמ֔וֹ)

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]

Support Reference: Metonymy

ULT **from the flock**
UST {He should bring} a … goat
(מִן־הַצֹּ֔אן)

See how you translated this expression in 5:6.

Support Reference: Generic Noun Phrases

ULT **in your valuation**
UST The individual should determine the worth of the goat
(בְּעֶרְכְּךָ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **in your valuation**
UST The individual should determine the worth of the goat
(בְּעֶרְכְּךָ)

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.

Support Reference: Singular Pronouns that refer to Groups

ULT **in your valuation, silver shekels, in the shekel of the Holy {Place}**
UST The individual should determine the worth of the goat in silver according to the official standard for the weight of silver that priests dedicate to me in the sacred tent
(בְּעֶרְכְּךָ כֶּסֶף־שְׁקָלִים בְּשֶׁקֶל־הַקֹּדֶשׁ)

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]

Support Reference: Biblical Money

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a trespass	breaks one of the commandments that I have given to the people of Israel
and he sins	and … desecrates
Yahweh	to me, Yahweh
to Yahweh	to me, Yahweh
a … ram	{He should bring} a … goat

ULT	UST
the flock	{He should bring} a … goat
silver	in silver
the Holy {Place}	that priests dedicate to me in the sacred tent

Leviticus 5:16

ULT	UST
And that which he sinned from the holy {thing} he shall restore, and a fifth of it he shall add to it, and he shall give it to the priest. And the priest shall make atonement for him with the ram of the guilt offering, and it will be forgiven to him.	*The individual should also repay the value of the sacred item that he desecrated. He should add one-fifth of the value of that sacred object to his sacrifice and give the full amount of silver to the priest. When this happens, the priest will be able to offer the ram that the individual is offering as a restoring sacrifice. The priest will offer this sacrifice in a way that I will accept for the sake of the individual. And I will remove the guilt of the individual's wrongdoing from him. I will also forgive the individual for his unintentional wrongdoing.*

ULT **And that which he sinned from the holy {thing} he shall restore**
UST The individual should also repay the value of the sacred item that he desecrated
(וְאֵת אֲשֶׁר־חָטָא מִן־הַקֹּדֶשׁ יְשַׁלֵּם)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And that which he sinned**
UST the sacred item that he desecrated
(וְאֵת אֲשֶׁר־חָטָא)

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

ULT **from the holy {thing}**
UST that he desecrated
(מִן־הַקֹּדֶשׁ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and a fifth of it he shall add to it**
UST He should add one-fifth of the value of that sacred object to his sacrifice
(וְאֶת־חֲמִישִׁתוֹ יוֹסֵף עָלָיו)

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]

Support Reference: Pronouns — When to Use Them

ULT **and a fifth of it**
UST one-fifth of the value of that sacred object
(וְאֶת־חֲמִישִׁתוֹ)

The **fifth** is one part out of five equal parts.

Support Reference: Fractions

ULT **and he shall give it**
UST and give the full amount of silver
(וְנָתַן אֹתָו)

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]

Support Reference: Pronouns — When to Use Them

ULT **And the priest shall make atonement for him**
UST When this happens, the priest will be able to offer … The priest will offer this sacrifice in a way that I will accept for the sake of the individual … I will remove the guilt of the individual's wrongdoing from him
(וְהַכֹּהֵן יְכַפֵּר עָלָיו)

See how you translated the similar expression in 1:4.

Support Reference: Abstract Nouns

ULT with the ram of the guilt offering
UST the ram that the individual is offering as a restoring sacrifice
(בְּאַיִל הָאָשָׁם)

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]

Support Reference: Possession

ULT and it will be forgiven to him
UST And … I will also forgive the individual for his unintentional wrongdoing
(וְנִסְלַח לוֹ)

See how you translated the similar expression in 4:20. Alternate translation: [and Yahweh will forgive him]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he sinned	that he desecrated
the holy {thing}	that he desecrated
to the priest	to the priest
And the priest	When this happens, the priest … The priest
with the ram of	the ram

Leviticus 5:17

ULT	UST
And if a person, when he sins and he does one {thing} from all the commands of Yahweh which shall not be done, but he does not know, then he becomes guilty, and he shall bear his iniquity.	*Or it may happen that someone does wrong against me and does something that I, Yahweh, specifically commanded that my people not to do. Even if the individual did not know that he had done wrong, nonetheless, he has become legally guilty. He is responsible for his guilt.*

ULT **then he becomes guilty**

UST nonetheless, he has become legally guilty

(וְאָשֵׁם)

See how you translated this expression in 5:2.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he sins	does wrong against me
Yahweh	I, Yahweh
he does … know	if the individual did … know that he had done wrong
his iniquity	for his guilt

Leviticus 5:18

ULT	UST
And he shall bring a perfect ram from the flock, in your valuation, to the priest for a guilt offering. And the priest shall make atonement for him for his mistake that he mistook (but he himself did not know), and it will be forgiven to him.	*The individual should bring a totally healthy male goat to the priest in order to offer a restoring sacrifice. He should also determine its value in silver. When this happens, the priest will be able to offer a sacrifice that I will accept for the sake of the individual. I will remove the guilt of the individual's unintentional wrongdoing that he committed (even though he himself did not know that he had done wrong). Then, I will forgive the individual for his wrongdoing.*

ULT **And the priest shall make atonement for him**

UST When this happens, the priest will be able to offer a sacrifice that I will accept for the sake of the individual. I will remove

(וְכִפֶּר֙ עָלָ֣יו הַכֹּהֵ֔ן)

See how you translated the similar expression in 1:4.

Support Reference: Abstract Nouns

ULT **for his mistake that he mistook**

UST the guilt of the individual's unintentional wrongdoing that he committed

(עַל֙ שְׁגִגָתֹ֔ו אֲשֶׁר־שָׁגָ֖ג)

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]

Support Reference: Poetry

ULT **but he himself did not know**
UST even though he himself did not know that he had done wrong
(וְהוּא לֹא־יָדָֽע)

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]

Support Reference: Background Information

ULT **but he himself did not know**
UST even though he himself did not know that he had done wrong
(וְהוּא לֹא־יָדָֽע)

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]

Support Reference: Reflexive Pronouns

ULT **and it will be forgiven to him**
UST Then, I will forgive the individual for his wrongdoing
(וְנִסְלַח לֽוֹ)

See how you translated the similar expression in 4:20. Alternate translation: [and Yahweh will forgive him for his sin]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a … ram	a … male goat
the flock	a … male goat
the priest	the priest
the priest	the priest
he … did … know	he … did … know that he had done wrong

Leviticus 5:19

ULT	UST
It {is} a guilt offering; being guilty, he is guilty to Yahweh."	*This is how an individual should offer a restoring sacrifice. That person is certainly legally guilty in my eyes."*

ULT being guilty, he is guilty to Yahweh
UST That person is certainly legally guilty in my eyes
(אָשֵׁם אָשֵׁם לַיהוָה)

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]

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Yahweh	in my eyes

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:

1. The guilt offering (5:14–6:7)
    A. scenario 3: guilt due to a person “denying” a fellow Israelite (6:1–7)
2. The administrative instructions for priests (6:8–7:21)
    A. The priests’ instructions for the burnt offering (6:8–13)
    B. The priests’ instructions for the grain offering (6:14–18)
    C. The priests’ offering on the day of anointing (6:19–23)

D. 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

ULT	UST
And Yahweh spoke to Moses, saying,	*Then Yahweh told Moses,*

ULT **saying**
UST Then … told
(לֵאמֹר)

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]

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses

Leviticus 6:2

ULT	UST
“A person, when he sins and he trespasses a trespass against Yahweh, and he denies his fellow citizen with a deposit or with a pledge of a hand, or with robbery, or he extorts his fellow citizen,	*“It may happen that a person does wrong and breaks one of the commandments that I, Yahweh, have given to the people of Israel. He might deceive another Israelite by failing to fulfill an oath that he swore he would keep by receiving a deposit or a pledge. Or {he might deceive another Israelite} by stealing his property or by extorting money from him.*

ULT and he trespasses a trespass

UST and breaks one of the commandments that I, Yahweh, have given to the people of Israel
(וּמָעֲלָה מַעַל)

See how you translated the similar expression using repeated words in 5:15.

Support Reference: Poetry

ULT and he denies his fellow citizen

UST He might deceive another Israelite by failing to fulfill an oath that he swore he would keep by receiving
(וְכִחֵשׁ בַּעֲמִיתוֹ)

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]

Support Reference: Idiom

ULT **with a deposit**
UST a deposit
(בְּפִקָּדוֹן)

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]

Support Reference: Translate Unknowns

ULT **or with a pledge of a hand**
UST or a pledge
(אֽוֹ־בִתְשׂוּמֶת יָד)

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]

Support Reference: Idiom

ULT **or with robbery**
UST Or {he might deceive another Israelite} by stealing his property
(אֽוֹ בְגָזֵל)

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]

Support Reference: Abstract Nouns

ULT **or he extorts his fellow citizen**
UST or by extorting money from him
(אֽוֹ עָשַׁק אֶת־עֲמִיתוֹ)

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]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he sins	does wrong
a trespass	and breaks one of the commandments that I, Yahweh, have given to the people of Israel
against Yahweh	

ULT	UST
	and breaks one of the commandments that I, Yahweh, have given to the people of Israel

Leviticus 6:3

ULT	UST
or he finds lost property and he denies it or he swears upon falsehood regarding one {thing} from all that which humanity does to sin by them—	*Or {he might mistreat another Israelite} by finding someone's lost property and then lying about it. If someone does any of these various things that people do wrong, he has taken an oath falsely.*

ULT **or he swears upon falsehood regarding one {thing} from all that which humanity does to sin by them**
UST If someone does any of these various things that people do wrong, he has taken an oath falsely
(וְנִשְׁבַּע עַל־שֶׁקֶר עַל־אַחַת מִכֹּל אֲשֶׁר־יַעֲשֶׂה הָאָדָם לַחֲטֹא בָּהֵנָּה)

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

ULT **or he swears upon falsehood**
UST If someone does … he has taken an oath falsely
(וְנִשְׁבַּע עַל־שֶׁקֶר)

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]

Support Reference: Idiom

ULT **or he swears upon falsehood**
UST If someone does … he has taken an oath falsely
(וְנִשְׁבַּע עַל־שֶׁקֶר)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
or he swears	If someone does … he has taken an oath

Leviticus 6:4

ULT	UST
then it shall be, when he sins and he becomes guilty, then he shall return the robbery that he robbed or the extortion that he extorted or the deposit that was deposited with him or the lost property that he found	*If this happens, when the person does wrong in any of these ways and becomes guilty, then he should first return the property that he stole or repay the money that he extorted from another Israelite. Or {if he received a deposit,} he should return the deposit that another Israelite gave to him as a sign that he would fulfill the oath between them. Or {if he found someone's lost property,} he should return the lost property.*

ULT **and he becomes guilty**
UST and becomes guilty
(וְאָשֵׁם)

See how you translated this expression in 5:2 and throughout the previous chapter.

Support Reference: Assumed Knowledge and Implicit Information

ULT **the robbery that he robbed**
UST the property that he stole
(אֶת־הַגְּזֵלָה אֲשֶׁר גָּזָל)

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]

Support Reference: Poetry

ULT **or the extortion that he extorted**
UST the money that he extorted from another Israelite
(אוֹ אֶת־הָעֹשֶׁק אֲשֶׁר עָשָׁק)

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]

Support Reference: Poetry

ULT **the deposit that was deposited with him**
UST Or {if he received a deposit,} he should return the deposit that another Israelite gave to him as a sign that he would fulfill the oath between them
(אֶת־הַפִּקָּדוֹן אֲשֶׁר הָפְקַד אִתּוֹ)

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]

Support Reference: Poetry

ULT **that was deposited with him**
UST that another Israelite gave to him as a sign that he would fulfill the oath between them
(אֲשֶׁר הָפְקַד אִתּוֹ)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he sins	the person does wrong in any of these ways

Leviticus 6:5

ULT	UST
or from all that he swore concerning it as a lie, then he shall restore it in its principal, and he shall add the fifth of it to it. To whomever it {is} to him, he shall give it on the day of his guilt.	*This same principle applies for any other way in which a person might swear an oath falsely. That person should restore the full monetary value of whatever he has stolen or found or the amount that he withheld. Moreover, he should add a fifth of that monetary value to the total amount. He should give the money to whomever the amount properly belongs on the day that he recognizes that he is guilty of wrongdoing.*

ULT **or from all that he swore concerning it as a lie**
UST This same principle applies for any other way in which a person might swear an oath falsely
(אוֹ מִכֹּל אֲשֶׁר־יִשָּׁבַע עָלָיו לַשָּׁקֶר)

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

ULT **he swore concerning it as a lie**
UST in which a person might swear an oath falsely
(יִשָּׁבַע עָלָיו לַשָּׁקֶר)

See how you translated the similar idiom in 6:3.

Support Reference: Idiom

ULT **in its principal**
UST full
(בְּרֹאשׁוֹ)

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]

Support Reference: Idiom

ULT **and … the fifth of it**
UST Moreover … a fifth of that monetary value
(וַחֲמִשְׁתָּיו)

The **fifth** is one part out of five equal parts.

Support Reference: Fractions

ULT **To whomever it {is} to him**
UST to whomever the amount properly belongs
(לַאֲשֶׁר הוּא לוֹ)

Alternate translation: [To whomever it is owed]

ULT **he shall give it**
UST He should give the money
(יִתֵּנֶּנּוּ)

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]

Support Reference: Pronouns — When to Use Them

ULT **on the day of his guilt**
UST on the day that he recognizes that he is guilty of wrongdoing
(בְּיוֹם אַשְׁמָתוֹ)

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]

Support Reference: Possession

ULT **on the day of his guilt**
UST on the day that he recognizes that he is guilty of wrongdoing
(בְּיוֹם אַשְׁמָתוֹ)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he swore	a person might swear an oath
his guilt	that he recognizes that he is guilty of wrongdoing

Leviticus 6:6

ULT	UST
And he shall bring his guilt to Yahweh, a perfect ram from the flock, in your valuation, for a guilt offering, to the priest.	*Then, to the precincts of the sacred tent where I, Yahweh, live among the Israelites, that individual should bring an animal to sacrifice. He should offer the animal as a purifying sacrifice. To offer this sacrifice, he should bring a totally healthy male ram to the priest from the flock animals that he owns. He should also determine its monetary value in silver.*

ULT And he shall bring his guilt to Yahweh
UST Then, to the precincts of the sacred tent where I, Yahweh, live among the Israelites, that individual should bring an animal to sacrifice … To offer this sacrifice, he should bring
(וְאֶת־אַשְׁמוֹ יָבִיא לַיהוָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT in your valuation
UST He should also determine its monetary value in silver
(בְּעֶרְכְּךָ)

See how you translated this expression in 5:15.

Support Reference: Biblical Money

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Yahweh	to the precincts of the sacred tent where I, Yahweh, live among the Israelites
a … ram	a … male ram
the flock	the … flock animals that he owns
the priest	priest … the

Leviticus 6:7

ULT	UST
And the priest shall make atonement for him to the face of Yahweh, and it will be forgiven to him, concerning one {thing} from all that he does to {his} guilt with it."	*When this happens, the priest will be able to offer in my presence a sacrifice that I, Yahweh, will accept for the sake of the individual. And I will remove the guilt of the individual's wrongdoing. I will also forgive the individual for whatever way he becomes guilty out of all the ways that people acquire guilt."*

ULT **to the face of Yahweh**
UST in my presence
(לִפְנֵי יְהוָה)

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]

Support Reference: Metonymy

ULT **and it will be forgiven to him**
UST I will also forgive the individual
(וְנִסְלַח לֽוֹ)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **concerning one {thing} from all that he does to {his} guilt with it**
UST for whatever way he becomes guilty out of all the ways that people acquire guilt
(עַל־אַחַת מִכֹּל אֲשֶׁר־יַעֲשֶׂה לְאַשְׁמָה בָּהּ)

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]

Support Reference: Abstract Nouns

> ULT **from all that he does to {his} guilt**
> UST out of all the ways that people acquire guilt
> (מִכֹּל אֲשֶׁר־יַעֲשֶׂה לְאַשְׁמָה)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
Yahweh	my

Leviticus 6:8

ULT	UST
And Yahweh spoke to Moses, saying,	*Then Yahweh told Moses,*

ULT saying … Command Aaron and his sons, saying
UST Then … told … Make sure that Aaron and his sons know that
(לֵאמֹר׃ צַו אֶת־אַהֲרֹן וְאֶת־בָּנָיו לֵאמֹר) (6:8-9)

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]

Support Reference: Quotes within Quotes

ULT saying
UST Then … told
(לֵאמֹר)

Alternate translation: [and he said]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses

Leviticus 6:9

ULT	UST
“Command Aaron and his sons, saying, ‘This {is} the law of the burnt offering: It {is} the burnt offering on the hearth, on the altar, all night until the morning. And the fire of the altar shall be made to burn on it.	*“Make sure that Aaron and his sons know that this is the way that a person should offer a wholly burned sacrifice. This kind of sacrifice must remain on the burning fire that is on the altar throughout the entire night. You should make sure that the fire on the altar is always burning.*

ULT **Aaron and his sons**
UST Aaron and his sons
(אֶת־אַהֲרֹ֖ן וְאֶת־בָּנָ֑יו)

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]

Support Reference: Metaphor

ULT **{is} the law of the burnt offering**
UST is the way that a person should offer a wholly burned sacrifice
(תּוֹרַ֣ת הָעֹלָ֗ה)

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]

Support Reference: Possession

ULT **It {is} the burnt offering on the hearth, on the altar**
UST This kind of sacrifice must remain on the burning fire that is on the altar
(הִ֣וא הָעֹלָ֔ה עַל־מוֹקְדָ֖ה עַל־הַמִּזְבֵּ֑חַ)

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

> ULT **on the hearth, on the altar**
> UST must remain on the burning fire that is on the altar
> (עַל־מוֹקְדָה עַל־הַמִּזְבֵּחַ)

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]

Support Reference: Translate Unknowns

> ULT **And the fire of the altar shall be made to burn on it**
> UST You should make sure that the fire on the altar is always burning
> (וְאֵשׁ הַמִּזְבֵּחַ תּוּקַד בּוֹ)

If your language does not use the 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]

Support Reference: Active or Passive

> ULT **And the fire of the altar**
> UST the fire on the altar
> (וְאֵשׁ הַמִּזְבֵּחַ)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aaron	Aaron
{is} the law of	is the way that a person should offer
the altar	the altar
the altar	on the altar

Leviticus 6:10

ULT	UST
And the priest shall wear his linen robe, and the undergarments of linen he shall wear on his flesh. And he shall raise up the fatty ash, where the fire consumes the burnt offering on the altar, and he shall put it beside the altar.	*{In the morning,} make sure that the priest puts on his linen coat and that he wears his linen undergarments on his bare skin. Then he should remove the ashes from the fat of other sacrifices that have accumulated where the fire has totally burned the sacrifices that are left on the altar. The priest should put the ashes in a pile beside the altar.*

ULT **his linen robe**
UST his linen coat
(מִדּוֹ בַּד)

This **linen robe** is described in Exodus 28:1–5 and Exodus 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.

Support Reference: Translate Unknowns

ULT **linen … linen**
UST linen … linen
(בַּד & בַּד)

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]

Support Reference: Translate Unknowns

ULT **and the undergarments of linen**
UST and … his linen undergarments
(וּמִכְנְסֵי־בַד)

These **undergarments of linen** are described in Exodus 28:1–5 and Exodus 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]

Support Reference: Translate Unknowns

ULT **he shall wear on his flesh**
UST that he wears … on his bare skin
(יִלְבַּשׁ עַל־בְּשָׂרוֹ)

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]

Support Reference: Idiom

ULT **And he shall raise up**
UST Then he should remove
(וְהֵרִים)

See how you translated this idiom in 4:8. Alternate translation: [And he must remove]

Support Reference: Idiom

ULT **the fatty ash**
UST the ashes from the fat of other sacrifices
(אֶת־הַדָּשֶׁן)

See how you translated the similar term in 1:16.

Support Reference: Assumed Knowledge and Implicit Information

ULT **where the fire consumes the burnt offering on the altar**
UST that have accumulated where the fire has totally burned the sacrifices that are left on the altar
(אֲשֶׁר תֹּאכַל הָאֵשׁ אֶת־הָעֹלָה עַל־הַמִּזְבֵּחַ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
And he shall raise up	Then he should remove
consumes	have accumulated where … has totally burned
altar	the altar

ULT	UST
the altar	the altar

Leviticus 6:11

ULT	UST
And he shall take off his clothes and shall wear other clothes. And he shall take the fatty ash out to {a place} on the outside of the camp, to a clean place.	*After he has done this, the priest should remove those sacred linen clothes and put on other, everyday clothes. Then he should take the ashes outside of the camp and dispose of them in a place that is ceremonially clean. {This is so that the impurities of these parts of the animal do not cause the people to become impure accidentally}.*

(There are no notes for this verse)

Leviticus 6:12

ULT	UST
But the fire on the altar shall be made to burn on it. It shall not go out, and the priest shall burn wood on it, in the morning, in the morning. And he shall arrange the burnt offering on it and he shall cause the fat of the peace offerings to become smoke on it.	*Now, make sure that the fire on the altar is always burning. It must never go out. Rather, each and every morning, the priest should put more firewood on the fire. Then he should arrange more offerings on the fire. He should burn the fat of the fellowship sacrifices on that fire, doing it in a way that causes smoke to go up.*

ULT But the fire on the altar shall be made to burn on it
UST Now, make sure that the fire on the altar is always burning
(וְהָאֵ֕שׁ עַל־הַמִּזְבֵּ֖חַ תּוּקַ֣ד־בּ֑וֹ)

See how you translated the similar expression in 6:9. Alternate translation: [You must make the fire burn on the alter continually]

Support Reference: Active or Passive

ULT in the morning, in the morning
UST each and every morning
(בַּבֹּ֨קֶר בַּבֹּ֜קֶר)

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]

Support Reference: Poetry

ULT the fat of the peace offerings
UST the fat of the fellowship sacrifices
(חֶלְבֵ֖י הַשְּׁלָמִֽים)

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]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the altar	on the altar

ULT	UST
the priest	the priest

Leviticus 6:13

ULT	UST
Fire shall be made to burn continually on the altar. It shall not go out.	*Make sure that the fire on the altar is continually burning. Remember, it must never go out!*

ULT Fire shall be made to burn continually on the altar

UST Make sure that the fire on the altar is continually burning

(אֵ֣שׁ תָּמִ֔יד תּוּקַ֖ד עַל־הַמִּזְבֵּ֑חַ)

Alternate translation: [Make fire burn continually on the altar]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the altar	the altar

Leviticus 6:14

ULT	UST
And this {is} the law of the grain offering: Present it, sons of Aaron, to the face of Yahweh, toward the face of the altar.	*And this is the way a person should offer a grain offering. The descendants of Aaron who are priests should present this kind of sacrifice in the precincts of the sacred tent where I, Yahweh, live among the Israelites, in front of the altar {that is at the entrance of the sacred tent}.*

ULT **And this {is} the law of the grain offering**
UST And this is the way a person should offer a grain offering
(וְזֹאת תּוֹרַת הַמִּנְחָה)

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]

Support Reference: Possession

ULT **sons of Aaron**
UST The descendants of Aaron who are priests
(בְּנֵי־אַהֲרֹן)

See how you translated this expression in 1:5.

Support Reference: Metaphor

ULT **to the face of Yahweh**
UST in the precincts of the sacred tent where I, Yahweh, live among the Israelites
(לִפְנֵי יְהוָה)

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

Support Reference: Metonymy

ULT **toward the face of the altar**
UST in front of the altar {that is at the entrance of the sacred tent}
(אֶל־פְּנֵי הַמִּזְבֵּחַ)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} the law of	is the way a person should offer
the grain offering	a grain offering
Aaron	Aaron who are priests
Yahweh	I, Yahweh
the altar	the altar {that is at the entrance of the sacred tent}

Leviticus 6:15

ULT	UST
And he shall raise up from it with his handful some of the flour of the grain offering and some of its oil and all of the incense that {is} on the grain offering. And he shall cause to become smoke {on} the altar, a scent of pleasing, its memorial portion, to Yahweh.	*Then, with as large a handful as he can pick up, the priest should scoop out of the offering a handful of the wheat flour with its olive oil, as well as all the incense that is on the offering. The priest should burn the portion of the offering that he scooped out with his hand. He should burn it in a way that causes smoke to go up on the altar. I, Yahweh, will enjoy the smell of the smoke of the offering.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he shall raise up	Then … the priest should scoop out
the grain offering	a handful of the wheat flour
the grain offering	the offering
{on} the altar	on the altar
to Yahweh	I, Yahweh

Leviticus 6:16

ULT	UST
And the remainder from it Aaron and his sons shall eat: unleavened bread shall be eaten in a holy place; in the courtyard of the tent of meeting, they shall eat it.	*Aaron and his sons who are priests may eat the rest of the grain offerings that you offer to me, to Yahweh. They should eat any unleavened loaf of bread in a sacred place, inside the courtyard of the sacred tent.*

ULT **Aaron and his sons**
UST Aaron and his sons who are priests
(אַהֲרֹן וּבָנָיו)

See how you translated the similar way of referring to the priests in 2:2.

Support Reference: Metaphor

ULT **unleavened bread shall be eaten in a holy place; in the courtyard of the tent of meeting, they shall eat it**
UST They should eat any unleavened loaf of bread in a sacred place, inside the courtyard of the sacred tent
(מַצּוֹת תֵּאָכֵל בְּמָקוֹם קָדֹשׁ בַּחֲצַר אֹהֶל־מוֹעֵד יֹאכְלוּהָ)

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]

Support Reference: Parallelism

ULT **unleavened bread shall be eaten**
UST They should eat any unleavened loaf of bread
(מַצּוֹת תֵּאָכֵל)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aaron	Aaron
shall eat	may eat

ULT	UST
unleavened bread	any unleavened loaf of bread
shall be eaten	They should eat
holy	sacred
they shall eat it	They should eat

Leviticus 6:17

ULT	UST
It shall not be baked {with} leaven. Their portion, I have given it from my gifts. It {is} a holy thing of holy things, like the sin offering and like the guilt offering.	*Make sure that no one offers a grain offering that consists of a loaf of bread that he made with leaven. I have given this part of the grain offerings to the priests as their portion of the gifts that people offer to me. Out of all those gifts, the portion of the sacrifice that the priests keep for themselves for food is specially set apart. It is separated from all the sacred gifts that people offer to me, just like the priests' portions of the purifying sacrifices and the priests' portions of the restoring sacrifices.*

ULT **It shall not be baked {with} leaven**
UST Make sure that no one offers a grain offering that consists of a loaf of bread that he made with leaven
(לֹא תֵאָפֶה חָמֵץ)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **Their portion, I have given it**
UST I have given this part of the grain offerings to the priests as their portion
(חֶלְקָם נָתַתִּי אֹתָהּ)

Alternate translation: [I have given their portion]

ULT **Their portion, I have given it**
UST I have given this part of the grain offerings to the priests as their portion
(חֶלְקָם נָתַתִּי אֹתָהּ)

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]

Support Reference: Pronouns — When to Use Them

ULT It {is} a holy thing of holy things

UST Out of all those gifts, the portion of the sacrifice that the priests keep for themselves for food is specially set apart. It is separated from all the sacred gifts that people offer to me (קֹ֥דֶשׁ קָדָשִׁ֖ים הִֽוא)

See how you translated this expression in 2:3.

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} a holy thing of	is specially set apart
holy things	It is separated from all the sacred gifts that people offer to me

Leviticus 6:18

ULT	UST
Every male among the sons of Aaron will eat it, an enduring portion for your generations, from the gifts of Yahweh. Anything that touches them will be holy.'"	*Any male descendant of Aaron may eat these portions of the sacrifices. In fact, this practice is a permanent and enduring part of the portion of the gifts that people offer to me, to Yahweh, which belongs to the priests for every generation of the people of Israel. {These gifts are so sacred that} whoever or whatever touches them becomes just as sacred as the gifts themselves."*

ULT **from the gifts of Yahweh**
UST of the gifts that people offer to me, to Yahweh
(מֵאִשֵּׁי יְהוָה)

See how you translated the similar possessive form in 2:3.

Support Reference: Possession

ULT **Anything that touches them will be holy**
UST These gifts are so sacred … whoever or whatever touches them becomes just as sacred as the gifts themselves
(כָּל אֲשֶׁר־יִגַּע בָּהֶם יִקְדָּשׁ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aaron	Aaron
will eat it	may eat these portions of the sacrifices
an … portion	In fact, this practice is … part of the portion … which belongs to the priests … that
for your generations	for every generation of the people of Israel
the gifts of Yahweh	me … Yahweh
will be holy	becomes just as sacred as the gifts themselves

Leviticus 6:19

ULT	UST
And Yahweh spoke to Moses, saying,	*Then Yahweh told Moses,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses

Leviticus 6:20

ULT	UST
“This {is} the offering of Aaron and his sons, which they shall present to Yahweh on the day of his being anointed: a tenth of an ephah of flour, a continual grain offering, half of it in the morning and half of it in the evening.	*“On the day when one of the male descendants of Aaron is consecrated as a priest, this is what he should offer. He should present to me, to Yahweh, about two liters of wheat flour, constituting a grain offering that will always be in my presence. {He should bring} half of the wheat flour in the morning and half of the wheat flour in the evening.*

ULT {is} the offering of … they shall present
UST is what … should offer. He should present
(קָרְבַּן & יַקְרִיבוּ)

See how you translated the emphatic repetition of these words in 1:2.

Support Reference: Poetry

ULT Aaron and his sons
UST he
(אַהֲרֹן וּבָנָיו)

See how you translated the similar expression in 2:3.

Support Reference: Metaphor

ULT on the day of his being anointed
UST On the day when one of the male descendants of Aaron is consecrated as a priest
(בְּיוֹם הִמָּשַׁח אֹתוֹ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **on the day of his being anointed**
UST On the day when one of the male descendants of Aaron is consecrated as a priest
(בְּיוֹם הִמָּשַׁח אֹתוֹ)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **on the day of his being anointed**
UST On the day when one of the male descendants of Aaron is consecrated as a priest
(בְּיוֹם הִמָּשַׁח אֹתוֹ)

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]

Support Reference: Pronouns — When to Use Them

ULT **a tenth of an ephah of flour**
UST about two liters of wheat flour
(עֲשִׂירִת הָאֵפָה סֹלֶת)

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]

Support Reference: Biblical Volume

ULT **a tenth of**
UST about two liters of
(עֲשִׂירִת)

A **tenth** is one part of ten equal parts.

Support Reference: Fractions

ULT **half of it in the morning and half of it in the evening**
UST {He should bring} half of the wheat flour in the morning and half of the wheat flour in the evening
(מַחֲצִיתָהּ בַּבֹּקֶר וּמַחֲצִיתָהּ בָּעָרֶב)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aaron	he
to Yahweh	to me, to Yahweh
a … grain offering	constituting a grain offering

Leviticus 6:21

ULT	UST
It shall be made on a griddle in oil. Mixed, you shall bring it; broken parts of a grain offering of pieces you shall present, a scent of pleasing to Yahweh.	*The priest who offers the grain offering should pan-fry the wheat flour on a griddle in olive oil after having combined it with the oil. He should then offer the broken pieces of the offering. {He should burn them on the altar in a way that causes smoke to go up so that} I, Yahweh, will enjoy the smell of the smoke of the offering.*

ULT It shall be made on a griddle in oil
UST The priest who offers the grain offering should pan-fry the wheat flour on a griddle in olive oil
(עַל־מַחֲבַת בַּשֶּׁמֶן תֵּעָשֶׂה)

If your language does not use the 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]

Support Reference: Active or Passive

ULT a griddle
UST a griddle
(מַחֲבַת)

See how you translated this term in 2:5.

Support Reference: Translate Unknowns

ULT Mixed
UST after having combined it with the oil
(מֻרְבֶּכֶת)

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.

Support Reference: Assumed Knowledge and Implicit Information

ULT you shall bring it … you shall present
UST after having combined it with the oil. He should then offer … He should burn them on the altar in a way that causes smoke to go up so that
(תְּבִיאֶנָּה & תַּקְרִיב)

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]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a grain offering of	the offering
to Yahweh	I, Yahweh

Leviticus 6:22

ULT	UST
And the anointed priest under him from his sons shall do it. A statute of eternity: to Yahweh, a whole {offering} shall be made to become smoke.	*The high priest who is in line to succeed the current high priest should perform the grain offering in this way. These instructions are a permanent and enduring regulation. Make sure that the priests burn these kinds of sacrifices in their entirety in a way that causes smoke to go up to me, to Yahweh.*

ULT **And the anointed priest under him from his sons shall do it**
UST The high priest who is in line to succeed the current high priest should perform the grain offering in this way
(וְהַכֹּהֵן הַמָּשִׁיחַ תַּחְתָּיו מִבָּנָיו יַעֲשֶׂה אֹתָהּ)

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]

Support Reference: Pronouns — When to Use Them

ULT **to Yahweh, a whole {offering} shall be made to become smoke**
UST Make sure that the priests burn these kinds of sacrifices in their entirety in a way that causes smoke to go up to me, to Yahweh
(לַיהוָה כָּלִיל תְּקֻטָר)

If your language does not 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And the … priest	The … priest
A statute of	These instructions are a … regulation
to Yahweh	to me, to Yahweh

Leviticus 6:23

ULT	UST
And every grain offering of the priest shall be a whole {offering}. It shall not be eaten."	*The priests should offer every part of these grain offerings. No priest should eat any portion of this particular sacrifice."*

ULT And every grain offering of the priest shall be a whole {offering}
UST The priests should offer every part of these grain offerings
(וְכָל־מִנְחַת כֹּהֵן כָּלִיל תִּהְיֶה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT It shall not be eaten
UST No priest should eat any portion of this particular sacrifice
(לֹא תֵאָכֵל)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
grain offering of	these grain offerings
the priest	The priests
It shall … be eaten	priest should eat any portion of this particular sacrifice

Leviticus 6:24

ULT	UST
And Yahweh spoke to Moses, saying,	*Then Yahweh told Moses*

ULT saying … Speak to Aaron and to his sons, saying
UST Then … told … to tell Aaron and his sons
(לֵאמֹר׃ דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר) (6:24-25)

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]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses

Leviticus 6:25

ULT	UST
“Speak to Aaron and to his sons, saying, ‘This {is} the law of the sin offering: in the place where the burnt offering is slaughtered, the sin offering shall be slaughtered to the face of Yahweh. It {is} a holy thing of holy things.	*to tell Aaron and his sons, “This is the way a person should offer a purifying sacrifice. The individual should kill the animal that an individual selects for this kind of sacrifice at the same place where individuals kill the animals that someone might offer as a wholly burned sacrifice. This location is within the precincts of the sacred tent where I, Yahweh, live among the Israelites. Aaron and his descendants should consider this kind of sacrifice as specially set apart for the priests among all the sacred offerings that people offer to me that are set apart for me.*

ULT **{is} the law of the sin offering**
UST is the way a person should offer a purifying sacrifice
(תּוֹרַת הַחַטָּאת)

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]

Support Reference: Possession

ULT **in the place where the burnt offering is slaughtered**
UST at the same place where individuals kill the animals that someone might offer as a wholly burned sacrifice
(בְּמָקוֹם אֲשֶׁר תִּשָּׁחֵט הָעֹלָה)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **in the place where the burnt offering is slaughtered**
UST at the same place where individuals kill the animals that someone might offer as a wholly burned sacrifice
(בִּמְקוֹם אֲשֶׁר֙ תִּשָּׁחֵ֣ט הָעֹלָ֔ה)

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]

Support Reference: Irregular Use of Tenses

ULT **the sin offering shall be slaughtered**
UST The individual should kill the animal that an individual selects for this kind of sacrifice
(תִּשָּׁחֵ֥ט הַחַטָּ֖את)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **to the face of Yahweh**
UST This location is within the precincts of the sacred tent where I, Yahweh, live among the Israelites
(לִפְנֵ֥י יְהוָ֖ה)

See how you translated the similar expression in 1:5.

Support Reference: Metonymy

ULT **It {is} a holy thing of holy things**
UST Aaron and his descendants should consider this kind of sacrifice as specially set apart for the priests among all the sacred offerings that people offer to me that are set apart for me
(קֹ֣דֶשׁ קָדָשִׁ֔ים הִ֖וא)

See how you translated the similar expression in 2:3.

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aaron	Aaron
{is} the law of	is the way a person should offer
Yahweh	I, Yahweh
{is} a holy thing of	specially set apart for the priests
holy things	among all the sacred offerings that people offer to me that are set apart for me

Leviticus 6:26

ULT	UST
The priest who presents it for a sin offering, he shall eat it. In a holy place, it shall be eaten, in the courtyard of the tent of meeting.	*The priest who performs the purifying sacrifice may eat its meat. However, the priest should only eat it in the place in the courtyard of the sacred tent that the priests have set apart for such sacred acts.*

ULT In a holy place, it shall be eaten
UST However, the priest should only eat it in the place … that the priests have set apart for such sacred acts
(בְּמָקוֹם קָדֹשׁ תֵּאָכֵל)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The priest	The priest
he shall eat it	may eat its meat
holy	that the priests have set apart for such sacred acts
it shall be eaten	However, the priest should only eat it

Leviticus 6:27

ULT	UST
Everything that touches its flesh will be holy. And whoever sprinkles some of the blood on the clothing, wherever he sprinkles on it, you shall wash in a holy place.	*{The meat of these sacrifices is so sacred that} whoever or whatever touches the meat of the sacrifice becomes just as sacred as the meat itself. And whoever splatters the blood of the purifying sacrifice on any clothing should wash the spots where the blood came into contact with the clothing. They should wash their clothing in a location that the priests have set apart for such sacred acts.*

ULT **its flesh**

UST the meat of the sacrifice

(בִּבְשָׂרָהּ)

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

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

UST And whoever splatters the blood of the purifying sacrifice on any clothing should wash the spots where the blood came into contact with the clothing. They should wash their clothing in a location that the priests have set apart for such sacred acts

(וַאֲשֶׁר יִזֶּה מִדָּמָהּ עַל־הַבֶּגֶד אֲשֶׁר יִזֶּה עָלָיו תְּכַבֵּס בְּמָקוֹם קָדֹשׁ)

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]

ULT **And whoever sprinkles some of the blood on the clothing, wherever he sprinkles on it, you shall wash in a holy place**
UST And whoever splatters the blood of the purifying sacrifice on any clothing should wash the spots where the blood came into contact with the clothing. They should wash their clothing in a location that the priests have set apart for such sacred acts
(וַאֲשֶׁר יִזֶּה מִדָּמָהּ עַל־הַבֶּגֶד אֲשֶׁר יִזֶּה עָלָיְהָ תְּכַבֵּס בְּמָקוֹם קָדֹשׁ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you shall wash**
UST should wash … They should wash their clothing
(תְּכַבֵּס)

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]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will be holy	becomes just as sacred as the meat itself
holy	that the priests have set apart for such sacred acts

Leviticus 6:28

ULT	UST
And a container of earthenware, which it is boiled in it, shall be shattered. But if it is boiled in a container of bronze, then it shall be scoured and it shall be rinsed with water.	*If the priest boils the meat of the purifying sacrifice in a pot made from clay, the priest must smash the pot afterward. However, if the priest boils the meat in a bronze pot, the priest may thoroughly scrub the pot with scalding water and rinse the pot with water.*

ULT **And a container of earthenware, which it is boiled in it, shall be shattered**
UST If the priest boils the meat of the purifying sacrifice in a pot made from clay, the priest must smash the pot afterward
(וּכְלִי־חֶרֶשׂ אֲשֶׁר תְּבֻשַּׁל־בּוֹ יִשָּׁבֵר)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **earthenware**
UST made from clay
(חֶרֶשׂ)

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]

Support Reference: Translate Unknowns

ULT **But if it is boiled in a container of bronze**
UST However, if the priest boils the meat in a bronze pot
(וְאִם־בִּכְלִי נְחֹשֶׁת בֻּשָּׁלָה)

If your language does not use the 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]

Support Reference: Active or Passive

> ULT **then it shall be scoured and it shall be rinsed with water**
> UST the priest may thoroughly scrub the pot with scalding water and rinse the pot with water (וּמֹרַק וְשֻׁטַּף בַּמָּיִם)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bronze	bronze

Leviticus 6:29

ULT	UST
Every male among the priests may eat it. It {is} a holy thing of holy things.	*Any male in a priest's family may eat the boiled meat of the purifying sacrifice. The people should consider that meat to be especially set apart for the priests out of all the gifts that people offer to me, to Yahweh, which are set apart for me.*

ULT It {is} a holy thing of holy things

UST The people should consider that meat to be especially set apart for the priests out of all the gifts that people offer to me, to Yahweh, which are set apart for me

(קֹדֶשׁ קָדָשִׁים הִוא)

See how you translated the similar expression in 2:3.

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
may eat	may eat
{is} a holy thing of	especially set apart for the priests
holy things	out of all the gifts that people offer to me, to Yahweh, which are set apart for me

Leviticus 6:30

ULT	UST
But every sin offering that some of its blood is brought into the tent of meeting to make atonement in the Holy Place, it shall not be eaten. It shall be burned with fire.	*But there is one kind of sacrifice that neither the priests nor their family members should eat. Instead, the priests should completely burn such a sacrifice over the fire. They should not eat any purifying sacrifice that requires the priest to bring some of the blood of the animal into the sacred tent. The priest does this in the sacred space that priests have set apart for such sacred acts in order to offer a sacrifice that I will accept for the sake of an individual.*

ULT **But every sin offering that some of its blood is brought into the tent of meeting**
UST any purifying sacrifice that requires the priest to bring some of the blood of the animal into the sacred tent
(וְכָל־חַטָּאת אֲשֶׁר יוּבָא מִדָּמָהּ אֶל־אֹהֶל מוֹעֵד)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **to make atonement**
UST The priest does this in … order to offer a sacrifice that I will accept for the sake of an individual
(לְכַפֵּר)

See how you translated this expression in 1:4.

Support Reference: Abstract Nouns

ULT **it shall not be eaten**
UST But there is one kind of sacrifice that neither the priests nor their family members should eat … They should not eat
(לֹא תֵאָכֵל)

If your language does not use the 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]

Support Reference: Active or Passive

ULT It shall be burned

UST Instead, the priests should completely burn such a sacrifice
(תִּשָּׂרֵף)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sin offering	purifying sacrifice
to make atonement	The priest does this in … order to offer a sacrifice that I will accept for the sake of an individual
it shall … be eaten	But there is one kind of sacrifice that neither the priests nor their family members should eat … They should … eat

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:

1. the guilt offering (7:1–6)
2. the food portions for the priests from various sacrifices (7:7–10)
3. 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:

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

3. 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

ULT	UST
And this {is} the law of the guilt offering. It {is} a holy thing of holy things.	*This is the way a person should offer the restoring sacrifice. The people of Israel should consider this kind of sacrifice as especially set apart among all the sacred offerings that people offer to me that are set apart for me.*

ULT It {is} a holy thing of holy things

UST The people of Israel should consider this kind of sacrifice as especially set apart among all the sacred offerings that people offer to me that are set apart for me

(קֹדֶשׁ קָדָשִׁים הִוא)

See how you translated this expression in 2:3.

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the law of	is the way a person should offer
{is} a holy thing	especially set apart
of holy things	among all the sacred offerings that people offer to me that are set apart for me

Leviticus 7:2

ULT	UST
In the place where they will slaughter the burnt offering, they shall slaughter the guilt offering. And its blood he shall splash on the altar all around.	*The people who offer this kind of sacrifice should kill the animal they are presenting in the same place where people might kill the animals people offer as wholly burned sacrifices. Then {after catching the animal's blood in a bowl, the priest} should splatter the blood onto every side of the altar.*

ULT **In the place where they will slaughter the burnt offering**
UST in the same place where people might kill the animals people offer as wholly burned sacrifices
(בִּמְקוֹם אֲשֶׁר יִשְׁחֲטוּ אֶת־הָעֹלָה)

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]

Support Reference: Irregular Use of Tenses

ULT **they will slaughter … they shall slaughter**
UST The people who offer this kind of sacrifice should kill … people might kill
(יִשְׁחָטוּ & יִשְׁחֲטוּ)

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]

Support Reference: Pronouns — When to Use Them

ULT they will slaughter … they shall slaughter
UST The people who offer this kind of sacrifice should kill … people might kill
(יִשְׁחָטוּ & יִשְׁחָטֵהוּ)

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.

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the altar	the altar

Leviticus 7:3

ULT	UST
And all its fat he shall present from it: the fatty tail and the fat covering the innards	*The individual should present all of the fat that he removed from the animal: the entire portion of the tail fat, the caul fat that covers all the internal organs,*

(There are no notes for this verse)

Leviticus 7:4

ULT	UST
and the two kidneys and the fat that {is} on them that {is} by the loins and the lobe on the liver (he shall remove it with the kidneys).	*both kidneys, and the suet fat that is attached to them near the loin cuts. He should also present the lobes of the lamb's liver, and the kidneys (which the individual should also remove).*

(There are no notes for this verse)

Leviticus 7:5

ULT	UST
And the priest shall cause them to become smoke on the altar, a gift to Yahweh. It {is} a guilt offering.	*Then the priest should burn all these portions of fat and internal organs on the altar in a way that causes smoke to go up. Once burned, the fat and the internal organs will become gifts to me, to Yahweh. This is how an individual should offer a restoring sacrifice*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
on the altar	on the altar
to Yahweh	to me, to Yahweh

Leviticus 7:6

ULT	UST
Every male among the priests shall eat it. In a holy place, it shall be eaten. It {is} a holy thing of holy things.	*Any male descendant of Aaron may eat the meat that comes from this sacrifice. However, he should eat it in a place set apart for such purposes. The people of Israel should consider this kind of sacrifice as especially set apart for the priests among all the sacred offerings that people offer to me that are set apart for me.*

ULT **it shall be eaten**
UST he should eat it
(יֵאָכֵֽל)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **It {is} a holy thing of holy things**
UST The people of Israel should consider this kind of sacrifice as especially set apart for the priests among all the sacred offerings that people offer to me that are set apart for me
(קֹ֥דֶשׁ קָדָשִׁ֖ים הִֽוא)

See how you translated this expression in 2:3.

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
shall eat it	may eat the meat that comes from this sacrifice
holy	set apart for such purposes
it shall be eaten	he should eat it
{is} a holy thing of	especially set apart for the priests
holy things	among all the sacred offerings that people offer to me that are set apart for me

Leviticus 7:7

ULT	UST
As the sin offering, so the guilt offering. The law is one for them. The priest who makes atonement with it, it shall be for him.	*The instructions for the restoring sacrifice are just the same as the instructions for the purifying sacrifice. There is one set of instructions for both of them. The meat of the sacrifice belongs to the priest who offers the sacrifice that I will accept for the sake of the individual so that I will remove the individual's sins from him and forgive him for his wrongdoing.*

ULT **makes atonement**
UST offers … that I will accept for the sake of the individual so that I will remove the individual's sins from him and forgive him for his wrongdoing
(יְכַפֵּר)

See how you handled the use of the abstract noun **atonement** in 1:4.

Support Reference: Abstract Nouns

ULT **it shall be for him**
UST The meat of the sacrifice belongs to the priest
(לֹו יִהְיֶה)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The law	set of instructions
The priest	to the priest

Leviticus 7:8

ULT	UST
And the priest, the one who presents a burnt offering of a man, the skin of the burnt offering that he presents {is} for the priest. It shall be for him.	*As for the priest who offers a wholly burned sacrifice for someone, the skin of the animal that the individual offered belongs to the priest.*

ULT a burnt offering of a man
UST a wholly burned sacrifice for someone
(אֶת־עֹלַת אִישׁ)

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]

Support Reference: When Masculine Words Include Women

ULT It shall be for him
UST belongs to the priest
(לוֹ יִהְיֶה)

See how you translated the similar expression in the previous verse, 7:7.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And the priest	As for the priest
a burnt offering of	a wholly burned sacrifice
{is} for the priest	belongs to

Leviticus 7:9

ULT	UST
And every grain offering that is baked in an oven and everything made in a pan or on a griddle {is} for the priest who presents it. It shall be for him.	*Every grain offering that someone bakes in an oven, and every sacrifice that someone prepares by deep-frying in a pan or by pan-frying on a griddle also belongs to the priest who offered it for food. It will be his food.*

ULT **And every grain offering that is baked in an oven**
UST Every grain offering that someone bakes in an oven
(וְכָל־מִנְחָה אֲשֶׁר תֵּאָפֶה בַּתַּנּוּר)

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]

Support Reference: Active or Passive

ULT **and everything made in a pan**
UST and every sacrifice that someone prepares by deep-frying in a pan
(וְכָל־נַעֲשָׂה בַּמַּרְחֶשֶׁת)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
grain offering	grain offering
{is} for the priest	also belongs to the priest … for food

Leviticus 7:10

ULT	UST
And every grain offering, mixed with oil or dry, shall be for all the sons of Aaron, each one as his brother.	*Likewise, both the grain offering with olive oil and those without any olive oil belong to every male descendant of Aaron. Every priest is alike in this regard.*

ULT **And every grain offering, mixed with oil or dry**
UST Likewise, both the grain offering with olive oil and those without any olive oil
(וְכָל־מִנְחָה בְלוּלָה־בַשֶּׁמֶן וְחַרֵבָה)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **or dry**
UST and those without any olive oil
(וְחַרֵבָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the sons of Aaron**
UST male descendant of Aaron
(בְּנֵי אַהֲרֹן)

See how you translated the similar manner of referring to the priests in 1:5.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
grain offering	the grain offering
the … Aaron	Aaron

Leviticus 7:11

ULT	UST
And this {is} the law of the sacrifice of the peace offerings that he will present to Yahweh.	*This is how someone should offer any fellowship sacrifice that he wants to offer to me.*

> ULT **that he will present to Yahweh**
> UST that he wants to offer to me
> (אֲשֶׁר יַקְרִיב לַיהוָה)

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]

Support Reference: When Masculine Words Include Women

> ULT **that he will present to Yahweh**
> UST that he wants to offer to me
> (אֲשֶׁר יַקְרִיב לַיהוָה)

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]

Support Reference: Irregular Use of Tenses

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} the law of	is how someone should offer
the sacrifice of	any … sacrifice
to Yahweh	to me

Leviticus 7:12

ULT	UST
If he will present it for thanksgiving, then he shall present with the sacrifice of thanksgiving loaves of unleavened bread mixed with oil, and biscuits of unleavened bread anointed with oil, and mixed flour loaves mixed with oil.	*Someone might want to offer a fellowship sacrifice to express gratitude to me. If so, he should present unleavened loaves of bread that someone made from flour that he mixed with olive oil or unleavened loaves of bread that someone made from fine wheat flour that he mixed with olive oil and coated with oil, a cake soaked with oil. He should present those loaves in addition to the animal sacrifices that accompany the fellowship sacrifices that express gratitude to me.*

ULT **If he will present it for thanksgiving**
UST Someone might want to offer a fellowship sacrifice to express gratitude to me
(אִם עַל־תּוֹדָה֙ יַקְרִיבֶ֔נּוּ)

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]

Support Reference: Irregular Use of Tenses

ULT **he will present it**
UST Someone … want to offer a fellowship sacrifice
(יַקְרִיבֶ֔נּוּ)

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]

Support Reference: When Masculine Words Include Women

ULT **he will present it**
UST Someone … want to offer a fellowship sacrifice
(יַקְרִיבֶנּוּ)

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]

Support Reference: Pronouns — When to Use Them

ULT **for thanksgiving**
UST to express gratitude to me
(עַל־תּוֹדָה)

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]

Support Reference: Abstract Nouns

ULT **loaves of unleavened bread mixed with oil … and mixed flour loaves mixed with oil**
UST unleavened loaves of bread that someone made from flour that he mixed with olive oil … fine wheat flour that he mixed with olive oil … a cake soaked with oil
(חַלְּוֹת מַצּוֹת בְּלוּלֹת בַּשָּׁמֶן & וְסֹלֶת מֻרְבֶּכֶת חַלֹּת בְּלוּלֹת בַּשָּׁמֶן)

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]

Support Reference: Ellipsis

ULT loaves of unleavened bread
UST unleavened loaves of bread that someone made from flour
(חַלֹּ֥ות מַצֹּ֖ות)

See how you translated this expression in 2:4.

Support Reference: Possession

ULT and biscuits of unleavened bread anointed with oil
UST or unleavened loaves of bread that someone made from … and coated with oil
(וּרְקִיקֵ֥י מַצֹּ֖ות מְשֻׁחִ֣ים בַּשָּׁ֑מֶן)

If your language does not use the 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]

Support Reference: Active or Passive

ULT and mixed flour
UST fine wheat flour … soaked with
(וְסֹ֥לֶת מֻרְבֶּ֖כֶת)

If your language does not 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sacrifice of	the animal sacrifices that accompany
unleavened bread	unleavened
unleavened bread	unleavened

Leviticus 7:13

ULT	UST
With loaves of bread {with} leaven, he shall present his offering with the sacrifice of thanksgiving of his peace offerings.	*Along with those leavened loaves of bread and the animal sacrifices that regularly accompany any fellowship sacrifice for the purpose of expressing gratitude to me, the individual should offer this grain offering.*

ULT **loaves of bread {with} leaven**
UST those leavened loaves of bread
(חַלֹּת לֶחֶם חָמֵץ)

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]

Support Reference: Possession

ULT **he shall present his offering**
UST the individual should offer this grain offering
(יַקְרִיב קָרְבָּנוֹ)

See how you translated the similar use of related words in 1:2.

Support Reference: Poetry

ULT **the sacrifice of thanksgiving of his peace offerings**
UST and the animal sacrifices that regularly accompany any fellowship sacrifice for the purpose of expressing gratitude to me
(זֶבַח תּוֹדַת שְׁלָמָיו)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bread	bread

ULT	UST
the sacrifice of	and the animal sacrifices

Leviticus 7:14

ULT	UST
And he shall present from it one from each offering as a contribution to Yahweh. For the priest, the one splashing the blood of the peace offerings, it shall be for him.	*And from those portions of the sacrifice, the individual should offer a portion of the whole sacrifice as a special contribution to me, to Yahweh. These portions will belong to the priest who splatters the blood of the fellowship sacrifice. It will be his food.*

ULT **from it**
UST from those portions of the sacrifice
(מִמֶּנּוּ)

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]

Support Reference: Pronouns — When to Use Them

ULT **one from each offering**
UST a portion of the whole sacrifice
(אֶחָד֙ מִכָּל־קָרְבָּ֔ן)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **as a contribution to Yahweh**
> UST as a special contribution to me, to Yahweh
> (תְּרוּמָה לַיהוָה)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
as a contribution	as a special contribution
to Yahweh	to me, to Yahweh
For the priest	These portions will belong to the priest

Leviticus 7:15

ULT	UST
And the meat of the sacrifice of thanksgiving of his peace offerings shall be eaten on the day of his offering. He shall not leave some of it until morning.	*As for the meat of the fellowship sacrifice that someone offers for the purpose of expressing gratitude to me, the priests should eat the meat on the same day that the individual offers it. The priests must not allow any of the meat to remain until the next morning.*

ULT **And the meat of the sacrifice of thanksgiving of his peace offerings shall be eaten on the day of his offering**
UST As for the meat of the fellowship sacrifice that someone offers for the purpose of expressing gratitude to me, the priests should eat the meat on the same day that the individual offers it
(וּבְשַׂר֙ זֶ֣בַח תּוֹדַ֔ת שְׁלָמָ֖יו בְּי֣וֹם קָרְבָּנ֑וֹ יֵאָכֵ֔ל)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **on the day of his offering**
UST on the same day that the individual offers it
(בְּי֣וֹם קָרְבָּנ֑וֹ)

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]

Support Reference: Possession

ULT **And the meat of the sacrifice of thanksgiving of his peace offerings**
UST As for the meat of the fellowship sacrifice that someone offers for the purpose of expressing gratitude to me
(וּבְשַׂר֙ זֶ֣בַח תּוֹדַ֔ת שְׁלָמָ֖יו)

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]

Support Reference: Abstract Nouns

ULT **until morning**
UST until the next morning
(עַד־בֹּֽקֶר)

Alternate translation: [until the following day]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sacrifice of thanksgiving of	the … sacrifice that someone offers for the purpose of expressing gratitude to me
shall be eaten	the priests should eat the meat

Leviticus 7:16

ULT	UST
And if the sacrifice of his offering {is} a vow or a freewill offering, it shall be eaten on the day of his presenting his sacrifice. Also from tomorrow, the remainder of it may be eaten.	*Someone might want to offer a fellowship sacrifice because of a vow that he made to me. Or someone might also want to bring a fellowship sacrifice freely and unprompted. In either case, the priests should eat the meat of the sacrifice on the day that the individual offers the sacrifice. The priests may also eat the remaining meat of the sacrifice throughout the next day.*

ULT **the sacrifice of his offering**
UST Someone might want to offer a fellowship sacrifice … someone might also want to bring a fellowship sacrifice
(זֶבַח קָרְבָּנוֹ)

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]

Support Reference: Possession

ULT **on the day of his presenting his sacrifice**
UST on the day that the individual offers the sacrifice
(בְּיוֹם הַקְרִיבוֹ אֶת־זִבְחוֹ)

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]

Support Reference: Possession

ULT **it shall be eaten … the remainder of it may be eaten**
UST In either case, the priests should eat the meat of the sacrifice … The priests may also eat the remaining meat of the sacrifice
(יֵאָכֵל & וְהַנּוֹתָר מִמֶּנּוּ יֵאָכֵל)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **Also from tomorrow, the remainder of it**
UST the remaining meat of the sacrifice throughout the next day
(וּמִמָּחֳרָת וְהַנּוֹתָר מִמֶּנּוּ)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sacrifice	a fellowship sacrifice … a fellowship sacrifice
a freewill offering	freely and unprompted
it shall be eaten	In either case, the priests should eat the meat of the sacrifice
his sacrifice	the sacrifice
may be eaten	The priests may also eat

Leviticus 7:17

ULT	UST
But the remainder from the flesh of the sacrifice shall be burned with fire on the third day.	*However, the priests must completely burn any remaining meat from the sacrifice on the third day.*

ULT **But the remainder from the flesh of the sacrifice shall be burned with fire on the third day**
UST However, the priests must completely burn any remaining meat from the sacrifice on the third day
(וְהַנּוֹתָר מִבְּשַׂר הַזֶּבַח בַּיּוֹם הַשְּׁלִישִׁי בָּאֵשׁ יִשָּׂרֵף)

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]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **But the remainder from the flesh of the sacrifice shall be burned with fire on the third day**
UST However, the priests must completely burn any remaining meat from the sacrifice on the third day
(וְהַנּוֹתָר מִבְּשַׂר הַזֶּבַח בַּיּוֹם הַשְּׁלִישִׁי בָּאֵשׁ יִשָּׂרֵף)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **But the remainder from the flesh of the sacrifice**
UST However … any remaining meat from the sacrifice
(וְהַנּוֹתָר מִבְּשַׂר הַזֶּבַח)

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

> ULT **on the third day**
> UST on the third day
> (בַּיּוֹם הַשְּׁלִישִׁי)

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]

Support Reference: Ordinal Numbers

Leviticus 7:18

ULT	UST
And if some of the meat of the sacrifice of his peace offering is eaten, being eaten on the third day, the person who presented it will not be accepted; it will not be accounted to him. It will be defiled. And the person, the one eating from it, he will bear his iniquity.	*If, for whatever reason, anyone ever eats the meat from a fellowship sacrifice on the third day after an individual offered it, I will no longer accept whatever sacrifice the individual offered. As for the person who offered the sacrifice, I will not forgive him, because the meat is now considered desecrated. Whoever eats that meat must now be held responsible for addressing his wrongdoing.*

ULT **And if some of the meat of the sacrifice of his peace offering is eaten, being eaten**
UST If, for whatever reason, anyone ever eats the meat from a fellowship sacrifice
(וְאִם הֵאָכֹל֙ יֵאָכֵ֣ל מִבְּשַׂר־זֶ֔בַח שְׁלָמָ֖יו)

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]

Support Reference: Reduplication

ULT **And if some of the meat of the sacrifice of his peace offering is eaten, being eaten**
UST If, for whatever reason, anyone ever eats the meat from a fellowship sacrifice
(וְאִם הֵאָכֹל֙ יֵאָכֵ֣ל מִבְּשַׂר־זֶ֔בַח שְׁלָמָ֖יו)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **the person who presented it will not be accepted**
UST I will no longer accept whatever sacrifice the individual offered. As for the person who offered the sacrifice
(לֹא יֵרָצֶה הַמַּקְרִיב אֹתוֹ)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **it will not be accounted to him**
UST I will not forgive him
(לֹא יֵחָשֵׁב לוֹ)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **it will not be accounted to him**
UST I will not forgive him
(לֹא יֵחָשֵׁב לוֹ)

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]

Support Reference: Metaphor

ULT **he will bear his iniquity**
UST must now be held responsible for addressing his wrongdoing
(עֲוֹנָהּ תִּשָּׂא)

See how you translated the similar expression in 5:1.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the sacrifice	from a … sacrifice
is eaten	anyone … eats

ULT	UST
being eaten	ever
his iniquity	his wrongdoing

Leviticus 7:19

ULT	UST
And the meat that touches any unclean {thing} shall not be eaten. It shall be burned with fire. But the meat—any clean {person} will eat meat.	*No one should ever eat any meat that comes into contact with anything unclean. The people of Israel should always completely burn contaminated meat. However, anyone who is able to remain clean can eat clean meat.*

ULT **And the meat that touches any unclean {thing} shall not be eaten**
UST No one should ever eat any meat that comes into contact with anything unclean
(וְהַבָּשָׂר אֲשֶׁר־יִגַּע בְּכָל־טָמֵא לֹא יֵאָכֵל)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **And the meat**
UST any meat
(וְהַבָּשָׂר)

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]

Support Reference: Generic Noun Phrases

ULT **any unclean {thing}**
UST with anything unclean
(בְּכָל־טָמֵא)

See how you translated the use of this term in 5:2.

Support Reference: Assumed Knowledge and Implicit Information

ULT **It shall be burned with fire**
UST The people of Israel should always completely burn contaminated meat
(בָּאֵשׁ יִשָּׂרֵף)

See how you translated this expression in 7:17.

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **It shall be burned**
UST The people of Israel should always completely burn contaminated meat
(יִשָּׂרֵף)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **But the meat**
UST However … clean meat
(וְהַבָּשָׂר)

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]

Support Reference: Ellipsis

ULT **any clean {person}**
UST anyone who is able to remain clean
(כָּל־טָהוֹר)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **meat**
UST However … clean meat
(בָּשָׂר)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
shall … be eaten	should ever eat
will eat	can eat

Leviticus 7:20

ULT	UST
And the person who eats meat from the sacrifice of the peace offerings that {are} for Yahweh, and his uncleanness {is} on him, then that person shall be cut off from his people.	*Anyone who has not been able to remain ceremonially clean and still, nonetheless, eats the meat of a fellowship sacrifice, that meat that belongs to me, to Yahweh, alone, that person is now an outcast. The people of Israel should no longer consider that person to be one of my people.*

ULT **meat from the sacrifice of the peace offerings that {are} for Yahweh**
UST the meat of a fellowship sacrifice, that meat that belongs to me, to Yahweh, alone
(בָּשָׂר מִזֶּבַח הַשְּׁלָמִים אֲשֶׁר לַיהוָֹה)

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.

Support Reference: Assumed Knowledge and Implicit Information

ULT **and his uncleanness {is} on him**
UST who has not been able to remain ceremonially clean
(וְטֻמְאָתוֹ עָלָיו)

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]

Support Reference: Metaphor

ULT **and his uncleanness {is} on him**
UST who has not been able to remain ceremonially clean
(וְטֻמְאָתוֹ עָלָיו)

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]

Support Reference: When Masculine Words Include Women

ULT **and his uncleanness {is} on him**
UST who has not been able to remain ceremonially clean
(וְטֻמְאָתוֹ עָלָיו)

See how you handled the abstract noun **uncleanness** in 5:3.

Support Reference: Abstract Nouns

ULT **then that person shall be cut off from his people**
UST that person is now an outcast. The people of Israel should no longer consider that person to be one of my people
(וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמֶּיהָ)

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]

Support Reference: Metaphor

ULT **then that person shall be cut off**
UST that person is now an outcast. The people of Israel should no longer consider that person
(וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא)

If your language does not 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
eats	and still, nonetheless, eats
{are} for Yahweh	that belongs to me, to Yahweh, alone

Leviticus 7:21

ULT	UST
And a person, when he touches any unclean {thing}, the uncleanness of a man or an unclean livestock or any unclean detestable thing, and he eats some of the meat of a sacrifice of the peace offerings that {are} for Yahweh, that person shall be cut off from his people.'"	*Likewise, anyone who comes into contact with anything impure, whether an impure person or an impure domesticated animal or anything impure that I consider to be disgusting and, nonetheless, eats some of the meat of a fellowship sacrifice, the meat that belongs to me, to Yahweh, alone, that person is now an outcast. The people of Israel should no longer consider that person to be one of my people."*

ULT **the uncleanness of a man**
UST whether an impure person
(בְּטֻמְאַ֥ת אָדָ֖ם)

See how you translated the use of this expression in 5:3.

Support Reference: Possession

ULT **unclean … unclean**
UST impure … impure
(טָמֵ֑א & טָמֵֽא)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **any unclean detestable thing**
UST anything impure that I consider to be disgusting
(בְּכָל־שֶׁקֶץ טָמֵא)

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]

Support Reference: Translate Unknowns

ULT **and he eats**
UST and, nonetheless, eats
(וְאָכַל)

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]

Support Reference: When Masculine Words Include Women

ULT **that person shall be cut off from his people**
UST that person is now an outcast. The people of Israel should no longer consider that person to be one of my people
(וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמֶּיהָ)

See how you translated the similar expressions in 7:20.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and he eats	and, nonetheless, eats
a sacrifice of	a … sacrifice
{are} for Yahweh	that belongs to me, to Yahweh, alone

Leviticus 7:22

ULT	UST
And Yahweh spoke to Moses, saying,	*Then Yahweh told Moses*

ULT saying … Speak to the sons of Israel
UST Then … told … to say to the Israelite people
(לֵאמֹר׃ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל) (7:22-23)

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]

Support Reference: Quotes within Quotes

ULT saying
UST Then … told
(לֵאמֹר)

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.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses

Leviticus 7:23

ULT	UST
“Speak to the sons of Israel, saying, ‘You shall not eat any of the fat of an ox or a sheep or a goat.	*to say to the Israelite people, “The people of Israel should never eat any of the fat of bovines or sheep or goats.*

ULT You shall not eat
UST The people of Israel should never eat
(לֹא תֹאכֵלוּ)

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]

Support Reference: First, Second or Third Person

ULT You shall not eat
UST The people of Israel should never eat
(לֹא תֹאכֵלוּ)

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]

Support Reference: Singular Pronouns that refer to Groups

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … Israel	the Israelite people
You shall … eat	The people of Israel should … eat

Leviticus 7:24

ULT	UST
And the fat of a carcass or the fat of a torn animal shall be made for any work, but you shall certainly not eat it.	*As for the fat from an animal's corpse or the fat from an animal that wild animals killed and someone later found it dead, anyone may use these portions of fat for various purposes. However, no one should ever eat this fat.*

ULT **And the fat of a carcass or the fat of a torn animal shall be made**
UST As for the fat from an animal's corpse or the fat from an animal that wild animals killed and someone later found it dead, anyone may use these portions of fat
(וְחֵלֶב נְבֵלָה וְחֵלֶב טְרֵפָה יֵעָשֶׂה)

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]

Support Reference: Active or Passive

ULT **And the fat of a carcass**
UST As for the fat from an animal's corpse
(וְחֵלֶב נְבֵלָה)

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 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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **or the fat of a torn animal**
UST or the fat from an animal that wild animals killed and someone later found it dead
(וְחֵלֶב טְרֵפָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but you shall certainly not eat it**
UST However, no one should ever eat this fat
(וְאָכֹל לֹא תֹאכֵלוּ)

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]

Support Reference: Reduplication

ULT **you shall … not eat it**
UST no one should … eat this fat
(לֹא תֹאכֵלוּ)

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.

Support Reference: Forms of 'You' — Singular

ULT **you shall … not eat it**
UST no one should … eat this fat
(לֹא תֹאכֵלוּ)

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]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you shall … eat it	should … eat this fat

Leviticus 7:25

ULT	UST
When anyone is eating fat from the livestock that he presents from it {as} a gift to Yahweh, then the person, the one eating it, shall be cut off from his people.	*If ever anyone eats the fat from these domesticated animals that people use to offer gifts to me, to Yahweh, that person who ate the fat is now an outcast. The people of Israel should no longer consider that person to be one of my people.*

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

UST the fat from these domesticated animals that people use to offer gifts to me, to Yahweh
(חֵ֚לֶב מִן־הַבְּהֵמָ֔ה אֲשֶׁ֥ר יַקְרִ֖יב מִמֶּ֑נָּה אִשֶּׁה֙ לַיהוָ֔ה)

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

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

UST that person who ate the fat is now an outcast. The people of Israel should no longer consider that person to be one of my people
(וְנִכְרְתָ֥ה הַנֶּ֖פֶשׁ הָאֹכֶ֥לֶת מֵעַמֶּֽיהָ)

See how you translated the similar expressions in 7:20.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
is eating	eats
to Yahweh	to me, to Yahweh

Leviticus 7:26

ULT	UST
And you shall not eat any blood in any of your dwelling places, of the bird or of the livestock.	*And wherever you happen to live, no one should ever eat any blood, whether from a bird or from a domesticated animal.*

ULT **And you shall not eat any blood in any of your dwelling places**
UST And wherever you happen to live, no one should ever eat any blood
(וְכָל־דָּם לֹא תֹאכְלוּ בְּכֹל מוֹשְׁבֹתֵיכֶם)

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.

Support Reference: Forms of 'You' — Singular

ULT **And you shall not eat any blood in any of your dwelling places**
UST And wherever you happen to live, no one should ever eat any blood
(וְכָל־דָּם לֹא תֹאכְלוּ בְּכֹל מוֹשְׁבֹתֵיכֶם)

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]

Support Reference: First, Second or Third Person

ULT **of the bird or of the livestock**
UST whether from a bird or from a domesticated animal
(לָעֹוף וְלַבְּהֵמָה)

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]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you shall … eat	should ever eat

Leviticus 7:27

ULT	UST
Any person who eats any blood, that person shall be cut off from his people.’”	*If ever any individual eats any blood, that person is now an outcast. The people of Israel should no longer consider that person to be one of my people.”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
eats	eats

Leviticus 7:28

ULT	UST
And Yahweh spoke to Moses, saying,	*Then Yahweh told Moses,*

ULT saying … Speak to the sons of Israel
UST Then … told … to say to the Israelite people
(לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל) (7:28-29)

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]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses

Leviticus 7:29

ULT	UST
“Speak to the sons of Israel, saying, ‘The person presenting the sacrifice of his peace offerings to Yahweh shall bring his offering to Yahweh from the sacrifice of his peace offerings.	*to say to the Israelite people, “Anyone who offers a fellowship sacrifice to me, to Yahweh, should bring part of that sacrifice directly to my presence.*

ULT **The person presenting the sacrifice of his peace offerings to Yahweh shall bring his offering to Yahweh from the sacrifice of his peace offerings**
UST Anyone who offers a fellowship sacrifice to me, to Yahweh, should bring part of that sacrifice directly to my presence
(הַמַּקְרִ֞יב אֶת־זֶ֣בַח שְׁלָמָ֗יו לַיהוָה֙ יָבִ֣יא אֶת־קָרְבָּנ֔וֹ לַיהוָ֖ה מִזֶּ֥בַח שְׁלָמָֽיו)

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]

ULT **The person presenting the sacrifice of his peace offerings to Yahweh shall bring his offering to Yahweh from the sacrifice of his peace offerings**
UST Anyone who offers a fellowship sacrifice to me, to Yahweh, should bring part of that sacrifice directly to my presence
(הַמַּקְרִ֞יב אֶת־זֶ֣בַח שְׁלָמָ֗יו לַיהוָה֙ יָבִ֣יא אֶת־קָרְבָּנ֔וֹ לַיהוָ֖ה מִזֶּ֥בַח שְׁלָמָֽיו)

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]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … Israel	the Israelite people
the sacrifice of	a … sacrifice
to Yahweh	to me, to Yahweh
to Yahweh	to my presence

Leviticus 7:30

ULT	UST
His hands shall bring Yahweh's gift: the fat on the breast. He shall bring the breast to raise it {as} a raised offering to the face of Yahweh.	*He himself should bring the gift that he is offering to me. He should bring the fat along with the meat of the animal's breast in order to fan it in my presence as a special contribution to me.*

ULT **His hands shall bring**
UST He himself should bring
(יָדָיו תְּבִיאֶינָה)

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]

Support Reference: Synecdoche

ULT **the fat on the breast … the breast**
UST the fat along with the meat of the animal's breast … fan it
(אֶת־הַחֵלֶב עַל־הֶחָזֶה & אֵת הֶחָזֶה)

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]

Support Reference: Translate Unknowns

ULT **to raise it {as} a raised offering to the face of Yahweh**
UST in order to fan it in my presence as a special contribution to me
(לְהָנִיף אֹתוֹ תְּנוּפָה לִפְנֵי יְהוָה)

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]

Support Reference: Symbolic Action

ULT **to the face of Yahweh**
UST in my presence
(לִפְנֵי יְהוָה)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	that he is offering to me
Yahweh	my

Leviticus 7:31

ULT	UST
And the priest shall cause the fat to become smoke on the altar, and the breast shall be for Aaron and for his sons.	*Then the priest should burn the fat of the animal's breast meat on the altar in a way that causes smoke to go up. However, the breast meat itself belongs to Aaron and to his male descendants for food.*

ULT and the breast shall be for Aaron and for his sons
UST However, the breast meat itself belongs to Aaron and to his male descendants for food
(וְהֶחָזֶה לְאַהֲרֹן וּלְבָנָיו)

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.

Support Reference: Assumed Knowledge and Implicit Information

ULT for Aaron and for his sons
UST to Aaron and to his male descendants
(לְאַהֲרֹן וּלְבָנָיו)

See how you translated the similar expression in 2:2.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
on the altar	on the altar
for Aaron	to Aaron

Leviticus 7:32

ULT	UST
And the right thigh you shall give {as} a contribution to the priest from the sacrifices of your peace offerings.	*And, as a special contribution, the person offering the fellowship sacrifice should give the animal's right thigh to the priest who performed the sacrifice.*

ULT **And the right thigh**
UST And … the animal's right thigh to
(וְאֵת שׁוֹק הַיָּמִין)

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]

Support Reference: Translate Unknowns

ULT **you shall give … your peace offerings**
UST the person … fellowship … should give
(תִּתְּנוּ & שַׁלְמֵיכֶם)

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]

Support Reference: First, Second or Third Person

ULT **you shall give … your peace offerings**
UST the person … fellowship … should give
(תַּקְרִיבוּ & שַׁלְמֵיכֶם)

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.

Support Reference: Singular Pronouns that refer to Groups

ULT **{as} a contribution to the priest**
UST as a special contribution … the priest who performed the sacrifice
(תְּרוּמָה לַכֹּהֵן)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{as} a contribution	as a special contribution
to the priest	the priest who performed the sacrifice

Leviticus 7:33

ULT	UST
The person from the sons of Aaron presenting the blood of the peace offerings and the fat, the right thigh shall be for him for a portion.	*The right thigh belongs to whichever priest, being a male descendant of Aaron, presented the blood and the fat of the fellowship sacrifice. It is his share of food.*

ULT **from the sons of Aaron**
UST priest, being a male descendant of Aaron
(מִבְּנֵי אַהֲרֹן)

See how you translated the similar expression in 1:5.

Support Reference: Metaphor

ULT **the right thigh shall be for him for a portion**
UST The right thigh belongs to … It is his share of food
(לוֹ תִּהְיֶה שׁוֹק הַיָּמִין לְמָנָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aaron	Aaron

Leviticus 7:34

ULT	UST
For I took the breast of the raised offering and the thigh of the contribution from the sons of Israel from the sacrifices of their peace offerings, and I gave them to Aaron the priest and to his sons as an enduring portion from the sons of Israel.'"	*For, by instructing the people of God to offer sacrifices in this manner, I have taken the breast meat of the sacrifice that the priest fans in my presence and the special contribution of the right thigh from the people of Israel, from their fellowship sacrifices, and I have given these special portions to Aaron the priest and to his male descendants. These instructions teach that the people of Israel should always provide portion of food for the priests."*

ULT **For**
UST For
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **I took … and I gave**
UST by instructing the people of God to offer sacrifices in this manner, I have taken … and I have given
(לָקַחְתִּי & וָאֶתֵּן)

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]

Support Reference: Pronouns — When to Use Them

ULT **the sons of Israel … the sons of Israel**
UST the people of Israel … people of Israel … the
(בְּנֵי־יִשְׂרָאֵל & בְּנֵי יִשְׂרָאֵל)

See how you translated this expression in 1:2.

Support Reference: Metaphor

ULT **them**
UST these special portions
(אֹתָם)

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]

Support Reference: Pronouns — When to Use Them

ULT **to Aaron the priest and to his sons**
UST to Aaron the priest and to his male descendants
(לְאַהֲרֹן הַכֹּהֵן וּלְבָנָיו)

See how you translated the similar expression in 2:2.

Support Reference: Metaphor

ULT **as an enduring portion**
UST These instructions teach … the … should always … portion of food for … priests
(לְחָק־עוֹלָם)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israel
to Aaron	to Aaron
the priest	the priest
Israel	of Israel

Leviticus 7:35

ULT	UST
This {is} the allotment of Aaron and the allotment of his sons from the gifts of Yahweh, on the day he presented them as priests to Yahweh,	*Those are the allotments that belong to Aaron and the allotments that belong to his male descendants from the gifts that people offer to Yahweh. Yahweh commanded these instructions on the day that Moses presented Aaron and his sons to serve as priests to Yahweh.*

ULT **This {is} the allotment of Aaron and the allotment of his sons**
UST Those are the allotments that belong to Aaron and the allotments that belong to his male descendants
(זֹאת מִשְׁחַת אַהֲרֹן וּמִשְׁחַת בָּנָיו)

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]

Support Reference: Translate Unknowns

ULT **from the gifts of Yahweh**
UST from the gifts that people offer to Yahweh
(מֵאִשֵּׁי יְהוָה)

See how you translated the similar expression in 2:3.

Support Reference: Possession

ULT **on the day he presented them as priests to Yahweh**
UST Yahweh commanded these instructions on the day that Moses presented Aaron and his sons to serve as priests to Yahweh
(בְּיוֹם הַקְרִיב אֹתָם לְכַהֵן לַיהוָה)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aaron	that belong to Aaron
Yahweh	Yahweh
as priests	to serve as priests
to Yahweh	to Yahweh

Leviticus 7:36

ULT	UST
which Yahweh commanded to give to them on the day of his anointing them from the people of Israel, an enduring statute for their generations.	*Yahweh made sure to give these instructions and regulations to the priests on the day that Moses anointed them and set them apart from the people of Israel. These portions of the sacrifices are a permanent and enduring regulation that the people of Israel and all their descendants should always observe.*

ULT **on the day of his anointing them from the people of Israel**
UST on the day that Moses anointed them and set them apart from the people of Israel
(בְּיוֹם֙ מָשְׁחָ֣ו אֹתָ֔ם מֵאֵ֖ת בְּנֵ֣י יִשְׂרָאֵ֑ל)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **on the day of his anointing them**
UST on the day that Moses anointed them and set them apart
(בְּיוֹם֙ מָשְׁחָ֣ו אֹתָ֔ם)

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]

Support Reference: Pronouns — When to Use Them

ULT **on the day of his anointing them**
UST on the day that Moses anointed them and set them apart
(בְּיוֹם מָשְׁחָו אֹתָם)

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]

Support Reference: Symbolic Action

ULT **the people of Israel**
UST the people of Israel
(בְּנֵי יִשְׂרָאֵל)

See how you translated the similar expression in 1:2.

Support Reference: Metaphor

ULT **an enduring statute for their generations**
UST These portions of the sacrifices are a permanent and enduring regulation that the people of Israel and all their descendants should always observe
(חֻקַּת עוֹלָם לְדֹרֹתָם)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
the … Israel	Israel
for their generations	that the people of Israel and all their descendants should always observe

Leviticus 7:37

ULT	UST
This {is} the law of the burnt offering, of the grain offering and of the sin offering and of the guilt offering and of the ordination offering and of the sacrifice of the peace offerings,	*So, those are the ways in which people should offer the wholly burned sacrifices, the grain offerings, the purifying sacrifices, the restoring sacrifices, the appointing sacrifices, and the fellowship sacrifices.*

ULT **and of the ordination offering**
UST the appointing sacrifices
(וְלַמִּלּוּאִֽים)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} the law	are the ways in which people should offer
of the grain offering	the grain offerings
and of the sin offering	the purifying sacrifices

Leviticus 7:38

ULT	UST
which Yahweh commanded Moses on Mount Sinai on the day of his commanding the sons of Israel to present their offerings to Yahweh in the wilderness of Sinai.	*Yahweh made sure that Moses received all these instructions and regulations on Mount Sinai on the day that Yahweh commanded the people of Israel to begin offering their sacrifices to Yahweh in the desert wilderness around Sinai.*

ULT **on the day of his commanding**
UST on the day that Yahweh commanded
(בְּיוֹם צַוֹּתוֹ)

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]

Support Reference: Pronouns — When to Use Them

ULT **the sons of Israel**
UST the people of Israel
(אֶת־בְּנֵי יִשְׂרָאֵל)

See how you translated the similar expression in 1:2.

Support Reference: Metaphor

ULT **to present their offerings**
UST to begin offering their sacrifices
(לְהַקְרִיב אֶת־קָרְבְּנֵיהֶם)

See how you handled the poetic repetition of words in 1:2.

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses
the … Israel	Israel
to Yahweh	to Yahweh

ULT	UST
in the wilderness of	in the desert wilderness around

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:

1. Yahweh instructs Moses (8:1–3)
2. The Inauguration Ceremony (8:4–36)
    A. Moses gathers the people (8:4–5)
    B. Moses washes the priests and clothes Aaron (8:6–9)

C. Moses anoints the sacred tent, its tools, and Aaron with oil (8:10–12)

D. Moses clothes Aaron's sons (8:13)

E. Moses offers the sin offering (8:14–17)

F. Moses offers the burnt offering (8:18–21)

G. Moses offers the ordination offering (8:22–29)

H. Moses anoints Aaron and his sons with oil and blood (8:30)

I. 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

ULT	UST
And Yahweh spoke to Moses, saying,	*Then Yahweh told Moses,*

ULT **saying**
UST Then … told
(לֵאמֹר)

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.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses

Leviticus 8:2

ULT	UST
"Take Aaron and his sons with him and the clothes and the oil of anointing and the bull of the sin offering and two rams and a basket of unleavened bread.	*"Bring Aaron and his sons, their special clothes, the oil that you will use to anoint them, the bull that you will offer as a purifying offering, the two rams that you will also offer, and a basket that contains some bread that you have baked without leaven.*

ULT **and his sons with him**
UST his sons
(וְאֶת־בָּנָיו אִתּוֹ)

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

ULT **and the clothes**
UST their special clothes
(וְאֵת הַבְּגָדִים)

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

ULT **and the oil of anointing**
UST the oil that you will use to anoint them
(וְאֵת שֶׁמֶן הַמִּשְׁחָה)

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]

Support Reference: Possession

ULT and the bull of the sin offering
UST that you will use to anoint them, the bull that you will offer as a purifying offering
(וְאֵת ׀ פַּר הַחַטָּאת)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aaron	Aaron and
and … oil of	the oil
and the bull of	that you will use to anoint them, the bull
rams	rams that you will also offer

Leviticus 8:3

ULT	UST
And assemble the whole congregation at the entrance of the tent of meeting.”	*Then gather all the people together at the entrance to the sacred tent.”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
assemble	the people

Leviticus 8:4

ULT	UST
And Moses did just as Yahweh commanded him. And the congregation assembled at the entrance of the tent of meeting.	*Moses did exactly what Yahweh told him to do, and all the people gathered together at the entrance of the sacred tent.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
Yahweh	Yahweh

Leviticus 8:5

ULT	UST
And Moses said to the congregation, “This {is} the thing that Yahweh commanded to do.”	*Then Moses said to the whole people, “This is what Yahweh has told us to do.”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
Yahweh	Yahweh

Leviticus 8:6

ULT	UST
Moses presented Aaron and his sons, and he washed them with water.	*Moses then brought forth Aaron and his sons, and he washed them thoroughly.*

ULT Moses presented Aaron and his sons
UST Moses then brought forth Aaron and his sons
(וַיַּקְרֵב מֹשֶׁה אֶת־אַהֲרֹן וְאֶת־בָּנָיו)

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]

Support Reference: Symbolic Action

ULT and he washed them with water
UST and he washed them thoroughly
(וַיִּרְחַץ אֹתָם בַּמָּיִם)

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]

Support Reference: Symbolic Action

ULT and he washed them with water
UST and he washed them thoroughly
(וַיִּרְחַץ אֹתָם בַּמָּיִם)

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]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
Aaron	Aaron

Leviticus 8:7

ULT	UST
And he put the tunic on him, and he wrapped him with the sash, and he clothed him {with} the robe, and he put the ephod on him. And he wrapped him with the finely woven waistband of the ephod, and he fastened {the ephod} on him with it.	*Moses put the embroidered tunic on Aaron, tied the waistband around him, and clothed him with the outer garment and the priests' sacred apron. He tied the carefully woven belt of the sacred apron around him, and so, clothed him in the priests' sacred clothing.*

ULT **with the sash**
UST the waistband
(בָּאַבְנֵט)

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]

Support Reference: Translate Unknowns

ULT **{with} the robe**
UST with the outer garment
(אֶת־הַמְּעִיל)

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]

Support Reference: Translate Unknowns

ULT **the ephod**
UST and the priests' sacred apron
(אֶת־הָאֵפֹד)

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]

Support Reference: Copy or Borrow Words

ULT **with the finely woven waistband of the ephod**
UST the carefully woven belt of the sacred apron
(בְּחֵשֶׁב הָאֵפֹד)

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]

Support Reference: Translate Unknowns

ULT **and he fastened {the ephod} on him with it**
UST and so, clothed him in the priests' sacred clothing
(וַיְאַפֵּד לוֹ בּוֹ)

Alternate translation: [and he attached the ephod to him with it]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the tunic	the embroidered tunic
{with} the robe	with the outer garment
the ephod	and the priests' sacred apron
the ephod	the sacred apron

Leviticus 8:8

ULT	UST
And he put the breastplate on him, and he put the Urim and the Thummim on the breastplate.	*He placed the chest pouch that attaches to the apron on Aaron's chest and put into it the {two stones called} the Urim and the Thummim.*

> ULT **the Urim and the Thummim**
> UST the {two stones called} the Urim and the Thummim
> (אֶת־הָאוּרִים וְאֶת־הַתֻּמִּים)

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]

Support Reference: Translate Unknowns

> ULT **the Urim and the Thummim**
> UST the {two stones called} the Urim and the Thummim
> (אֶת־הָאוּרִים וְאֶת־הַתֻּמִּים)

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]

Support Reference: Copy or Borrow Words

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he put	He placed
the breastplate	the chest pouch that attaches to the apron
the breastplate	it

Leviticus 8:9

ULT	UST
And he placed the turban on his head, and he placed on the turban—to the front of its face—the flower of gold, the crown of holiness, just as Yahweh commanded Moses.	*Then Moses wrapped the turban around Aaron's head and fastened the golden flower-shaped plate, that sacred crown that demonstrates that Aaron serves Yahweh alone, to the front of the turban, exactly as Yahweh told Moses to do.*

ULT **the turban**
UST the turban
(אֶת־הַמִּצְנֶפֶת)

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]

Support Reference: Translate Unknowns

ULT **to the front of its face**
UST to the front of
(אֶל־מוּל פָּנָיו)

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]

Support Reference: Idiom

ULT **the flower of gold**
UST the golden flower-shaped plate
(אֶת צִ֣יץ הַזָּהָ֔ב)

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]

Support Reference: Translate Unknowns

ULT **the crown of holiness**
UST that sacred crown that demonstrates that Aaron serves Yahweh alone
(נֵ֖זֶר הַקֹּ֑דֶשׁ)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he placed	Then Moses wrapped
and he placed	and fastened
gold	golden
holiness	sacred
Yahweh	Yahweh
Moses	Moses

Leviticus 8:10

ULT	UST
And Moses took the oil of anointing, and he anointed the Dwelling and all that {was} in it. And he consecrated them.	*Then Moses took the olive oil that he was to use for dedicating people and objects to Yahweh, and he poured it out on the sacred tent and everything that was in it. By doing this, he set the entire space and everything in it apart and dedicated them wholly to Yahweh and his purposes.*

ULT **the oil of anointing**

UST the olive oil that he was to use for dedicating people and objects to Yahweh

(אֶת־שֶׁמֶן הַמִּשְׁחָה)

See how you translated this expression in 8:2.

Support Reference: Possession

ULT **and he anointed the Dwelling and all that {was} in it**

UST and he poured it out on the sacred tent and everything that was in it

(וַיִּמְשַׁח אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־אֲשֶׁר־בּוֹ)

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.

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
the oil of	the olive oil
the Dwelling	the sacred tent

Leviticus 8:11

ULT	UST
And he sprinkled some of it on the altar seven times, and he anointed the altar and all its utensils and the basin and its base to consecrate them.	*Then Moses flicked some of the sacred oil on the altar seven times. He anointed the altar and all the tools that accompanied the altar, its washbasin, and its stand so that he could dedicate them wholly to Yahweh and his purposes.*

ULT **And he sprinkled some of it**
UST Then Moses flicked some of the sacred oil
(וַיַּ֥ז מִמֶּ֖נּוּ)

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]

Support Reference: Pronouns — When to Use Them

ULT **all its utensils and**
UST and all the tools that accompanied the altar
(וְאֶת־כָּל־כֵּלָ֑יו)

Alternate translation: [every pot, pan, shovel, and fork used at the altar in the tent of meeting]

ULT **the basin and**
UST its washbasin
(וְאֶת־הַכִּיֹּ֖ר)

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]

Support Reference: Translate Unknowns

ULT **and … its base**
UST and its stand
(וְאֶת־כַּנּוֹ)

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]

Support Reference: Translate Unknowns

ULT **to consecrate them**
UST so that he could dedicate them wholly to Yahweh and his purposes
(לְקַדְּשָׁם)

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]

Support Reference: Connect — Goal (Purpose) Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the altar	the altar
the altar	the altar

Leviticus 8:12

ULT	UST
And he poured some of the oil of anointing on the head of Aaron, and he anointed him to consecrate him.	*He poured out on Aaron's head some of the sacred olive oil that he was to use to dedicate people and objects wholly to Yahweh and so, he anointed him in order to set him apart and dedicate him wholly to Yahweh and to his purposes.*

ULT **some of the oil of anointing**
UST some of the sacred olive oil that he was to use to dedicate people and objects wholly to Yahweh
(מִשֶּׁמֶן הַמִּשְׁחָה)

See how you translated the similar possessive form in 8:2.

Support Reference: Possession

ULT **and he anointed him**
UST and so, he anointed him
(וַיִּמְשַׁח אֹתָו)

See how you translated the similar expression in 8:10.

Support Reference: Symbolic Action

ULT **to consecrate him**
UST in order to set him apart and dedicate him wholly to Yahweh and to his purposes
(לְקַדְּשֹׁו)

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]

Support Reference: Connect — Goal (Purpose) Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … Aaron	Aaron's

Leviticus 8:13

ULT	UST
And Moses presented the sons of Aaron, and he clothed them {with} tunics, and he wrapped them {with} sashes, and he bound headbands on them, just as Yahweh commanded Moses.	*Then Moses brought forth Aaron's sons, and he clothed them with the embroidered tunics, tied the waistbands around them, and wrapped the headbands on their heads, exactly as Yahweh told Moses to do.*

ULT And Moses presented the sons of Aaron
UST Then Moses brought forth Aaron's sons
(וַיַּקְרֵב מֹשֶׁה אֶת־בְּנֵי אַהֲרֹן)

See how you translated this symbolic action in 8:6.

Support Reference: Symbolic Action

ULT headbands
UST the headbands
(מִגְבָּעוֹת)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
Aaron	Aaron's
{with} tunics	with the embroidered tunics
Yahweh	Yahweh
Moses	Moses

Leviticus 8:14

ULT	UST
And he brought the bull of the sin offering near. And Aaron and his sons laid their hands on the head of the bull of the sin offering.	*Then Moses brought into the sacred tent the bull that he would offer as a purifying offering. Aaron and his sons placed their hands on the animal's head.*

ULT **And he brought the bull of the sin offering near**
UST Then Moses brought into the sacred tent the bull that he would offer as a purifying offering
(וַיַּגַּ֖שׁ אֵ֣ת פַּ֣ר הַחַטָּ֑את)

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]

Support Reference: Symbolic Action

ULT **the bull of the sin offering … the bull of the sin offering**
UST the bull that he would offer as a purifying offering … animal's
(אֵ֣ת פַּ֣ר הַחַטָּ֑את & פַּ֣ר הַחַטָּ֑את)

See how you translated this possessive form in 8:2.

Support Reference: Possession

ULT **And Aaron and his sons laid their hands on the head of the bull of the sin offering**
UST Aaron and his sons placed their hands on the animal's head
(וַיִּסְמְכ֣וּ אַֽהֲרֹ֔ן וּבָנָ֖יו אֶת־יְדֵיהֶ֑ם עַל־רֹ֖אשׁ פַּ֥ר הַחַטָּֽאת)

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.

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the bull of	the bull
Aaron	Aaron

ULT	UST
the bull of	animal’s

Leviticus 8:15

ULT	UST
And he slaughtered {it}, and Moses took the blood, and he put {it} on the horns of the altar all around with his finger. And he purified the altar, and he poured out the blood at the base of the altar. And he made it holy to make atonement on it.	*Then Aaron and his sons killed the bull, {and, after collecting some of its blood in a bowl,} Moses took the blood, and, using his finger, put some of it on every one of the four projected corners of the altar. By doing this, Moses purified the altar from the impurity of sin. The rest of the blood Moses poured out on the base of the altar, and so, he set the altar apart and dedicated it as a suitable place on which to offer sacrifices that would remove people's sins from them and restore them to relationship with Yahweh.*

ULT **And he slaughtered {it}**

UST Then Aaron and his sons killed the bull

(וַיִּשְׁחָֽט)

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]

Support Reference: Pronouns — When to Use Them

ULT **and Moses took the blood**

UST {and, after collecting some of its blood in a bowl,} Moses took the blood

(וַיִּקַּ֣ח מֹשֶׁ֔ה אֶת־הַדָּ֖ם)

See how you handled the implied information in this expression in 1:5.

Support Reference: Assumed Knowledge and Implicit Information

ULT **And he purified the altar**
UST By doing this, Moses purified the altar from the impurity of sin
(וַיְחַטֵּא אֶת־הַמִּזְבֵּחַ)

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]

Support Reference: Symbolic Action

ULT **And he made it holy to make atonement on it**
UST and so, he set the altar apart and dedicated it as a suitable place on which to offer sacrifices that would remove people's sins from them and restore them to relationship with Yahweh
(וַיְקַדְּשֵׁהוּ לְכַפֵּר עָלָיו)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **to make atonement on it**
UST as a suitable place on which to offer sacrifices that would remove people's sins from them and restore them to relationship with Yahweh
(לְכַפֵּר עָלָיו)

See how you handled this expression and its abstract noun in 1:4.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he slaughtered {it}	Then Aaron and his sons killed the bull
Moses	Moses
the altar	the altar
the altar	the altar
the altar	the altar

ULT	UST
to make atonement	as a suitable place … to offer sacrifices that would remove people's sins from them and restore them to relationship with Yahweh

Leviticus 8:16

ULT	UST
And he took all the fat that {was} on the innards and the lobe of the liver and the two kidneys and their fat, and Moses caused {them} to become smoke on the altar.	*Then Moses took all the visceral fat that was attached to the internal organs, the lobes of the bull's liver, the two kidneys, and their suet fat. He completely burned these internal organs and fat portions on the altar in a way that caused smoke to go up.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
on the altar	on the altar

Leviticus 8:17

ULT	UST
But the bull and its skin and its meat and its dung he burned with fire on the outside of the camp, just as Yahweh commanded Moses.	*Another Israelite then completely burned the rest of the bull that Aaron and his sons had killed, including its skin, its other internal organs, and its excrement at a {clean place} outside the camp, exactly as Yahweh told Moses to do.*

ULT **he burned with fire**
UST Another Israelite … completely burned
(שָׂרַף בָּאֵשׁ)

See how you handled the extra information in this expression in 4:12.

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **he burned with fire**
UST Another Israelite … completely burned
(שָׂרַף בָּאֵשׁ)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses

Leviticus 8:18

ULT	UST
And he presented the ram of the burnt offering. And Aaron and his sons laid their hands on the head of the ram.	*Then Moses presented the ram that he was going to offer as a wholly burned sacrifice, and Aaron and his sons placed their hands on its head.*

ULT the ram of the burnt offering
UST the ram that he was going to offer as a wholly burned sacrifice
(אֵת אֵיל הָעֹלָה)

See how you translated the similar possessive form in 8:2.

Support Reference: Possession

ULT And Aaron and his sons laid their hands on the head of the ram
UST and Aaron and his sons placed their hands on its head
(וַיִּסְמְכוּ אַהֲרֹן וּבָנָיו אֶת־יְדֵיהֶם עַל־רֹאשׁ הָאָיִל)

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.

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the ram of	the ram
Aaron	Aaron
the ram	its

Leviticus 8:19

ULT	UST
And he slaughtered {it}, and Moses splashed the blood on the altar all around.	*Then, Aaron and his sons killed the ram, and Moses, {after collecting some of the ram's blood in a bowl,} flicked some of the blood on every side of the altar.*

ULT And he slaughtered {it}
UST Then, Aaron and his sons killed the ram
(וַיִּשְׁחָֽט)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he slaughtered {it}	Then, Aaron and his sons killed the ram
Moses	Moses
the altar	the altar

Leviticus 8:20

ULT	UST
And he cut the ram into its pieces, and Moses caused the head and the pieces and the suet to become smoke.	*After Aaron and his sons cut the ram into its appropriate portions, Moses burned the head, the portions of meat, and all the suet of the bull on the altar in a way that caused smoke to go up.*

ULT **And he cut the ram into its pieces**
UST After Aaron and his sons cut the ram into its appropriate portions
(וְאֶת־הָאַיִל נִתַּח לְנְתָחָיו)

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]

Support Reference: Poetry

ULT **and the pieces**
UST the portions of meat
(וְאֶת־הַגְּתָחִים)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and the suet**
UST and all the suet of the bull
(וְאֶת־הַפָּדֶר)

See how you translated this fat portion in 1:8.

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And … the ram	the ram

ULT	UST
Moses	Moses
the head	the head

Leviticus 8:21

ULT	UST
But the innards and the legs he washed with water. And Moses caused the whole ram to become smoke on the altar. It {was} a burnt offering for a scent of pleasing. It {was} a gift to Yahweh, just as Yahweh commanded Moses.	*But the internal organs and the legs of the bull Aaron and his sons thoroughly washed before Moses also burned these on the altar in the same manner. In doing so, Moses fulfilled the requirements for offering a wholly burned sacrifice. Yahweh enjoyed the smell of the smoke, and he considered the sacrifice to be a gift, exactly as he had told Moses to do.*

ULT he washed with water

UST Aaron and his sons thoroughly

(רָחַץ בַּמָּיִם)

See how you handled the extra information in this expression in 1:5.

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
the … ram	these
on the altar	on the altar
a burnt offering	In doing so, Moses fulfilled the requirements for offering a wholly burned sacrifice
to Yahweh	and he considered … to be a gift
Yahweh	he
Moses	Moses

Leviticus 8:22

ULT	UST
And he presented the second ram, the ram of the ordination offering. And Aaron and his sons laid their hands on the head of the ram.	*Then Moses presented the second ram, the one that Moses would offer to appoint the priests and dedicate them as priests to Yahweh, and Aaron and his sons placed their hands on its head.*

> ULT **the ram of the ordination offering**
> UST the one that Moses would offer to appoint the priests and dedicate them as priests to Yahweh
> (אֵיל הַמִּלֻּאִים)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … ram	the … ram
ram of	the one
Aaron	Aaron
the ram	its

Leviticus 8:23

ULT	UST
And he slaughtered {it}, and Moses took some of its blood, 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.	*Aaron and his sons slaughtered the ram. After Moses {caught some of its blood in a bowl,} he took the blood and daubed some of it on Aaron —on the lobe of his right ear, the thumb of his right hand, and the big toe of his right foot.*

ULT 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

UST and daubed some of it on Aaron—on the lobe of his right ear, the thumb of his right hand, and the big toe of his right foot

(וַיִּתֵּן֙ עַל־תְּנוּךְ֙ אֹ֣זֶן־אַהֲרֹ֔ן הַיְמָנִ֖ית וְעַל־בֹּ֣הֶן יָד֑וֹ הַיְמָנִ֖ית וְעַל־בֹּ֥הֶן רַגְל֖וֹ הַיְמָנִֽית)

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]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he slaughtered {it}	Aaron and his sons slaughtered the ram
Moses	he
Aaron	his

Leviticus 8:24

ULT	UST
And he presented the sons of Aaron, 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. And Moses splashed the blood on the altar all around.	*Moses then took Aaron's sons and did the same, daubing blood on them as well. {He did this to set their ears, their hands, and their feet apart for service to Yahweh alone.} Then Moses splashed the remaining blood on every side of the altar.*

ULT And he presented the sons of Aaron
UST Moses then took Aaron's sons
(וַיַּקְרֵ֖ב אֶת־בְּנֵ֣י אַהֲרֹ֑ן)

See how you translated this symbolic action in 8:6.

Support Reference: Symbolic Action

ULT 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
UST and did the same, daubing blood on them as well. {He did this to set their ears, their hands, and their feet apart for service to Yahweh alone … }
(וַיִּתֵּ֣ן מֹשֶׁ֗ה מִן־הַדָּם֙ עַל־תְּנ֣וּךְ אׇזֶ֣ן הַיְמָנִ֔ית וְעַל־בֹּ֥הֶן יָד֖וֹ הַיְמָנִ֑ית וְעַל־בֹּ֥הֶן רַגְל֖וֹ הַיְמָנִֽית)

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]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aaron	Aaron's
Moses	and did the same, daubing … on them as well. {He did this to set their ears, their hands, and their feet apart for service to Yahweh alone … }
Moses	Moses

ULT	UST
the altar	the altar

Leviticus 8:25

ULT	UST
And he took the fat and the fatty tail and all the fat that {was} on the innards and the lobe of the liver and the two kidneys and their fat and the right thigh.	*Moses took the intestinal fat of the ram, including the tail fat and all the visceral that was attached to the intestines. He also took the lobes of the ram's liver, the two kidneys and their suet fat, and the right thigh.*

(There are no notes for this verse)

Leviticus 8:26

ULT	UST
And from the basket of the unleavened bread that {was} to the face of Yahweh, he took one loaf of unleavened bread and one loaf of bread of oil and one wafer, and he placed them on the fat and on the right thigh.	*Then Moses took a loaf of unleavened bread, a loaf of unleavened bread that he had covered in olive oil, and a cracker from the basket that was in Yahweh's presence. He put these items on the fat portions and the right thigh of the ram that Aaron and his sons had killed.*

ULT **And from the basket of the unleavened bread that {was} to the face of Yahweh**
UST from the basket that was in Yahweh's presence
(וּמִסַּל הַמַּצּוֹת אֲשֶׁר ׀ לִפְנֵי יְהוָה)

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]

Support Reference: Metonymy

ULT **And from the basket of the unleavened bread**
UST from the basket
(וּמִסַּל הַמַּצּוֹת)

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]

Support Reference: Possession

ULT **and one loaf of bread of oil**
UST a loaf of unleavened bread that he had covered in olive oil
(וְחַלַּת לֶחֶם שֶׁמֶן אַחַת)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh’s
unleavened bread	unleavened
bread of	unleavened bread
oil	that he had covered in olive oil

Leviticus 8:27

ULT	UST
And he put the whole on the palms of Aaron and on the palms of his sons, and he raised them {as} a raised offering to the face of Yahweh.	*Moses placed all of these sacrifices into the upturned, open hands of Aaron and his sons, who held them up and moved them about in Yahweh's presence.*

ULT **the whole**
UST all of these sacrifices
(אֶת־הַכֹּל)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and he raised them {as} a raised offering**
UST who held them up and moved them about
(וַיָּנֶף אֹתָם תְּנוּפָה)

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]

Support Reference: Pronouns — When to Use Them

ULT **and he raised them {as} a raised offering**
UST who held them up and moved them about
(וַיָּנֶף אֹתָם תְּנוּפָה)

See how you translated this symbolic action and its corresponding type of offering in 7:30.

Support Reference: Symbolic Action

ULT **to the face of Yahweh**
UST in Yahweh's presence
(לִפְנֵי יְהוָה)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aaron	Aaron
Yahweh	Yahweh's

Leviticus 8:28

ULT	UST
And Moses took them from on their hands, and he caused {them} to become smoke on the altar, on the burnt offering. They {were} an ordination offering for a scent of pleasing. It {was} a gift to Yahweh.	*Then Moses took all those things from the upturned, open hands of Aaron and his sons, and completely burned them on the altar, on top of the sacrifices that Moses was already burning, in a way that caused smoke to go up. By offering these items in this way, the sacrifice fulfilled the requirements for the appointing sacrifice. Yahweh enjoyed the smell of the smoke, and he considered this sacrifice to be a gift to him.*

ULT **And Moses took them**

UST Then Moses took all those things

(וַיַּקְטֵר מֹשֶׁה אֹתָם)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Then Moses
on the altar	on the altar
to Yahweh	to him

Leviticus 8:29

ULT	UST
And Moses took the breast, and he raised it {as} a raised offering to the face of Yahweh from the ram of the ordination offering. It {was} for Moses for a portion, just as Yahweh commanded Moses.	*Moses then also took the breast meat from the second ram that Aaron and his sons offered as an appointing sacrifice. He held it up and moved it about in Yahweh's presence in the precincts of the sacred tent as a special contribution to Yahweh. The breast meat belonged to Moses as his allotted share of food, exactly as Yahweh told Moses.*

ULT and he raised it {as} a raised offering
UST He held it up and moved it about … as a special contribution to Yahweh
(וַיְנִיפֵהוּ תְנוּפָה)

See how you translated this symbolic action and its corresponding type of offering in 7:30.

Support Reference: Symbolic Action

ULT to the face of Yahweh
UST in Yahweh's presence in the precincts of the sacred tent
(לִפְנֵי יְהוָה)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
Yahweh	Yahweh's
from the ram of	from the second ram
for Moses	to Moses
Yahweh	Yahweh
Moses	Moses

Leviticus 8:30

ULT	UST
And Moses took some of the oil of anointing and some of the blood that {was} on the altar, and he sprinkled {them} on Aaron, on his clothes, and on his sons, and on the clothes of his sons with him. And he consecrated Aaron, his clothes, and his sons, and the clothes of his sons with him.	*Next, Moses took some of the olive oil that he used for anointing Aaron and his sons, and some of the blood that he had previously placed on the altar. He flicked both the blood and the olive oil on Aaron and his sons and on all their clothes {in order to cleanse them from the impurity of sin}. By doing this, he set apart Aaron, his sons, and all their clothing for service to Yahweh and dedicated them wholly to Yahweh.*

ULT **and some of the blood that {was} on the altar**
UST and some of the blood that he had previously placed on the altar
(וּמִן־הַדָּם֙ אֲשֶׁר עַל־הַמִּזְבֵּ֔חַ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and he sprinkled {them} on Aaron, on his clothes, and on his sons, and on the clothes of his sons with him**
UST He flicked both the blood and the olive oil on Aaron and his sons and on all their clothes {in order to cleanse them from the impurity of sin}
(וַיַּ֥ז עַל־אַהֲרֹ֖ן עַל־בְּגָדָ֑יו וְעַל־בָּנָ֥יו וְעַל־בִּגְדֵ֖י בָּנָ֥יו אִתּֽוֹ)

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]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
the altar	the altar
Aaron	Aaron
Aaron	Aaron

Leviticus 8:31

ULT	UST
And Moses said to Aaron and to his sons, "Boil the meat at the entrance of the tent of meeting, and there you shall eat it and the bread that {is} in the basket of the ordination offering, just as I commanded, saying, 'Aaron and his sons shall eat it.'	*Then Moses said to Aaron and his sons, "Boil the meat of the second ram at the entrance of the sacred tent. You should eat it there with the bread that is in the basket that you are using for the appointing sacrifice, exactly as I told you to do when I said that Aaron and his sons should eat the bread and the meat of the ram.*

ULT **the meat**
UST the meat of the second ram
(אֶת־הַבָּשָׂר)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **you shall eat**
UST You should eat
(תֹּאכְלוּ)

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.

Support Reference: Forms of 'You' — Singular

ULT **{is} in the basket of the ordination offering**
UST is in the basket that you are using for the appointing sacrifice
(בְּסַל הַמִּלֻּאִים)

See how you translated the similar expression in 8:22.

Support Reference: Possession

ULT **just as I commanded, saying, ‘Aaron and his sons shall eat it**
UST exactly as I told you to do when I said that Aaron and his sons should eat the bread and the meat of the ram
(כַּאֲשֶׁר צִוִּיתִי לֵאמֹר אַהֲרֹן וּבָנָיו יֹאכְלֻהוּ)

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]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
Aaron	Aaron
you shall eat	You should eat
and the bread	with the bread
Aaron	Aaron
shall eat it	should eat the bread and the meat of the ram

Leviticus 8:32

ULT	UST
But the remainder among the meat and among the bread you shall burn in the fire.	*Make sure you completely burn any of the meat and bread that remains after you are finished eating.*

> ULT **you shall burn in the fire**
> UST Make sure you completely burn
> (בָּאֵשׁ תִּשְׂרֹפוּ)

See how you handled the extra information in this expression in 4:12.

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

> ULT **you shall burn in the fire**
> UST Make sure you completely burn
> (בָּאֵשׁ תִּשְׂרֹפוּ)

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.

Support Reference: Forms of 'You' — Singular

Leviticus 8:33

ULT	UST
And you shall not go out from the entrance of the tent of meeting {for} seven days, until the day of the filling of the days of your ordination, because {for} seven days, he will fill your hand.	*You should not leave the entrance of the sacred tent for seven days, until the day when your appointing ceremony is over. You should do this because Yahweh will give you the responsibilities of the priesthood over the course of the seven-day period.*

ULT **you shall … go out … your ordination … your hand**
UST You should … leave … your appointing ceremony … Yahweh will give you the responsibilities of the priesthood
(תֵּצְאוּ & מִלֻּאֵיכֶם & אֶת־יֶדְכֶם)

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.

Support Reference: Forms of 'You' — Singular

ULT **until the day of the filling of the days of your ordination**
UST until the day when your appointing ceremony is over
(עַד יוֹם מְלֹאת יְמֵי מִלֻּאֵיכֶם)

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]

Support Reference: Poetry

ULT **the days of your ordination**
UST your appointing ceremony
(יְמֵי מִלֻּאֵיכֶם)

Alternate translation: [the days when you are being ordained as priests in service to Yahweh]

ULT **because {for} seven days, he will fill your hand**
UST You should do this because Yahweh will give you the responsibilities of the priesthood over the course of the seven-day period
(כִּי שִׁבְעַת יָמִים יְמַלֵּא אֶת־יֶדְכֶם)

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]

Support Reference: Idiom

Leviticus 8:34

ULT	UST
Just as he did on this day, Yahweh commanded to do, to make atonement for you.	*Yahweh told you to do all these things exactly as you have done them today in order to restore you to relationship with Yahweh.*

ULT **Just as he did on this day, Yahweh commanded to do**
UST Yahweh told you to do all these things exactly as you have done them today
(כַּאֲשֶׁר עָשָׂה בַּיּוֹם הַזֶּה צִוָּה יְהוָה לַעֲשֹׂת)

Alternate translation: [What has been done today is just as Yahweh commanded should be done]

ULT **to make atonement for you**
UST in order to restore you to relationship with Yahweh
(לְכַפֵּר עֲלֵיכֶם)

See how you handled the word **atonement** in 1:4.

Support Reference: Abstract Nouns

ULT **to make atonement for you**
UST in order to restore you to relationship with Yahweh
(לְכַפֵּר עֲלֵיכֶם)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **for you**
UST you
(עֲלֵיכֶם)

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.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
to make atonement	in order to restore … to relationship with Yahweh

Leviticus 8:35

ULT	UST
And at the entrance of the tent of meeting, you shall stay day and night {for} seven days, and you shall keep the watch of Yahweh, and you will not die, because thus I have been commanded."	*Again, make sure you remain in the entrance of the sacred tent from day to night for an entire week and carefully avoid exactly what Yahweh has told you to avoid. If you are careful to do this, Yahweh will not kill you, because Yahweh himself told me to do these things."*

ULT **you shall stay … and you shall keep … and you will not die**
UST Again, make sure you remain … and carefully avoid … If you are careful to do this, Yahweh will not kill you
(תֵּשְׁבוּ & וּשְׁמַרְתֶּם & וְלֹא תָמֻתוּ)

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.

Support Reference: Forms of 'You' — Singular

ULT **and you shall keep the watch of Yahweh**
UST and carefully avoid exactly what Yahweh has told you to avoid
(וּשְׁמַרְתֶּם אֶת־מִשְׁמֶרֶת יְהוָה)

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.

Support Reference: Poetry

ULT **and you shall keep the watch of Yahweh**
UST and carefully avoid exactly what Yahweh has told you to avoid
(וּשְׁמַרְתֶּם אֶת־מִשְׁמֶרֶת יְהוָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and you will not die**
UST If you are careful to do this, Yahweh will not kill you
(וְלֹ֥א תָמֻֽתוּ׃)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **because thus I have been commanded**
UST because Yahweh himself told me to do these things
(כִּי־כֵ֖ן צִוֵּ֥יתִי)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **because thus I have been commanded**
UST because Yahweh himself told me to do these things
(כִּי־כֵ֖ן צִוֵּ֥יתִי)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **I have been commanded**
UST Yahweh himself told me to do these things
(צִוֵּ֥יתִי)

Here the pronoun **I** refers to Moses. It may be helpful to clarify this for your readers. Alternate translation: [I, Moses, have been commanded]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh

Leviticus 8:36

ULT	UST
And Aaron and his sons did all the things that Yahweh commanded by the hand of Moses.	*So, Aaron and his sons did everything that Yahweh told them through Moses.*

ULT that Yahweh commanded by the hand of Moses
UST that Yahweh told them through Moses
(אֲשֶׁר־צִוָּה יְהוָה בְּיַד־מֹשֶׁה)

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]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aaron	Aaron
Yahweh	Yahweh
the … Moses	Moses

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:

1. Moses instructs Aaron (9:1–7)
2. Aaron performs sacrifices for himself (9:8–14)
    A. the sin offering for Aaron (9:8–11)
    B. the burnt offering for Aaron (9:12–14)
3. Aaron performs sacrifices for the people of Israel (9:15–21)
    A. the sin offering for the people (9:15)
    B. the burnt offering for the people (9:16)
    C. the grain offering for the people (9:17)

D. the peace offering for the people, including the wave offering (9:18–21)

4. 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

ULT	UST
And it happened on the eighth day, Moses called to Aaron and to his sons and to the elders of Israel.	*Eight days later, Moses summoned Aaron, his sons, and the oldest and most respected people of Israel.*

> ULT **on the eighth day**
> UST Eight days
> (בַּיּוֹם הַשְּׁמִינִי)

The word **eighth** is the ordinal number for eight.

Support Reference: Ordinal Numbers

> ULT **on the eighth day**
> UST Eight days
> (בַּיּוֹם הַשְּׁמִינִי)

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]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
called	summoned
to Aaron	Aaron
the … Israel	Israel

Leviticus 9:2

ULT	UST
And he said to Aaron, "Take for yourself a calf, a son of the cattle, for a sin offering, and a ram for a burnt offering, perfect, and present {them} to the face of Yahweh.	*He said to Aaron, "Take a totally healthy calf from the domesticated bulls that you own and offer it as a purifying sacrifice along with a totally healthy ram that you will offer as a wholly burned sacrifice. Present these animals to Yahweh.*

ULT **a calf, a son of the cattle, for a sin offering, and a ram for a burnt offering, perfect**
UST a totally healthy calf from the domesticated bulls that you own and offer it as a purifying sacrifice along with a totally healthy ram that you will offer as a wholly burned sacrifice
(עֵגֶל בֶּן־בָּקָר לְחַטָּאת וְאַיִל לְעֹלָה תְּמִימֻם)

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]

Support Reference: Symbolic Action

ULT **And he said to Aaron**
UST He said to Aaron
(וַיֹּאמֶר אֶל־אַהֲרֹן)

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]

Support Reference: Quotations and Quote Margins

ULT **a son of the cattle**
UST from the domesticated bulls that you own
(בֶּן־בָּקָר)

See how you translated this expression in 1:5.

Support Reference: Idiom

ULT **and present {them}**
UST Present these animals
(וְהַקְרֵב)

See how you translated this symbolic action in 8:6.

Support Reference: Symbolic Action

ULT **to the face of Yahweh**
UST to Yahweh
(לִפְנֵי יְהוָה)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aaron	Aaron
the cattle	from the domesticated bulls that you own
and a ram	along with a … ram
Yahweh	Yahweh

Leviticus 9:3

ULT	UST
And to the sons of Israel, you will speak, saying, 'Take a buck of the goats for a sin offering and a calf and a lamb, perfect sons of a year, for a burnt offering,	*Then tell the Israelite people to take a male goat and offer it as a purifying sacrifice, along with a calf and a lamb that they will offer as a wholly burned sacrifice. Tell them to make sure that both animals are a year old and totally healthy.*

ULT **And to the sons of Israel, you will speak, saying, 'Take a buck of the goats**
UST Then tell the Israelite people to take a male goat … Tell them to make sure that
(וְאֶל־בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר קְחוּ שְׂעִיר־עִזִּים)

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]

Support Reference: Quotes within Quotes

ULT **the sons of Israel**
UST Then … the Israelite people … Tell them to make sure that
(בְּנֵי יִשְׂרָאֵל)

See how you translated this expression in 1:2.

Support Reference: Metaphor

ULT **you will speak**
UST tell
(תְּדַבֵּר)

Here, **you** is singular. It refers to Aaron, so use the singular form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT **saying**
UST tell
(לֵאמֹר)

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.

Support Reference: Quotations and Quote Margins

ULT **a buck of the goats**
UST a male goat
(שְׂעִיר־עִזִּים)

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]

Support Reference: Possession

ULT **the goats**
UST a male goat
(עִזִּים)

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]

Support Reference: Generic Noun Phrases

ULT **and a calf and a lamb, perfect sons of a year**
UST along with a calf and a lamb … both animals are a year old and totally healthy
(וְעֵגֶל וָכֶבֶשׂ בְּנֵי־שָׁנָה תְּמִימִם)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … Israel	Then … the Israelite people … Tell them to make sure that

Leviticus 9:4

ULT	UST
and an ox and a ram for peace offerings to sacrifice to the face of Yahweh, and a grain offering mixed with oil, for today Yahweh will appear to you.'"	*Also tell the Israelite people to take an ox and a ram and offer them as fellowship sacrifices when they sacrifice in Yahweh's presence. They should offer these animals along with a grain offering that consists of wheat flour that they have combined with olive oil. Tell them that they should bring these offerings because Yahweh himself is going to appear to them today."*

ULT to the face of Yahweh
UST in Yahweh's presence
(לִפְנֵי יְהוָֹה)

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]

Support Reference: Metonymy

ULT and a grain offering mixed with oil
UST They should offer these animals along with a grain offering that consists of wheat flour that they have combined with olive oil
(וּמִנְחָה בְּלוּלָה בַּשָּׁמֶן)

See how you translated this expression in 7:10. Alternate translation: [and a grain offering they mixed with oil]

Support Reference: Active or Passive

ULT for today Yahweh will appear to you
UST Tell them that they should bring these offerings because Yahweh himself is going to appear to them today
(כִּי הַיּוֹם יְהוָה נִרְאָה אֲלֵיכֶם)

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]

Support Reference: Connect — Goal (Purpose) Relationship

> ULT **to you**
> UST to them
> (אֲלֵיכֶם)

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.

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and a ram	and a ram
Yahweh	Yahweh's
and a grain offering	They should offer these animals along with a grain offering that consists of wheat flour
Yahweh	Yahweh himself

Leviticus 9:5

ULT	UST
And they brought that which Moses commanded to the face of the tent of meeting. And the whole congregation presented {them}, and they stood to the face of Yahweh.	*{After Aaron relayed these instructions to the Israelite people,} the people brought before the sacred tent everything that Moses told them to bring. Then all the people presented the animals and the offerings, and they stood together in Yahweh's presence.*

ULT And they brought
UST {After Aaron relayed these instructions to the Israelite people,} the people brought
(וַיִּקְחוּ)

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]

Support Reference: Pronouns — When to Use Them

ULT that which Moses commanded
UST everything that Moses told them … bring
(אֵת אֲשֶׁר צִוָּה מֹשֶׁה)

Alternate translation: [the animals for the sacrifices and the grain for the offerings as Moses instructed]

ULT to the face of the tent of meeting
UST before the sacred tent … to
(אֶל־פְּנֵי אֹהֶל מוֹעֵד)

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]

Support Reference: Metonymy

ULT **And the whole congregation presented {them}**
UST Then all the people presented the animals and the offerings
(וַיִּקְרְבוּ כָּל־הָעֵדָה)

See how you translated this symbolic action in 8:6.

Support Reference: Symbolic Action

ULT **and they stood to the face of Yahweh**
UST and they stood together in Yahweh's presence
(וַיַּעַמְדוּ לִפְנֵי יְהוָה)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
Yahweh	Yahweh's

Leviticus 9:6

ULT	UST
And Moses said, "This {is} the thing that Yahweh commanded you will do, and the glory of Yahweh will appear to you."	*Then Moses said, "This is exactly what Yahweh told you to do. Now you will see how glorious he is."*

ULT Yahweh commanded you will do
UST Yahweh told you to do
(צִוָּה יְהוָה תַּעֲשׂוּ)

Here, **you** is plural. It refers to the Israelite people, so use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT and the glory of Yahweh will appear to you
UST Now you will see how glorious he is
(וְיֵרָא אֲלֵיכֶם כְּבוֹד יְהוָה)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Then Moses
Yahweh	Yahweh
glory of	how glorious
the … Yahweh	he is

Leviticus 9:7

ULT	UST
And Moses said to Aaron, "Draw near to the altar and make your sin offering and your burnt offering and make atonement for the benefit of yourself and for the benefit of the people. And make the offering of the people and make atonement for their benefit, just as Yahweh commanded."	*Then Moses said to Aaron, "Approach the altar and perform the purifying sacrifice and the wholly burned sacrifice that Yahweh told you to offer. Do this so that Yahweh will remove your sins from you and restore you and the people to relationship with him. Then perform the sacrifices that Yahweh told the people to offer. Do this so that Yahweh will remove the peoples' sins from them and restore them to relationship with him. Perform these sacrifices exactly as Yahweh instructed."*

ULT **and make your sin offering and your burnt offering … And make the offering of the people**

UST and perform the purifying sacrifice and the wholly burned sacrifice that Yahweh told you to offer … Then perform the sacrifices that Yahweh told the people to offer

(וַעֲשֵׂה אֶת־חַטָּאתְךָ וְאֶת־עֹלָתֶךָ & וַעֲשֵׂה אֶת־קָרְבַּן הָעָם)

Alternate translation: [and offer your sin offering and your burnt offering … And offer the offering of the people]

ULT **the offering of the people**

UST the sacrifices that Yahweh told the people to offer

(אֶת־קָרְבַּן הָעָם)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
Aaron	Aaron
the altar	the altar
your sin offering	the purifying sacrifice
and your burnt offering	and the wholly burned sacrifice that Yahweh told you to offer

ULT	UST
Yahweh	Yahweh

Leviticus 9:8

ULT	UST
And Aaron drew near to the altar, and he slaughtered the calf of the sin offering, which {was} for himself.	*So Aaron approached the altar and killed the calf that he would offer as a purifying sacrifice {to cleanse the holy space dedicated to Yahweh from the impurity of his own sin}.*

> ULT **which {was} for himself**
> UST his own
> (אֲשֶׁר־לֹו)

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]

Support Reference: Reflexive Pronouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aaron	Aaron
the altar	the altar
and he slaughtered	and killed

Leviticus 9:9

ULT	UST
And the sons of Aaron presented the blood to him, and he dipped his finger in the blood, and he put {it} on the horns of the altar. And the blood he poured out at the base of the altar.	*Then, {after they collected some of the calf's blood in a bowl,} Aaron's sons presented the blood to their father. Aaron dipped one of his fingers into the blood and applied some of it to the four projections on the corners of the altar. He poured the rest of the blood onto the base of the altar.*

ULT And the sons of Aaron presented the blood to him
UST Then, {after they collected some of the calf's blood in a bowl,} Aaron's sons presented the blood to their father
(וַיַּקְרִבוּ בְּנֵי אַהֲרֹן אֶת־הַדָּם אֵלָיו׃)

See how you translated this symbolic action in 1:2.

Support Reference: Symbolic Action

ULT the sons of Aaron
UST Aaron's sons
(בְּנֵי אַהֲרֹן)

Alternate translation, with a comma after: [Aaron's four sons, Nadab, Abihu, Eleazar, and Ithamar]

ULT and he dipped his finger … and he put {it} … he poured out
UST Aaron dipped one of his fingers … and applied some of it … He poured
(וַיִּטְבֹּל אֶצְבָּעוֹ & וַיִּתֵּן & יָצַק)

Alternate translation: [and Aaron dipped his finger … and Aaron daubed it … he poured out]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aaron	Aaron's
the altar	the altar
the altar	the altar

Leviticus 9:10

ULT	UST
And the fat and the kidneys and the lobe from the liver from the sin offering he caused to become smoke on the altar, just as Yahweh commanded Moses.	*He then burned the calf's fat, including the kidneys and the lobe of the liver of the calf that Aaron sacrificed as a purifying sacrifice, on the altar in a way that caused smoke to go up Aaron did this exactly as Yahweh told Moses.*

ULT **and the kidneys and the lobe from the liver**

UST including the kidneys and the lobe of the liver

(וְאֶת־הַכְּלָיֹת וְאֶת־הַיֹּתֶרֶת מִן־הַכָּבֵד)

See how you translated these internal organs in 3:4.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on the altar	on the altar
Yahweh	Yahweh
Moses	Moses

Leviticus 9:11

ULT	UST
But the meat and the skin he burned with fire on the outside of the camp.	*But someone else completely burned the rest of the calf's meat and its skin {at a clean place} outside of the camp.*

ULT But the meat
UST But … the rest of the calf's meat
(וְאֶת־הַבָּשָׂר)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT he burned with fire
UST someone else completely burned
(שָׂרַף בָּאֵשׁ)

See how you handled the extra information in the similar expression in 6:30.

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

Leviticus 9:12

ULT	UST
And he slaughtered the burnt offering. And the sons of Aaron brought the blood to him, and he splashed it on the altar all around.	*Then Aaron killed the ram that he was going to offer as a wholly burned sacrifice. {After collecting some of the blood of the ram,} his sons brought him some of the blood, and he splattered it on every side of the altar.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he slaughtered	Then Aaron killed
the … Aaron	his sons
the altar	the altar

Leviticus 9:13

ULT	UST
And the burnt offering they brought to him in its pieces and the head, and he caused {them} to become smoke on the altar.	*Then, {after cutting the ram into its appropriate portions,} Aaron's sons brought him the appropriate portions of the ram's meat, fat, and internal organs, including the animal's head. Aaron burned them on the altar in a way that caused smoke to go up.*

ULT **And the burnt offering they brought to him**

UST Then, {after cutting the ram into its appropriate portions,} Aaron's sons brought him the appropriate portions of the ram's meat, fat, and internal organs

(וְאֶת־הָעֹלָה הִמְצִיאוּ אֲלָיו)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and the head	including the animal's head
the altar	the altar

Leviticus 9:14

ULT	UST
And he washed the innards and the legs and he caused {them} to become smoke on the burnt offering, on the altar.	*Then Aaron washed the ram's intestines and legs, and he burned them on the altar in a way that caused smoke to go up. He placed them on top of the other portions of the sacrifices that he was already burning on the altar.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on the altar	on the altar

Leviticus 9:15

ULT	UST
And he presented the offering of the people. And he took the goat of the sin offering that {was} for the people and he slaughtered it and he offered it as a sin offering, like the first.	*Then Aaron brought the animals that the Israelite people offered to Yahweh. He took the goat that the people required for their purifying sacrifice, and he killed it. By offering it, Aaron cleansed the people from the impurity of their sin, just as he had done with the goat that he offered for himself.*

ULT **And he presented the offering of the people**
UST Then Aaron brought the animals that the Israelite people
(וַיַּקְרֵב אֵת קָרְבַּן הָעָם)

See how you translated the similar repetition of related words in 1:2.

Support Reference: Poetry

ULT **And he presented**
UST Then Aaron brought
(וַיַּקְרֵב)

See how you translated this symbolic action in 8:6.

Support Reference: Symbolic Action

ULT **the offering of the people**
UST the animals that the Israelite people
(אֵת קָרְבַּן הָעָם)

See how you translated this expression in 9:7.

Support Reference: Possession

ULT **the goat of the sin offering**
UST offered to Yahweh … the goat … for their purifying sacrifice
(אֶת־שְׂעִיר הַחַטָּאת)

See how you translated the similar possessive form in 8:2.

Support Reference: Possession

ULT like the first
UST just as he had done with the goat that he offered for himself
(כָּרִאשֹׁון)

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]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and he slaughtered it	and he killed it
and he offered it as a sin offering	By offering it, Aaron cleansed the people from the impurity of their sin

Leviticus 9:16

ULT	UST
And he presented the burnt offering and he did it according to the regulation.	*In this way, he presented the animal that the people required for their sacrifice. Aaron offered this sacrifice in the way that Yahweh had instructed Moses.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
according to the regulation	in the way that Yahweh … instructed Moses

Leviticus 9:17

ULT	UST
And he presented the grain offering, and he filled his palm from it, and he caused {it} to become smoke on the altar in addition to the burnt offering of the morning.	*Then Aaron presented the offering that consisted of a sacrifice of harvested grain. He took a handful of it and burned it on the altar in a way that caused smoke to go up, in addition to the animal sacrifices that he had prepared and completely burned on the altar in the morning.*

ULT **and he filled his palm from it**
UST He took a handful of it
(וַיְמַלֵּא כַפּוֹ מִמֶּנָּה)

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]

Support Reference: Symbolic Action

ULT **and he caused {it} to become smoke on the altar**
UST and burned it on the altar in a way that caused smoke to go up
(וַיַּקְטֵר עַל־הַמִּזְבֵּחַ)

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]

Support Reference: Pronouns — When to Use Them

ULT **in addition to the burnt offering of the morning**
UST in addition to the animal sacrifices that he had prepared and completely burned on the altar in the morning
(מִלְּבַד עֹלַת הַבֹּקֶר)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the grain offering	the offering that consisted of a sacrifice of harvested grain
the altar	the altar
the burnt offering of	the animal sacrifices that he had prepared and completely burned on the altar

Leviticus 9:18

ULT	UST
And he slaughtered the ox and the ram of the sacrifice of the peace offerings that {were} for the people. And the sons of Aaron brought the blood to him, and he splashed it on the altar all around.	*Then Aaron killed the ox and the ram that the Israelite people required for their sacrifice that promised friendship with Yahweh. {After catching some of the blood of the animals,} his sons brought him the blood, and he flicked the blood against every side of the altar.*

ULT **and the ram of the sacrifice of the peace offerings**
UST and the ram … for their sacrifice that promised friendship with Yahweh
(וְאֶת־הָאַיִל זֶבַח הַשְּׁלָמִים)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he slaughtered	Then Aaron killed
and the ram of	and the ram
the sacrifice of	for their sacrifice
Aaron	his sons
the altar	the altar

Leviticus 9:19

ULT	UST
And the fat from the bull and from the ram, the fatty tail and that which covers {the innards} and the kidneys and the lobe of the liver—	*He took the fat portions from the ox and the ram, including their fatty tails, their visceral fat that was attached to the animals' internal organs, their kidneys, and the lobes of their livers.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the ram	the ram

Leviticus 9:20

ULT	UST
they put the fat on the breasts, and he caused the fat portions to become smoke on the altar.	*Then his sons placed all these portions of fat and internal organs on top of the breast meat of those animals, and Aaron burned these portions on the altar in a way that caused smoke to go up.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on the altar	on the altar

Leviticus 9:21

ULT	UST
And the breasts and the right thigh, Aaron raised {as} a raised offering to the face of Yahweh, just as Moses had commanded.	*Next, Aaron fanned the breast meat and the right thigh of those animals in Yahweh's presence, exactly as Yahweh told Moses.*

ULT Aaron raised {as} a raised offering
UST Aaron fanned
(הֵנִיף אַהֲרֹן תְּנוּפָה)

See how you translated this symbolic action and its corresponding type of offering in 7:30.

Support Reference: Symbolic Action

ULT to the face of Yahweh
UST in Yahweh's presence
(לִפְנֵי יְהוָה)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aaron	Aaron
Yahweh	Yahweh's
Moses	Moses

Leviticus 9:22

ULT	UST
And Aaron lifted his hands toward the people, and he blessed them. And he came down from making the sin offering and the burnt offering and the peace offerings.	*When he had finished offering all the sacrifices, Aaron lifted his hands over the people, and he asked Yahweh to bless them. Then, he came down from the altar where he had offered the purifying sacrifices, the wholly burned sacrifices, and the fellowship sacrifices that he and the people had required.*

ULT And Aaron lifted his hands toward the people
UST When he had finished offering all the sacrifices, Aaron lifted his hands over the people
(וַיִּשָּׂא אַהֲרֹן אֶת־יָדוֹ אֶל־הָעָם)

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]

Support Reference: Symbolic Action

ULT and he blessed them
UST and he asked Yahweh to bless them
(וַיְבָרְכֵם)

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]

Support Reference: Blessings

ULT **And he came down from making the sin offering and the burnt offering and the peace offerings**

UST Then, he came down from the altar where he had offered the purifying sacrifices, the wholly burned sacrifices, and the fellowship sacrifices that he and the people had required (וַיֵּ֣רֶד מֵעֲשֹׂ֣ת הַחַטָּ֔את וְהָעֹלָ֖ה וְהַשְּׁלָמִֽים)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aaron	Aaron
and he blessed them	and he asked Yahweh to bless them

Leviticus 9:23

ULT	UST
And Moses and Aaron came into the tent of meeting, and they went out, and they blessed the people. And the glory of Yahweh appeared to all the people.	*Then Moses and Aaron entered into the Holy Place in the sacred tent. When they came out later, they asked Yahweh to bless the people again. When they did this, all the people saw how glorious Yahweh was.*

ULT and they blessed the people
UST they asked Yahweh to bless the people again
(וַיְבָרְכוּ אֶת־הָעָם)

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]

Support Reference: Blessings

ULT And the glory of Yahweh appeared to all the people
UST When they did this, all the people saw how glorious Yahweh was
(וַיֵּרָא כְּבוֹד־יְהוָה אֶל־כָּל־הָעָם)

See how you translated the expression **the glory of Yahweh** in 9:6.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
and Aaron	and Aaron
and they blessed	they asked Yahweh to bless … again
glory of	how glorious
the … Yahweh	Yahweh was

Leviticus 9:24

ULT	UST
And fire went forth before the face of Yahweh, and it consumed the burnt offering and the fat on the altar. And all the people saw, and they shouted, and they fell on their faces.	*Fire came out from the sacred precincts, where Yahweh lived among the Israelites, and completely burned everything that was on the altar, including the wholly burned offerings and all the portions of fat. When all the people saw this happen, they shouted joyfully and bowed themselves down on the ground to worship Yahweh.*

ULT **before the face of Yahweh, and it consumed**
UST from the sacred precincts, where Yahweh lived among the Israelites, and completely burned
(מִלִּפְנֵי יְהוָה וַתֹּאכַל)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And all the people saw**
UST When all the people saw this happen
(וַיַּרְא כָּל־הָעָם)

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]

Support Reference: Ellipsis

ULT **and they shouted**
UST they shouted joyfully
(וַיָּרֹנּוּ)

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]

Support Reference: Symbolic Action

ULT **and they fell on their faces**
UST and bowed themselves down on the ground to worship Yahweh
(וַיִּפְּלוּ עַל־פְּנֵיהֶם)

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]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
and it consumed	and completely burned
the altar	the altar
and they fell	and bowed themselves down … to worship Yahweh

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:

1. The death of Nadab and Abihu (10:1–2)
2. Moses' interpretation and instructions (10:3–7)
    A. the removal of the bodies (10:3–5)
    B. mourning as priests (10:6–7)
3. Yahweh instructs Aaron (10:8–11)
4. Moses instructs Eleazar and Ithamar (10:12–15)

5. 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:

1. 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.

2. 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

ULT	UST
And the sons of Aaron, Nadab and Abihu, each took his censer, and they gave fire in them, and they put incense on it. And they offered to the face of Yahweh strange fire that he did not command them.	*Two of Aaron's sons, Nadab and Abihu, took the pans in which they burned incense. They put some burning coals in them and put incense on top of the coals. They offered this fire {and incense} to Yahweh, {but the fire was not acceptable to Yahweh because} it was not the kind that he had commanded them to burn.*

ULT **And … took**
UST took
(וַיִּקְחוּ)

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.

Support Reference: Connect — Sequential Time Relationship

ULT **his censer**
UST the pans in which they burned incense
(מַחְתָּתוֹ)

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]

Support Reference: Translate Unknowns

ULT **fire**
UST some burning coals
(אֵשׁ)

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]

Support Reference: Metonymy

ULT **to the face of Yahweh**
UST to Yahweh
(לִפְנֵי יְהוָה)

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]

Support Reference: Metonymy

ULT **strange fire**
UST this fire {and incense} … but the fire was not acceptable to Yahweh
(אֵשׁ זָרָה)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … Aaron	Aaron's
and they put	and put
Yahweh	Yahweh

Leviticus 10:2

ULT	UST
And fire went forth from before the face of Yahweh, and it consumed them. And they died to the face of Yahweh.	*Flames shot out from the precincts of the sacred tent where Yahweh lived among the Israelites, and the fire burned up Aaron's two sons, Nadab and Abihu. The fire killed them right in Yahweh's presence.*

ULT **fire**
UST Flames
(אֵשׁ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **from before the face of Yahweh**
UST from the precincts of the sacred tent where Yahweh lived among the Israelites
(מִלִּפְנֵי יְהוָה)

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]

Support Reference: Metonymy

ULT **and it consumed them**
UST and the fire burned up Aaron's two sons, Nadab and Abihu
(וַתֹּאכַל אוֹתָם)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh

ULT	UST
and it consumed	and the fire burned up
Yahweh	Yahweh’s

Leviticus 10:3

ULT	UST
And Moses said to Aaron, "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.'" And Aaron was silent.	*Moses turned and said to Aaron, "These events are exactly what Yahweh spoke of when he said, 'In the presence of the holy priests who draw near to me, I will demonstrate that I am set apart from everything else; in the sight of everyone, I will demonstrate that I should always be honored and worshiped.'" But Aaron was silent and said nothing.*

ULT **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**

UST These events are exactly what Yahweh spoke of when he said, In the presence of the holy priests who draw near to me, I will demonstrate that I am set apart from everything else; in the sight of everyone, I will demonstrate that I should always be honored and worshiped

(הוּא אֲשֶׁר־דִּבֶּר יְהוָה ׀ לֵאמֹר בִּקְרֹבַי אֶקָּדֵשׁ וְעַל־פְּנֵי כָל־הָעָם אֶכָּבֵד)

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]

Support Reference: Quotes within Quotes

ULT **saying**

UST when he said

(לֵאמֹר)

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.

Support Reference: Quotations and Quote Margins

ULT **Among those who draw near to me**

UST In the presence of the holy priests who draw near to me

(בִּקְרֹבַי)

Alternate translation: [Among the priests who offer sacrifices to me]

ULT **I will show myself to be holy**
UST I will demonstrate that I am set apart from everything else
(אֶקָּדֵשׁ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And on the faces of all the people**
UST in the sight of everyone
(וְעַל־פְּנֵי כָל־הָעָם)

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]

Support Reference: Metonymy

ULT **I will be honored**
UST I will demonstrate that I should always be honored and worshiped
(אֶכָּבֵד)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
Aaron	Aaron
Yahweh	Yahweh
I will show myself to be holy	I will demonstrate that I am set apart from everything else
And Aaron	Aaron

Leviticus 10:4

ULT	UST
And Moses called to Mishael and to Elzaphan, the sons of Uzziel the uncle of Aaron. And he said to them, "Present {yourselves and} lift your brothers from the face of the Holy Place to {a place} on the outside of the camp."	*So Moses summoned Mishael and Elzaphan, Aaron's cousins, the sons of Aaron's uncle, Uzziel. Moses said to them, "Offer yourselves for service and carry the corpses of your relatives from the front of the Holy Place in the sacred tent. Bring them to a place outside the camp."*

ULT Mishael … Elzaphan, the sons of Uzziel
UST Mishael … Elzaphan, Aaron's cousins, the sons of … Uzziel
(מִישָׁאֵל & אֶלְצָפָן בְּנֵי עֻזִּיאֵל)

Mishael and **Elzaphan** are the names of Aaron's cousins, the sons of his uncle, **Uzziel**.

Support Reference: How to Translate Names

ULT Uzziel
UST Uzziel
(עֻזִּיאֵל)

Uzziel is the name of Aaron's uncle.

Support Reference: How to Translate Names

ULT the uncle of Aaron
UST Aaron's uncle
(דֹּד אַהֲרֹן)

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]

Support Reference: Kinship

ULT **Present {yourselves … }**
UST Offer yourselves for service
(וְקָרֵבוּ)

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]

Support Reference: Symbolic Action

ULT **your brothers**
UST the corpses of your relatives
(אֶת־אֲחֵיכֶם)

Here, **your** is plural. It refers to Mishael and Elzaphan, so use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT **from the face of the Holy Place**
UST from the front of the Holy Place in the sacred tent
(מֵאֵת פְּנֵי־הַקֹּדֶשׁ)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
And … called	So … summoned
Aaron	Aaron's
the Holy Place	the Holy Place in the sacred tent

Leviticus 10:5

ULT	UST
And they presented {themselves}, and they lifted them by their tunics to {a place} on the outside of the camp, just as Moses had spoken.	*So Aaron's cousins stepped forward and carried the two corpses of Aaron's sons in the folds of their embroidered tunics. They carried them to a place outside the camp, exactly as Moses told them to do.*

ULT **and they lifted them by their tunics**
UST and carried the two corpses of Aaron's sons in the folds of their embroidered tunics. They carried them
(וַיִּשָּׂאֵם בְּכֻתָּנְתָּם)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and they lifted them**
UST and carried the two corpses of Aaron's sons … They carried them
(וַיִּשָּׂאֵם)

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]

Support Reference: Pronouns — When to Use Them

ULT **by their tunics**
UST in the folds of their embroidered tunics
(בְּכֻתָּנְתָּם)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
by their tunics	in the folds of their embroidered tunics
Moses	Moses

Leviticus 10:6

ULT	UST
And Moses said to Aaron and to Eleazar and to Ithamar, his sons, "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. But your brothers, all of the house of Israel, shall weep {for} the burning that Yahweh has burned.	*Then Moses said to Aaron and his two remaining sons, Eleazar and Ithamar, "Do not mourn for your brothers as is customary. You should not allow your hair to hang down, nor should you tear your clothing. If you do, Yahweh may also kill you, and his anger may extend to the whole congregation as well. However, your fellow Israelites, every single person, should mourn because Yahweh is angry with his priests, as his burning fire has demonstrated.*

> ULT **Do not let your heads be loose and do not tear your clothes**
> UST Do not mourn for your brothers as is customary. You should not allow your hair to hang down, nor should you tear your clothing
> (רֹאשֵׁיכֶם אַל־תִּפָּרָעוּ ׀ וּבִגְדֵיכֶם לֹא־תִפְרֹמוּ)

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]

Support Reference: Symbolic Action

> ULT **Do not let your heads be loose**
> UST Do not mourn for your brothers as is customary. You should not allow your hair to hang down
> (רֹאשֵׁיכֶם אַל־תִּפָּרָעוּ)

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]

Support Reference: Metonymy

ULT **your heads … and … your clothes, so that you will not die and … not … But your brothers**
UST your hair … your clothing. If you do, Yahweh may also kill you … However, your fellow Israelites
(רָאשֵׁיכֶם & וּבִגְדֵיכֶם & וְלֹא תָמֻתוּ & וַאֲחֵיכֶם)

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.

Support Reference: Forms of 'You' — Singular

ULT **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**
UST Do not mourn for your brothers as is customary. You should not allow your hair to hang down, nor should you tear your clothing. If you do, Yahweh may also kill you, and his anger may extend to the whole congregation as well
(רָאשֵׁיכֶם אַל־תִּפְרָעוּ ׀ וּבִגְדֵיכֶם לֹא־תִפְרֹמוּ וְלֹא תָמֻתוּ וְעַל כָּל־הָעֵדָה יִקְצֹף)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **he will … be angry**
UST his anger may extend … as well
(יִקְצֹף)

The pronoun **he** refers to Yahweh. It may be helpful to clarify this for your readers. Alternate translation: [Yahweh will not be angry]

Support Reference: Pronouns — When to Use Them

ULT **But your brothers**
UST However, your fellow Israelites
(וַאֲחֵיכֶם)

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]

Support Reference: Metaphor

ULT **all of the house of Israel**
UST every single person
(כָּל־בֵּית יִשְׂרָאֵל)

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]

Support Reference: Metonymy

ULT **{for} the burning that Yahweh has burned**
UST because Yahweh is angry with his priests, as his burning fire has demonstrated
(אֶת־הַשְּׂרֵפָה אֲשֶׁר שָׂרַף יְהוָה)

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.

Support Reference: Poetry

ULT **{for} the burning that Yahweh has burned**
UST because Yahweh is angry with his priests, as his burning fire has demonstrated
(אֶת־הַשְּׂרֵפָה אֲשֶׁר שָׂרַף יְהוָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
Aaron	Aaron
and to Eleazar	and … Eleazar
house of	every single person
the … Israel	every single person
Yahweh	because Yahweh is angry with his priests, as his burning fire has demonstrated

Leviticus 10:7

ULT	UST
And from the entrance of the tent of meeting, you shall not go out, lest you die, for the oil of the anointing of Yahweh {is} on you." And they did according to the word of Moses.	*However, make sure that you do not leave the entrance of the sacred tent. If you do so, Yahweh will kill you too. You should not forget that when I poured Yahweh's holy oil on your heads, Yahweh set you apart to serve him here." So, Aaron and his remaining sons did everything that Moses told them to do.*

ULT **you shall not go out … you die … {is} on you**
UST make sure that you do not leave … Yahweh will kill you too … when I poured … on your heads
(לֹא תֵצְאוּ & תָּמֻתוּ & עֲלֵיכֶם)

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.

Support Reference: Forms of 'You' — Singular

ULT **for**
UST You should not forget that
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the oil of the anointing of Yahweh**
UST Yahweh's holy oil … Yahweh set you apart to serve him here
(שֶׁמֶן מִשְׁחַת יְהוָה)

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]

Support Reference: Possession

ULT **And they did according to the word of Moses**
UST So, Aaron and his remaining sons did everything that Moses told them to do
(וַיַּעֲשׂוּ כִּדְבַר מֹשֶׁה)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the oil of … of Yahweh	Yahweh's holy oil
of … Yahweh	Yahweh's
Moses	Moses

Leviticus 10:8

ULT	UST
And Yahweh spoke to Aaron, saying,	*Then Yahweh said to Aaron,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Aaron	Aaron

Leviticus 10:9

ULT	UST
“Wine or beer do not drink, you or your sons with you, when you go into the tent of meeting, so you will not die—a statute of eternity throughout your generations—	*“You and your two sons who are still alive should not drink wine or beer before you enter the sacred tent. If you drink alcohol before you enter the sacred precincts where Yahweh lives among the Israelites, Yahweh will kill you. This practice is a permanent and enduring instruction for how the priests should behave, which applies to every generation of the people of Israel.*

ULT **or beer**
UST or beer
(וְשֵׁכָר)

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]

Support Reference: Translate Unknowns

ULT **you or your sons with you**
UST You and your two sons who are still alive
(אַתָּה ו וּבָנֶיךָ אִתְּךָ)

Here, the pronoun **you** is singular. It refers to Aaron, so use the singular form in your translation if your language marks that distinction.

Support Reference: Forms of ‘You’ — Singular

ULT **when you go … so you will not die … throughout your generations**
UST before you enter … If you drink alcohol before you enter the sacred precincts where Yahweh lives among the Israelites, Yahweh will kill you … which applies to every generation of the people of Israel
(בְּבֹאֲכֶם & וְלֹא תָמֻתוּ & לְדֹרֹתֵיכֶם)

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.

Support Reference: Forms of ‘You’ — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Wine	wine

ULT	UST
throughout your generations	which applies to every generation of the people of Israel

Leviticus 10:10

ULT	UST
and to separate between the holy and between the common and between the unclean and between the clean,	*As priests, you should learn how to distinguish what is set apart for Yahweh and his purposes from that which you may use for everyday, common purposes. You will also be able to distinguish what is unacceptable to Yahweh and unclean from that which is acceptable to Yahweh and clean.*

ULT **and to separate**
UST As priests, you should learn how to distinguish
(וּלְהַבְדִּ֔יל)

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]

Support Reference: Connecting Words and Phrases

ULT **the holy … the common**
UST what is set apart for Yahweh and his purposes … that which you may use for everyday, common purposes
(הַקֹּ֖דֶשׁ & הַחֹֽל)

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]

Support Reference: Nominal Adjectives

ULT **the common**
UST that which you may use for everyday, common purposes
(הַחֹֽל)

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]

Support Reference: Translate Unknowns

ULT **the unclean … the clean**
UST what is unacceptable to Yahweh and unclean … that which is acceptable to Yahweh and clean
(הַטָּמֵא & הַטָּהוֹר)

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]

Support Reference: Nominal Adjectives

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the holy	what is set apart for Yahweh and his purposes

Leviticus 10:11

ULT	UST
and to teach the sons of Israel all the statutes that Yahweh has spoken to them by the hand of Moses."	*By learning how to distinguish these things from one another, the whole people of Israel will learn how to follow all the instructions that I told Moses, who then told them to you."*

ULT and to teach
UST By learning how to distinguish these things from one another … will learn how to follow
(וּלְהוֹרֹ֣ת)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT the sons of Israel
UST the whole people of Israel
(אֶת־בְּנֵ֣י יִשְׂרָאֵ֔ל)

See how you translated this expression in 1:2.

Support Reference: Metaphor

ULT by the hand of Moses
UST Moses
(בְּיַד־מֹשֶׁ֖ה)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israel
the statutes	the instructions
Yahweh	I

ULT	UST
Moses	Moses

Leviticus 10:12

ULT	UST
And Moses spoke to Aaron, and to Eleazar and to Ithamar, his remaining sons, "Take the grain offering, the remainder from the gifts of Yahweh, and eat it unleavened beside the altar, for it is a holy thing of the holy things.	*Moses then said to Aaron and his remaining two sons, Eleazar and Ithamar, "Take whatever grain offering now remains after Aaron has burned the gifts that he offered to Yahweh on the altar and eat the unleavened loaves of bread next to the altar. You should eat it here because these leftovers are set apart for the priests among all the gifts that people offer to Yahweh and that are set apart for him.*

ULT from the gifts of Yahweh
UST after Aaron has burned the gifts that he offered to Yahweh on the altar
(מֵאִשֵּׁי יְהוָֹה)

See how you translated this expression in 2:3.

Support Reference: Possession

ULT and eat it
UST and eat
(וְאִכְלוּהָ)

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]

Support Reference: Pronouns — When to Use Them

ULT for it is a holy thing of the holy things
UST You should eat it here because these leftovers are set apart for the priests among all the gifts that people offer to Yahweh and that are set apart for him
(כִּי קֹדֶשׁ קָדָשִׁים הִוא)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **it is a holy thing of the holy things**
UST these leftovers are set apart for the priests among all the gifts that people offer to Yahweh and that are set apart for him
(קֹ֥דֶשׁ קָדָשִׁ֖ים הִֽוא)

See how you translated this expression in 2:3.

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
Aaron	Aaron
Eleazar	Eleazar
the grain offering	whatever grain offering
Yahweh	Yahweh
and eat it	and eat
unleavened	the unleavened loaves of bread
the altar	the altar
is a holy thing of	set apart for the priests
the holy things	among all the gifts that people offer to Yahweh and that are set apart for him

Leviticus 10:13

ULT	UST
And you shall eat it in a holy place because it {is} your portion and the portion of your sons from the gifts of Yahweh, because thus I have been commanded.	*Make sure that you eat these leftovers in the place that priests have dedicated for such purposes. You should do this because these leftovers are the food that Yahweh has provided for you and for your children from all the gifts that people offer to Yahweh that are also set apart for himself. It is so because Yahweh has told me that this is what you should do.*

ULT **And you shall eat**
UST Make sure that you eat
(וַאֲכַלְתֶּם)

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.

Support Reference: Forms of 'You' — Singular

ULT **it**
UST these leftovers
(אֹתָהּ)

Alternate translation: [the remaining part of th grain offering]

ULT **because it {is} your portion and the portion of your sons from the gifts of Yahweh**
UST You should do this because these leftovers are the food that Yahweh has provided for you and for your children from all the gifts that people offer to Yahweh that are also set apart for himself
(כִּי חָקְךָ וְחָק־בָּנֶיךָ הִוא מֵאִשֵּׁי יְהוָה)

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]

Support Reference: Connect — Reason-and-Result Relationship

> **ULT** **from the gifts of Yahweh**
> **UST** from all the gifts that people offer to Yahweh that are also set apart for himself
> (מֵאִשֵּׁי יְהוָה)

See how you translated this expression in 2:3.

Support Reference: Possession

> **ULT** **because thus I have been commanded**
> **UST** It is so because Yahweh has told me that this is what you should do
> (כִּי־כֵן צִוִּיתִי)

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]

Support Reference: Connect — Reason-and-Result Relationship

> **ULT** **because thus I have been commanded**
> **UST** It is so because Yahweh has told me that this is what you should do
> (כִּי־כֵן צִוִּיתִי)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And you shall eat	Make sure that you eat
holy	that priests have dedicated for such purposes
Yahweh	to Yahweh

Leviticus 10:14

ULT	UST
And the breast of the raised offering and the thigh of the contribution you shall eat in a clean place, you and your sons and your daughters with you, for they are given {as} your portion and the portion of your sons from the sacrifices of the peace offerings of the sons of Israel.	*You and your children may eat the breast meat that was held up and moved about in Yahweh's presence and the meat of the right thigh that people have offered as a special contribution to Yahweh. You and your children should eat these portions of meat in any place that the priests have set apart for such holy purposes. Yahweh has given them to you and to your children as your portion of food that comes from the fellowship sacrifices that people offer to Yahweh.*

ULT **And the breast of the raised offering**
UST the breast meat that was held up and moved about in Yahweh's presence
(וְאֵת֙ חֲזֵ֣ה הַתְּנוּפָ֔ה)

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]

Support Reference: Possession

ULT **the raised offering**
UST that was held up and moved about in Yahweh's presence
(הַתְּנוּפָ֔ה)

See how you translated this type of offering in 7:30.

Support Reference: Symbolic Action

ULT **and the thigh of the contribution**
UST and the meat of the right thigh that people have offered as a special contribution to Yahweh
(וְאֵת֙ ׀ שׁ֣וֹק הַתְּרוּמָ֔ה)

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]

Support Reference: Possession

ULT **you shall eat**
UST You and your children may eat … should eat these portions of meat
(תֹּאכְלוּ)

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.

Support Reference: Forms of 'You' — Singular

ULT **you and your sons and your daughters with you**
UST You and your children
(אַתָּה וּבָנֶיךָ וּבִתֶּךָ אִתָּךְ)

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]

Support Reference: Pronouns — When to Use Them

ULT **you and your sons and your daughters with you … {as} your portion … your sons**
UST You and your children … to you and to your children as your portion of food
(אַתָּה וּבָנֶיךָ וּבִתֶּךָ אִתָּךְ & חָקְךָ & בָּנֶיךָ)

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.

Support Reference: Forms of 'You' — Singular

ULT **for they are given {as} your portion and the portion of your sons**
UST Yahweh has given them to you and to your children as your portion of food
(כִּי־חָקְךָ וְחָק־בָּנֶיךָ נִתְּנוּ)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT for they are given {as} your portion and the portion of your sons
UST Yahweh has given them to you and to your children as your portion of food
(כִּי־חָקְךָ֨ וְחָק־בָּנֶ֜יךָ נִתְּנ֗וּ)

If your language does not use the 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]

Support Reference: Active or Passive

ULT they are given
UST Yahweh has given them
(נִתְּנ֗וּ)

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]

Support Reference: Pronouns — When to Use Them

ULT the sons of Israel
UST that people offer to Yahweh
(בְּנֵ֥י יִשְׂרָאֵ֖ל)

See how you translated this expression in 1:2.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you shall eat	You and your children may eat … should eat these portions of meat
the … Israel	that people offer to Yahweh

Leviticus 10:15

ULT	UST
The thigh of the contribution and the breast of the raised offering, in addition to the gifts of the fat portions, they shall bring to raise {as} a raised offering to the face of Yahweh. And it shall be for you and for your sons with you as an enduring portion, just as Yahweh commanded."	*In addition to the other fat portions that people offer to Yahweh, the priests should bring the meat of the right thigh that people have offered as a special contribution to Yahweh and the breast meat to hold them up and move them about in Yahweh's presence. Remember that these portions of meat are food for you and for your children. These instructions should be perpetual and enduring, exactly as Yahweh has told you to do."*

ULT **The thigh of the contribution and the breast of the raised offering**
UST the meat of the right thigh that people have offered as a special contribution to Yahweh and the breast meat
(שׁוֹק הַתְּרוּמָה וַחֲזֵה הַתְּנוּפָה)

See how you translated these expressions in 10:14.

Support Reference: Possession

ULT **the gifts of the fat portions**
UST the other fat portions that people offer to Yahweh
(אִשֵּׁי הַחֲלָבִים)

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.

Support Reference: Assumed Knowledge and Implicit Information

ULT **they shall bring**
UST the priests should bring
(יָבִיאוּ)

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]

Support Reference: Pronouns — When to Use Them

> ULT **to raise {as} a raised offering**
> UST to hold them up and move them about
> (לְהָנִיף תְּנוּפָה)

See how you translated this ritual action and its corresponding type of offering in 7:30.

Support Reference: Symbolic Action

> ULT **to raise {as} a raised offering**
> UST to hold them up and move them about
> (לְהָנִיף תְּנוּפָה)

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.

Support Reference: Connect — Goal (Purpose) Relationship

> ULT **to the face of Yahweh**
> UST in Yahweh's presence
> (לִפְנֵי יְהוָה)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh's
Yahweh	Yahweh

Leviticus 10:16

ULT	UST
And the goat of the sin offering Moses, searching, searched for. But look! It had been burned up! And he was angry with Eleazar and with Ithamar, the remaining sons of Aaron, saying,	*After asking about the location of the goat that the priests had offered as a purifying sacrifice, Moses diligently looked for it. He discovered that the priests had mistakenly burned it completely on the altar when they ought to have eaten it. So Moses was very angry with Aaron's two remaining sons, Eleazar and Ithamar, and asked them,*

ULT And the goat of the sin offering
UST the location of the goat that the priests had offered as a purifying sacrifice … it
(וְאֵת ׀ שְׂעִיר הַחַטָּאת)

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]

Support Reference: Possession

ULT Moses, searching, searched for
UST After asking about … Moses diligently looked for
(דָּרֹשׁ דָּרַשׁ מֹשֶׁה)

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]

Support Reference: Reduplication

ULT It had been burned up
UST the priests had mistakenly burned it completely on the altar when they ought to have eaten it
(שֹׂרֵף)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
searching	diligently
searched for	After asking about … looked for
Eleazar	Eleazar
the … Aaron	Aaron’s

Leviticus 10:17

ULT	UST
“Why have you not eaten the sin offering in the Holy Place, for it is a holy thing of holy things? And he gave it to you to bear the iniquity of the congregation, to make atonement for them to the face of Yahweh.	*“Why did you not eat the meat of the purifying sacrifice in a location that the priests have set apart for such holy purposes? You should have considered that meat to be specifically dedicated for you among all the gifts that people offer to Yahweh that are also set apart for him! Yahweh gave that meat to you not only so that you could eat it, but also so that it would address the wrongdoing of the whole congregation. When you ate that meat in Yahweh’s presence, he was going to forgive the whole congregation for their sins and restore their relationship with him!*

ULT **Why have you not eaten … to you**
UST Why did you not eat … to you
(מַדּוּעַ לֹא־אֲכַלְתֶּם & לָכֶם)

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.

Support Reference: Forms of ‘You’ — Singular

ULT **the sin offering**
UST the meat of the purifying sacrifice
(אֶת־הַחַטָּאת)

Alternate translation: [the meat of the goat that was offered as a sin offering]

ULT **for it is a holy thing of holy things**
UST You should have considered that meat to be specifically dedicated for you among all the gifts that people offer to Yahweh that are also set apart for him
(כִּי קֹדֶשׁ קָדָשִׁים הִוא)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **to bear the iniquity of the congregation**
> UST not only so that you could eat it, but also so that it would address the wrongdoing of the whole congregation
> (לָשֵׂאת אֶת־עֲוֹן הָעֵדָה)

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.

Support Reference: Connect — Goal (Purpose) Relationship

> ULT **to bear the iniquity of the congregation**
> UST not only so that you could eat it, but also so that it would address the wrongdoing of the whole congregation
> (לָשֵׂאת אֶת־עֲוֹן הָעֵדָה)

See how you translated this idiom in 5:1.

Support Reference: Idiom

> ULT **to make atonement for them**
> UST When you ate that meat … he was going to forgive the whole congregation for their sins and restore their relationship with him
> (לְכַפֵּר עֲלֵיהֶם)

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.

Support Reference: Connect — Goal (Purpose) Relationship

> ULT **to make atonement**
> UST When you ate that meat … he was going to forgive … for … sins and restore their relationship with him
> (לְכַפֵּר)

See how you translated this expression in 1:4.

Support Reference: Abstract Nouns

ULT **to the face of Yahweh**
UST in Yahweh's presence
(לִפְנֵי יְהוָה)

See how you translated this expression in 1:5. Alternate translation: [in Yahweh's presence] or [in Yahweh's judgment]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
have you … eaten	eat
Holy Place	that the priests have set apart for such holy purposes
is a holy thing	specifically dedicated for you
of holy things	among all the gifts that people offer to Yahweh that are also set apart for him
the iniquity of	the wrongdoing
to make atonement	When you ate that meat … he was going to forgive … for … sins and restore their relationship with him
Yahweh	Yahweh's

Leviticus 10:18

ULT	UST
Behold, its blood was not brought into the inner Holy Place. Eating, you shall eat it in the Holy Place, just as I commanded!”	*Consider this: the sacrifice was not the type of purifying sacrifice that required the priest to bring any blood into the inner portion of the Holy Place in the sacred tent! You should certainly have eaten it in the place that the priests have set apart for such holy purposes, exactly as I told you to do!”*

ULT **its blood was not brought into the inner Holy Place**
UST the sacrifice was not the type of purifying sacrifice that required the priest to bring any blood into the inner portion of the Holy Place in the sacred tent
(לֹא־הוּבָא אֶת־דָּמָהּ אֶל־הַקֹּדֶשׁ פְּנִימָה)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **its blood was not brought into the inner Holy Place**
UST the sacrifice was not the type of purifying sacrifice that required the priest to bring any blood into the inner portion of the Holy Place in the sacred tent
(לֹא־הוּבָא אֶת־דָּמָהּ אֶל־הַקֹּדֶשׁ פְּנִימָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **its blood**
UST any blood
(אֶת־דָּמָ֔הּ)

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]

Support Reference: Pronouns — When to Use Them

ULT **the inner Holy Place**
UST the inner portion of the Holy Place in the sacred tent
(הַקֹּ֖דֶשׁ פְּנִימָ֑ה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **Eating, you shall eat it**
UST You should certainly have eaten it
(אָכֹ֤ל תֹּאכְלוּ֙ אֹתָ֔הּ)

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]

Support Reference: Reduplication

ULT **you shall eat**
UST You should … have eaten
(תֹּאכְלוּ֙)

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]

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … Holy Place	the Holy Place in the sacred tent
Eating	certainly

ULT	UST
you shall eat	You should … have eaten

Leviticus 10:19

ULT	UST
And Aaron spoke to Moses, "Behold, today they presented their sin offering and their burnt offering to the face of Yahweh, and it has happened to me according to these things. But {if} I ate the sin offering today, would it have been good in the eyes of Yahweh?"	*But Aaron replied, "Consider this: today, my sons brought their purifying sacrifices and their wholly burned sacrifices to Yahweh in the precincts where he lives among the Israelite people. Yet, nonetheless, these horrible things have happened to me! Even if I myself had eaten the meat of the purifying sacrifice today, would Yahweh have approved of everything that has happened here today, even the death of my sons?"*

ULT **they presented their sin offering and their burnt offering**
UST my sons brought their purifying sacrifices and their wholly burned sacrifices
(הִקְרִיבוּ אֶת־חַטָּאתָם וְאֶת־עֹלָתָם)

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]

Support Reference: Pronouns — When to Use Them

ULT **to the face of Yahweh**
UST to Yahweh in the precincts where he lives among the Israelite people … the
(לִפְנֵי יְהוָה)

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]

Support Reference: Metonymy

ULT **and it has happened to me according to these things**
UST Yet, nonetheless, these horrible things have happened to me
(וַתִּקְרֶאנָה אֹתִי כָּאֵלֶּה)

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]

Support Reference: Euphemism

ULT **But {if} I ate the sin offering today, would it have been good in the eyes of Yahweh**
UST Even if I myself had eaten … meat of the purifying sacrifice today, would Yahweh have approved of everything that has happened here today, even the death of my sons
(וְאָכַלְתִּי חַטָּאת הַיּוֹם הַיִיטַב בְּעֵינֵי יְהוָה)

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]

Support Reference: Rhetorical Question

ULT **would it have been good in the eyes of Yahweh**
UST would Yahweh have approved of everything that has happened here today, even … death of my sons
(הַיִיטַב בְּעֵינֵי יְהוָה)

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]

Support Reference: Metonymy

ULT **would it have been good in the eyes of Yahweh**
UST would Yahweh have approved of everything that has happened here today, even … death of my sons
(הַיִיטַב בְּעֵינֵי יְהוָה)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aaron	Aaron
Moses	But … replied
their sin offering	their purifying sacrifices

ULT	UST
their burnt offering	and their wholly burned sacrifices
Yahweh	Yahweh … he
But {if} I ate	Even if I myself had eaten
the sin offering	meat of the purifying sacrifice … the
Yahweh	would Yahweh have approved of everything that has happened here today, even … death of my sons

Leviticus 10:20

ULT	UST
And Moses heard, and it was good in his eyes.	*When Moses heard Aaron's response, he was satisfied and said nothing further.*

ULT **and it was good in his eyes**
UST he was satisfied and said nothing further
(וַיִּיטַב בְּעֵינָיו)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses

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:

1. Clean and Unclean Animals
    A. The rule for clean and unclean quadrupeds (11:1–8)
    B. The rule for clean and unclean water creatures (11:9–12)
    C. A list of unclean birds (11:13–19)
    D. The rule for clean and unclean insects (11:20–23)

E. The rule for clean and unclean quadrupeds, again (11:24–28)

F. A list of unclean "swarming" creatures (11:29–31)

2. Handling objects that come into contact with unclean creatures (11:32–38)

3. Prohibition against touching or eating dead unclean animals (11:39–40)

4. Unclean "swarming" creatures, again (11:41–43)

5. 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.”

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

ULT	UST
And Yahweh spoke to Moses and to Aaron, saying to them,	*Then Yahweh spoke to Aaron and Moses. He said,*

ULT saying to them … Speak to the sons of Israel, saying
UST He said … Tell the people of Israel that
(לֵאמֹר אֲלֵהֶם: דַּבְּרוּ אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר) (11:1-2)

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]

Support Reference: Quotes within Quotes

ULT saying to them
UST He said
(לֵאמֹר אֲלֵהֶם)

The word **saying** introduces a direct quotation. In your translation, consider ways in which you might introduce this quotation naturally in your language.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses
Aaron	Aaron

Leviticus 11:2

ULT	UST
"Speak to the sons of Israel, saying, 'This {is} the living thing that you shall eat from all the beasts that {are} on the earth.	*"Tell the people of Israel that, out of all the animals that live on dry land, the following animals are the ones that they may eat.*

ULT **the sons of Israel**
UST the people of Israel
(בְּנֵי יִשְׂרָאֵל)

See how you translated this way of referring to the people of Israel in 1:2.

Support Reference: Metaphor

ULT **This {is} the living thing**
UST the following animals
(זֹאת הַחַיָּה)

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]

Support Reference: Collective Nouns

ULT **{is} the living thing**
UST the … animals
(הַחַיָּה)

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]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … Israel	Israel
you shall eat	they may eat
the earth	dry land

Leviticus 11:3

ULT	UST
Anything dividing a hoof and splitting the cleft of hooves, making the cud go up among the livestock—you shall eat it.	*{This is the rule:} any animal that has hooves (and those hooves are completely cloven) and also rechews partially digested food—these are the types of animals that are acceptable to eat.*

ULT **Anything dividing a hoof and splitting the cleft of hooves, making the cud go up among the livestock**

UST {This is the rule:} any animal that has hooves (and those hooves are completely cloven) and also rechews partially digested food

(כֹּל ו מַפְרֶסֶת פַּרְסָה וְשֹׁסַעַת שֶׁסַע פְּרָסֹת מַעֲלַת גֵּרָה בַּבְּהֵמָה)

Alternate translation: [Animals that have a divided hoof, split in two parts, and they bring up and rechew their food]

ULT **Anything dividing a hoof and splitting the cleft of hooves**

UST {This is the rule:} any … that has hooves (and those hooves are completely cloven

(כֹּל ו מַפְרֶסֶת פַּרְסָה וְשֹׁסַעַת שֶׁסַע פְּרָסֹת)

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]

Support Reference: Parallelism

ULT **dividing a hoof**

UST that has hooves

(מַפְרֶסֶת פַּרְסָה)

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]

Support Reference: Poetry

ULT **and splitting the cleft of hooves**
UST and those hooves are completely cloven
(וְשֹׁסַעַת שֶׁסַע פְּרָסֹת)

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]

Support Reference: Poetry

ULT **making the cud go up**
UST and also rechews partially digested food
(מַעֲלַת גֵּרָה)

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]

Support Reference: Idiom

ULT **the cud**
UST rechews
(גֵּרָה)

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]

Support Reference: Generic Noun Phrases

> ULT **you shall eat it**
> UST these are the types of animals that are acceptable to eat
> (אֹתָהּ תֹּאכֵלוּ)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you shall eat	are the types of animals that are acceptable to eat

Leviticus 11:4

ULT	UST
However, this you shall not eat from the ones that are making the cud go up or from the ones that are dividing a hoof: the camel, because it is making the cud go up, but a hoof it is not dividing. It {is} unclean to you.	*However, there are some animals that have one of these traits but not both. These types of animals are not acceptable to eat. For example, camels {are not acceptable to eat} because, while they chew the cud, they do not have a completely cloven hoof. The people of Israel should consider any animal like this to be impure and unacceptable for eating.*

ULT **the camel**
UST For example, camels {are not acceptable to eat}
(אֶת־הַגָּמָל)

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]

Support Reference: Generic Noun Phrases

ULT **the camel**
UST For example, camels {are not acceptable to eat}
(אֶת־הַגָּמָל)

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.

Support Reference: Translate Unknowns

ULT **because**
UST because
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

> **ULT** **but a hoof it is not dividing**
> **UST** they do not have a completely cloven hoof
> (וּפַרְסָה אֵינֶנּוּ מַפְרִיס)

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]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you shall … eat	These types of animals are … acceptable to eat

Leviticus 11:5

ULT	UST
And the rock badger, because it is making the cud go up but it does not divide a hoof, it {is} unclean to you.	*Likewise, rock badgers are not acceptable to eat because, while they rechew partially digested food, they do not have completely cloven hooves, {because they do not have hooves at all}. The people of Israel should also consider any animal like this to be impure and unacceptable to eat.*

ULT **And the rock badger, because**
UST Likewise, rock badgers are not acceptable to eat because
(וְאֶת־הַשָּׁפָן כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And the rock badger**
UST Likewise, rock badgers are not acceptable to eat
(וְאֶת־הַשָּׁפָן)

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.

Support Reference: Translate Unknowns

ULT **And the rock badger**
UST Likewise, rock badgers are not acceptable to eat
(וְאֶת־הַשָּׁפָן)

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]

Support Reference: Generic Noun Phrases

ULT **but it does not divide a hoof**
UST they do not have completely cloven hooves, {because they do not have hooves at all}
(וּפַרְסָה לֹא יַפְרִיס)

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]

Support Reference: Poetry

Leviticus 11:6

ULT	UST
And the rabbit, because it is making the cud go up, but it does not divide a hoof, it {is} unclean to you.	*Rabbits also are unacceptable to eat because, while they rechew partially digested food, they do not have completely cloven hooves, {because they also do not have hooves at all}. The people of Israel should also consider any animal like a rabbit to be impure and unacceptable to eat.*

ULT **And the rabbit, because**
UST Rabbits also are unacceptable to eat because
(וְאֶת־הָאַרְנֶבֶת כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And the rabbit**
UST Rabbits also are unacceptable to eat
(וְאֶת־הָאַרְנֶבֶת)

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.

Support Reference: Translate Unknowns

ULT **And the rabbit**
UST Rabbits also are unacceptable to eat
(וְאֶת־הָאַרְנֶבֶת)

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]

Support Reference: Generic Noun Phrases

ULT **but it does not divide a hoof**
UST do not have completely cloven hooves, {because they also do not have hooves at all}
(וּפַרְסָה לֹא הִפְרִיסָה)

See how you translated these repeated words in 11:5.

Support Reference: Poetry

Leviticus 11:7

ULT	UST
And the pig, because it is dividing a hoof and splitting the cleft of a hoof, but it itself does not ruminate the cud, it {is} unclean to you.	*Pigs are likewise unacceptable to eat because, while they have hooves (and those hooves are completely cloven), they do not bring up the cud. Because of this, the people of Israel should also consider any animal like a pig to be impure and not acceptable to eat.*

ULT **And the pig, because**
UST Pigs are likewise unacceptable to eat because
(וְאֶת־הַחֲזִיר כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And the pig**
UST Pigs are likewise unacceptable to eat
(וְאֶת־הַחֲזִיר)

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.

Support Reference: Translate Unknowns

ULT **And the pig**
UST Pigs are likewise unacceptable to eat
(וְאֶת־הַחֲזִיר)

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]

Support Reference: Generic Noun Phrases

ULT **because it is dividing a hoof and splitting the cleft of a hoof**
UST because, while they have hooves (and those hooves are completely cloven
(כִּי־מַפְרִיס פַּרְסָה הוּא וְשֹׁסַע שֶׁסַע פַּרְסָה)

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]

Support Reference: Parallelism

ULT **it is dividing a hoof**
UST while they have hooves
(מַפְרִיס פַּרְסָה הוּא)

See how you translated these repeated words in 11:5.

Support Reference: Poetry

ULT **and splitting the cleft of a hoof**
UST and those hooves are completely cloven
(וְשֹׁסַע שֶׁסַע פַּרְסָה)

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]

Support Reference: Poetry

ULT **but it itself does not ruminate the cud**
UST they do not bring up the cud
(וְהוּא גֵּרָה לֹא־יִגָּר)

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]

Support Reference: Poetry

ULT **but it itself does not ruminate the cud**
UST they do not bring up the cud
(וְהוּא גֵּרָה לֹא־יִגָּר)

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]

Support Reference: Reflexive Pronouns

Leviticus 11:8

ULT	UST
You shall not eat from their meat and you shall not touch their carcasses. They {are} unclean to you.	*No Israelite should ever eat any meat from these animals. They should not even touch their dead bodies. Rather, the people of Israel should consider all of these types of animals to be impure and unacceptable to eat.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
You shall … eat	Israelite should ever eat

Leviticus 11:9

ULT	UST
This you shall eat from everything that is in the water: everything that is to it fins and scales in the water, in the seas, and in the rivers—them you shall eat.	*Now, out of all the types of creatures that live in water, these are the ones that the people of Israel may eat. {This is the rule:} The people of Israel may eat anything that lives in water that has both fins and scales, whether in the ocean or in a freshwater stream.*

ULT **everything that is to it fins and scales**
UST This is the rule … anything … that has both fins and scales
(כֹּל אֲשֶׁר־לוֹ סְנַפִּיר וְקַשְׂקֶשֶׂת)

Alternate translation: [anything that has both fins and scales]

ULT **fins**
UST both fins
(סְנַפִּיר)

Here, **fins** refers to the thin, flat body parts that the fish uses to move through the water.

Support Reference: Translate Unknowns

ULT **and scales**
UST and scales
(וְקַשְׂקֶשֶׂת)

Here, **scales** refers to the small, bony, protective plates that cover the body of the fish.

Support Reference: Translate Unknowns

ULT **them you shall eat**
UST {This is the rule:} The people of Israel may eat anything
(אֹתָם תֹּאכֵלוּ)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you shall eat	that the people of Israel may eat

ULT	UST
you shall eat	The people of Israel may eat

Leviticus 11:10

ULT	UST
But everything that there is not to it fins and scales in the seas or in the rivers, from every swarming thing of the water and from every life of a living thing that is in the water—they are a detestable thing to you.	*However, there are many animals that live in the ocean or in freshwater streams but do not have both fins and scales. Whether they are smaller, swarming creatures or larger ones, these types of creatures should disgust the people of Israel. They should consider them to be completely unacceptable to eat.*

ULT **there is not to it fins and scales**
UST but do not have both fins and scales
(אֵין־לוֹ סְנַפִּיר וְקַשְׂקֶשֶׂת)

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]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **But everything that there is not to it fins and scales**
UST However, there are many animals … but do not have both fins and scales
(וְכֹל אֲשֶׁר אֵין־לוֹ סְנַפִּיר וְקַשְׂקֶשֶׂת)

Alternate translation: [But anything that does not have both fins and scales]

ULT **from every swarming thing of the water**
UST Whether they are smaller, swarming creatures
(מִכֹּל שֶׁרֶץ הַמָּיִם)

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]

Support Reference: Possession

> ULT **and from every life of a living thing that is in the water**
> UST or larger ones
> (וּמִכֹּל֙ נֶ֣פֶשׁ הַחַיָּ֔ה אֲשֶׁ֖ר בַּמָּ֑יִם)

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]

Support Reference: Possession

Leviticus 11:11

ULT	UST
And they shall be a detestable thing to you. You shall not eat from their meat, and you shall detest their carcasses.	*Because these creatures should disgust the people of Israel, the people of Israel should never eat meat from any of these creatures. Their dead bodies should also disgust them.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
You shall … eat	the people of Israel should … eat

Leviticus 11:12

ULT	UST
Everything that there is not to it fins or scales in the water—it {is} a detestable thing to you.	*Once again, {this is the rule:} the people of Israel should consider any creature that lives in the water but does not have both fins and scales to be disgusting. They should consider this kind of animal to be completely unacceptable to eat.*

ULT **Everything that there is not to it fins or scales**

UST Once again, {this is the rule … } … any creature that … but does not have both fins and scales

(כֹּל אֲשֶׁר אֵין־לוֹ סְנַפִּיר וְקַשְׂקֶשֶׂת)

Alternate translation: [Anything that does not have both fins and scales]

Leviticus 11:13

ULT	UST
And these you shall detest from the bird. They shall not be eaten; they {are} a detestable thing: the eagle and the vulture and the buzzard	*Now, these are some examples of the types of birds that should disgust the people of Israel. They should never eat these birds but rather consider them disgusting. These birds include predatory birds of large to medium size that sometimes eat dead animals. (vv13-14)*

ULT from the bird
(מִן־הָעֹוף)

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]

Support Reference: Collective Nouns

ULT They shall not be eaten
(לֹא יֵאָכְלוּ)

If your language does not use the 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]

Support Reference: Active or Passive

ULT the eagle
(אֶת־הַנָּשֶׁר)

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.

Support Reference: Translate Unknowns

ULT and the vulture
(וְאֶת־הַפָּרָס)

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.

Support Reference: Translate Unknowns

ULT and the buzzard
(וְאֶת הָעָזְנִיָּה)

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.

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
They shall … be eaten	יֵאָכְלוּ (ORIG QUOTE)

Leviticus 11:14

ULT	UST
and the kite and the falcon of its kind,	*Now, these are some examples of the types of birds that should disgust the people of Israel. They should never eat these birds but rather consider them disgusting. These birds include predatory birds of large to medium size that sometimes eat dead animals. (vv13-14)*

ULT and the kite
(וְאֶת־הַדָּאָה)

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.

Support Reference: Translate Unknowns

ULT and the falcon
(וְאֶת־הָאַיָּה)

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.

Support Reference: Translate Unknowns

Leviticus 11:15

ULT	UST
any raven of its kind	*In addition to those types of birds of prey, such as hawks {the people of Israel should consider disgusting} all birds that inhabit desolate places. These might include birds such as owls, ostriches, and even bats. Likewise, the people of Israel should avoid certain waterbirds of large to medium size, specifically those that wade or hunt in water. Finally, any birds that occupy or hunt near excrement, such as hoopoes, should disgust the people of Israel. {These are the types of birds that the people of Israel should consider completely unacceptable for eating.} (vv15-19)*

ULT any raven
(אֵת כָּל־עֹרֵב)

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.

Support Reference: Translate Unknowns

Leviticus 11:16

ULT	UST
and the daughter of clamor and the owl and the gull and the hawk of its kind	*In addition to those types of birds of prey, such as hawks {the people of Israel should consider disgusting} all birds that inhabit desolate places. These might include birds such as owls, ostriches, and even bats. Likewise, the people of Israel should avoid certain waterbirds of large to medium size, specifically those that wade or hunt in water. Finally, any birds that occupy or hunt near excrement, such as hoopoes, should disgust the people of Israel. {These are the types of birds that the people of Israel should consider completely unacceptable for eating.} (vv15-19)*

ULT and the daughter of clamor
(וְאֵת בַּת הַיַּעֲנָה)

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]

Support Reference: Idiom

ULT and the owl
(וְאֶת־הַתַּחְמָס)

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.

Support Reference: Translate Unknowns

> **ULT and the gull**
> (וְאֶת־הַשָּׁחָף)

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.

Support Reference: Translate Unknowns

> **ULT and the hawk of its kind**
> (וְאֶת־הַנֵּץ לְמִינֵהוּ)

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.

Support Reference: Translate Unknowns

Leviticus 11:17

ULT	UST
and the little owl and the cormorant and the big owl	*In addition to those types of birds of prey, such as hawks {the people of Israel should consider disgusting} all birds that inhabit desolate places. These might include birds such as owls, ostriches, and even bats. Likewise, the people of Israel should avoid certain waterbirds of large to medium size, specifically those that wade or hunt in water. Finally, any birds that occupy or hunt near excrement, such as hoopoes, should disgust the people of Israel. {These are the types of birds that the people of Israel should consider completely unacceptable for eating.} (vv15-19)*

ULT and the little owl
(וְאֶת־הַכּוֹס)

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.

Support Reference: Translate Unknowns

ULT and the cormorant
(וְאֶת־הַשָּׁלָךְ)

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.

Support Reference: Translate Unknowns

> ULT **and the big owl**
> (וְאֶת־הַיַּנְשׁוּף)

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.

Support Reference: Translate Unknowns

Leviticus 11:18

ULT	UST
and the waterhen and the pelican and the ibis	*In addition to those types of birds of prey, such as hawks {the people of Israel should consider disgusting} all birds that inhabit desolate places. These might include birds such as owls, ostriches, and even bats. Likewise, the people of Israel should avoid certain waterbirds of large to medium size, specifically those that wade or hunt in water. Finally, any birds that occupy or hunt near excrement, such as hoopoes, should disgust the people of Israel. {These are the types of birds that the people of Israel should consider completely unacceptable for eating.} (vv15-19)*

ULT and the waterhen
(וְאֶת־הַתִּנְשֶׁמֶת)

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.

Support Reference: Translate Unknowns

ULT and the pelican
(וְאֶת־הַקָּאָת)

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.

Support Reference: Translate Unknowns

> ULT **and the ibis**
> (וְאֶת־הָרָחָם)

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.

Support Reference: Translate Unknowns

Leviticus 11:19

ULT	UST
and the stork, the heron of its kind and the hoopoe and the bat.	*In addition to those types of birds of prey, such as hawks {the people of Israel should consider disgusting} all birds that inhabit desolate places. These might include birds such as owls, ostriches, and even bats. Likewise, the people of Israel should avoid certain waterbirds of large to medium size, specifically those that wade or hunt in water. Finally, any birds that occupy or hunt near excrement, such as hoopoes, should disgust the people of Israel. {These are the types of birds that the people of Israel should consider completely unacceptable for eating.} (vv15-19)*

ULT and the stork
(וְאֶת הַחֲסִידָה)

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.

Support Reference: Translate Unknowns

ULT the heron of its kind
(הָאֲנָפָה לְמִינָהּ)

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.

Support Reference: Translate Unknowns

ULT and the hoopoe
(וְאֶת־הַדּוּכִיפַת)

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.

Support Reference: Translate Unknowns

ULT and the bat
(וְאֶת־הָעֲטַלֵּף)

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.

Support Reference: Translate Unknowns

Leviticus 11:20

ULT	UST
Every swarming thing of the wing, the one walking on four—it {is} a detestable thing to you.	*The people of Israel should also consider any kind of flying insect that swarms and has four legs to be disgusting and completely unacceptable to eat.*

ULT **Every swarming thing of the wing, the one walking on four**
UST any kind of flying insect that swarms and has four legs
(כֹּל שֶׁרֶץ הָעוֹף הַהֹלֵךְ עַל־אַרְבַּע)

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]

Support Reference: Idiom

ULT **Every swarming thing of the wing**
UST any kind of flying insect that swarms
(כֹּל שֶׁרֶץ הָעוֹף)

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]

Support Reference: Possession

Leviticus 11:21

ULT	UST
However, this you shall eat from every swarming thing of the wing, the one walking on four: that which to it {are} legs from above to its feet to jump with them on the earth.	*However, the people of Israel may eat any flying insect that both swarms and has four legs, if its legs are jointed and the insect jumps about on the ground.*

ULT **from every swarming thing of the wing, the one walking on four**
UST any flying insect that both swarms and has four legs
(מִכֹּל֙ שֶׁ֣רֶץ הָעוֹף֮ הַהֹלֵךְ֒ עַל־אַרְבַּ֣ע)

See how you translated these expressions in 11:20.

Support Reference: Possession

ULT **that which to it {are} legs from above to its feet to jump with them on the earth**
UST if its legs are jointed and the insect jumps about on the ground
(אֲשֶׁר־לֹ֣א כְרָעַ֗יִם מִמַּ֙עַל֙ לְרַגְלָ֔יו לְנַתֵּ֥ר בָּהֵ֖ן עַל־הָאָֽרֶץ)

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]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **to jump with them**
UST and the insect jumps about
(לְנַתֵּ֥ר בָּהֵ֖ן)

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.

Support Reference: Connect — Goal (Purpose) Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you shall eat	the people of Israel may eat
the earth	the ground

Leviticus 11:22

ULT	UST
These from them you shall eat: the locust of its kind and the bald locust of its kind and the cricket of its kind and the grasshopper of its kind.	*For example, these are some examples of the types of insects that the people of Israel may eat. They may eat any kind of locust, any kind of bald locust, any kind of cricket, and any kind of grasshopper.*

ULT These from them
UST For example, these are some examples of the types of insects that the people of Israel may eat
(אֶת־אֵלֶּה מֵהֶם)

Alternate translation: [These from among them]

ULT the locust of its kind and the bald locust of its kind and the cricket of its kind and the grasshopper of its kind
UST They may eat any kind of locust, any kind of bald locust, any kind of cricket, and any kind of grasshopper
(אֶת־הָאַרְבֶּה לְמִינֹו וְאֶת־הַסָּלְעָם לְמִינֵהוּ וְאֶת־הַחַרְגֹּל לְמִינֵהוּ וְאֶת־הֶחָגָב לְמִינֵהוּ)

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.

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you shall eat	of … that the people of Israel may eat
the locust	They may eat … locust

Leviticus 11:23

ULT	UST
But every swarming thing of the wing that to it {are} four feet—it {is} a detestable thing to you.	*But the people of Israel should consider any other winged insect that swarms and also has four legs to be disgusting and completely unacceptable to eat.*

ULT But every swarming thing of the wing that to it {are} four feet
UST But … any other winged insect that swarms and also has four legs
(וְכֹל֙ שֶׁ֣רֶץ הָעֹ֔וף אֲשֶׁר־לֹ֥ו אַרְבַּ֖ע רַגְלָֽיִם)

Alternate translation: [Every winged, swarming insect that has four legs]

ULT that to it {are} four feet
UST and also has four legs
(אֲשֶׁר־לֹ֥ו אַרְבַּ֖ע רַגְלָֽיִם)

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.

Support Reference: Distinguishing Versus Informing or Reminding

Leviticus 11:24

ULT	UST
And by these, you will make yourselves unclean. Anyone who touches their carcasses will become unclean until the evening,	*These types of unacceptable and impure animals and insects will make the people of Israel impure. Anyone who touches their dead bodies will make themself impure {so that they cannot touch sacred objects or enter into holy space} until the evening of the day when they touched one of these animals or insects.*

ULT **And by these**

UST These types of unacceptable and impure animals and insects
(וּלְאֵלֶּה)

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]

Support Reference: Pronouns — When to Use Them

Leviticus 11:25

ULT	UST
and anyone lifting {one} of their carcasses shall wash his clothes, and he will be unclean until the evening.	*Anyone who picks up one of their dead bodies should wash his clothes to purify himself from the impurity of the dead animal or insect. That person will be impure {and should not touch sacred objects or enter into holy space} until the evening of the day when he touched the dead animal or insect.*

ULT and anyone lifting {one} of their carcasses
UST Anyone who picks up one of their dead bodies
(וְכָל־הַנֹּשֵׂא מִנִּבְלָתָם)

Alternate translation: [and whoever picks up one of their carcasses]

ULT shall wash his clothes
UST should wash his clothes to purify himself from the impurity of the dead animal or insect
(יְכַבֵּס בְּגָדָיו)

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]

Support Reference: Symbolic Action

Leviticus 11:26

ULT	UST
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—they {are} unclean to you. Anyone who touches them will become unclean.	*Remember, the people of Israel should consider impure and unacceptable any animal that, while having hooves, does not have completely cloven hooves or does not also chew the cud. Anyone who touches one of these animals will make themself impure as well.*

ULT 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

UST Remember … any animal that, while having hooves, does not have completely cloven hooves or does not also chew the cud

(לְכָל־הַבְּהֵמָה אֲשֶׁר הִוא מַפְרֶסֶת פַּרְסָה וְשֶׁסַע ו אֵינֶנָּה שֹׁסַעַת וְגֵרָה אֵינֶנָּה מַעֲלָה)

See how you translated these expressions in 11:3.

Support Reference: Poetry

Leviticus 11:27

ULT	UST
And anything walking on its palms among any living thing, the ones walking on four—they {are} unclean to you. Anyone who touches their carcasses will become unclean until the evening.	*Likewise, out of all the animals that have four legs, the people of Israel should consider any animal that has paws to be impure and unacceptable to eat. Anyone who touches the dead body of one of these animals will make themself impure {and should not touch any other person or any sacred object or enter into any sacred space} until the evening of the day when he touched the dead animal.*

(There are no notes for this verse)

Leviticus 11:28

ULT	UST
And the one who lifts their carcasses shall wash his clothes and he will become unclean until the evening. They {are} unclean to you.	*Anyone who picks up one of the dead bodies of any of these animals should wash his clothes {to purify themself from the impurity of the animal's dead body}. That person will be impure {and so should not touch other people or sacred objects or enter into any sacred space} until the evening of the day when they touched the animal's dead body. For this reason, the people of Israel should consider these animals to be impure and not acceptable to eat.*

(There are no notes for this verse)

Leviticus 11:29

ULT	UST
And these {are} unclean to you among the swarming things, the ones that swarm on the earth: the rat and the mouse and the large lizard of its kind	*Out of all the animals that swarm on the ground, these are the ones that the people of Israel should consider to be impure: rats, mice, any kind of large lizard,*

ULT **the rat**
UST rats
(הַחֹלֶד)

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.

Support Reference: Translate Unknowns

ULT **and the mouse**
UST mice
(וְהָעַכְבָּר)

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.

Support Reference: Translate Unknowns

ULT **and the large lizard of its kind**
UST any kind of large lizard
(וְהַצָּב לְמִינֵהוּ)

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.

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the earth	the ground

Leviticus 11:30

ULT	UST
and the gecko and the monitor lizard and the lizard and the skink and the chameleon.	*geckos, spotted lizards, newts, skinks, and chameleons.*

ULT and the gecko
UST geckos
(וְהָאַנָקָה)

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.

Support Reference: Translate Unknowns

ULT and the monitor lizard
UST spotted lizards
(וְהַכֹּחַ)

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.

Support Reference: Translate Unknowns

ULT and the lizard
UST newts
(וְהַלְּטָאָה)

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.

Support Reference: Translate Unknowns

> ULT **and the skink**
> UST skinks
> (וְהַחֹמֶט)

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.

Support Reference: Translate Unknowns

> ULT **and the chameleon**
> UST and chameleons
> (וְהַתִּנְשָׁמֶת)

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.

Support Reference: Translate Unknowns

Leviticus 11:31

ULT	UST
These {are} unclean to you among all the swarming things. Anyone who touches them when they are dead will become unclean until the evening.	*Remember, out of all the animals that swarm, the people of Israel should consider these types of animals to be impure and unacceptable to eat. Anyone who touches one of them after it has died will make themself impure {so that person should not touch anyone else or any sacred object or enter into any sacred space} until the evening of the day when he touched the animal's dead body.*

(There are no notes for this verse)

Leviticus 11:32

ULT	UST
And anything on which {one} from them falls when they are dead will become unclean, from any vessel of wood or cloth or leather or sackcloth—any vessel that work is done with them shall be brought into the water, and it will be unclean until the evening. Then it will be clean.	*Likewise, it may happen that one of these impure animals or insects falls onto something after it has died. If this happens, that object will become impure. Whether it is wood, cloth, leather, or burlap, if it is something that the people of Israel use for domestic purposes, whoever owns the object should soak it in water. The people of Israel should consider the object to be impure until the evening of the day on which the animal's dead body fell onto it. After that evening, whoever owns the object should consider it be to clean {and acceptable to use for its intended purpose}.*

ULT {one} from them
UST one of these impure animals or insects
(מֵהֶם)

The expression **one from them** refers to any unclean animal, but specifically the list of lizards and "swarming things" from 11:29–30.

Support Reference: Pronouns — When to Use Them

ULT from any vessel of wood or cloth or leather or sackcloth
UST Whether it is wood, cloth, leather, or burlap
(מִכָּל־כְּלִי־עֵץ אוֹ בֶגֶד אוֹ־עוֹר אוֹ שָׂק)

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]

Support Reference: Possession

ULT **any vessel that work is done with them shall be brought into the water**
UST if it is something that the people of Israel use for domestic purposes, whoever owns the object should soak it in water
(כָּל־כְּלִי֙ אֲשֶׁר־יֵעָשֶׂ֣ה מְלָאכָ֔ה בָּהֶ֖ם בַּמַּ֣יִם יוּבָ֑א)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sackcloth	or burlap
Then it will be clean	After that evening, whoever owns the object should consider it be to clean {and acceptable to use for its intended purpose}

Leviticus 11:33

ULT	UST
And any vessel of clay that {one} from them falls into its midst—everything that {is} in its midst will become unclean, and you shall break it.	*It may happen that one of these impure animals or insects falls into a clay pot. If this happens, the people of Israel should consider everything in the pot to be impure. Whoever owns the pot should shatter it.*

ULT **{one} from them**
UST one of these impure animals or insects
(מֵהֶם)

See how you translated this expression in 11:32.

Support Reference: Pronouns — When to Use Them

ULT **and you shall break it**
UST Whoever owns the pot should shatter it
(וְאֹתוֹ תִשְׁבֹּרוּ)

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.

Support Reference: Forms of 'You' — Singular

ULT **and you shall break it**
UST Whoever owns the pot should shatter it
(וְאֹתוֹ תִשְׁבֹּרוּ)

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]

Support Reference: Pronouns — When to Use Them

Leviticus 11:34

ULT	UST
Any food that is eaten that {such} water comes onto, it will become unclean. And any drink that is drunk from any vessel will become unclean,	*It may also happen that the water from a clay pot into which an impure animal or insect has fallen happens to come into contact with anything edible. If this happens, that food will also be impure {and no one should eat it}. This is because once an impure animal or insect comes into contact with any drinkable liquid that is in a pot, that liquid also becomes impure.*

ULT **Any food that is eaten**
UST anything edible
(מִכָּל־הָאֹכֶל אֲשֶׁר יֵאָכֵל)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **Any food that is eaten**
UST anything edible
(מִכָּל־הָאֹכֶל אֲשֶׁר יֵאָכֵל)

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]

Support Reference: Poetry

ULT **that {such} water comes onto, it**
UST It may also happen that the water from a clay pot into which an impure animal or insect has fallen happens to come into contact with
(אֲשֶׁר יָבוֹא עָלָיו מַיִם)

Alternate translation: [onto which any such water comes]

ULT **And any drink that is drunk**
UST This is because once an impure animal or insect comes into contact with any drinkable liquid
(וְכָל־מַשְׁקֶה אֲשֶׁר יִשָּׁתֶה)

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]

Support Reference: Poetry

ULT **And any drink that is drunk**
UST This is because once an impure animal or insect comes into contact with any drinkable liquid
(וְכָל־מַשְׁקֶה אֲשֶׁר יִשָּׁתֶה)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **from any vessel**
UST that is in a pot
(בְּכָל־כְּלִי)

Alternate translation: [from any vessel into which a dead, unclean animal has fallen]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
is eaten	edible

Leviticus 11:35

ULT	UST
and anything on which {one} of their carcasses falls will become unclean. An oven or stove shall be smashed. They {are} unclean and they shall be unclean to you.	*Any object onto which the dead body of any of these impure animals or insects falls will also become impure. Whether the dead body falls onto an oven or a small stove, whoever owns the object should smash it to pieces. The people of Israel should consider that object to be impure and unacceptable for its original intended purpose. It will not cease to be impure but will remain impure.*

ULT {one} of their carcasses
UST the dead body of any of these impure animals or insects
(מִנִּבְלָתָם)

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]

Support Reference: Pronouns — When to Use Them

ULT An oven or stove shall be smashed
UST Whether the dead body falls onto an oven or a small stove, whoever owns the object should smash it to pieces
(תַּנּוּר וְכִירַיִם יִתָּץ)

If your language does not use the 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]

Support Reference: Active or Passive

ULT An oven
UST Whether the dead body falls onto an oven
(תַּנּוּר)

See how you translated this household item in 2:4.

Support Reference: Translate Unknowns

> ULT **or stove**
> UST or a small stove
> (וְכִירַיִם)

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]

Support Reference: Translate Unknowns

Leviticus 11:36

ULT	UST
Nevertheless, a spring or a cistern, a collection of water, shall be clean, but the one touching their carcass will become unclean.	*However, {it may happen that the dead body of one of these impure animals or insects falls into} a spring or any large system for collecting and storing water. If this happens, the water that comes out of it is still pure. {The people of Israel may drink it}. Nonetheless, anyone who touches one of those dead bodies will still become impure.*

ULT **their carcass**
UST one of those dead bodies
(בִּנִבְלָתָם)

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]

Support Reference: Pronouns — When to Use Them

Leviticus 11:37

ULT	UST
But when {part} of their carcass falls on any seed, a sown seed that will be sown, it {is} clean.	*Likewise, it may happen that the dead body of one of these impure animals or insects happens to fall onto any plantable seeds that someone was going to plant. If this happens, those seeds are still pure. {Whoever owns them may still plant them.}*

ULT **{part} of their carcass**
UST the dead body of one of these impure animals or insects
(מִנִּבְלָתָֽם)

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]

Support Reference: Pronouns — When to Use Them

ULT **any seed, a sown seed that will be sown**
UST any plantable seeds that someone was going to plant
(כָּל־זֶ֥רַע זָרוּעַ אֲשֶׁר יִזָּרֵֽעַ)

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]

Support Reference: Poetry

ULT **any seed, a sown seed that will be sown**
UST any plantable seeds that someone was going to plant
(כָּל־זֶ֥רַע זָרוּעַ אֲשֶׁר יִזָּרֵֽעַ)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
seed	seeds

Leviticus 11:38

ULT	UST
But when water is put on seed, and {a} carcass of theirs falls onto it, it {is} unclean to you.	*Alternatively, it may happen that the dead body of one of these impure animals or insects falls on those seeds after whoever planted the seeds has watered them. If this happens, then the people of Israel could consider those seeds to be impure and unacceptable.*

ULT **But when water is put on seed**
UST Alternatively, it may happen that … after whoever planted the seeds has watered them
(וְכִי יֻתַּן־מַ֖יִם עַל־זָֽרַע)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **But when water is put on seed**
UST Alternatively, it may happen that … after whoever planted the seeds has watered them
(וְכִי יֻתַּן־מַ֖יִם עַל־זָֽרַע)

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]

Support Reference: Idiom

ULT **on seed**
UST after whoever planted the seeds has watered them
(עַל־זָֽרַע)

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]

Support Reference: Collective Nouns

> **ULT and {a} carcass of theirs**
> **UST** the dead body of one of these impure animals or insects
> (מִנִּבְלָתָם)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
seed	them
falls	falls

Leviticus 11:39

ULT	UST
But when {one} from the livestock that it {is} to you to eat dies, the one touching its carcass will become unclean until the evening.	*It may happen that an animal that the people of Israel may eat dies and someone touches it. If this happens, whoever has touched it has made himself impure {so that he should not touch another person or any sacred object or enter into any sacred space} until the evening of the day when he touched the animal's dead body.*

ULT **But when {one} from the livestock that it {is} to you to eat dies**
UST It may happen that an animal that the people of Israel may eat dies and someone touches it
(וְכִי יָמוּת מִן־הַבְּהֵמָה אֲשֶׁר־הִיא לָכֶם לְאָכְלָה)

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]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **the one touching its carcass**
UST whoever has touched it
(הַנֹּגֵעַ בְּנִבְלָתָהּ)

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]

Support Reference: Generic Noun Phrases

Leviticus 11:40

ULT	UST
And the one eating from its carcass shall wash his clothes, and he will be unclean until the evening. And the one lifting its carcass shall wash his clothes, and he will be unclean until the evening.	*Furthermore, anyone who eats any meat from the animal's dead body should wash his clothes {to purify them}. He has made himself impure until the evening of the day when he ate the animal's meat. Likewise, anyone who carries the animal's dead body should wash his clothes {to purify them}. He has made himself impure until the evening of the day when he carried the animal's dead body.*

ULT And the one eating from its carcass

UST Furthermore, anyone who eats any meat from the animal's dead body

(וְהָאֹכֵל֙ מִנִּבְלָתָ֔הּ)

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]

Support Reference: Generic Noun Phrases

ULT And the one lifting its carcass

UST Likewise, anyone who carries the animal's dead body

(וְהַנֹּשֵׂא֙ אֶת־נִבְלָתָ֔הּ)

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]

Support Reference: Generic Noun Phrases

Leviticus 11:41

ULT	UST
And every swarming thing, the one swarming on the ground—it {is} a detestable thing. It shall not be eaten.	*The Israelite people should consider any animals or insects that swarm on the ground to be disgusting and completely unacceptable to eat. No Israelite should ever eat these animals.*

ULT **And every swarming thing, the one swarming on the ground**
UST any animals or insects that swarm on the ground
(וְכָל־הַשֶּׁרֶץ הַשֹּׁרֵץ עַל־הָאָרֶץ)

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]

Support Reference: Poetry

ULT **It shall not be eaten**
UST No Israelite should ever eat these animals
(לֹא יֵאָכֵל)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the ground	the ground
It shall … be eaten	Israelite should ever eat these animals

Leviticus 11:42

ULT	UST
Everything going on a belly and anything walking on four up to anything multiplying feet, of any swarming thing, the one swarming on the earth, you shall not eat them, because they {are} a detestable thing.	*This means that no Israelite should ever eat any animal that crawls on its belly and also has four legs or any animal that has many legs, like a swarming ground-dwelling insect. This is because the Israelite people should consider these animals and insects to be disgusting and completely unacceptable to eat.*

ULT **Everything going on a belly**
UST any animal that crawls on its belly
(כֹּל־הוֹלֵךְ עַל־גָּחוֹן)

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]

Support Reference: Idiom

ULT **up to anything multiplying feet**
UST or any animal that has many legs
(עַד כָּל־מַרְבֵּה רַגְלַיִם)

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]

Support Reference: Idiom

ULT **of any swarming thing, the one swarming on the earth**
UST like a swarming ground-dwelling insect
(לְכָל־הַשֶּׁרֶץ הַשֹּׁרֵץ עַל־הָאָרֶץ)

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]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the earth	ground-dwelling
you shall … eat them	This means that … Israelite should … eat

Leviticus 11:43

ULT	UST
You shall not make your lives detestable with any swarming thing, the one swarming. And you shall not make yourselves unclean with them and be made unclean by them.	*The Israelite people should never make themselves disgusting by eating or touching any of these swarming insects or animals. Neither should they make themselves impure or defile themselves by touching or eating them.*

ULT **You shall not make your lives detestable**
UST The Israelite people should never make themselves disgusting
(אַל־תְּשַׁקְּצוּ֙ אֶת־נַפְשֹׁתֵיכֶ֔ם)

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]

Support Reference: Statements — Other Uses

ULT **with any swarming thing, the one swarming**
UST by eating or touching any of these swarming insects or animals
(בְּכָל־הַשֶּׁ֖רֶץ הַשֹּׁרֵֽץ)

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]

Support Reference: Poetry

ULT **And you shall not make yourselves unclean with them and be made unclean by them**
UST Neither should they make themselves impure or defile themselves by touching or eating them
(וְלֹ֥א תִטַּמְּא֛וּ בָּהֶ֖ם וְנִטְמֵיתֶ֣ם בָּ֑ם)

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]

Support Reference: Parallelism

> ULT **and be made unclean by them**
> UST or defile themselves by touching or eating them
> (וְנִטְמֵתֶם בָּם)

If your language does not use the 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]

Support Reference: Active or Passive

Leviticus 11:44

ULT	UST
For I {am} Yahweh your God. And you shall make yourselves holy, and you shall be holy {people}, because I {am} holy. And you shall not make your lives unclean with any swarming thing, the one crawling on the earth.	*Remember who I am: I am Yahweh your God, and I am holy. The people of Israel must likewise be holy people because I am holy. Do not cause yourselves to become impure by eating or touching swarming animals or insects that crawl along the ground.*

ULT **For I {am} Yahweh your God**
UST Remember who I am: I am Yahweh your God
(כִּ֣י אֲנִ֣י יְהוָ֔ה אֱלֹהֵיכֶ֑ם)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **And you shall not make your lives unclean**
UST Do not cause yourselves to become impure
(וְלֹ֥א תְטַמְּא֖וּ אֶת־נַפְשֹׁתֵיכֶ֑ם)

Alternate translation: [And you shall not make yourselves unclean]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	am Yahweh
your God	your God
holy {people}	be holy people
{am} holy	am holy
the earth	the ground

Leviticus 11:45

ULT	UST
For I {am} Yahweh, the one bringing you up from the land of Egypt to be God for you. And you shall be holy {people}, for I {am} holy.	*Remember that I, Yahweh, freed the Israelite people when they were slaves in Egypt. I did this so that I could be their God. Therefore, because I am holy, they should be holy people.*

ULT For I {am} Yahweh
UST Remember that I, Yahweh
(כִּי ׀ אֲנִי יְהוָֹה)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT to be God for you
UST I did this so that I could be their God
(לִהְיֹת לָכֶם לֵאלֹהִים)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT for I {am} holy
UST because I am holy
(כִּי קָדֹושׁ אֲנִי)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Egypt	in Egypt
God	God

ULT	UST
holy {people}	holy people
{am} holy	am holy

Leviticus 11:46

ULT	UST
This {is} the law of the livestock and the bird and every life of the living thing, the ones swarming in the water, and of every life, the ones crawling on the earth,	*These are the instructions for how the people of Israel should handle domestic animals, birds, any swarming fish that live in water, or any swarming insects or animals that live on dry land.*

ULT **This {is} the law of the livestock and the bird**
UST These are the instructions for how the people of Israel should handle domestic animals, birds
(זֹאת תּוֹרַת הַבְּהֵמָה וְהָעוֹף)

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]

Support Reference: Possession

ULT **the livestock and the bird**
UST domestic animals, birds
(הַבְּהֵמָה וְהָעוֹף)

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]

Support Reference: Generic Noun Phrases

ULT **and the bird**
UST birds
(וְהָעוֹף)

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]

Support Reference: Collective Nouns

ULT **and every life of the living thing**
UST any … fish
(וְכֹל֙ נֶ֣פֶשׁ הַחַיָּ֔ה)

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]

Support Reference: Possession

ULT **and of every life, the ones crawling on the earth**
UST or any swarming insects or animals that live on dry land
(וּלְכָל־נֶ֖פֶשׁ הַשֹּׁרֶ֣צֶת עַל־הָאָֽרֶץ)

Alternate translation: [and of every living creature that crawls about on the ground]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} the law of	are the instructions for how the people of Israel should handle
the earth	dry land

Leviticus 11:47

ULT	UST
to separate between the unclean and between the clean and between the living thing, the one being eaten, and between the living thing that shall not be eaten.’”	*The people of Israel should learn to distinguish what is unacceptable to me and impure from that which is acceptable to me and pure. This means that they should also learn to distinguish those living creatures that are acceptable to eat from those that are unacceptable to eat.”*

ULT **to separate**
UST The people of Israel should learn to distinguish
(לְהַבְדִּ֔יל)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **between the unclean and between the clean**
UST what is unacceptable to me and impure from that which is acceptable to me and pure
(בֵּ֣ין הַטָּמֵ֗א וּבֵין֙ הַטָּהֹ֔ר)

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]

Support Reference: Nominal Adjectives

ULT **the living thing, the one being eaten … the living thing that shall not be eaten**
UST those living creatures that are acceptable to eat … those that are unacceptable to eat
(הַחַיָּ֖ה הַנֶּאֱכָ֑לֶת & הַחַיָּ֖ה אֲשֶׁ֥ר לֹ֖א תֵּאָכֵֽל)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
shall … be eaten	are unacceptable to eat

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:

1. Becoming unclean due to childbirth (12:1–5)
    A. Giving birth to a male child (12:1–4)
    B. Giving birth to female child (12:5)
2. Sacrifices required for purification (12:6–8)
    A. The normal burnt and sin offering requirements (12:6–7)
    B. 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.

Leviticus 12:1

ULT	UST
And Yahweh spoke to Moses, saying,	*Then Yahweh told Moses*

ULT saying … Speak to the sons of Israel, saying
UST Then … told … Tell the people of Israel
(לֵאמֹר׃ דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר) (12:1-2)

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]

Support Reference: Quotes within Quotes

ULT saying
UST Then … told
(לֵאמֹר)

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.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses

Leviticus 12:2

ULT	UST
“Speak to the sons of Israel, saying, ‘A woman, if she produces seed and bears a male, then she shall be unclean for seven days. Like the days of the menstruation of her menstruating, she shall be unclean.	*“Tell the people of Israel that when a woman is pregnant and gives birth to a boy, she has become impure for seven days. This is just like when she becomes impure from her regular menstruation; she has become impure.*

ULT **Like the days of the menstruation of her menstruating**
UST This is just like when she becomes impure from her regular menstruation
(כִּימֵי נִדַּת דְּוֹתָהּ)

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]

Support Reference: Poetry

ULT **Like the days of the menstruation of her menstruating**
UST This is just like when she becomes impure from her regular menstruation
(כִּימֵי נִדַּת דְּוֹתָהּ)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israel

Leviticus 12:3

ULT	UST
And on the eighth day, the flesh of his foreskin shall be circumcised.	*She should make sure that the priests circumcise her baby boy eight days after he is born.*

ULT And on the eighth day
UST eight days after he is born
(וּבַיּוֹם הַשְּׁמִינִי)

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]

Support Reference: Ordinal Numbers

ULT the flesh of his foreskin shall be circumcised
UST She should make sure that the priests circumcise her baby boy
(יִמּוֹל בְּשַׂר עָרְלָתוֹ)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
shall be circumcised	She should make sure that the priests circumcise

Leviticus 12:4

ULT	UST
And thirty days and three days she shall stay in the blood of her purification. Any holy thing she shall not touch, and into the holy place she shall not go until the days of her purification are full.	*Then the woman should wait about a month in the impurity of the blood she bled from giving birth. During this time, she should not touch sacred objects or enter into holy space, like the sacred tent, until that time is over.*

ULT **And thirty days and three days**
UST about a month
(וּשְׁלֹשִׁים יוֹם וּשְׁלֹשֶׁת יָמִים)

Alternate translation: [And for 33 days]

ULT **she shall stay in the blood of her purification**
UST Then the woman should wait … in the impurity of the blood she bled from giving birth
(תֵּשֵׁב בִּדְמֵי טָהֳרָהּ)

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]

Support Reference: Possession

ULT **until the days of her purification are full**
UST until that time is over
(עַד־מְלֹאת יְמֵי טָהֳרָהּ)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
holy thing	sacred objects

ULT	UST
the holy place	holy space, like the sacred tent

Leviticus 12:5

ULT	UST
But if she bears a female, then she will be unclean {for} two sets of seven {days}, like her menstruation. And sixty days and six days she shall stay in the blood of her purification.	*But if a woman gives birth to a baby girl, she has become impure for two weeks. This is just like when she is menstruating each month. The woman should wait about two months in the impurity of the blood she bled when she gave birth to the baby.*

ULT for} two sets of seven {days}

UST for two weeks

(שְׁבֻעַיִם)

Alternate translation: [for fourteen days] or [for 14 days]

ULT And sixty days and six days

UST about two months

(וְשִׁשִּׁים יוֹם וְשֵׁשֶׁת יָמִים)

Alternate translation: [And for 66 days]

Leviticus 12:6

ULT	UST
And when the days of her purification are full, for a son or for a daughter, she shall bring a lamb, a son of its year, as a burnt offering, and a son of a pigeon or dove as a sin offering, to the entrance of the tent of meeting, to the priest.	*After the time in which she is waiting to purify herself is over, that woman should bring a one-year-old lamb to the priest at the entrance of the sacred tent. She should do this whether she gives birth to a baby boy or a baby girl. The priest should offer the lamb as a wholly burned sacrifice. The woman should also bring a dove or a pigeon to the priest. He should offer it as a purifying sacrifice. {This will purify her and allow her to be pure again before me.}*

ULT **And when the days of her purification are full**
UST After the time in which she is waiting to purify herself is over
(וּבִמְלֹאת ׀ יְמֵי טָהֳרָהּ)

See how you translated this expression in 12:4. Alternate translation: [And when the days of her purification are completed]

Support Reference: Metonymy

ULT **for a son or for a daughter**
UST She should do this whether she gives birth to a baby boy or a baby girl
(לְבֵן֙ אוֹ לְבַ֔תּ)

Alternate translation: [whether 33 days for a son or 66 days for a daughter]

ULT **a lamb, a son of its year**
UST a one-year-old lamb
(כֶּ֥בֶשׂ בֶּן־שְׁנָת֖וֹ)

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]

Support Reference: Idiom

ULT **and a son of a pigeon**
UST The woman should also bring a dove
(וּבֶן־יוֹנָה)

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]

Support Reference: Idiom

ULT **to the entrance of the tent of meeting, to the priest**
UST to the priest at the entrance of the sacred tent … to the priest
(אֶל־פֶּתַח אֹהֶל־מוֹעֵד אֶל־הַכֹּהֵן)

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]

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a lamb	a … lamb
the priest	the priest … the priest

Leviticus 12:7

ULT	UST
And he shall present it to the face of Yahweh, and he shall make atonement for her. And she will be purified from the flow of her blood. This {is} the law of the {woman} who bears a male or a female.	*The priest should offer these animals in my presence in the sacred tent. When this happens, I will accept her again and purify her from the impurity of the blood that she bled when she gave birth to the baby. This is the way that women who give birth, whether to a baby boy or girl, should offer sacrifices to purify themselves from the impurity of the blood that they bleed when they give birth to their children.*

ULT **to the face of Yahweh**
UST in my presence in the sacred tent
(לִפְנֵי יְהוָה)

See how you translated this expression in 1:3.

Support Reference: Metonymy

ULT **and he shall make atonement for her**
UST When this happens, I will accept her again
(וְכִפֶּר עָלֶיהָ)

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.

Support Reference: Abstract Nouns

ULT **And she will be purified from the flow of her blood**
UST and purify her from the impurity of the blood that she bled when she gave birth to the baby
(וְטָהֲרָה מִמְּקֹר דָּמֶיהָ)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **from the flow of her blood**
UST from the impurity of the blood that she bled when she gave birth to the baby
(מִמְּקֹר דָּמֶיהָ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{is} the law of the {woman} who bears a male or a female**
UST is the way that women who give birth, whether to a baby boy or girl, should offer sacrifices to purify themselves from the impurity of the blood that they bleed when they give birth to their children
(תּוֹרַת הַיֹּלֶדֶת לַזָּכָר אוֹ לַנְּקֵבָה)

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]

Support Reference: Possession

ULT **the {woman} who bears a male or a female**
UST women who give birth, whether to a baby boy or girl
(הַיֹּלֶדֶת לַזָּכָר אוֹ לַנְּקֵבָה)

Alternate translation: [the woman who births either a son or a daughter]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	my
And she will be purified	and purify her
{is} the law of	is the way that … should offer sacrifices to purify themselves from the impurity of the blood that they bleed when they give birth to their children

Leviticus 12:8

ULT	UST
And if her hand does not find enough {for} a sheep, then she shall take two turtledoves or two young doves, one for a burnt offering and one for a sin offering. And the priest shall make atonement for her, and she will be pure.'"	*However, if any woman cannot afford a lamb, then she may bring two pigeons or two doves. The priest should offer one of the birds as a wholly burned sacrifice and the other as a purifying sacrifice. When the priest offers these birds, I will accept the woman again, and I will purify her from the impurity of the blood that she bled when she gave birth to her children."*

ULT And if her hand does not find enough {for} a sheep
UST However, if any woman cannot afford a lamb
(וְאִם־לֹא תִמְצָא יָדָהּ֙ דֵּי שֶׂה֔)

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]

Support Reference: Idiom

ULT And the priest shall make atonement for her
UST When the priest offers these birds, I will accept the woman again
(וְכִפֶּ֥ר עָלֶ֖יהָ הַכֹּהֵ֑ן)

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.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	When the priest

ULT	UST
and she will be pure	and I will purify her from the impurity of the blood that she bled when she gave birth to her children

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: priest, priesthood)

Leviticus 13:1

ULT	UST
And Yahweh spoke to Moses and to Aaron, saying,	*Then Yahweh told Aaron and Moses,*

> ULT **saying**
> UST Then … told
> (לֵאמֹר)

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.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses
Aaron	Aaron

Leviticus 13:2

ULT	UST
“A man, when he has on the skin of his flesh a swelling or a scab or a bright spot, and it becomes on the skin of his flesh an infection of skin disease, then he shall be brought to Aaron the priest or to one from his sons the priests.	*“It may happen that someone finds a raised area, a protective crust, or a discolored spot on their skin. If their skin looks infected, like it may be an infectious skin disease, then someone should bring the infected person to Aaron the priest or to one of his sons or descendants, who are also priests.*

ULT **A man, when he has**
UST It may happen that someone finds
(אָדָם כִּי־יִהְיֶה)

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]

Support Reference: Connect — Hypothetical Conditions

ULT **on the skin of his flesh … on the skin of his flesh**
UST on their skin … their skin
(בְּעוֹר־בְּשָׂרוֹ & בְּעוֹר־בְּשָׂרוֹ)

Alternate translation: [on the skin of his body … on the skin of his body]

ULT **a swelling**
UST a raised area
(שְׂאֵת)

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]

Support Reference: Translate Unknowns

> ULT **a scab**
> UST a protective crust
> (סַפַּחַת)

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]

Support Reference: Translate Unknowns

> ULT **an infection of skin disease**
> UST infected, like it may be an infectious skin disease
> (לְנֶגַע צָרַעַת)

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]

Support Reference: Possession

> ULT **skin disease**
> UST like it may be an infectious skin disease
> (צָרַעַת)

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]

Support Reference: Translate Unknowns

ULT **then he shall be brought to Aaron the priest**
UST then someone should bring the infected person to Aaron the priest
(וְהוּבָא אֶל־אַהֲרֹן הַכֹּהֵן)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aaron	Aaron
the priest	the priest
the priests	who are also priests

Leviticus 13:3

ULT	UST
And the priest shall see the infection on the skin of the flesh, and {if} the hair on the infection has turned white, and the appearance of the infection {is} deeper than the skin of his flesh, it {is} an infection of skin disease. And the priest shall see it, and he shall pronounce him unclean.	*The priest should examine the person's infected skin. The priest should look to see if the hair on the infection is white and if the infection itself appears to be under their skin. If it is, then that infection is a symptom of an infectious skin disease. When the priest sees this kind of infection, he should judge the infected person to be impure. {The impure person should not touch other people or sacred objects or enter sacred space.}*

ULT **and {if} the hair on the infection has turned white**

UST the hair on the infection is white

(וְשַׂעְרָה בַּנֶּגַע הָפַךְ ׀ לָבָן)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	The priest
the priest	the priest

Leviticus 13:4

ULT	UST
And if it {is} a white bright spot on the skin of his flesh, and deep is not the appearance of it from the skin, and its hair has not turned white, then the priest shall separate the infection {for} seven days.	*However, the priest might see that the discolored spot on the person's skin is white. He may also see that the infection is only skin-deep, and the hair on the infected spot is not white. If the priest sees this kind of infection, then he should quarantine the person with the infection for one week.*

ULT and deep is not the appearance of it from the skin
UST He may also see that the infection is only skin-deep
(וְעָמֹק אֵין־מַרְאֶה מִן־הָעוֹר)

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]

ULT then the priest shall separate the infection
UST If the priest sees this kind of infection, then he should quarantine the person with the infection
(וְהִסְגִּיר הַכֹּהֵן אֶת־הַנָּגַע)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT the infection
UST the person with the infection
(אֶת־הַנָּגַע)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	he

Leviticus 13:5

ULT	UST
And the priest shall see it on the seventh day, and behold, the infection stands in his eyes; the infection has not spread on the skin. Then the priest shall separate him {for} a second seven days.	*On the last day of that week, the priest should examine the infected person again. Indeed, if the priest can see that the infection is still there, but it has not spread on the person's skin, then the priest should quarantine the infected person for another week.*

ULT **on the seventh day**
UST On the last day of that week
(בַּיּוֹם הַשְּׁבִיעִי)

The word **seventh** is the ordinal form of the number seven. Alternate translation: [on the last day of that weeklong period]

Support Reference: Ordinal Numbers

ULT **and behold, the infection stands**
UST Indeed, if … the infection is still there
(וְהִנֵּה הַנֶּגַע עָמַד)

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]

Support Reference: Idiom

ULT **in his eyes**
UST the priest can see that
(בְּעֵינָיו)

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]

Support Reference: Metonymy

ULT **{for} a second seven days**
UST for another week
(שִׁבְעַת יָמִים שֵׁנִית)

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]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	priest
the priest	the priest

Leviticus 13:6

ULT	UST
And the priest shall see him on the second seventh day, and behold, the infection has faded, and the infection has not spread on the skin. Then the priest shall pronounce him clean. It {is} a scab, and he shall wash his clothes, and he will be clean.	*On the last day of that second week, the priest should examine the infected person again. This time, he should look to see if the infection has spread on the skin. If it has not, but rather the infection has receded and is now fainter in color, then the priest should judge the infected person to be pure. {That person may now touch other people and sacred objects and enter sacred space.} The infection is just a benign scab. The person with the infection should wash and clean his clothes, and then he will be pure.*

ULT **on the second seventh day**
UST On the last day of that second week
(בַּיּוֹם הַשְּׁבִיעִי֙ שֵׁנִ֔ית)

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]

Support Reference: Ordinal Numbers

ULT **and behold, the infection has faded**
UST This time, he should look to see if … but rather the infection has receded and is now fainter in color
(וְהִנֵּה֙ כֵּהָ֣ה הַנֶּ֔גַע)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT and he shall wash his clothes, and he will be clean

UST The person with the infection should wash and clean his clothes, and then he will be pure (וְכִבֶּס בְּגָדָיו וְטָהֵר)

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]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
the priest	priest
Then … shall pronounce him clean	then the … should judge the infected person to be pure. {That person may now touch other people and sacred objects and enter sacred space … }
and he will be clean	and then he will be pure

Leviticus 13:7

ULT	UST
But if, spreading, the scab spreads on the skin after his appearing to the priest for his being pronounced clean, then he shall appear to the priest a second {time}.	*However, it may happen that the scab spreads aggressively on the skin after the priest has examined the infected person and judged them to be pure. If this happens, then the person with the infection must go and show himself to the priest again.*

ULT **But if, spreading, the scab spreads on the skin**
UST However, it may happen that the scab spreads aggressively on the skin
(וְאִם־פָּשֹׂה תִפְשֶׂה הַמִּסְפַּחַת בָּעֹר)

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]

Support Reference: Reduplication

ULT **But if, spreading**
UST However, it may happen that … aggressively
(וְאִם־פָּשֹׂה)

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]

Support Reference: Connect — Hypothetical Conditions

ULT **a second {time}**
UST again
(שֵׁנִית)

The word **second** is the ordinal form of the number two. Alternate translation: [again]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
the priest	the priest

Leviticus 13:8

ULT	UST
And the priest shall see, and behold, the scab has spread on the skin. Then the priest shall pronounce him unclean. It {is} a skin disease.	*The priest should then examine the person with the infection. The priest should determine that the scab has really spread on the infected person's skin. If it has, then the priest should judge that person to be impure. The person has become impure because the scab is actually a symptom of an infectious skin disease.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	The priest
the priest	the priest

Leviticus 13:9

ULT	UST
An infection of skin disease, when it is on a man, then he shall be brought to the priest.	*It may also happen that someone develops an infection because of an infectious skin disease. In this case, the person with the infection should go to the priest.*

ULT **on a man**
UST someone
(בְּאָדָם)

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]

Support Reference: When Masculine Words Include Women

ULT **then he shall be brought to the priest**
UST In this case, the person with the infection should go to the priest
(וְהוּבָא אֶל־הַכֹּהֵן)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest

Leviticus 13:10

ULT	UST
And the priest shall see, and behold, a white swelling {is} on the skin, and it has turned the hair white, and a preservation of living flesh {is} on the swelling.	*When the priest examines him, the priest should look to see if there is a white swelling on the skin that has caused the hair on the infected spot to become white. If the priest also sees that the skin on the swelling is raw,*

ULT **and it has turned the hair white**

UST that has caused the hair on the infected spot to become white

(וְהָֽיָה הָפְכָה שֵׂעָר לָבֶן)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and a preservation of living flesh {is} on the swelling**

UST If the priest also sees that the skin on the swelling is raw

(וּמִחְיַת בָּשָׂר חַי בַּשְּׂאֵֽת)

Alternate translation: [and raw skin is on the swelling]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest

Leviticus 13:11

ULT	UST
It {is} a reoccurring skin disease on the skin of his flesh, and the priest shall pronounce him unclean. He shall not separate him, because he {is} unclean.	*then this infection on the person's skin is actually a symptom of a chronic, infectious skin disease. The priest should judge the person to be impure. {The impure person should not touch other people or sacred objects or enter into sacred space.} In this case, because the person with the infection is impure, the priest should not merely quarantine the person temporarily.*

ULT He shall not separate him, because he {is} unclean

UST In this case, because the person with the infection is impure, the priest should not merely quarantine the person temporarily

(לֹא יַסְגִּרֶנּוּ כִּי טָמֵא הוּא)

See verse 45 and following for what additional actions the priest was to take.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	The priest

Leviticus 13:12

ULT	UST
But if, breaking out, the skin disease breaks out on the skin, and the skin disease covers all the skin of the infection, from his head and to his feet, to the whole vision of the eyes of the priest,	*Alternatively, {when the priest examines the person with the infection, he might see that} the infectious skin disease has broken out aggressively on the person's skin such that, as far as the priest can see, it now covers the infected person's entire body, from head to toe.*

ULT **But if, breaking out, the skin disease breaks out on the skin**
UST Alternatively, {when the priest examines the person with the infection, he might see that} the infectious skin disease has broken out aggressively on the person's skin
(וְאִם־פָּרֹוחַ תִּפְרַח הַצָּרַעַת בָּעֹור)

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]

Support Reference: Reduplication

ULT **all the skin of the infection**
UST the infected person's entire body
(אֶת כָּל־עֹור הַנֶּגַע)

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]

Support Reference: Metonymy

ULT **from his head and to his feet**
UST from head to toe
(מֵרֹאשֹׁו וְעַד־רַגְלָיו)

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]

Support Reference: Merism

> ULT **to the whole vision of the eyes of the priest**
> UST as far as the priest can see
> (לְכָל־מַרְאֵה עֵינֵי הַכֹּהֵן)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest

Leviticus 13:13

ULT	UST
then the priest shall see, and behold, the skin disease has covered his whole flesh. Then he shall pronounce the infection clean. All of it has turned white; he {is} clean.	*If this happens, then the priest should look to see whether the infectious skin disease has really covered the infected person's entire body. If this happens, {and the infected skin has turned white,} the priest should judge the person with the infection to be pure. Because the infection has turned entirely white, the person is pure, {and the infection is not a symptom of an infectious skin disease.}*

ULT **Then he shall pronounce the infection clean**

UST If this happens, {and the infected skin has turned white,} the priest should judge the person with the infection to be pure

(וְטִהַר אֶת־הַנֶּגַע)

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]

Support Reference: Metonymy

ULT **All of it has turned white**

UST Because the infection has turned entirely white

(כֻּלּוֹ הָפַךְ לָבָן)

Alternate translation: [All of the person's infected skin has naturally fallen off, leaving uninfected, white skin in its place]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
Then he shall pronounce … clean	If this happens, {and the infected skin has turned white,} the priest should judge … to be pure

Leviticus 13:14

ULT	UST
And on the day of the appearing of living flesh on him, he will be unclean.	*However, whenever a person sees that there is raw skin on their infection, that person has become impure. {The impure person should not touch other people or sacred objects or enter into sacred space.}*

ULT And on the day of the appearing of living flesh on him

UST However, whenever a person sees that there is raw skin on their infection

(וּבְיוֹם הֵרָאוֹת בּוֹ בָּשָׂר חַי)

Alternate translation: [But if ever living flesh appears on him]

Leviticus 13:15

ULT	UST
And the priest shall see the living flesh, and he shall pronounce him unclean. The living flesh, it {is} unclean. It {is} a skin disease.	*Whenever the priest sees raw skin on an infection, he should judge the person to be impure. {The person is impure because} there is raw skin on their infection. This demonstrates that the infection is actually a symptom of an infectious disease.*

ULT **The living flesh, it {is} unclean**

UST {The person is impure because} there is raw skin on their infection

(הַבָּשָׂר הַחַי טָמֵא הוּא)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest

Leviticus 13:16

ULT	UST
Or when the living flesh returns, and it is turned to white, then he shall go to the priest.	*But it may happen that the raw skin of the person with the infection changes and once again becomes white. If this happens, he should go to the priest.*

ULT and it is turned to white
UST and once again becomes white
(וְנֶהְפַּךְ לְלֶבֶן)

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.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
returns	changes
the priest	the priest

Leviticus 13:17

ULT	UST
And the priest shall see him, and behold, the infection has been turned to white. Then the priest shall pronounce the infection clean. He {is} clean.	*The priest should examine him. This time, the priest should look to see if the infection has really become white. If it has, then the priest should judge the person with the infection to be pure. {Because the infection is white,} he is now pure. {The infection is not a symptom of an infectious disease.}*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	The priest
the priest	the priest
Then … shall pronounce … clean	If it has, then … should judge … to be pure

Leviticus 13:18

ULT	UST
But flesh, when it has on it, on his skin, a boil, and it has been healed,	*It may also happen that someone has a boil on their skin, but the boil eventually healed.*

ULT **a boil**
UST a boil
(שְׁחִין)

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]

Support Reference: Translate Unknowns

ULT **and it has been healed**
UST but the boil eventually healed
(וְנִרְפָּא)

If your language does not use the 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]

Support Reference: Active or Passive

Leviticus 13:19

ULT	UST
and a white swelling or a white-reddish bright spot is in the place of the boil, then he shall show himself to the priest.	*It may be that, where the boil used to be, there is now a white swelling or a discolored spot on the skin that is reddish in color. If there is, then that person must go and show himself to the priest.*

ULT **in the place of the boil**
UST where the boil used to be
(בִּמְקֹום הַשְּׁחִין)

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]

Support Reference: Possession

ULT **then he shall show himself to the priest**
UST If there is, then that person must go and show himself to the priest
(וְנִרְאָה אֶל־הַכֹּהֵן)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest

Leviticus 13:20

ULT	UST
And the priest shall see, and behold, the appearance {is} deeper than the skin, and its hair has turned white. Then the priest shall pronounce him unclean. It {is} an infection of skin disease; it has broken out in the boil.	*The priest should examine the person's skin. The priest should look to see if the discolored or swollen spot of skin seems to be under the skin or if the hair on that spot has become white. These things are symptoms of an infectious skin disease that has broken out where the boil used to be. Therefore, the priest should judge the person to be impure.*

ULT **and its hair has turned white**
UST or if the hair on that spot has become white
(וּשְׂעָרָה הָפַךְ לָבָן)

Alternate translation: [and if the hair on the swelling or the bright spot is unhealthy and looks diseased]

ULT **It {is} an infection of skin disease; it has broken out in the boil**
UST These things are symptoms of an infectious skin disease that has broken out where the boil used to be
(נֶגַע־צָרַעַת הִוא בַּשְּׁחִין פָּרָחָה)

This expression refers to the instruction that after the priest observes the symptoms, the priest should pronounce the person unclean. Do not 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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	The priest
the priest	the priest

Leviticus 13:21

ULT	UST
And if the priest sees it, and behold, there is no white hair on it, and lower it is not than the skin, and it has faded, then the priest shall separate him {for} seven days.	*Alternatively, the priest might examine the person's skin and see that there is no white hair on the discolored or swollen spot of skin. If, instead, the spot is only skin-deep, and it has receded and is now fainter in color, then the priest should quarantine the person with the infection for one week.*

ULT **And if the priest sees it**

UST Alternatively, the priest might examine the person's skin

(וְאִם ׀ יִרְאֶנָּה הַכֹּהֵן)

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]

Support Reference: Pronouns — When to Use Them

ULT **and lower it is not than the skin**

UST If, instead, the spot is only skin-deep

(וּשְׁפָלָה אֵינֶנָּה מִן־הָעוֹר)

Alternate translation: [and it is not deeper than the surface of the skin]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
the priest	the priest

Leviticus 13:22

ULT	UST
But if, spreading, it spreads on the skin, then the priest shall pronounce him unclean. It {is} an infection.	*If, after a week, the swollen or discolored spot of skin has spread aggressively on the skin, then the priest should judge the person to be impure. That spot of skin is actually an infection.*

ULT But if, spreading, it spreads on the skin

UST If, after a week, the swollen or discolored spot of skin has spread aggressively on the skin (וְאִם־פָּשֹׂה תִפְשֶׂה בָּעוֹר)

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]

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest

Leviticus 13:23

ULT	UST
But if the bright spot stands under it (it has not spread), it {is} the scar of the boil. And the priest shall pronounce him clean.	*But if that discolored spot of skin has stayed where it was and has not spread, then it is merely a scar from the boil. The priest should judge the person to be pure again. {The pure person can touch other people and sacred objects and enter into sacred space once again.}*

ULT **But if the bright spot stands under it**
UST But if that discolored spot of skin has stayed where it was
(וְאִם־תַּחְתֶּיהָ תַּעֲמֹד הַבַּהֶרֶת)

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]

Support Reference: Idiom

ULT **But if the bright spot stands under it**
UST But if that discolored spot of skin has stayed where it was
(וְאִם־תַּחְתֶּיהָ תַּעֲמֹד הַבַּהֶרֶת)

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]

Support Reference: Pronouns — When to Use Them

ULT **it {is} the scar of the boil**
UST then it is … a scar from the boil
(צָרֶבֶת הַשְּׁחִין הִוא)

Alternate translation: [it is only a scar that has resulted from the healed boil]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	The priest
And … shall pronounce him clean	should judge the person to be pure again. {The pure person can touch other people and sacred

ULT	UST
	objects and enter into sacred space once again … }

Leviticus 13:24

ULT	UST
Or flesh, when it has a burn of fire on his skin, and the preservation of the burn has become a reddish-white or white spot,	*It might also happen that a person has a burn from a fire on his skin. The raw skin from the burn may be discolored and reddish-white or pure white in color.*

ULT **Or flesh, when it has a burn of fire on his skin**
UST It might also happen that a person has a burn from a fire on his skin
(אוֹ בָשָׂר כִּי־יִהְיֶה בְעֹרוֹ מִכְוַת־אֵשׁ)

Alternate translation: [Or when someone has a burn of fire on his skin]

ULT **a burn of fire**
UST a burn from a fire
(מִכְוַת־אֵשׁ)

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]

Support Reference: Possession

ULT **the preservation of the burn**
UST The raw skin from the burn
(מִחְיַת הַמִּכְוָה)

Alternate translation: [the new skin on the burn site]

Leviticus 13:25

ULT	UST
then the priest shall see it, and behold, the hair has been turned white on the bright spot, and the appearance of it {is} deeper than the skin; it {is} a skin disease. It has broken out on the burn. And the priest shall pronounce him unclean. It {is} an infection of skin disease.	*If this happens, then the priest should examine the person who has the burn. The priest should look to see if the hair on the discolored spot of skin has become white or if the discolored spot seems to be under the skin. If the priest sees these things, then the discolored spot of skin is a symptom of an infectious skin disease that has broken out on the burn. Because the discolored skin from the burn is an infection and a symptom of an infectious skin disease, the priest should declare the person with the burn to be impure.*

ULT **and behold, the hair has been turned white**
UST The priest should look to see if the hair … has become white
(וְהִנֵּ֣ה נֶהְפַּךְ ׳שֵׂעָ֨ר לָבָ֜ן)

Alternate translation: [and look, the hair appears to be unhealthy and diseased]

ULT **and the appearance of it {is} deeper than the skin**
UST or if the discolored spot seems to be under the skin
(וּמַרְאֶ֨הָ עָמֹ֣ק מִן־הָע֔וֹר)

Alternate translation: [and it appears to be deeper than the skin]

ULT **it {is} a skin disease … It {is} an infection of skin disease**
UST If the priest sees these things, then the discolored spot of skin is a symptom of an infectious skin disease … Because the discolored skin from the burn is an infection and a symptom of an infectious skin disease
(צָרַ֣עַת הִ֔וא & נֶ֥גַע צָרַ֖עַת הִֽוא)

Alternate translation: [The discolored raw skin is actually a symptom of an infectious skin disease]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
the priest	the priest

Leviticus 13:26

ULT	UST
But if the priest sees it, and behold, there is no white hair on the spot, and deeper it is not than the skin, but it {is} faded, then the priest shall separate him {for} seven days.	*Alternatively, the priest might examine the person's skin and see that there is no white hair on the discolored spot of skin, that the discolored spot is only skin-deep, and that the spot has receded and is now fainter in color. If the priest sees this, then he should quarantine the person with the burn for one week.*

ULT But if the priest sees it
UST Alternatively, the priest might examine the person's skin
(וְאִם ׀ יִרְאֶנָּה הַכֹּהֵן)

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]

Support Reference: Pronouns — When to Use Them

ULT and deeper it is not than the skin
UST that the discolored spot is only skin-deep
(וּשְׂפָלָה אֵינֶנָּה מִן־הָעוֹר)

Alternate translation: [and it is not deeper than the skin]

ULT but it {is} faded
UST and that the spot has receded and is now fainter in color
(וְהִוא כֵהָה)

Alternate translation: [but it has reduced in size and its color is closer to the person's normal skin color]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
the priest	the priest

Leviticus 13:27

ULT	UST
And the priest shall see him on the seventh day. If, spreading, it has spread on the skin, then the priest shall pronounce him unclean. It {is} an infection of skin disease.	*On the last day of the week-long quarantine, the priest should examine the person with the burn again. If the discolored spot of skin has spread aggressively on the skin, then the priest should judge the person to be impure. The discolored spot is actually an infection and a symptom of an infectious skin disease.*

ULT **on the seventh day**
UST On the last day of the week-long quarantine
(בַּיּוֹם הַשְּׁבִיעִי)

The word **seventh** is the ordinal form of the number seven. Alternate translation: [on the last day of that week-long period]

Support Reference: Ordinal Numbers

ULT **If, spreading, it has spread on the skin**
UST If the discolored spot of skin has spread aggressively on the skin
(אִם־פָּשֹׂה תִפְשֶׂה בָּעוֹר)

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]

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
the priest	the priest

Leviticus 13:28

ULT	UST
But if the bright spot stands under it—it has not spread on the skin but it {is} faded—it {is} the swelling of the burn. And the priest shall pronounce him clean, because it {is} the scar of the burn.	*However, the priest might see that the discolored spot of skin has stayed where it was and has not spread on the skin but, instead, it has receded and is now fainter in color. If the priest sees this, then the discolored spot of skin is only swelling from the burn. Because the discolored spot of skin is actually just a scar from the burn, the priest should judge the person with the burn to be pure again.*

ULT **But if the bright spot stands under it**
UST However, the priest might see that the discolored spot of skin has stayed where it was
(וְאִם־תַּחְתֶּיהָ֙ תַּעֲמֹ֣ד הַבַּהֶ֔רֶת)

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]

Support Reference: Idiom

ULT **it {is} the swelling of the burn**
UST If the priest sees this, then the discolored spot of skin is only swelling from the burn
(שְׂאֵ֥ת הַמִּכְוָ֖ה הִ֑וא)

Alternate translation: [the bright spot is merely a swelling caused by the burn]

ULT **because it {is} the scar of the burn**
UST Because the discolored spot of skin is actually just a scar from the burn
(כִּֽי־צָרֶ֖בֶת הַמִּכְוָ֥ה הִֽוא)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
And … shall pronounce him clean	should judge the person with the burn to be pure again

Leviticus 13:29

ULT	UST
And a man or a woman, when he has an infection on him, on a head or in a beard,	*It may also happen that a man or a woman has an infection in any place where hair might grow, either on the head or on the lower portion of the face.*

ULT **And a man or a woman, when he has an infection on him**
UST It may also happen that a man or a woman has an infection in any place where hair might grow
(וְאִישׁ֙ אֽוֹ אִשָּׁ֔ה כִּֽי־יִהְיֶ֥ה בּ֛וֹ נָ֖גַע)

Alternate translation: [And when a man or a woman has an infection]

ULT **when he has an infection on him**
UST It may also happen that … has an infection in any place where hair might grow
(כִּֽי־יִהְיֶ֥ה בּ֛וֹ נָ֖גַע)

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]

Support Reference: When Masculine Words Include Women

ULT **or in a beard**
UST or on the lower portion of the face
(אֽוֹ בְזָקָֽן)

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]

Support Reference: Metonymy

Leviticus 13:30

ULT	UST
then the priest shall see the infection. And behold, the appearance of it {is} deeper than the skin, and on it {is} yellow, thin hair. Then the priest shall pronounce him unclean. It {is} a scall. It {is} a skin disease of the head or the beard.	*If this happens, the priest should examine the person with the infection. The priest should look to see if the infection is under the skin or if the hair on the infection has become bright yellow in color and has thinned out. If the priest sees these things, then he should judge the person to be impure. The infection is actually an itchy and contagious skin infection that has come from an infectious skin disease on the head or on the lower portion of the face.*

ULT **And behold, the appearance of it {is} deeper than the skin**
UST The priest should look to see if the infection is under the skin
(וְהִנֵּה מַרְאֵהוּ עָמֹק מִן־הָעוֹר)

Alternate translation: [And look, it appears to be deeper than the skin of his flesh]

ULT **and on it {is} yellow, thin hair**
UST or if the hair on the infection has become bright yellow in color and has thinned out
(וּבוֹ שֵׂעָר צָהֹב דָּק)

Alternate translation: [and the hair on the infection looks unhealthy and diseased]

ULT **It {is} a scall**
UST The infection is actually an itchy and contagious skin infection
(נָתָק הוּא)

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]

Support Reference: Translate Unknowns

ULT **It {is} a skin disease of the head or the beard**
UST that has come from an infectious skin disease on the head or on the lower portion of the face
(צָרַעַת הָרֹאשׁ אוֹ הַזָּקָן הִוא)

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]

Support Reference: Possession

ULT **the beard**
UST on the lower portion of the face
(הַזָּקָן)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
the priest	he
of the head	on the head

Leviticus 13:31

ULT	UST
But when the priest sees the infection of the scall, and behold, the appearance of it is not deeper than the skin, and there is no black hair on it. Then the priest shall separate the infection of the scall {for} seven days.	*However, when the priest examines the person with the infection that appears to be an itchy, contagious skin infection, he might see that the infection does not seem to be under the skin and that there is no normal hair on the infection. If the priest sees these things, then he should quarantine the person with the infection for one week.*

ULT **the infection of the scall … the infection of the scall**
UST the person with the infection that appears to be an itchy, contagious skin infection … the person with the infection
(אֶת־נֶגַע הַנָּתֶק & אֶת־נֶגַע הַנָּתֶק)

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]

Support Reference: Possession

ULT **and there is no black hair on it**
UST and that there is no normal hair on the infection
(וְשֵׂעָר שָׁחֹר אֵין בּוֹ)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **the infection of the scall**
> UST the person with the infection
> (אֶת־נֶגַע הַנָּתֶק)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
the priest	he

Leviticus 13:32

ULT	UST
And the priest shall see the infection on the seventh day. And behold, the scall has not spread, and yellow hair is not on it, and the appearance of the scall is not deeper than the skin.	*On the last day of the week-long quarantine, the priest should examine the person with the infection again. The priest should look to see if the spot that looks like it might be an itchy, contagious skin infection has spread. If the hair on the infection is not bright red in color and the spot does not appear to be under the skin,*

ULT on the seventh day
UST On the last day of the week-long quarantine
(בַּיּוֹם הַשְּׁבִיעִי)

The word **seventh** is the ordinal form of the number seven. Alternate translation: [on the last day of that week-long period]

Support Reference: Ordinal Numbers

ULT and the appearance of the scall is not deeper than the skin
UST and the spot does not appear to be under the skin
(וּמַרְאֵה הַנֶּתֶק אֵין עָמֹק מִן־הָעוֹר)

Alternate translation: [and it does not look as though it is deeper than the skin]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest

Leviticus 13:33

ULT	UST
Then he shall shave himself, but the scall shall not be shaved. And the priest shall separate the scall {for} a second seven days.	*the person with the infection should shave all of his or her hair. However, that person should not shave the hair that is near the spot that looks like it might be an itchy, contagious skin infection. Then the priest should quarantine the person for another week.*

ULT **but the scall shall not be shaved**
UST However, that person should not shave the hair that is near the spot that looks like it might be an itchy, contagious skin infection
(וְאֶת־הַנֶּתֶק לֹא יְגַלֶּחַ)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **the scall**
UST the person
(אֶת־הַנֶּתֶק)

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]

Support Reference: Metonymy

ULT **{for} a second seven days**
UST for another week
(שִׁבְעַת יָמִים שֵׁנִית)

The word **second** is the ordinal form of the number two. Alternate translation: [for seven days once again]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest

Leviticus 13:34

ULT	UST
And the priest shall see the scall on the seventh day. And behold, the scall has not spread on the skin, and the appearance of it is not deeper than the skin. Then the priest shall pronounce him clean. And he shall wash his clothes, and he will be clean.	*On the last day of the week-long quarantine, the priest should again examine the person who has the infection that looks like it might be an itchy, contagious skin infection. If the infection has not spread on the skin, and it appears to only be skin-deep, then the priest should judge the person to be pure. The person should wash his clothes, and then he will be pure once again.*

ULT **on the seventh day**
UST On the last day of the week-long quarantine
(בַּיּוֹם הַשְּׁבִיעִי)

The word **seventh** is the ordinal form of the number seven. Alternate translation: [on the last day of that week-long period]

Support Reference: Ordinal Numbers

ULT **and the appearance of it is not deeper than the skin**
UST and it appears to only be skin-deep
(וּמַרְאֵהוּ אֵינֶנּוּ עָמֹק מִן־הָעוֹר)

Alternate translation: [and it does not look as though it is deeper than the skin]

Support Reference: Abstract Nouns

ULT **And he shall wash his clothes**
UST The person should wash his clothes, and … pure
(וְכִבֶּס בְּגָדָיו)

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]

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
the priest	the priest

ULT	UST
Then … shall pronounce … clean	then … should judge … to be pure
and he will be clean	then he will be … once again

Leviticus 13:35

ULT	UST
But if, spreading, the scall has spread on the skin after his cleansing,	*However, it may happen that the spot that looked like it might have been an itchy, contagious skin infection later aggressively spreads on the person's skin after the priest judged the person to be pure.*

ULT But if, spreading, the scall has spread on the skin
UST However, it may happen that the spot that looked like it might have been an itchy, contagious skin infection later aggressively spreads on the person's skin
(וְאִם־פָּשֹׂה יִפְשֶׂה הַנֶּתֶק בָּעֽוֹר)

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]

Support Reference: Reduplication

Leviticus 13:36

ULT	UST
then the priest shall see him. And behold, the scall has spread on the skin. The priest shall not seek for yellow hair; he {is} unclean.	*If this happens, then the priest should examine him again. The priest should look to see if the spot has spread on the skin. If it has, then the priest need not look for hair that is bright red in color. The person that has the infection that has spread has become impure.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
The priest	the priest

Leviticus 13:37

ULT	UST
But if, in his eyes, the scall stands, and black hair has sprouted on it, the scall has been healed. He {is} clean, and the priest shall pronounce him clean.	*However, if, as far as the priest can see, the spot is unchanged and the hair growing on the infected area is healthy, then the infection has healed. {Because it has healed and is not a symptom of an infectious skin disease,} the person is now pure again. So the priest should judge the person to be pure.*

ULT **in his eyes**
UST as far as the priest can see
(בְּעֵינָיו)

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]

Support Reference: Metonymy

ULT **the scall stands**
UST the spot is unchanged
(עָמַד הַנֶּתֶק)

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]

Support Reference: Idiom

ULT **and black hair**
UST and the hair … is healthy
(וְשֵׂעָר שָׁחֹר)

Alternate translation: [and healthy hair]

> ULT **the scall has been healed**
> UST then the infection has healed
> (נִרְפָּא הַנֶּתֶק)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
and … shall pronounce him clean	So … should judge the person to be pure

Leviticus 13:38

ULT	UST
And a man or a woman, when he has on the skin of their flesh bright spots, white bright spots,	*It may also happen that a man or a woman finds very white spots on their skin.*

ULT **And a man or a woman, when he has on the skin of their flesh bright spots**

UST It may also happen that a man or a woman finds very white spots on their skin

(וְאִישׁ֩ אֽוֹ־אִשָּׁ֨ה כִֽי־יִהְיֶ֜ה בְּעוֹר־בְּשָׂרָ֗ם בָּהֶרֹ֛ת)

Alternate translation: [And when a man or a woman has bright spots on the skin of his or her body]

Leviticus 13:39

ULT	UST
then the priest shall see. And behold, the bright spots on the skin of their flesh {are} dull white; it {is} a rash. It has broken out on the skin. He {is} clean.	*The priest should examine that person. Indeed, if the priest sees that the shiny spots on their skin are a faded white in color. Then it is a benign rash that has broken out on the skin. {The discolored skin is not a symptom of an infectious skin disease.} The person is still pure.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	The priest

Leviticus 13:40

ULT	UST
And a man, when his head is made bare, he {is} bald. He {is} clean.	*It may happen to some men that the hair on the crown of his head starts to thin. If this happens, he is simply balding. He is still pure.*

ULT And a man, when his head is made bare
UST It may happen to some men that the hair on the crown of his head starts to thin
(וְאִישׁ כִּי יִמָּרֵט רֹאשׁוֹ)

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]

Support Reference: Connect — Hypothetical Conditions

ULT when his head is made bare
UST It may happen to … that the hair on the crown of his head starts to thin
(כִּי יִמָּרֵט רֹאשׁוֹ)

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]

Support Reference: Idiom

ULT he {is} bald
UST If this happens, he is simply balding
(קָרַח הוּא)

Alternate translation: [he is losing the hair from the crown of his head in a natural way]

Leviticus 13:41

ULT	UST
And if his head is made bare from the corners of his face, he {is} balding. He {is} clean.	*The same is true if the hair at the front of his head starts to thin. He is simply developing a receding hairline. He is still pure.*

ULT **his head is made bare**
UST the hair … starts to thin
(יִמָּרֵט רֹאשׁוֹ)

Alternate translation: [he loses the hair of his head]

ULT **from the corners of his face**
UST at the front of his head
(מִפְּאַת פָּנָיו)

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]

Support Reference: Idiom

Leviticus 13:42

ULT	UST
But when there is on the {back} bald spot or on the {front} balding spot a reddish-white infection, it {is} a skin disease, breaking out on his {back} bald spot or on his {front} balding spot.	*However, it may happen that such a man discovers an infection that is reddish-white in color on his balding head, whether his crown is balding or he is developing a receding hairline. If this happens, then the infection is a symptom of an infectious skin disease that has broken out on his balding head, no matter the way in which he is balding.*

(There are no notes for this verse)

Leviticus 13:43

ULT	UST
Then the priest shall see him. And behold, the swelling of the infection is reddish-white on his {back} bald spot or on his {front} balding spot, like the appearance of the skin disease of the skin of the flesh.	*The priest should examine the balding man who has the infection. The priest should look to see if the swollen infection on his balding head—no matter the way in which he is balding—is reddish-white in color, like the way that an infectious skin disease looks on a person's skin.*

ULT **like the appearance of the skin disease of the skin of the flesh**

UST like the way that an infectious skin disease looks on a person's skin

(כְּמַרְאֵה צָרַעַת עוֹר בָּשָׂר)

Alternate translation: [like the appearance of a skin disease that presents itself on a person's body]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	The priest

Leviticus 13:44

ULT	UST
He {is} a man of a skin disease; he {is} unclean. Being unclean, the priest shall pronounce him unclean on his head of his infection.	*If the man's infection looks like this, then he has an infectious skin disease and he is impure. Because the infection on his head has the appearance that it does, the priest surely must judge the man to be impure.*

ULT **He {is} a man of a skin disease**
UST If the man's infection looks like this, then he has an infectious skin disease
(אִישׁ־צָרוּעַ הוּא)

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]

Support Reference: Possession

ULT **Being unclean, the priest shall pronounce him unclean**
UST the priest surely must judge the man to be impure
(טָמֵא יְטַמְּאֶנּוּ הַכֹּהֵן)

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]

Support Reference: Reduplication

ULT **on his head of his infection**
UST Because the infection on his head has the appearance that it does
(בְּרֹאשׁוֹ נִגְעוֹ)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest

Leviticus 13:45

ULT	UST
But the person with a skin disease, who {has} on him the infection, on his clothes, they shall be torn, and his head shall be unbound, and he shall cover over the mustache, and 'Unclean, unclean!' he shall call out.	*Anyone who has an infectious skin disease that develops an infection should tear his clothes and let his long hair hang down disheveled. He should also show his shame by covering his upper lip and crying out, 'I am impure! I have a contagious skin disease! Do not come near me!'*

ULT But the person with a skin disease, who {has} on him the infection, on his clothes
UST Anyone who has an infectious skin disease that develops an infection … his clothes
(וְהַצָּרֻעַ אֲשֶׁר־בּוֹ הַנֶּגַע בְּגָדָיו)

Alternate translation: [But the person who has a skin disease and the infection is on his clothes]

ULT they shall be torn
UST should tear
(יִהְיוּ פְרֻמִים)

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]

Support Reference: Pronouns — When to Use Them

ULT they shall be torn
UST should tear
(יִהְיוּ פְרֻמִים)

If your language does not use the 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]

Support Reference: Active or Passive

ULT and his head shall be unbound
UST and let his long hair hang down disheveled
(וְרֹאשׁוֹ יִהְיֶה פָּרֻוּעַ)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **and his head shall be unbound**
UST and let his long hair hang down disheveled
(וְרֹאשׁוֹ יִהְיֶה פָרוּעַ)

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]

Support Reference: Metonymy

ULT **and he shall cover over the mustache**
UST He should also show his shame by covering his upper lip
(וְעַל־שָׂפָם יַעְטֶה)

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]

Support Reference: Symbolic Action

ULT **the mustache**
UST his upper lip
(שָׂפָם)

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]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he shall call out	and crying out

Leviticus 13:46

ULT	UST
All the days that the infection {is} on him he will be unclean. He {is} unclean. He shall dwell alone; his dwelling {shall be} outside the camp.	*As long as he has the infection, he is impure. Because he is impure, he should live alone in a residence outside of the area where everyone else lives.*

ULT **All the days that the infection {is} on him**
UST As long as he has the infection
(כָּל־יְמֵי אֲשֶׁר הַנֶּגַע בּוֹ)

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]

Support Reference: Metonymy

ULT **{shall be} outside the camp**
UST outside of the area where everyone else lives
(מִחוּץ לַמַּחֲנֶה)

Alternate translation: [shall be away from the location where everyone else lives]

Leviticus 13:47

ULT	UST
But the clothing, when it has on it the infection of disease, on clothing of wool or on clothing of linen,	*Likewise, it might happen that a piece of clothing has on it an infection that is a symptom of an infectious disease. The infection might be on a piece of woolen or linen clothing*

ULT **But the clothing, when it has on it the infection of disease**
UST Likewise, it might happen that a piece of clothing has on it an infection that is a symptom of an infectious disease
(וְהַבֶּגֶד כִּי־יִהְיֶה בּוֹ נֶגַע צָרָעַת)

Alternate translation: [But when the clothing carries and spreads the disease]

ULT **But the clothing**
UST a piece of clothing
(וְהַבֶּגֶד)

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]

Support Reference: Generic Noun Phrases

ULT **the infection of disease**
UST an infection that is a symptom of an infectious disease
(נֶגַע צָרָעַת)

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]

Support Reference: Possession

> ULT **on clothing of wool**
> UST The infection might be on a piece of woolen … clothing
> (בְּבֶגֶד צָמֶר)

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]

Support Reference: Translate Unknowns

> ULT **on clothing of linen**
> UST The infection might be on a piece of … linen clothing
> (בְּבֶגֶד פִּשְׁתִּים)

See how you translated this type of clothing in 6:10.

Support Reference: Translate Unknowns

Leviticus 13:48

ULT	UST
or in the warp or in the woof of the linen or of the wool, or on leather, or on any work of leather,	*or on any linen or woolen material that someone is weaving together. Alternatively, the infection might be on a scrap piece of leather or on something that is made of leather.*

ULT **or in the warp or in the woof of the linen or of the wool**
UST or on any linen or woolen material that someone is weaving together
(אוֹ בְשְׁתִי אוֹ בְעֵרֶב לַפִּשְׁתִּים וְלַצָּמֶר)

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]

Support Reference: Translate Unknowns

ULT **of the linen**
UST linen
(לַפִּשְׁתִּים)

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]

Support Reference: Generic Noun Phrases

ULT **or of the wool**
UST or woolen
(וְלַצָּמֶר)

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]

Support Reference: Generic Noun Phrases

ULT **on any work of leather**
UST on something that is made of leather
(בְּכָל־מְלֶאכֶת עֹור)

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]

Support Reference: Possession

Leviticus 13:49

ULT	UST
and the infection is yellowish-green or reddish on the clothing or on the leather or in the warp or in the woof or on any article of leather, it {is} an infection of disease. And the priest shall be made to see {it}.	*If the infection on any of these fabrics is greenish or reddish in color, then the infection is a symptom of an infectious disease. Whoever owns the infected piece of clothing must show it to a priest.*

ULT **article of leather**
UST any of these fabrics
(כְּלִי־עֹור)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **it {is} an infection of disease**
UST then the infection is a symptom of an infectious disease
(נֶגַע צָרַעַת הִוא)

Alternate translation: [the infection on the material is actually an indication of infectious disease]

ULT **And the priest shall be made to see {it}**
UST Whoever owns the infected piece of clothing must show it to a priest
(וְנִרְאָה אֶת־הַכֹּהֵן)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	to a priest

Leviticus 13:50

ULT	UST
And the priest shall see the infection, and he shall separate the infection {for} seven days.	*The priest should examine the infected piece of fabric. If it is indeed infected, then he should quarantine it for one week.*

ULT the infection
UST it
(אֶת־הַנֶּגַע)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	The priest

Leviticus 13:51

ULT	UST
And he shall see the infection on the seventh day. If the infection has spread on the clothing or in the warp or in the woof or on the leather —of any equipment into which the leather was made—the infection {is} a malignant disease. It {is} unclean.	*On the last day of the week-long quarantine, the priest should examine the infected fabric again. Whenever the infected spot spreads, the infection is actually a symptom of an infectious, malignant disease. This is true whether the fabric is part of a piece of clothing, two threads that the person is weaving together, or a scrap piece of leather (no matter what the person is making from the leather). The piece of fabric is now impure.*

ULT **on the seventh day**
UST On the last day of the week-long quarantine
(בַּיּוֹם הַשְּׁבִיעִי)

The word **seventh** is the ordinal form of the number seven. Alternate translation: [on the last day of that week-long period]

Support Reference: Ordinal Numbers

ULT **of any equipment into which the leather was made**
UST no matter what the person is making from the leather
(לְכָל אֲשֶׁר־יֵעָשֶׂה הָעוֹר לִמְלָאכָה)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **the infection {is} a malignant disease. It {is} unclean**
UST infection is actually a symptom of an infectious, malignant disease … The piece of fabric is now impure
(צָרַעַת מַמְאֶרֶת הַבֶּגֶד טָמֵא הִוא)

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]

Support Reference: Translate Unknowns

Leviticus 13:52

ULT	UST
And he shall burn the clothing or the warp or the woof, on wool or on linen or any equipment of leather, whatever has on it the infection, because it {is} a malignant disease. It shall be burned with fire.	*Whoever owns the impure item that has the infection on it should burn the item, no matter what fabric or material it is. Because the infection is a symptom of an infectious malignant disease, he must burn it completely.*

ULT **because it {is} a malignant disease**
UST Because the infection is a symptom of an infectious malignant disease
(כִּי־צָרַעַת מַמְאֶרֶת הִוא)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **It shall be burned with fire**
UST he must burn it completely
(בָּאֵשׁ תִּשָּׂרֵף)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **It shall be burned with fire**
UST he must burn it completely
(בָּאֵשׁ תִּשָּׂרֵף)

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]

Support Reference: When to Keep Information Implicit

Leviticus 13:53

ULT	UST
But if the priest sees, and behold, the infection has not spread on the clothing or in the warp or in the woof or on any equipment of leather,	*Alternatively, the priest might examine the infected fabric, and he might see that the infected spot has not spread on it—whether it is a piece of clothing, two threads that someone was weaving together, or anything that someone made from leather.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest

Leviticus 13:54

ULT	UST
then the priest shall command, and they shall wash that which the infection {was} on it. And he shall separate it {for} a second seven days.	*If the priest sees that the fabric is indeed infected, then he should tell whoever owns it to wash the thing that has the infection on it and put the entire item in a separate place for another week.*

ULT then the priest shall command
UST If the priest sees that the fabric is indeed infected, then he should tell
(וְצִוָּה הַכֹּהֵן)

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]

Support Reference: Ellipsis

ULT that which the infection {was} on it
UST the thing that has the infection on it
(אֵת אֲשֶׁר־בּוֹ הַנֶּגַע)

Alternate translation: [whichever item has the mold or mildew on it]

ULT {for} a second seven days
UST for another week
(שִׁבְעַת־יָמִים שֵׁנִית)

The word **second** is the ordinal form of the number two. Alternate translation: [for seven days once again]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	he

Leviticus 13:55

ULT	UST
And the priest shall see after the infection has been washed, and behold, the infection has not turned its eye and the infection has not spread. It {is} unclean. You shall burn it with fire. It {is} a rot, on its bare back side or on its bare front side.	*The priest should examine the item a week after the owner has washed the infected fabric. Indeed, if the infection remains unchanged in color, even if it has not spread, the fabric is impure and should not be used. Because the infection is actually a rotting fungus, whether on the back or front side of the item, the owner should completely burn the entire item.*

ULT **after the infection has been washed**
UST a week after the owner has washed the infected fabric
(אַחֲרֵי ׀ הֻכַּבַּס אֶת־הַנָּגַע)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **and behold, the infection has not turned its eye**
UST Indeed, if … remains unchanged in color … it
(וְהִנֵּה לֹא־הָפַךְ הַנֶּגַע אֶת־עֵינוֹ)

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]

Support Reference: Idiom

ULT **You shall burn it with fire**
UST the owner should completely burn the entire item
(בָּאֵשׁ תִּשְׂרְפֶנּוּ)

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.

Support Reference: Forms of 'You' — Singular

> ULT **You shall burn it with fire**
> UST the owner should completely burn the entire item
> (בָּאֵשׁ תִּשָּׂרֵפֶנּוּ)

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]

Support Reference: First, Second or Third Person

> ULT **You shall burn it with fire**
> UST the owner should completely burn the entire item
> (בָּאֵשׁ תִּשָּׂרֵפֶנּוּ)

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]

Support Reference: When to Keep Information Implicit

> ULT **It {is} a rot**
> UST Because the infection is actually a rotting fungus
> (פְּחֶתֶת הִוא)

Alternate translation: [It is judged to be an infection and decaying mold or mildew]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	The priest

Leviticus 13:56

ULT	UST
But if the priest sees, and behold, the infection has faded after it was washed, then he shall tear it from the clothing or from the leather or from the warp or from the woof.	*However, when the priest examines the infected fabric after the owner has washed it, indeed, he may see that the infection has receded and is now fainter in color. If this has happened, the owner should tear the infected portion of fabric out from the item, whether it is an article of clothing or of leather or of weaving.*

ULT and behold, the infection has faded
UST indeed, he may see that the infection has receded and is now fainter in color
(וְהִנֵּה כֵּהָה הַנֶּגַע)

Alternate translation: [and look, the infection has reduced in size and the color of the infection is closer to the item's normal color]

ULT after it was washed
UST after the owner has washed it
(אַחֲרֵי הֻכַּבַּס אֹתוֹ)

If your language does not use the 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]

Support Reference: Active or Passive

ULT then he shall tear it
UST If this has happened, the owner should tear the infected portion of fabric out
(וְקָרַע אֹתוֹ)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest

Leviticus 13:57

ULT	UST
And if it still appears on the clothing or in the warp or in the woof or on any article of leather, it is breaking out. You shall burn it with fire—that which {has} the infection on it.	*The infection may reappear on the fabric, regardless of what type of item is infected. If this happens, the rotting fungus is spreading. This time, the owner of the infected fabric must completely burn the entire item.*

ULT **it is breaking out**
UST If this happens, the rotting fungus is spreading
(פֹּרַחַת הִוא)

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]

ULT **You shall burn it with fire**
UST This time, the owner of the infected fabric must completely burn
(בָּאֵשׁ תִּשָּׂרֹפֶנּוּ)

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]

Support Reference: First, Second or Third Person

ULT **You shall burn it with fire**
UST This time, the owner of the infected fabric must completely burn
(בָּאֵשׁ תִּשָּׂרֹפֶנּוּ)

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.

Support Reference: Forms of 'You' — Singular

ULT **You shall burn it with fire**
UST This time, the owner of the infected fabric must completely burn
(בָּאֵ֣שׁ תִּשְׂרְפֶ֔נּוּ)

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]

Support Reference: When to Keep Information Implicit

ULT **that which {has} the infection on it**
UST the entire item
(אֵת אֲשֶׁר־בּוֹ הַנֶּגַע)

Alternate translation: [whichever item has the mold or mildew on it]

Leviticus 13:58

ULT	UST
But the clothing or the warp or the woof or any article of leather that you washed and the infection turned aside from them, it shall be washed a second {time}, and it will be clean.	*However, if, after the owner washes the item, the infection disappears, the owner should wash it a second time, and then it will be pure.*

ULT **that you washed**
UST after the owner washes
(אֲשֶׁר תְּכַבֵּס)

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]

Support Reference: First, Second or Third Person

ULT **that you washed**
UST after the owner washes
(אֲשֶׁר תְּכַבֵּס)

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.

Support Reference: Forms of 'You' — Singular

ULT **and the infection turned aside from them**
UST the infection disappears
(וְסָר מֵהֶם הַנֶּגַע)

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]

Support Reference: Idiom

> ULT **a second {time}**
> UST a second time
> (שֵׁנִית)

The word **second** is the ordinal form of the number two. Alternate translation: [again]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and it will be clean	and then it will be pure

Leviticus 13:59

ULT	UST
This {is} the law of the infection of disease of clothing of wool or linen or warp or woof or any article of leather to pronounce it clean or to pronounce it unclean.”	*This is the way that the people of Israel should handle infections that come from infectious diseases that appear on woolen or linen clothing or on a woven article or on a piece of leather. The people of Israel should use these instructions to determine whether something is pure or impure.”*

ULT **This {is} the law of the infection of disease of**
UST This is the way that the people of Israel should handle infections that come from infectious diseases
(זֹאת תּוֹרַת נֶגַע־צָרָעַת)

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]

Support Reference: Possession

ULT **the infection of disease of clothing of wool or linen or warp or woof or any article of leather**
UST infections that come from infectious diseases that appear on woolen or linen clothing or on a woven article or on a piece of leather
(נֶגַע־צָרַעַת בֶּגֶד הַצֶּמֶר ו אוֹ הַפִּשְׁתִּים אוֹ הַשְׁתִי אוֹ הָעֵרֶב אוֹ כָּל־כְּלִי־עוֹר)

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]

Support Reference: Possession

ULT **or warp or woof**
UST or on a woven article
(אוֹ הַשְּׁתִי אוֹ הָעֵרֵב)

See how you translated these words in 13:48.

Support Reference: Translate Unknowns

ULT **to pronounce it clean or to pronounce it unclean**
UST The people of Israel should use these instructions to determine whether something is pure or impure
(לְטַהֲרוֹ אוֹ לְטַמְּאוֹ)

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.

Support Reference: Connect — Goal (Purpose) Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} the law of	is the way that the people of Israel should handle

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: priest, priesthood)

Leviticus 14:1

ULT	UST
And Yahweh spoke to Moses, saying,	*Then Yahweh said to Moses,*

ULT **saying**
UST Then … said
(לֵאמֹר)

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.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses

Leviticus 14:2

ULT	UST
“This will be the law of the person with a skin disease on the day of his cleansing. And he shall be brought to the priest.	*“This is what an Israelite should do to be judged pure when he or she has had an infectious skin disease. The individual should first go to the priest.*

ULT **the law of the person with a skin disease**
UST what an Israelite should do … when he or she has had an infectious skin disease
(תּוֹרַת הַמְּצֹרָע)

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]

Support Reference: Possession

ULT **on the day of his cleansing**
UST to be judged pure
(בְּיוֹם טָהֳרָתוֹ)

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]

Support Reference: Possession

ULT **And he shall be brought to the priest**
UST The individual should first go to the priest
(וְהוּבָא אֶל־הַכֹּהֵן)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the law of	what an Israelite should do
the priest	the priest

Leviticus 14:3

ULT	UST
And the priest shall go out to {a place} on the outside of the camp and the priest shall see. And behold, the infection of the skin disease was healed from the person with the skin disease.	*The priest should meet the person with the infectious skin disease at a location outside the camp and there the priest should examine him. The priest should look to see if the infection is fully healed and no longer contagious.*

ULT **And behold, the infection of the skin disease was healed from the person with the skin disease**

UST The priest should look to see if the infection is fully healed and no longer contagious
(וְהִנֵּה נִרְפָּא נֶגַע־הַצָּרַעַת מִן־הַצָּרוּעַ)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **the infection of the skin disease**

UST the infection
(נֶגַע־הַצָּרַעַת)

See how you translated these words in 13:2.

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	The priest
the priest	the priest … him

Leviticus 14:4

ULT	UST
Then the priest shall command, and he shall take for the person who is being cleansed two live, clean birds and wood of cedar and scarlet of worm and hyssop.	*If it is, then the priest should tell the person who desires to be clean to bring two living birds that are acceptable to eat, some cedar wood, crimson thread, and some hyssop branches.*

ULT **Then the priest shall command**
UST If it is, then the priest should tell
(וְצִוָּה הַכֹּהֵן)

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]

Support Reference: Ellipsis

ULT **and he shall take for the person who is being cleansed**
UST the person who desires to be clean to bring
(וְלָקַח לַמִּטַּהֵר)

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]

Support Reference: Pronouns — When to Use Them

ULT **for the person who is being cleansed**
UST the person who desires to be clean
(לַמִּטַּהֵר)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **and scarlet of worm**
UST crimson thread
(וּשְׁנִי תוֹלָעַת)

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]

Support Reference: Metonymy

ULT **and hyssop**
UST and some hyssop branches
(וְאֵזֹב)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
cedar	cedar

Leviticus 14:5

ULT	UST
And the priest shall command, and he shall slaughter one bird into a container of clay, over living water.	*Next, the priest should tell the infected person to kill one of the birds while he suspends it over a clay pot that contains fresh water.*

ULT And the priest shall command
UST Next, the priest should tell
(וְצִוָּה הַכֹּהֵן)

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]

Support Reference: Ellipsis

ULT and he shall slaughter one bird
UST the infected person to kill one of the birds
(וְשָׁחַט אֶת־הַצִּפּוֹר הָאֶחָת)

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]

Support Reference: Pronouns — When to Use Them

ULT a container of clay
UST a clay pot
(כְּלִי־חֶרֶשׂ)

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]

Support Reference: Possession

> ULT **clay**
> UST clay
> (חָרֶשׂ)

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]

Support Reference: Translate Unknowns

> ULT **living water**
> UST fresh water
> (מַ֥יִם חַיִּ֖ים)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
and he shall slaughter	the infected person to kill

Leviticus 14:6

ULT	UST
The live bird, he shall take it and the wood of cedar and the scarlet of worm and the hyssop, and he shall dip them and the live bird in the blood of the bird, the slaughtered one, over the living water.	*Then the priest should grab the bird that is still living, along with the cedar, the crimson thread, and the hyssop branches. The priest should dip all of these items, including the living bird, into the water that now also contains blood from the bird that the person killed.*

(There are no notes for this verse)

Leviticus 14:7

ULT	UST
And he shall sprinkle on the person who is being cleansed from the skin disease seven times, and he shall pronounce him clean. And he will send the live bird over the face of the field.	*The priest should then flick some of the water and blood on the previously infected person whom the priest now intends to cleanse. The priest must flick the blood and water on him seven times. Then the priest should declare that the person is pure {and that he may be with other people again.} Finally, the priest should release the living bird and allow it to fly away toward the open field.*

ULT **And he shall sprinkle on the person who is being cleansed from the skin disease seven times**
UST The priest should then flick some of the water and blood on the previously infected person whom the priest now intends to cleanse. The priest must flick the blood and water on him seven times
(וְהִזָּה עַל הַמִּטַּהֵר מִן־הַצָּרַעַת שֶׁבַע פְּעָמִים)

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.

Support Reference: Symbolic Action

ULT **on the person who is being cleansed from the skin disease**
UST on the previously infected person whom the priest now intends to cleanse
(עַל הַמִּטַּהֵר מִן־הַצָּרַעַת)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **over the face of the field**
UST toward the open field
(עַל־פְּנֵי הַשָּׂדֶה)

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]

Support Reference: Idiom

ULT **the field**
UST the open field
(הַשָּׂדֶה)

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]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and he shall pronounce him clean	Then the priest should declare that the person is pure {and that he may be with other people again … }

Leviticus 14:8

ULT	UST
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, and he will be clean. And afterward, he shall enter into the camp, and he shall dwell in {a place} outside of his tent {for} seven days.	*Then the person whom the priest judged to be pure should go and wash his clothes, shave off all of his hair, and bathe himself thoroughly. When he has done these things, the people of Israel should know that he is pure; he may return to the camp, but he should remain outside his tent for a full week.*

ULT **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**
UST Then the person whom the priest judged to be pure should go and wash his clothes, shave off all of his hair, and bathe himself thoroughly
(וְכִבֶּס֮ הַמִּטַּהֵר֒ אֶת־בְּגָדָ֣יו וְגִלַּ֗ח אֶת־כָּל־שְׂעָרוֹ֙ וְרָחַ֣ץ בַּמַּ֔יִם)

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.

Support Reference: Symbolic Action

ULT **the person who is being cleansed**
UST Then the person whom the priest judged to be pure
(הַמִּטַּהֵר)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **and he shall bathe in the water**
UST and bathe himself thoroughly
(וְרָחַ֣ץ בַּמַּ֔יִם)

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]

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and he will be clean	When he has done these things, the people of Israel should know that he is pure

Leviticus 14:9

ULT	UST
And it will be, on the seventh day, he shall shave all his hair. His head and his beard and the brows of his eyes, and all his hair he shall shave. And he shall wash his clothes, and he shall bathe his flesh in the water. And he will be clean.	*On the last day of that week-long period, that person should shave off all his hair once again, including his head, beard, and eyebrows. He should wash his clothes once again and thoroughly bathe himself. After he does these things, the people of Israel should consider him to be completely pure. {He may be with other people again.}*

ULT **on the seventh day**
UST On the last day of that week-long period
(בַּיּוֹם הַשְּׁבִיעִי)

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]

Support Reference: Ordinal Numbers

ULT **he shall shave all his hair. His head and his beard and the brows of his eyes, and all his hair he shall shave**
UST that person should shave off all his hair once again, including his head, beard, and eyebrows
(יְגַלַּח אֶת־כָּל־שְׂעָרוֹ אֶת־רֹאשׁוֹ וְאֶת־זְקָנוֹ וְאֵת גַּבֹּת עֵינָיו וְאֶת־כָּל־שְׂעָרוֹ יְגַלֶּחַ)

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]

Support Reference: Parallelism

ULT **and he shall bathe his flesh in the water**
UST and thoroughly bathe himself
(וְרָחַץ אֶת־בְּשָׂרוֹ בַּמָּיִם)

See how you translated this expression in the previous verse and in 1:9.

Support Reference: When to Keep Information Implicit

ULT **his flesh**
UST himself
(אֶת־בְּשָׂרוֹ)

Alternate translation: [his whole body]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he will be clean	After he does these things, the people of Israel should consider him to be completely pure. {He may be with other people again … }

Leviticus 14:10

ULT	UST
And on the eighth day, he shall take two perfect {male} lambs and one {female} lamb, a perfect daughter of her year, and three tenth parts of flour, a grain offering mixed with oil, and one log of oil.	*The very next day, that person should acquire two totally healthy male lambs and a totally healthy, year-old female lamb. He should also acquire about seven liters of wheat flour and mix it with olive oil in order to present it as a grain offering. Finally, he should acquire about a half of a liter of olive oil.*

ULT And on the eighth day
UST The very next day
(וּבַיּוֹם הַשְּׁמִינִי)

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]

Support Reference: Ordinal Numbers

ULT he shall take
UST that person should acquire
(יִקַּח)

Alternate translation: [the person who is being cleansed shall take]

ULT and one {female} lamb, a perfect daughter of her year
UST and a totally healthy, year-old female lamb
(וְכַבְשָׂה אַחַת בַּת־שְׁנָתָהּ תְּמִימָה)

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]

Support Reference: Idiom

ULT and three tenth parts of flour
UST He should also acquire about seven liters of wheat flour
(וּשְׁלֹשָׁה עֶשְׂרֹנִים סֹלֶת)

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]

Support Reference: Biblical Volume

ULT and three tenth parts of
UST He should also acquire about seven liters of
(וּשְׁלֹשָׁה עֶשְׂרֹנִים)

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]

Support Reference: Fractions

ULT a grain offering mixed with oil
UST and mix it with olive oil in order to present it as a grain offering
(מִנְחָה בְּלוּלָה בַּשָּׁמֶן)

Alternate translation: [an offering of grain to which oil has been mixed in]

ULT and one log of oil
UST Finally, he should acquire about a half of a liter of olive oil
(וְלֹג אֶחָד שָׁמֶן)

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]

Support Reference: Biblical Volume

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{male} lambs	male lambs
a grain offering	in order to present it as a grain offering
oil	olive oil

Leviticus 14:11

ULT	UST
And the priest, the one pronouncing clean, shall make the man, the one being cleansed, and them stand to the face of Yahweh {at} the entrance of the tent of meeting.	*The priest who judged the person to be pure should make the person whom he is cleansing, along with all of the required items and animals, stand in my presence at the entrance of the sacred tent.*

ULT **And the priest, the one pronouncing clean, shall make the man, the one being cleansed, and them stand**
UST The priest who judged the person to be pure should make the person whom he is cleansing, along with all of the required items and animals, stand
(וְהֶעֱמִיד הַכֹּהֵן הַמְטַהֵר אֵת הָאִישׁ הַמִּטַּהֵר וְאֹתָם)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the man, the one being cleansed**
UST the person whom he is cleansing
(אֶת הָאִישׁ הַמִּטַּהֵר)

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]

Support Reference: When Masculine Words Include Women

ULT **the man, the one being cleansed**
UST the person whom he is cleansing
(אֶת הָאִישׁ הַמִּטַּהֵר)

If your language does not use the 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]

Support Reference: Active or Passive

> ULT **and them**
> UST along with all of the required items and animals
> (וְאֹתָֽם)

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]

Support Reference: Pronouns — When to Use Them

> ULT **to the face of Yahweh**
> UST in my presence
> (לִפְנֵ֥י יְהוָֹ֖ה)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	The priest
Yahweh	my

Leviticus 14:12

ULT	UST
And the priest shall take one lamb, and he shall present it as a guilt offering, and the log of oil. And he shall raise them {as} a raised offering to the face of Yahweh.	*Then the priest should take one of the male lambs and present it to me to show that he will offer it as a restoring sacrifice. He should also do this with the olive oil. Then priest should lift the lamb and show off the olive oil in my presence in order to demonstrate that he will offer them as a presentation sacrifice.*

ULT and he shall present it
UST and present it to me
(וְהִקְרִיב אֹתָו)

See how you handled this ritual action in 1:2.

Support Reference: Symbolic Action

ULT as a guilt offering
UST to show that he will offer it as a restoring sacrifice
(לְאָשָׁם)

See the discussion about the guilt offering in the Introduction to Chapter 5. See how you translated this sacrifice in 5:16.

ULT and the log of oil
UST He should also do this with the olive oil
(וְאֶת־לֹג הַשָּׁמֶן)

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]

Support Reference: Biblical Volume

ULT **And he shall raise them {as} a raised offering to the face of Yahweh**
UST Then priest should lift the lamb and show off the olive oil in my presence in order to demonstrate that he will offer them as a presentation sacrifice
(וְהֵנִיף אֹתָם תְּנוּפָה לִפְנֵי יְהוָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{as} a raised offering**
UST in order to demonstrate that he will offer them as a presentation sacrifice
(תְּנוּפָה)

See how you translated this sacrifice in 7:30.

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	Then the priest
Yahweh	my

Leviticus 14:13

ULT	UST
And he shall slaughter the lamb in the place where one slaughters the sin offering and the burnt offering, in the Holy Place, for the guilt offering {is} like the sin offering; it {is} for the priest. It {is} a holy thing of holy things.	*Then that person should kill the lamb in the same location in which people regularly kill the purifying and wholly burned sacrifices. This location should be somewhere that the priests have set apart for such sacred purposes. The person should kill the lamb here because the restoring sacrifice is like the purifying sacrifice in this regard: it belongs to the priest for his portion of food. Out of all the gifts that people offer to me, the portion of the sacrifice that the priests keep for themselves for food is specially set apart.*

ULT **And he shall slaughter the lamb**
UST Then that person should kill the lamb
(וְשָׁחַט אֶת־הַכֶּבֶשׂ)

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]

Support Reference: Pronouns — When to Use Them

ULT **in the place where one slaughters the sin offering and the burnt offering**
UST in the same location in which people regularly kill the purifying and wholly burned sacrifices
(בְּמָקוֹם אֲשֶׁר יִשְׁחַט אֶת־הַחַטָּאת וְאֶת־הָעֹלָה)

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]

Support Reference: Irregular Use of Tenses

ULT for the guilt offering {is} like the sin offering
UST The person should kill the lamb here because the restoring sacrifice is like the purifying sacrifice in this regard
(כַּֽי־כַחַטָּאת הָאָשָׁם)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT It {is} a holy thing of holy things
UST Out of all the gifts that people offer to me, the portion of the sacrifice that the priests keep for themselves for food is specially set apart
(קֹ֥דֶשׁ קָדָשִׁ֖ים הִֽוא)

See how you handled the similar expression in 2:3.

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he shall slaughter	Then that person should kill
Holy Place	that the priests have set apart for such sacred purposes
{is} for the priest	belongs to the priest for his portion of food
{is} a holy thing	is specially set apart
of holy things	Out of all the gifts that people offer to me

Leviticus 14:14

ULT	UST
And the priest shall take some of the blood of the guilt offering, 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.	*{After catching some of the lamb's blood in a bowl,} the priest should take the blood of the restoring sacrifice and place some of it on the person whom the priest is cleansing—on the lobe of his right ear, the thumb of his right hand, and the big toe of his right foot.*

ULT **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**
UST and place some of it on the person whom the priest is cleansing—on the lobe of his right ear, the thumb of his right hand, and the big toe of his right foot
(וְנָתַן֙ הַכֹּהֵ֔ן עַל־תְּנ֥וּךְ אֹ֖זֶן הַמִּטַּהֵ֣ר הַיְמָנִ֑ית וְעַל־בֹּ֤הֶן יָדוֹ֙ הַיְמָנִ֔ית וְעַל־בֹּ֖הֶן רַגְלֹ֥ו הַיְמָנִֽית)

See how you translated the similar ritual action in 8:23–24.

Support Reference: Symbolic Action

ULT **the person who is being cleansed**
UST the person whom the priest is cleansing
(הַמִּטַּהֵֽר)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **and the priest shall put {it}**
UST and place some of it
(וְנָתַן֙ הַכֹּהֵ֔ן)

See how you handled this idiom in 1:7. Alternate translation: [and the priest should spread some of the blood of the sacrificed animal]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
the priest	and place some of it

Leviticus 14:15

ULT	UST
And the priest shall take some of the measure of oil, and he shall pour {it} on the left palm of the priest.	*Then the priest should take some of the olive oil and pour it into the palm of his own left hand.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
the priest	his own

Leviticus 14:16

ULT	UST
And the priest shall dip his right finger {in} some of the oil that {is} on his left palm, and he shall sprinkle some of the oil with his finger seven times to the face of Yahweh.	*The priest should then dip his right forefinger into the oil on his left palm and flick that oil seven times with his forefinger toward my presence in the Holy Place where I, Yahweh, live among the Israelites.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	The priest
Yahweh	I, Yahweh

Leviticus 14:17

ULT	UST
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.	*Whatever oil is left on the priest's palm he should smear on the lobe of the right ear of the person whom the priest is cleansing, the thumb of his right hand, and the big toe of his right foot. The priest should put the oil on top of the blood of the purifying sacrifice that he previously put on the person's extremities.*

ULT **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**

UST Whatever oil is left on the priest's palm he should smear on the lobe of the right ear of the person whom the priest is cleansing, the thumb of his right hand, and the big toe of his right foot. The priest should put the oil on top of the blood of the purifying sacrifice that he previously put on the person's extremities

(וּמִיֶּתֶר הַשֶּׁמֶן אֲשֶׁר עַל־כַּפּוֹ יִתֵּן הַכֹּהֵן עַל־תְּנוּךְ אֹזֶן הַמִּטַּהֵר הַיְמָנִית וְעַל־בְּהֹן יָדוֹ הַיְמָנִית וְעַל־בְּהֹן רַגְלוֹ הַיְמָנִית עַל דַּם הָאָשָׁם)

See how you translated the similar ritual action in 8:23–24.

Support Reference: Symbolic Action

ULT **the person being cleansed**

UST the person whom the priest is cleansing

(הַמִּטַּהֵר)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	he

Leviticus 14:18

ULT	UST
And the remainder of the oil that {is} on the palm of the priest he shall put on the head of the person being cleansed. And the priest shall make atonement for him to the face of Yahweh.	*The priest should place whatever oil remains on his palm onto the head of the person whom he is cleansing. When the priest has done this, he will have cleansed the person in my presence in the sacred tent. {I will restore the person and remove the impurity he acquired from his infectious skin disease.}*

ULT **on the head of the person being cleansed**
UST onto the head of the person whom he is cleansing
(עַל־רֹ֣אשׁ הַמִּטַּהֵ֑ר)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **And the priest shall make atonement for him to the face of Yahweh**
UST When the priest has done this, he will have cleansed the person in my presence in the sacred tent. {I will restore the person and remove the impurity he acquired from his infectious skin disease … }
(וְכִפֶּ֥ר עָלָ֛יו הַכֹּהֵ֖ן לִפְנֵ֥י יְהוָֽה)

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.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	his
And the priest	he
Yahweh	my

Leviticus 14:19

ULT	UST
And the priest shall make the sin offering, and he shall make atonement for the person being cleansed from his uncleanness. And after, he shall slaughter the burnt offering.	*Then the priest should prepare the purifying sacrifice so that he might make a sacrifice that I will accept on behalf of the person whom the priest judged to be clean. If he does this, I will fully cleanse the individual from the impurity that he acquired from his infection. After the priest has offered the purifying sacrifice, the individual whom the priest is cleansing should kill the other lamb so that the priest can begin to prepare the wholly burned sacrifice.*

ULT **the person being cleansed**
UST the person whom the priest judged to be clean
(הַמִּטַּהֵר)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **from his uncleanness**
UST from the impurity that he acquired from his infection
(מִטֻּמְאָתוֹ)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest

Leviticus 14:20

ULT	UST
And the priest shall make the burnt offering and the grain offering go up on the altar. And the priest shall make atonement for him, and he will be clean.	*The priest should make the wholly burned sacrifice and the grain offering go up to me in heaven by burning them on the altar in a way that causes smoke to go up. If he does this, the priest will have offered a sacrifice that I will accept on behalf of the individual whom the priest is cleansing. I will remove the impurity of his infection from him so that he will be pure once again.*

ULT **And the priest shall make the burnt offering and the grain offering go up on the altar**
UST The priest should make the wholly burned sacrifice and the grain offering go up to me in heaven by burning them on the altar in a way that causes smoke to go up
(וְהֶעֱלָה הַכֹּהֵן אֶת־הָעֹלָה וְאֶת־הַמִּנְחָה הַמִּזְבֵּחָה)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	The priest
and the grain offering	and the grain offering
on the altar	on the altar
the priest	the priest
and he will be clean	so that he will be pure once again

Leviticus 14:21

ULT	UST
But if he {is} poor and his hand is not reaching, then he shall take one lamb {as} a guilt offering to raise, to make atonement for him, and one tenth of flour mixed with oil as a grain offering, and a log of oil	*However, if the person whom the priest is cleansing is poor and cannot afford the two lambs, then he should acquire one lamb for the priest to offer as a restoring sacrifice by lifting it high to me. The individual should offer this lamb so that I might accept him and remove the impurity of his infection from him. In addition to the lamb, the individual should also acquire about two liters of wheat flour that he has mixed with olive oil and can offer as a grain offering. He should also acquire an additional half of a liter of olive oil.*

ULT **and his hand is not reaching**
UST and cannot afford the two lambs
(וְאֵין יָדוֹ מַשָּׂגֶת)

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]

Support Reference: Idiom

ULT **to raise, to make atonement for him**
UST by lifting it high to me. The individual should offer this lamb so that I might accept him and remove the impurity of his infection from him … the lamb
(לְתְנוּפָה לְכַפֵּר עָלָיו)

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.

Support Reference: Connect — Goal (Purpose) Relationship

ULT **and one tenth of flour**
UST In addition … the individual should also acquire about two liters of wheat flour
(וְעִשָּׂרוֹן סֹלֶת אֶחָד)

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]

Support Reference: Fractions

ULT **and one tenth of flour**
UST In addition … the individual should also acquire about two liters of wheat flour
(וְעִשָּׂרוֹן סֹלֶת אֶחָד)

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.

Support Reference: Biblical Volume

ULT **and a log of oil**
UST He should also acquire an additional half of a liter of olive oil
(וְלֹג שָׁמֶן)

See how you translated this measurement in 14:10.

Support Reference: Biblical Volume

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
lamb	lamb
to make atonement	The individual should offer this … so that I might accept … and remove … impurity of … infection … the lamb
as a grain offering	and can offer as a grain offering
oil	olive oil

Leviticus 14:22

ULT	UST
and two doves or two sons of a pigeon that his hand reaches. And one will be a sin offering and one a burnt offering.	*He should also acquire two doves or two pigeons—whichever he can afford. He should offer one of these birds as a purifying sacrifice and the other as a wholly burned sacrifice.*

ULT **sons of a pigeon**
UST doves
(בְּנֵי יוֹנָה)

See how you translated this expression in 1:14.

Support Reference: Metaphor

ULT **that his hand reaches**
UST whichever he can afford
(אֲשֶׁר תַּשִּׂיג יָדוֹ)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a sin offering	as a purifying sacrifice
a burnt offering	as a wholly burned sacrifice

Leviticus 14:23

ULT	UST
And on the eighth day, he shall bring them for his cleansing to the priest, to the entrance of the tent of meeting, to the face of Yahweh.	*Seven days after the priest judged him to be pure, the individual should bring the animals, the flour, and olive oil to the priest at the entrance of the sacred tent, where he may offer them in my presence. He should bring them all so that I may fully cleanse him from the impurity of his infection.*

ULT **And on the eighth day, he shall bring them**
UST Seven days after the priest judged him to be pure, the individual should bring the animals, the flour, and olive oil
(וְהֵבִיא אֹתָם בַּיּוֹם הַשְּׁמִינִי)

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]

Support Reference: Pronouns — When to Use Them

ULT **on the eighth day**
UST Seven days after the priest judged him to be pure
(בַּיּוֹם הַשְּׁמִינִי)

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]

Support Reference: Ordinal Numbers

ULT **for his cleansing**
UST He should bring them all so that I may fully cleanse him from the impurity of his infection
(לְטָהֳרָתוֹ)

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.

Support Reference: Connect — Goal (Purpose) Relationship

ULT **to the priest, to the entrance of the tent of meeting, to the face of Yahweh**
UST to the priest at the entrance of the sacred tent, where he may offer them in my presence
(אֶל־הַכֹּהֵן אֶל־פֶּתַח אֹהֶל־מוֹעֵד לִפְנֵי יְהוָה)

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]

Support Reference: Parallelism

ULT **to the face of Yahweh**
UST where he may offer them in my presence
(לִפְנֵי יְהוָה)

See how you translated this expression in 1:3–5.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
Yahweh	my

Leviticus 14:24

ULT	UST
And the priest shall take the lamb of the guilt offering and the log of oil. And the priest shall raise them {as} a raised offering to the face of Yahweh.	*Then the priest should take the lamb that the individual is offering as a restoring sacrifice. He should also take the olive oil. He should raise them up to show me that these are sacrifices that the individual will offer in my presence.*

ULT **the lamb of the guilt offering**
UST the lamb that the individual is offering as a restoring sacrifice
(אֶת־כֶּבֶשׂ הָאָשָׁם)

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]

Support Reference: Possession

ULT **And the priest shall raise them {as} a raised offering to the face of Yahweh**
UST He should raise them up to show me that these are sacrifices that the individual will offer in my presence
(וְהֵנִיף אֹתָם הַכֹּהֵן תְּנוּפָה לִפְנֵי יְהוָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
the lamb of	the lamb
the priest	He … raise
Yahweh	my

Leviticus 14:25

ULT	UST
And he shall slaughter the lamb of the guilt offering. And the priest shall take some of the blood of the guilt offering, 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.	*Then the individual should kill the lamb that he is offering as a purifying sacrifice {and catch some of its blood in a bowl.} The priest should take some of the lamb's blood and place it on the lobe of the right ear of the person whom the priest is cleansing, the thumb of his right hand, and the big toe of his right foot.*

ULT **And he shall slaughter the lamb of the guilt offering**
UST Then the individual should kill the lamb that he is offering as a purifying sacrifice {and catch some of its blood in a bowl … }
(וְשָׁחַט֙ אֶת־כֶּ֣בֶשׂ הָאָשָׁ֔ם)

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]

Support Reference: Pronouns — When to Use Them

ULT **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**
UST and place it on the lobe of the right ear of the person whom the priest is cleansing, the thumb of his right hand, and the big toe of his right foot
(וְנָתַן֙ עַל־תְּנ֣וּךְ אֹ֣זֶן־הַמִּטַּהֵ֗ר הַיְמָנִית֙ וְעַל־בֹּ֣הֶן יָד֔וֹ הַיְמָנִ֖ית וְעַל־בֹּ֣הֶן רַגְל֑וֹ הַיְמָנִֽית)

See how you translated the similar ritual action in 8:23–24.

Support Reference: Symbolic Action

ULT **the person being cleansed**
UST the person whom the priest is cleansing
(הַמִּטַּהֵר)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he shall slaughter	Then the individual should kill … and catch some of its blood in a bowl

ULT	UST
the lamb of	the lamb
the priest	The priest

Leviticus 14:26

ULT	UST
And some of the oil the priest shall pour on the left palm of the priest.	*Then the priest should take some of the olive oil and pour it into the palm of his own left hand.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	Then the priest
the priest	his own

Leviticus 14:27

ULT	UST
And the priest shall sprinkle with his right finger some of the oil that {is} on his left palm seven times to the face of Yahweh.	*The priest {should then dip his right forefinger into the oil on his left palm and} flick that oil seven times toward my presence in the Holy Place where I, Yahweh, live among the Israelites.*

ULT to the face of Yahweh

UST toward my presence in the Holy Place where I, Yahweh, live among the Israelites
(לִפְנֵי יְהוָה)

See how you translated this expression in 1:9.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	The priest
Yahweh	my … I, Yahweh

Leviticus 14:28

ULT	UST
And the priest shall put some 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 place of the blood of the guilt offering.	*Whatever oil is left on the priest's palm he should put on the lobe of the right ear of the person whom the priest is cleansing, the thumb of his right hand, and the big toe of his right foot. The priest should put the oil on top of the blood of the restoring sacrifice that he previously put on the person's extremities.*

ULT **the person being cleansed**
UST the person whom the priest is cleansing
(הַמִּטַּהֵר)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	he

Leviticus 14:29

ULT	UST
And the remainder of the oil that {is} on the palm of the priest he shall put on the head of the person being cleansed, to make atonement for him to the face of Yahweh.	*The priest should pour whatever oil remains on his palm onto the head of the person whom the priest is cleansing. When the priest has done this, I will have cleansed the person in his presence. {I will restore the person and remove the impurity he acquired from his infectious skin disease.}*

ULT **to make atonement for him**
UST When the priest has done this, I will have cleansed the person … I will restore the person and remove the impurity he acquired from his infectious skin disease
(לְכַפֵּר עָלָיו)

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.

Support Reference: Connect — Goal (Purpose) Relationship

ULT **to the face of Yahweh**
UST in his presence
(לִפְנֵי יְהוָה)

See how you translated this expression in 1:9.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	The priest
to make atonement	When the priest has done this, I will have cleansed … I will restore the person and remove the impurity he acquired from his infectious skin disease
Yahweh	his

Leviticus 14:30

ULT	UST
And he shall make one from the doves or from the sons of the pigeon, from whatever his hand reaches—	*Then the priest should take one of the birds that the person has been able to afford—whichever type, the dove or the pigeon—and prepare it for the sacrifice.*

(There are no notes for this verse)

Leviticus 14:31

ULT	UST
whatever his hand reaches, one {as} a sin offering and one {as} a burnt offering, with the grain offering. And the priest shall make atonement for the person being cleansed to the face of Yahweh.	*{The priest should kill the birds that the person acquired and butcher them in the usual way.} He should offer one as a purifying sacrifice and the other as a wholly burned sacrifice. The priest should do this by placing them on the altar so that he might offer in my presence a sacrifice that I will accept on behalf of the person whom the priest has judged to be clean. I will restore the individual and remove the impurity of his infection from him.*

ULT whatever his hand reaches

UST The priest should kill the birds that the person acquired and butcher them in the usual way
(אֵת אֲשֶׁר־תַּשִּׂיג יָדוֹ)

Alternate translation: [whatever he can afford]

ULT the person being cleansed

UST the person whom the priest has judged to be clean
(הַמִּטַּהֵר)

Alternate translation: [the person whom the priest is cleansing]

ULT to the face of Yahweh

UST in my presence
(לִפְנֵי יְהוָה)

See how you translated this expression in 1:3–5.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{as} a sin offering	as a purifying sacrifice
{as} a burnt offering	as a wholly burned sacrifice
the grain offering	the altar
the priest	he
Yahweh	my

Leviticus 14:32

ULT	UST
This {is} the law of whoever {has} on him an infection of skin disease whose hand does not reach his cleansing."	*This is what the person with an infectious skin disease, and who is also poor and cannot afford the usual offerings, should do so that I can cleanse him from the impurity of his infection."*

ULT This {is} the law of whoever {has} on him an infection of skin disease
UST This is what the person with an infectious skin disease … should do
(זֹאת תּוֹרַת אֲשֶׁר־בּוֹ נֶגַע צָרָעַת)

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]

Support Reference: Possession

ULT an infection of skin disease
UST an infectious skin disease
(נֶגַע צָרָעַת)

See how you translated these words in 13:2.

Support Reference: Possession

ULT whose hand does not reach his cleansing
UST and who is also poor and cannot afford the usual offerings … so that I can cleanse him from the impurity of his infection
(אֲשֶׁר לֹא־תַשִּׂיג יָדוֹ בְּטָהֳרָתוֹ)

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]

Support Reference: Idiom

ULT **whose hand does not reach his cleansing**
UST and who is also poor and cannot afford the usual offerings … so that I can cleanse him from the impurity of his infection
(אֲשֶׁר לֹא־תַשִּׂיג יָדוֹ בְּטָהֳרָתוֹ)

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]

Support Reference: Idiom

ULT **whose hand does not reach his cleansing**
UST and who is also poor and cannot afford the usual offerings … so that I can cleanse him from the impurity of his infection
(אֲשֶׁר לֹא־תַשִּׂיג יָדוֹ בְּטָהֳרָתוֹ)

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]

Support Reference: Distinguishing Versus Informing or Reminding

ULT **his cleansing**
UST so that I can cleanse him from the impurity of his infection
(בְּטָהֳרָתוֹ)

Alternate translation: [the means by which he can become clean] or [the means by which he can be cleansed]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the law of	what … should do

Leviticus 14:33

ULT	UST
And Yahweh spoke to Moses and to Aaron, saying,	*Then Yahweh said to Aaron and Moses,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses
Aaron	Aaron

Leviticus 14:34

ULT	UST
“When you enter into the land of Canaan, which I am giving to you as a possession, and I put an infection of a disease in a house of the land of your possession,	*“I am about to give the people of Israel the land of Canaan, which will belong to them permanently. When the people enter that land, it may happen that I cause an infectious mildew to appear in or on one of the people’s family homes.*

ULT **you enter … to you … your possession**
UST the people of Israel … the people enter … family
(תָּבֹאוּ & לָכֶם & אֲחֻזַּתְכֶם)

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.

Support Reference: Forms of ‘You’ — Singular

ULT **an infection of a disease**
UST an infectious mildew
(נֶגַע צָרַעַת)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **an infection of a disease**
UST an infectious mildew
(נֶגַע צָרַעַת)

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]

Support Reference: Possession

ULT **in a house of the land of your possession**
UST in or on one of the people's family homes
(בְּבֵית אֶרֶץ אֲחֻזַּתְכֶם)

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]

Support Reference: Possession

ULT **the land of your possession**
UST the people's family
(אֶרֶץ אֲחֻזַּתְכֶם)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
land of	the land of … that land
the … Canaan	Canaan
in a house of	in or on one of … homes
the land of	the people's

Leviticus 14:35

ULT	UST
then he who the house {is} to him shall come, and he shall inform the priest, saying, '{Something} like an infection has appeared to me in the house.'	*Whenever that happens, the owner of the house should go and inform the priest that there is something in his house that looks like mildew.*

ULT then he who the house {is} to him shall come

UST Whenever that happens, the owner of the house should go

(וּבָא אֲשֶׁר־לוֹ הַבַּיִת)

Alternate translation: [then he who owns the house shall come]

ULT and he shall inform the priest, saying, '{Something} like an infection has appeared to me in the house

UST and inform the priest that there is something in his house that looks like mildew

(וְהִגִּיד לַכֹּהֵן לֵאמֹר כְּנֶגַע נִרְאָה לִי בַּבָּיִת)

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]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house	the house
the priest	the priest
in the house	in his house

Leviticus 14:36

ULT	UST
The priest shall command, 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. And after thus, the priest shall come to see the house.	*The priest should tell him to take everything out of the house before the priest comes to examine the mildew. If the owner does not do this, the priest should judge everything and everyone in the house to be impure. However, if the person does what the priest asks, then the priest should enter the house to examine it.*

ULT **The priest shall command**
UST The priest should tell him
(וְצִוָּה הַכֹּהֵן)

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]

Support Reference: Ellipsis

ULT **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**
UST to take everything out of the house before the priest comes to examine the mildew. If the owner does not do this, the priest should judge everything and everyone in the house to be impure
(וּפִנּוּ אֶת־הַבַּיִת בְּטֶרֶם יָבֹא הַכֹּהֵן לִרְאוֹת אֶת־הַנֶּגַע וְלֹא יִטְמָא כָּל־אֲשֶׁר בַּבָּיִת)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and they shall empty the house**
UST to take everything out of the house
(וּפִנּוּ אֶת־הַבַּיִת)

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]

Support Reference: Pronouns — When to Use Them

ULT **and everything that {is} in the house will not be pronounced unclean**
UST If the owner does not do this, the priest should judge everything and everyone in the house to be impure
(וְלֹא יִטְמָא כָּל־אֲשֶׁר בַּבַּיִת)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The priest	The priest
the house	the house
the priest	the priest
{is} in the house	in the house
the priest	the … priest
the house	it

Leviticus 14:37

ULT	UST
And he shall see the infection and behold, the infection in the walls of the house {is} greenish or reddish eruptions, and their appearance {is} deeper than the wall.	*The priest should then inspect the house for mildew. Specifically, he should look to see if the mildew has broken out into spots that are greenish or reddish in color on the plaster on the walls. He should also look to see if the mildew appears to be deeper than the surface of the plaster.*

ULT **{is} greenish or reddish eruptions**
UST has broken out into spots that are greenish or reddish in color
(שְׁקַעֲרוּרֹת יְרַקְרַקֹּת אֹו אֲדַמְדַּמֹּת)

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]

Support Reference: Translate Unknowns

ULT **and their appearance {is} deeper than the wall**
UST He should also look to see if the mildew appears to be deeper than the surface of the plaster
(וּמַרְאֵיהֶן שָׁפָל מִן־הַקִּיר)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house	on the walls

Leviticus 14:38

ULT	UST
Then the priest shall go out from the house to the entrance of the house, and he shall shut up the house {for} seven days.	*If the priest sees these things, then he should immediately leave the house through the front door and quarantine the house for a full week.*

ULT and he shall shut up the house {for} seven days
UST and quarantine the house for a full week
(וְהִסְגִּיר אֶת־הַבַּיִת שִׁבְעַת יָמִים)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	he
the house	the house
the house	the front door
the house	the house

Leviticus 14:39

ULT	UST
And the priest shall return on the seventh day, and he shall see, and, look, the infection has spread in the walls of the house.	*On the last day of that week-long quarantine, the priest should return to the house and inspect it again. He should look to see if the mildew on the plaster of the walls has spread.*

ULT on the seventh day

UST On the last day of that week-long quarantine

(בַּיּוֹם הַשְּׁבִיעִי)

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]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
the house	the walls

Leviticus 14:40

ULT	UST
And the priest shall command, and they shall pull out the stones that the infection {is} on them, and they shall cast them to {a place} on the outside of the city, to an unclean place.	*If it has, then the priest should tell the owner and residents of the house to tear out every stone in the wall that bears the mildew and cast the infected stones wherever people dispose of impure items outside of the city*

ULT **And the priest shall command**
UST If it has, then the priest should tell the owner and residents of the house
(וְצִוָּה הַכֹּהֵן)

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]

Support Reference: Ellipsis

ULT **and they shall pull out … and they shall cast**
UST to tear out … and cast
(וְחִלְּצוּ & וְהִשְׁלִיכוּ)

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]

Support Reference: Pronouns — When to Use Them

ULT **to {a place} on the outside of the city, to an unclean place**
UST wherever people dispose of impure items outside of the city
(אֶל־מִחוּץ לָעִיר אֶל־מָקוֹם טָמֵא)

Alternate translation: [to the unclean place on the outside of the city where people dispose of unclean things]

> ULT **to {a place} on the outside of the city**
> UST wherever … outside of the city
> (אֶל־מִחוּץ לָעִיר)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **of the city**
> UST of the city
> (לָעִיר)

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]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest

Leviticus 14:41

ULT	UST
And he shall have the house scraped, inside the house all around. And they shall pour out the mortar that they scrape off outside of the city, at an unclean place.	*After the owner has removed all the infected stones, he must scrape all around the inside of the house. The owner must dispose of all the plaster that he scrapes off in the same location where people dispose of impure items outside of the city*

ULT **And he shall have the house scraped, inside the house all around**
UST After the owner has removed all the infected stones, he must scrape all around the inside of the house
(וְאֶת־הַבַּיִת יַקְצַע מִבַּיִת סָבִיב)

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]

ULT **And he shall have the house scraped**
UST After the owner has removed all the infected stones, he must scrape … of the house
(וְאֶת־הַבַּיִת יַקְצַע)

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]

Support Reference: Pronouns — When to Use Them

ULT **And they shall pour out the mortar that they scrape**
UST The owner must dispose of all the plaster that he scrapes off
(וְשָׁפְכוּ אֶת־הֶעָפָר אֲשֶׁר הִקְצוּ)

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]

Support Reference: Pronouns — When to Use Them

ULT **the mortar**
UST all the plaster
(אֶת־הֶעָפָר)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And … the house	of the house
inside the house	all around the inside

Leviticus 14:42

ULT	UST
And they shall take other stones and they shall bring {them} in the place of the stones, and he shall take other {mortar} and he shall plaster the house.	*Then the owner of the house should acquire new stones to replace the ones that bear the mildew. He should also acquire new plaster and replaster the stones in the walls of the house.*

ULT And they shall take … and they shall bring {them}
UST Then the owner of the house should acquire … to replace
(וְלָקְחוּ & וְהֵבִיאוּ)

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]

Support Reference: Pronouns — When to Use Them

ULT other stones and they shall bring {them} … other {mortar}
UST new stones to replace … new
(אֲבָנִים אֲחֵרוֹת וְהֵבִיאוּ & אַחֵר)

Alternate translation: [new, clean stones … fresh material for plastering,]

ULT and they shall bring {them} in the place of the stones
UST to replace the ones that bear the mildew
(וְהֵבִיאוּ אֶל־תַּחַת הָאֲבָנִים)

Alternate translation: [and they shall insert them wherever the infected stones were removed from the wall]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house	the stones in the walls of the house

Leviticus 14:43

ULT	UST
But if the infection returns and it breaks out in the house after the pulling out of the stones and after the scraping off of the house and after the plastering,	*It may happen that the mildew returns and spreads on the walls of the house after the owner of the house has removed the infected stones, scraped the walls clean, and replastered them.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
returns	returns
in the house	on the walls of the house
the house	the walls

Leviticus 14:44

ULT	UST
then the priest shall come, and he shall see. And, behold, the infection has spread in the house; it {is} a malignant infection in the house. It {is} unclean.	*If this has happened, then the priest should go to the house and examine it again. He should look to see if the mildew has spread on the plaster of the walls of the house. If it has, then the mildew is actually a malignant mold. The priest should judge the house to be impure {and no one should live in it.}*

ULT it {is} a malignant infection in the house

UST If it has, then the mildew is actually a malignant mold

(צָרַעַת מַמְאֶרֶת הִוא בַּבַּיִת)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
in the house	on the plaster of the walls of the house
in the house	is actually a … mold

Leviticus 14:45

ULT	UST
Then he shall tear down the house—its stones and its wood and all the mortar of the house. And he shall take {them} out to {a place} on the outside of the city, to an unclean place.	*The owner of the house must completely tear it down. He should remove the stones, the timber, and all the plaster. The owner of the house should dispose of everything wherever people dispose of impure items outside of the city.*

ULT **Then he shall tear down the house**
UST The owner of the house must completely tear it down
(וְנָתַץ אֶת־הַבַּיִת)

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]

Support Reference: Pronouns — When to Use Them

ULT **And he shall take {them} out**
UST The owner of the house should dispose of everything
(וְהוֹצִיא)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house	it
the house	the plaster

Leviticus 14:46

ULT	UST
And the person entering into the house all of the days of {the priest's} shutting it up will be unclean until the evening.	*Suppose someone goes into that house during the quarantine. Then the priest must declare that this person will be impure until the evening of the day on which he entered the house.*

ULT **And the person entering into the house**
UST Suppose someone goes into that house
(וְהַבָּא אֶל־הַבַּיִת)

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]

Support Reference: Generic Noun Phrases

ULT **all of the days of {the priest's} shutting it up**
UST during the quarantine
(כָּל־יְמֵי הִסְגִּיר אֹתוֹ)

Alternate translation: [during the time when the priest has shut up the house]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house	that house

Leviticus 14:47

ULT	UST
And the person dwelling in the house shall wash his clothes. And the person eating in the house shall wash his clothes.	*Anyone who sleeps in that house or eats in it during that time must wash and clean his clothes.*

ULT And the person dwelling in the house
UST Anyone who sleeps in that house
(וְהַשֹּׁכֵב בַּבַּיִת)

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]

Support Reference: Generic Noun Phrases

ULT And the person eating in the house
UST or eats in it during that time
(וְהָאֹכֵל בַּבַּיִת)

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]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the house	in that house
in the house	in it

Leviticus 14:48

ULT	UST
But if, coming, the priest comes, and he sees, and behold, the infection has not spread in the house after the plastering of the house, then the priest shall pronounce the house clean, because the infection was healed.	*Alternatively, whenever the priest comes to examine the house after the owner has replastered it, the priest may determine that the mildew has not spread on the walls. If it has not, then, because the cleaning process has stopped the mold, the priest should judge the house to be pure again.*

ULT **But if, coming, the priest comes**
UST Alternatively, whenever the priest comes
(וְאִם־בֹּא יָבֹא הַכֹּהֵן)

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]

Support Reference: Reduplication

ULT **because the infection was healed**
UST because the cleaning process has stopped the mold
(כִּי נִרְפָּא הַנָּגַע)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the infection was healed**
UST the cleaning process has stopped the mold
(נִרְפָּא הַנָּגַע)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
in the house	on the walls
the house	it
the priest	the priest
then … shall pronounce … clean	If it has not, then … should judge … to be pure again
the house	the house

Leviticus 14:49

ULT	UST
And he shall take two birds and wood of cedar and scarlet of worm and hyssop to cleanse the house.	*For the priest to purify the house, he will need two birds, some cedar wood, crimson thread, and some hyssop branches.*

ULT And he shall take
UST he will need
(וְלָקַח)

Here, **he** refers to the priest. It may be helpful to clarify this for your readers. Alternate translation: [And the priest shall take]

Support Reference: Pronouns — When to Use Them

ULT and wood of cedar and scarlet of worm and hyssop
UST some cedar wood, crimson thread, and some hyssop branches
(וְעֵץ אֶרֶז וּשְׁנִי תוֹלַעַת וְאֵזֹב)

See how you translated these words in 14:4.

Support Reference: Translate Unknowns

ULT to cleanse the house
UST For the priest to purify the house
(לְחַטֵּא אֶת־הַבַּיִת)

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.

Support Reference: Connect — Goal (Purpose) Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
cedar	cedar
the house	the house

Leviticus 14:50

ULT	UST
And he shall slaughter one bird into a vessel of clay, over living water.	*The owner of the house should kill one of the birds while suspending it over a clay pot containing fresh water.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he shall slaughter	The owner of the house should kill

Leviticus 14:51

ULT	UST
And he shall take the wood of cedar and the hyssop and the scarlet of worm and the live bird, and he shall dip them in the blood of the bird, the one that was slaughtered, and in the living water, and he shall sprinkle {them} on the house seven times.	*Then the priest should take the cedar wood, the hyssop branches, the crimson thread, and the bird which is still alive. He should dip them into the mixture of the blood of the bird, which the owner of the house has just killed, and the fresh water. He should flick some of that blood and water onto the house seven times.*

ULT **And he shall take**
UST Then the priest should take
(וְלָקַח)

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]

Support Reference: Pronouns — When to Use Them

ULT **in the blood of the bird, the one that was slaughtered**
UST into the mixture of the blood of the bird, which the owner of the house has just killed
(בְּדַם֙ הַצִּפֹּ֔ר הַשְּׁחוּטָ֖ה)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **and in the living water**
UST and the fresh water
(וּבַמַּ֣יִם הַחַיִּ֑ים)

See how you translated this expression in 14:5.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house	the house

Leviticus 14:52

ULT	UST
And he shall purify the house with the blood of the bird and with the living water and with the live bird and with the wood of cedar and with the hyssop and with the scarlet of worm.	*By doing this with the blood of the bird, the fresh water, the living bird, the cedar wood, the hyssop branches, and the crimson thread, the priest will be able to purify the house.*

ULT and with the living water

UST the fresh water

(וּבַמַּ֥יִם הַחַיִּ֖ים)

See how you translated this expression in 14:5.

Support Reference: Idiom

ULT and with the live bird and with the wood of cedar and with the hyssop and with the scarlet of worm

UST the living bird, the cedar wood, the hyssop branches, and the crimson thread

(וּבַצִּפֹּ֣ר הַחַיָּ֔ה וּבְעֵ֥ץ הָאֶ֖רֶז וּבָאֵזֹ֑ב וּבִשְׁנִ֖י הַתּוֹלָֽעַת)

See how you translated these words in 14:4.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house	the house

Leviticus 14:53

ULT	UST
And he shall send the live bird to {a place} on the outside of the city, to the face of the field. And he shall make atonement for the house, and it will be clean.	*The priest should release the bird that is still alive and allow it to fly away outside the city toward an open field. By doing this, he will have asked me to accept the house and remove from it the impurity that the house acquired from the infectious mold. When I do this, the house will be pure once again.*

ULT And he shall send the live bird
UST The priest should release the bird that is still alive and allow it to fly away … the … house
(וְשִׁלַּח אֶת־הַצִּפֹּר הַחַיָּה)

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]

Support Reference: Pronouns — When to Use Them

ULT to the face of the field
UST toward an open field
(אֶל־פְּנֵי הַשָּׂדֶה)

See how you translated the similar expression in 14:7.

Support Reference: Idiom

ULT And he shall make atonement for the house
UST By doing this, he will have asked me to accept … and remove from it the impurity that the house acquired from the infectious mold … the house
(וְכִפֶּר עַל־הַבַּיִת)

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.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the house	the … house

ULT	UST
and it will be clean	When I do this … will be pure once again

Leviticus 14:54

ULT	UST
This {is} the law of every infection of the skin disease and of the scall	*So, those are the instructions for handling any infections that are symptoms of infectious skin diseases, itchy skin irritations,*

ULT **This {is} the law of every infection of the skin disease**
UST So, those are the instructions for handling any infections that are symptoms of infectious skin diseases
(זֹאת הַתּוֹרָה לְכָל־נֶגַע הַצָּרָעַת)

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]

Support Reference: Possession

ULT **and of the scall**
UST itchy skin irritations
(וְלַנָּתֶק)

See how you translated this skin condition in 13:30.

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the law of	are the instructions for handling

Leviticus 14:55

ULT	UST
and of a disease of clothing and of the house	*infections in fabric or in a house,*

(There are no notes for this verse)

Leviticus 14:56

ULT	UST
and of the swelling and of the rash and of the bright spot,	*and swellings, rashes, or discolored spots on someone's skin.*

ULT and of the swelling
UST and swellings
(וְלַשְׂאֵת)

See how you translated this skin condition in 13:2.

Support Reference: Translate Unknowns

ULT and of the rash
UST rashes
(וְלַסַּפַּחַת)

See how you translated this skin condition in 13:6.

Support Reference: Translate Unknowns

Leviticus 14:57

ULT	UST
in order to teach on the day of uncleanness or on the day of cleanness. This {is} the law of the skin disease."	*These instructions will teach the priests and the people of Israel how to determine when something or someone is impure and when they are pure. These are the instructions for handling various types of infectious diseases."*

ULT in order to teach
UST These instructions will teach the priests and the people of Israel how to determine
(לְהוֹרֹת)

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.

Support Reference: Connect — Goal (Purpose) Relationship

ULT on the day of uncleanness or on the day of cleanness
UST when something or someone is impure and when they are pure
(בְּיוֹם הַטָּמֵא וּבְיוֹם הַטָּהֵר)

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]

Support Reference: Abstract Nouns

ULT on the day of uncleanness or on the day of cleanness
UST when something or someone is impure and when they are pure
(בְּיוֹם הַטָּמֵא וּבְיוֹם הַטָּהֵר)

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]

Support Reference: Idiom

ULT This {is} the law of the skin disease
UST These are the instructions for handling various types of infectious diseases
(זֹאת תּוֹרַת הַצָּרָעַת)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} the law of	are the instructions for handling

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:

1. Laws about male discharges (15:1–18)
    A. Abnormal discharges (15:1–15)
    B. Normal discharges (15:16–18)
2. Laws about female discharges (15:19–30)
    A. Normal menstruation (15:19–24)
    B. Abnormal bleeding (15:25–30)
3. 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: atonement, atone, atoned)

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

ULT	UST
And Yahweh spoke to Moses and to Aaron, saying,	*Then Yahweh said to Moses and Aaron,*

ULT saying … Speak to the sons of Israel, and you shall say to them
UST Then … said … Tell the people of Israel that
(לֵאמֹר: דַּבְּרוּ אֶל־בְּנֵי יִשְׂרָאֵל וַאֲמַרְתֶּם אֲלֵהֶם) (15:1-2)

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]

Support Reference: Quotes within Quotes

ULT saying
UST Then … said
(לֵאמֹר)

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]

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses
Aaron	Aaron

Leviticus 15:2

ULT	UST
“Speak to the sons of Israel, and you shall say to them, ‘A man, a man, when he is flowing from his flesh, his flow—it {is} unclean.	*“Tell the people of Israel that any man might have a discharge coming from his genitals. Whenever this happens, the people of Israel should consider this discharge to be impure.*

ULT **Speak to the sons of Israel, and you shall say to them**
UST Tell the people of Israel that
(דַּבְּרוּ אֶל־בְּנֵי יִשְׂרָאֵל וַאֲמַרְתֶּם אֲלֵהֶם)

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]

Support Reference: Parallelism

ULT **the sons of Israel**
UST the people of Israel
(בְּנֵי יִשְׂרָאֵל)

See how you translated this metaphor in 1:2.

Support Reference: Metaphor

ULT **and you shall say**
UST Tell … that
(וַאֲמַרְתֶּם)

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.

Support Reference: Forms of ‘You’ — Singular

ULT **A man, a man**
UST any man
(אִישׁ אִישׁ)

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]

Support Reference: Poetry

ULT **from his flesh**
UST coming from his genitals
(מִבְּשָׂרֹו)

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]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israel

Leviticus 15:3

ULT	UST
And this is his uncleanness in his flow: {whether} his flesh secretes his flow or his flesh blocks his flow, it {is} his uncleanness.	*Now, this is how the people of Israel should deal with these types of discharges that have the potential to make people impure. It does not matter whether the man's genitals have secreted the discharge or whether there is a blockage in the man's genitals; the people of Israel should consider this man to be impure.*

ULT **And this is his uncleanness … it {is} his uncleanness**
UST Now, this is how the people of Israel should deal with … that have the potential to make people impure … the people of Israel should consider this man to be impure
(וְזֹאת תִּהְיֶה טֻמְאָתוֹ & טֻמְאָתוֹ הִוא)

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]

Support Reference: Abstract Nouns

ULT **{whether} his flesh secretes his flow**
UST It does not matter whether the man's genitals have secreted the discharge
(רָר בְּשָׂרוֹ אֶת־זוֹבוֹ)

Alternate translation: [whether the discharge drips from his flesh]

ULT **or his flesh blocks his flow**
UST or whether there is a blockage in the man's genitals
(אוֹ־הֶחְתִּים בְּשָׂרוֹ מִזּוֹבוֹ)

Alternate translation: [or the discharge is stopped up in the man's flesh]

Leviticus 15:4

ULT	UST
Any bed on which the {one} flowing lies shall be unclean, and any furniture on which he sits shall be unclean.	*The people should consider any bed on which the man who has had a discharge lies to also be impure. Additionally, they should consider any furniture on which the man sits to be impure.*

ULT **the {one} flowing**

UST the man who has had a discharge

(הַזָּב)

Alternate translation: [the man with the flux] or [the man with the flow]

Leviticus 15:5

ULT	UST
And a man who touches his bed shall wash his clothes. And he shall bathe with water, and he shall be unclean until the evening.	*Anyone who touches that man's bed should wash and clean his clothes and bathe thoroughly. That person should consider himself to be impure until the evening of the day on which he touched the man's bed.*

ULT **And a man who touches his bed shall wash his clothes**
UST Anyone who touches that man's bed should wash and clean his clothes
(וְאִישׁ אֲשֶׁר יִגַּע בְּמִשְׁכָּבוֹ יְכַבֵּס בְּגָדָיו)

See how you handled this ritual action in 14:8.

Support Reference: Symbolic Action

ULT **And a man**
UST Anyone
(וְאִישׁ)

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]

Support Reference: When Masculine Words Include Women

ULT **And he shall bathe with water**
UST and bathe thoroughly
(וְרָחַץ בַּמָּיִם)

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]

Support Reference: When to Keep Information Implicit

Leviticus 15:6

ULT	UST
And the person who sits on the furniture on which the {one} flowing sat shall wash his clothes, and he shall bathe with water, and he shall be unclean until the evening.	*Anyone who sits on any furniture on which the man who has had a discharge has sat should also wash his clothes and bathe thoroughly. That person should likewise consider himself to be impure until the evening of the day on which he sat on the impure man's furniture.*

ULT **And the person who sits on the furniture**
UST Anyone who sits on any furniture
(וְהַיֹּשֵׁב עַל־הַכְּלִי)

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]

Support Reference: Generic Noun Phrases

ULT **and he shall bathe with water**
UST and bathe thoroughly
(וְרָחַץ בַּמָּיִם)

See how you translated this expression in 1:9.

Support Reference: When to Keep Information Implicit

Leviticus 15:7

ULT	UST
And the person who touches the flesh of the {one} flowing shall wash his clothes. And he shall bathe with water, and he shall be unclean until the evening.	*In the same way, anyone who touches the man who has had a discharge should wash his clothes and bathe thoroughly. The person should also consider himself to be impure until the evening of the day on which he touched the impure man.*

ULT **And the person who touches the flesh of the {one} flowing**
UST In the same way, anyone who touches the man who has had a discharge
(וְהַנֹּגֵעַ בִּבְשַׂר הַזָּב)

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]

Support Reference: Metonymy

ULT **And the person who touches the flesh of**
UST In the same way, anyone who touches the man
(וְהַנֹּגֵעַ בִּבְשַׂר)

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]

Support Reference: Generic Noun Phrases

ULT **And he shall bathe with water**
UST and bathe thoroughly
(וְרָחַץ בַּמָּיִם)

See how you translated this expression in 1:9.

Support Reference: When to Keep Information Implicit

Leviticus 15:8

ULT	UST
And when the {one} flowing spits on a person who is clean, then he shall wash his clothes and he shall bathe with water, and he shall be unclean until the evening.	*It may happen that the man who has had a discharge spits on someone who is still pure. If this occurs, the person on whom the impure man spat should wash his clothes and bathe thoroughly. He should consider himself to be impure until the evening of the day on which the impure man spat on him.*

ULT **and he shall bathe with water**
UST and bathe thoroughly
(וְרָחַץ בַּמַּיִם)

See how you translated this expression in 1:9.

Support Reference: When to Keep Information Implicit

Leviticus 15:9

ULT	UST
And any means of riding on which the flowing {man} rides shall be unclean.	*The people of Israel should also consider any clothing or saddle on which the man who has had a discharge rides to be just as impure.*

ULT **And any means of riding on which the flowing {man} rides**
UST any clothing or saddle on which the man who has had a discharge rides
(וְכָל־הַמֶּרְכָּב אֲשֶׁר יִרְכַּב עָלָיו הַזָּב)

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]

Support Reference: Poetry

ULT **And any means of riding**
UST any clothing or saddle
(וְכָל־הַמֶּרְכָּב)

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]

Support Reference: Assumed Knowledge and Implicit Information

Leviticus 15:10

ULT	UST
And any person who touches anything that was under him shall be unclean until the evening. And the one who lifts them shall wash his clothes, and he shall bathe with water, and he shall be unclean until the evening.	*Anyone who touches anything that was under him while he rode should also consider himself to be impure until the evening of the day on which he touched the impure man's clothing or saddle on which he rode. Likewise, anyone who picks up or carries whatever was under him while he rode should wash his clothes and bathe thoroughly. He should also consider himself to be impure until the evening of the day on which he lifted or carried the impure man's means of riding.*

ULT **anything that was under him**
UST anything that was under him while he rode
(בְּכֹל֙ אֲשֶׁר יִהְיֶ֣ה תַּחְתָּ֔יו)

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]

Support Reference: Pronouns — When to Use Them

ULT **And the one who lifts them**
UST Likewise, anyone who picks up or carries whatever was under him while he rode
(וְהַנּוֹשֵׂ֣א אוֹתָ֔ם)

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]

Support Reference: Generic Noun Phrases

Leviticus 15:11

ULT	UST
And anyone whom the {one} flowing touches and he does not rinse his hands in water, then he shall wash his clothes, and he shall bathe in water, and he shall be unclean until the evening.	*It may happen that the man who has had a discharge touches someone without first washing his hands. If this happens, the person he touched should wash his clothes and bathe thoroughly. That person should also consider himself to be impure until the evening of the day on which the impure man touched him.*

ULT **And anyone whom the {one} flowing touches**

UST It may happen that the man who has had a discharge touches someone
(וְכֹל אֲשֶׁר יִגַּע־בּוֹ הַזָּב)

Alternate translation: [And whomever the person with the infected flow touches]

Leviticus 15:12

ULT	UST
And a vessel of clay that the {one} flowing touches shall be broken, and every vessel of wood shall be rinsed with water.	*It may happen that the man who has had a discharge touches a clay pot. If this happens, whoever owns the pot should shatter it. However, if the man touches a wooden utensil, whoever owns the utensil must rinse it with water.*

ULT **And a vessel of clay that the {one} flowing touches shall be broken**
UST It may happen that the man who has had a discharge touches a clay pot. If this happens, whoever owns the pot should shatter it
(וּכְלִי־חֶרֶשׂ אֲשֶׁר־יִגַּע־בּוֹ הַזָּב יִשָּׁבֵר)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **And a vessel of clay**
UST a clay pot
(וּכְלִי־חֶרֶשׂ)

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]

Support Reference: Possession

ULT **and every vessel of wood shall be rinsed with water**
UST However, if the man touches a wooden utensil, whoever owns the utensil must rinse it with water
(וְכָל־כְּלִי־עֵץ יִשָּׁטֵף בַּמָּיִם)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **and every vessel of wood shall be rinsed with water**
UST However, if the man touches a wooden utensil, whoever owns the utensil must rinse it with water
(וְכָל־כְּלִי־עֵ֖ץ יִשָּׁטֵ֥ף בַּמָּֽיִם)

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]

Support Reference: When to Keep Information Implicit

ULT **and every vessel of wood**
UST if the man touches a wooden utensil
(וְכָל־כְּלִי־עֵ֖ץ)

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]

Support Reference: Translate Unknowns

Leviticus 15:13

ULT	UST
And when the {one} flowing cleanses from his flow, then he shall count for himself seven days for his cleansing. And he shall wash his clothes, and he shall bathe his flesh in living water. And he will be clean.	*It may happen that a man who has had a discharge recovers and no longer experiences any discharge. If this happens, the man should remain as he is for one full week in order to prepare for the day when I will cleanse him from his impurity. During this time, he should wash his clothes and make sure to bathe and clean his genitals with fresh water. If he does this, he can consider himself to be pure once again.*

ULT **And when the {one} flowing cleanses from his flow**
UST It may happen that a man who has had a discharge recovers and no longer experiences any discharge
(וְכִי־יִטְהַר הַזָּב מִזּוֹבוֹ)

Alternate translation: [And when the man who was flowing recovers from his flow and is no longer infected]

ULT **then he shall count for himself seven days**
UST If this happens, the man should remain as he is for one full week
(וְסָפַר לוֹ שִׁבְעַת יָמִים)

Alternate translation: [then he shall determine a seven-day period]

ULT **for his cleansing**
UST in order to prepare for the day when I will cleanse him from his impurity
(לְטָהֳרָתוֹ)

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.

Support Reference: Connect — Goal (Purpose) Relationship

ULT **his flesh**
UST his genitals
(בְּשָׂרוֹ)

See how you handled this euphemism in 15:2.

Support Reference: Euphemism

> ULT **in living water**
> UST with fresh water
> (בְּמַ֖יִם חַיִּֽים)

See how you translated this idiom in 14:5.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
cleanses	recovers and no longer experiences
And he will be clean	If he does this, he can consider himself to be pure once again

Leviticus 15:14

ULT	UST
And on the eighth day, he shall take for himself two doves or two sons of a pigeon and he shall come to the face of Yahweh at the entrance of the tent of meeting. And he shall give them to the priest.	*On the last day of that week, he should acquire two doves or two pigeons and come into my presence at the entrance of the sacred tent. There, the man should give the birds he acquired to the priest.*

ULT **And on the eighth day**
UST On the last day of that week
(וּבַיּוֹם הַשְּׁמִינִי)

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]

Support Reference: Ordinal Numbers

ULT **two sons of a pigeon**
UST two pigeons
(שְׁנֵי בְנֵי יוֹנָה)

See how you translated this expression in 1:14.

Support Reference: Metaphor

ULT **to the face of Yahweh**
UST into my presence
(לִפְנֵי יְהוָה)

See how you translated this expression in 1:9.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	my
the priest	the priest

Leviticus 15:15

ULT	UST
And the priest shall make them, one {as} a sin offering and one {as} a burnt offering. And the priest shall make atonement for him to the face of Yahweh for his flow.	*The priest should prepare the birds as sacrifices to me. One of the birds should be a purifying sacrifice and the other should be a wholly burned sacrifice. When the priest offers these sacrifices in my presence, I will accept them and restore the man. I will remove from the man the impurity he acquired from his impure discharge.*

ULT **And the priest shall make them**
UST The priest should prepare the birds as sacrifices to me
(וְעָשָׂה אֹתָם הַכֹּהֵן)

Alternate translation: [And the priest shall get them ready]

ULT **And the priest shall make them**
UST The priest should prepare the birds as sacrifices to me
(וְעָשָׂה אֹתָם הַכֹּהֵן)

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]

Support Reference: Pronouns — When to Use Them

ULT **And the priest shall make atonement for him**
UST When the priest offers these sacrifices … I will accept them and restore the man. I will remove from the man
(וְכִפֶּר עָלָיו הַכֹּהֵן)

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.

Support Reference: Abstract Nouns

> ULT **to the face of Yahweh**
> UST in my presence
> (לִפְנֵי יְהוָה)

See how you translated this expression in 1:9.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	The priest
{as} a sin offering	should be a purifying sacrifice
{as} a burnt offering	should be a wholly burned sacrifice
the priest	the priest
Yahweh	my

Leviticus 15:16

ULT	UST
And a man, when a lying of seed goes out from him, then he shall bathe all his flesh with water. And he shall be unclean until the evening.	*It may also happen that a man experiences a seminal emission. When this happens, the man should bathe his whole body, including his genitals, thoroughly. The man should consider himself to be impure until the evening of the day on which he experienced the emission.*

ULT And a man, when
UST It … also happen that a man
(וְאִישׁ כִּי)

See how you translated this expression in 13:2. See also the discussion of this phrase in the Introduction to Leviticus.

Support Reference: Connect — Hypothetical Conditions

ULT when a lying of seed goes out from him
UST It … also happen that … experiences a seminal emission
(כִּי־תֵצֵא מִמֶּנּוּ שִׁכְבַת־זָרַע)

Alternate translation: [when he experiences an ejaculation]

ULT all his flesh
UST his whole body, including his genitals
(אֶת־כָּל־בְּשָׂרוֹ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
seed	seminal

Leviticus 15:17

ULT	UST
And any clothing and any leather on which is a lying of seed—and it shall be washed in water. And it shall be unclean until the evening.	*The man who had the emission should thoroughly wash any clothing or leather that came into contact with the semen. He should consider that piece of clothing or leather to be impure until the evening of the day on which they came into contact with the semen.*

ULT **and it shall be washed in water**

UST The man who had the emission should thoroughly wash

(וְכֻבַּס בַּמָּיִם)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
seed	the semen

Leviticus 15:18

ULT	UST
And a woman, when a man lies with her, a lying down of seed, then they shall bathe with water, and they shall be unclean until the evening.	*It may happen that a man has sexual relations with a woman and experiences a seminal emission. When this happens, both the man and the woman should bathe themselves thoroughly. They should consider themselves to be impure until the evening of the day on which they had sexual relations.*

ULT And a woman, when a man lies with her
UST It may happen that a man has sexual relations with a woman
(וְאִשָּׁה אֲשֶׁר יִשְׁכַּב אִישׁ אֹתָהּ)

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]

Support Reference: Euphemism

ULT a lying down of seed
UST and experiences a seminal emission
(שִׁכְבַת־זָרַע)

Alternate translation: [and the man ejaculates]

ULT then they shall bathe with water
UST When this happens, both the man and the woman should bathe themselves thoroughly
(וְרָחֲצוּ בַמַּיִם)

See how you translated this expression in 1:9.

Support Reference: When to Keep Information Implicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
seed	seminal

Leviticus 15:19

ULT	UST
And a woman, when she is flowing—blood is her flow in her flesh—{for} seven days, she will be in her menstruation. And any person who touches her shall be unclean until the evening.	*Similarly, it may happen that a woman experiences her menstrual period, such that blood discharges from her genitals. When this happens, she should remain as she is for a full week. During this period, whoever touches the menstruating woman should consider himself to be impure until the evening of the day on which he touched her.*

ULT **in her flesh**
UST from her genitals
(בִּבְשָׂרָהּ)

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]

Support Reference: Euphemism

ULT **{for} seven days, she will be in her menstruation**
UST When this happens, she should remain as she is for a full week
(שִׁבְעַת יָמִים תִּהְיֶה בְנִדָּתָהּ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **she will be in her menstruation**
UST When this happens, she should remain as she is
(תִּהְיֶה בְנִדָּתָהּ)

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 monthly period]

Support Reference: Translate Unknowns

Leviticus 15:20

ULT	UST
And anything on which she lies in her menstruation shall be unclean. And anything on which she sits shall be unclean.	*The people of Israel should consider any furniture on which the menstruating woman lies or sits to be impure.*

(There are no notes for this verse)

Leviticus 15:21

ULT	UST
And any person who touches her bed shall wash his clothes, and he shall bathe with water. And he shall be unclean until the evening.	*Anyone who touches a menstruating woman's bed should wash and clean his clothes and bathe thoroughly. That person should consider himself to be impure until the evening of the day on which he touched the menstruating woman's bed.*

(There are no notes for this verse)

Leviticus 15:22

ULT	UST
And any person who touches any furniture on which she sits shall wash his clothes, and he shall bathe with water. And he shall be unclean until the evening.	*Anyone who touches any furniture on which a menstruating woman has sat should also wash his clothes and bathe thoroughly. That person should likewise consider himself to be impure until the evening of the day on which he touched the menstruating woman's bed or her furniture.*

(There are no notes for this verse)

Leviticus 15:23

ULT	UST
But if it {is} on the bed or on furniture on which she is sitting, when he touches it, he shall be unclean until the evening.	*It may happen that there was something on the menstruating woman's bed or on a piece of furniture on which the menstruating woman sat. When someone touches that object, he should consider himself to be unclean until the evening of the day on which he touched that object.*

ULT **But if it {is} on the bed or on furniture on which she is sitting**
UST It may happen that there was something on the menstruating woman's bed or on a piece of furniture on which the menstruating woman sat
(וְאִם עַל־הַמִּשְׁכָּב הוּא אֹו עַל־הַכֶּלִי אֲשֶׁר־הִוא יֹשֶׁבֶת־עָלָיו)

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]

Support Reference: Pronouns — When to Use Them

Leviticus 15:24

ULT	UST
And if, lying, a man lies with her, and her menstruation is on him, then he shall be unclean {for} seven days, and every bed on which he lies shall be unclean.	*It may occasionally happen that a man has sexual relations with a menstruating woman such that he comes into contact with her menstrual blood. If this happens, he should consider himself to be impure for a full week. The people of Israel should consider any bed on which that man lies to be impure as well.*

ULT **And if, lying, a man lies with her**
UST It may occasionally happen that a man has sexual relations with a menstruating woman
(וְאִם שָׁכֹב יִשְׁכַּב אִישׁ אֹתָהּ)

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]

Support Reference: Euphemism

ULT **And if, lying, a man lies with her**
UST It may occasionally happen that a man has sexual relations with a menstruating woman
(וְאִם שָׁכֹב יִשְׁכַּב אִישׁ אֹתָהּ)

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]

Support Reference: Reduplication

ULT **and her menstruation is on him**
UST such that he comes into contact with her menstrual blood
(וּתְהִי נִדָּתָהּ עָלָיו)

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]

Support Reference: Metonymy

Leviticus 15:25

ULT	UST
And a woman, when a flow of her blood flows {for} many days when {it is} not the time of her menstruation, or when she flows beyond her menstruation, all the days of the flow of her uncleanness shall be like the days of her menstruation. She {is} unclean.	*It may also happen that a woman experiences an extended discharge of blood when she is not normally menstruating, or her discharge continues for an inordinate amount of time. If this happens, as long as she experiences a discharge of blood, she should consider herself to be impure, just as when she experiences her normal menstruation.*

ULT when a flow of her blood flows
UST It may also happen that … experiences an … discharge of blood
(כִּֽי־יָזוּב֙ זוֹב דָּמָ֔הּ)

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]

Support Reference: Poetry

ULT when she flows beyond her menstruation
UST her discharge continues for an inordinate amount of time
(כִּֽי־תָזוּב עַל־נִדָּתָ֖הּ)

Alternate translation: [when she continues to bleed from her genitals longer than the expected length of time]

ULT all the days of the flow of her uncleanness
UST If this happens, as long as she experiences a discharge of blood, she should consider herself to be impure
(כָּל־יְמֵ֣י זוֹב טֻמְאָתָ֗הּ)

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]

Support Reference: Possession

> ULT **like the days of her menstruation**
> UST just as when … her normal menstruation
> (כִּימֵי נִדָּתָהּ)

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]

Support Reference: Possession

Leviticus 15:26

ULT	UST
Every bed on which she lies all the days of her flow shall be to her like the bed of her menstruation. And any furniture on which she sits shall be unclean, like the uncleanness of her menstruation.	*As long as the woman experiences this type of unusual bloody discharge, the people of Israel should consider any bed on which she lies or any furniture on which she sits to be impure, just as is the case when women normally menstruate and become temporarily impure.*

ULT **Every bed on which she lies all the days of her flow shall be to her like the bed of her menstruation**

UST As long as the woman experiences this type of unusual bloody discharge … any bed on which she lies … just as is the case when women normally menstruate

(כָּל־הַמִּשְׁכָּב אֲשֶׁר־תִּשְׁכַּב עָלָיו כָּל־יְמֵי זוֹבָהּ כְּמִשְׁכַּב נִדָּתָהּ יִהְיֶה־לָּהּ)

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]

ULT **all the days of her flow**

UST As long as the woman experiences this type of unusual bloody discharge

(כָּל־יְמֵי זוֹבָהּ)

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]

Support Reference: Possession

ULT **like the bed of her menstruation**

UST just as is the case when women normally menstruate

(כְּמִשְׁכַּב נִדָּתָהּ)

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]

Support Reference: Possession

ULT **like the uncleanness of her menstruation**
UST when women normally menstruate and become temporarily impure
(כְּטֻמְאַ֖ת נִדָּתָֽהּ)

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]

Support Reference: Possession

Leviticus 15:27

ULT	UST
And any person who touches them shall be unclean. And he shall wash his clothes, and he shall bathe with water, and he shall be unclean until the evening.	*Anyone who touches the woman's bed or furniture should consider himself to be unclean. He should wash and clean his clothes and bathe thoroughly. That person should consider himself to be impure until the evening of the day on which he touched the woman's bed or furniture.*

(There are no notes for this verse)

Leviticus 15:28

ULT	UST
But if she becomes clean from her flow, then she shall count for herself seven days and, afterward, she shall be clean.	*It may happen that a woman who has experienced an unusual bloody discharge recovers and no longer experiences any discharge. If this happens, the woman should remain as she is for one full week in order to prepare for the day when I will cleanse her from her impurity. After this time, she should consider herself to be pure once again.*

ULT **But if she becomes clean from her flow**
UST It may happen that a woman who has experienced an unusual bloody discharge recovers and no longer experiences any discharge
(וְאִם־טָהֲרָה מִזּוֹבָהּ)

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]

Support Reference: Connect — Hypothetical Conditions

ULT **then she shall count for herself seven days**
UST If this happens, the woman should remain as she is for one full week in order to prepare for the day when I will cleanse her from her impurity
(וְסָפְרָה לָּהּ שִׁבְעַת יָמִים)

Alternate translation: [then she shall determine a seven-day period]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
she becomes clean	a woman who has experienced an unusual bloody discharge recovers and no longer experiences
she shall be clean	she should consider herself to be pure once again

Leviticus 15:29

ULT	UST
And on the eighth day, she shall take for herself two doves or two sons of a pigeon and she shall bring them to the priest, to the entrance of the tent of meeting.	*On the last day of that week, the woman should acquire two doves or two pigeons and bring them to the priest at the entrance of the sacred tent.*

ULT **And on the eighth day**
UST On the last day of that week
(וּבַיּוֹם הַשְּׁמִינִי)

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]

Support Reference: Ordinal Numbers

ULT **sons of a pigeon**
UST doves
(בְּנֵי יוֹנָה)

See how you translated this expression in 1:14.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest

Leviticus 15:30

ULT	UST
And the priest shall make one {as} a sin offering and one {as} a burnt offering. And the priest shall make atonement for her to the face of Yahweh from the flow of her uncleanness.	*The priest should prepare the birds as sacrifices to me. One of the birds should be a purifying sacrifice and the other should be a wholly burned sacrifice. When the priest offers these sacrifices in my presence, I will accept them and restore the woman. I will remove from her the impurity she acquired from her impure bloody discharge.*

ULT **And the priest shall make atonement for her**
UST When the priest offers these sacrifices … I will accept them and restore the woman. I will remove from her
(וְכִפֶּר עָלֶיהָ הַכֹּהֵן)

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]

Support Reference: Abstract Nouns

ULT **to the face of Yahweh**
UST in my presence
(לִפְנֵי יְהוָה)

See how you translated this expression in 1:9.

Support Reference: Metonymy

ULT **from the flow of her uncleanness**
UST the impurity she acquired from her impure bloody discharge
(מְזוֹב טֻמְאָתָהּ)

Alternate translation: [from her flow of blood that made her unclean]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	The priest
{as} a sin offering	should be a purifying sacrifice

ULT	UST
{as} a burnt offering	should be a wholly burned sacrifice
the priest	the priest
Yahweh	my

Leviticus 15:31

ULT	UST
And you shall hold back the sons of Israel from their uncleanness, and they will not die by their uncleanness, by their defiling my Dwelling, which {is} in their midst.	*The people of Israel must follow these instructions in order to distinguish themselves from that which is impure among them. If they are able to do this, they will not desecrate the sacred place in which I live among them and so I will not kill them. {But if they continue to make themselves impure, I will kill them when they desecrate the sacred place in which I live among them.}*

ULT **And you shall hold back**
UST The people of Israel must follow these instructions in order to distinguish
(וְהִזַּרְתֶּם)

Here, **you** is plural. It refers to Aaron and Moses, so use the plural form in your translation if your language marks that distinction.

Support Reference: Forms of 'You' — Singular

ULT **the sons of Israel**
UST themselves
(אֶת־בְּנֵי־יִשְׂרָאֵל)

See how you handled this way of referring to the people of Israel in 1:2.

Support Reference: Metaphor

ULT **from their uncleanness … by their uncleanness, by their defiling**
UST from that which is impure among them. If they are able to do this, they will not desecrate … But if they continue to make themselves impure … when they desecrate
(מִטֻּמְאָתָם בְּטֻמְאָתָם בְּטַמְּאָם)

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.

Support Reference: Poetry

> ULT **from their uncleanness**
> UST from that which is impure among them
> (מִטֻּמְאָתָם)

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]

Support Reference: Abstract Nouns

> ULT **my Dwelling, which {is} in their midst**
> UST the sacred place in which I live among them … the sacred place in which I live among them
> (אֶת־מִשְׁכָּנִי אֲשֶׁר בְּתוֹכָם)

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]

Support Reference: Distinguishing Versus Informing or Reminding

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	themselves
my Dwelling	the sacred place in which I live … the sacred place in which I live

Leviticus 15:32

ULT	UST
This {is} the law of the flowing {person} and of him from whom a layer of seed goes out to become unclean by it	*So, this is what the people of Israel should do when someone experiences a discharge—whenever a man has a seminal emission and so becomes impure,*

ULT This {is} the law of the flowing {person}
UST So, this is what the people of Israel should do when someone experiences a discharge
(זֹאת תּוֹרַת הַזָּב)

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]

Support Reference: Possession

ULT a layer of seed
UST a seminal emission
(שִׁכְבַת־זָרַע)

See how you handled this expression in 15:16.

Support Reference: Euphemism

ULT to become unclean by it
UST and so becomes impure
(לְטָמְאָה־בָהּ)

Alternate translation: [and he becomes unclean by it]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the law of	what the people of Israel should do when
seed	seminal

Leviticus 15:33

ULT	UST
and of {the woman} who is sick in her menstruation and of the flowing of his flow, whether male or female, and of the man who lies with an unclean {woman}.'"	*whenever any woman menstruates, whenever anyone, whether a man or a woman, has a bodily discharge, or whenever a man has sexual relations with a woman during her menstrual period."*

ULT and of {the woman} who is sick in her menstruation
UST whenever any woman menstruates
(וְהַדָּוָה בְּנִדָּתָהּ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT and of the flowing of his flow
UST whenever anyone … has a bodily discharge
(וְהַזָּב אֶת־זוֹבוֹ)

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]

Support Reference: When Masculine Words Include Women

ULT and of the flowing of his flow
UST whenever anyone … has a bodily discharge
(וְהַזָּב אֶת־זוֹבוֹ)

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]

Support Reference: Poetry

ULT **and of the man who lies with an unclean {woman}**
UST or whenever a man has sexual relations with a woman during her menstrual period
(וּלְאִ֣ישׁ אֲשֶׁ֣ר יִשְׁכַּ֣ב עִם־טְמֵאָֽה)

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]

Support Reference: Euphemism

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:

1. Introduction and basic requirements (16:1–5)
2. The sacrifices and rituals (16:6–28)
    A. The sin offering for Aaron (16:6–14)
    B. The sin offering for the people (16:15–19)
    C. The scapegoat ritual (16:20–28)
3. 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: holy, holiness, unholy, sacred; high priest, chief priest; atonement, atone, atoned; and sin, sinful, sinner, sinning)

Leviticus 16:1

ULT	UST
And Yahweh spoke to Moses after the death of the two sons of Aaron, when they presented {themselves} to the face of Yahweh and they died.	*After Aaron's two sons died when they approached Yahweh, Yahweh spoke to Moses.*

ULT **the two sons of Aaron**
UST Aaron's two sons
(שְׁנֵי בְּנֵי אַהֲרֹן)

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).

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses
Aaron	Aaron's
Yahweh	Yahweh

Leviticus 16:2

ULT	UST
And Yahweh said to Moses, "Speak to Aaron your brother, and he shall not enter at all times into the Holy Place inside of the curtain, to the face of the atonement lid that {is} on the Box, and he will not die. For I will appear in a cloud over the atonement lid.	*Yahweh said to Moses, "Tell your brother Aaron not to enter into the Most Holy Place inside the curtain where the Sacred Chest and its Lid are located, because I am present in that place in a cloud that hovers over the Lid of the Sacred Chest. If Aaron goes into that room at any time I have not commanded him to go in, he will die.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses
Aaron	Aaron
the Holy Place	the Most Holy Place
the curtain	the curtain
the atonement lid	and its Lid
the Box	the Sacred Chest
the atonement lid	the Lid of the Sacred Chest

Leviticus 16:3

ULT	UST
In this {way}, Aaron shall enter into the Holy Place: with a bull, a son of the cattle, as a sin offering, and a ram as a burnt offering.	*But when it is time for Aaron to enter the Most Holy Place in the sacred tent, this is how he should do it. He should acquire a bull from the people's livestock and a ram. He should select the bull to offer as a purifying sacrifice and the ram as a wholly burned sacrifice.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aaron	Aaron
the Holy Place	the Most Holy Place in the sacred tent
the cattle	from the people's livestock
and a ram	and a ram

Leviticus 16:4

ULT	UST
He shall wear a holy linen tunic, and the undergarments of linen shall be on his flesh, and he shall tie the linen sash, and he shall wrap the linen turban. They are clothes of holiness. And he shall bathe his flesh in the water, and he shall wear them.	*Aaron should first wash himself thoroughly and then put on the sacred articles of clothing. He should make sure that the linen undergarments are on his bare skin. Aaron should then put on the sacred linen embroidered tunic, and he should tie the linen waistband around himself. Likewise, he should wrap the linen turban around his head. These are Aaron's sacred articles of clothing that he is to wear.*

ULT **and the undergarments of linen**
UST the linen undergarments
(וּמִכְנְסֵי־בַד)

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

ULT **and … the linen sash**
UST and … the linen waistband
(וּבְאַבְנֵט בַּד)

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

ULT **and … the linen turban**
UST the linen turban
(וּבְמִצְנֶפֶת בַּד)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
holy	the sacred
a … tunic	embroidered tunic
he shall tie	he should tie … around himself
holiness	sacred

Leviticus 16:5

ULT	UST
And from the congregation of the sons of Israel he shall take two bucks of goats as a sin offering and one ram as a burnt offering.	*Then Aaron should acquire two male goats and a ram from the flocks of the Israelite community. He should select the goats to offer as purifying sacrifices and the ram as a wholly burned sacrifice.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israelite
and … ram	and a ram

Leviticus 16:6

ULT	UST
And Aaron shall present the bull of the sin offering, which {is} for himself. And he shall make atonement on his behalf and on behalf of his house.	*Then Aaron should present the bull as a purifying sacrifice for his own sake. When he does this, I will remove Aaron's sins and the sins of his family from them.*

> ULT **the sin offering, which {is} for himself**
> UST as a purifying sacrifice for his own sake
> (הַחַטָּאת אֲשֶׁר־לֹו)

Alternate translation: [as the sin offering for himself]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aaron	Aaron
the bull of	the bull
his house	his family

Leviticus 16:7

ULT	UST
And he shall take the two goats, and he shall make them stand to the face of Yahweh at the entrance of the tent of meeting.	*Then Aaron should bring the two goats, and he should make them stand in my presence in the entrance of the sacred tent.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	my

Leviticus 16:8

ULT	UST
And Aaron shall cast lots concerning the two goats—one lot for Yahweh, and one lot for the scapegoat.	*Aaron should then roll a pair of small stones on the ground to determine which goat the priests should sacrifice to Yahweh and which goat the priests should send off into the wilderness.*

ULT for the scapegoat

UST and which goat the priests should send off into the wilderness

(לַעֲזָאזֵל)

Aaron was to have someone set the goat free in the wilderness. Alternate translation: [for the goat that is sent away]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aaron	Aaron
lots	should then roll a pair of small stones on … ground to determine
lot	should then roll a pair of small stones on … ground to determine
for Yahweh	the priests should sacrifice to Yahweh

Leviticus 16:9

ULT	UST
And Aaron shall present the goat on which the lot to Yahweh went up, and he shall make it a sin offering.	*Then he should offer the goat that the stones designated belonged to me, to Yahweh. He should prepare it as a purifying sacrifice.*

ULT on which the lot … went up
UST that the stones designated
(אֲשֶׁר עָלָה עָלָיו הַגּוֹרָל)

Alternate translation: [which the lot designated]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aaron	he
the lot	the stones
to Yahweh	belonged to me, to Yahweh
a sin offering	as a purifying sacrifice

Leviticus 16:10

ULT	UST
But the goat on which the lot for the scapegoat went up shall be made to stand, living, to the face of Yahweh to make atonement on it by sending it away as the scapegoat, to the wilderness.	*As for the goat that the stones determined that the priests should send off into the wilderness, Aaron should make it stand in my presence alive so that I can use the goat to remove the people's sins from them by sending the goat off into the desert wilderness.*

ULT But the goat … shall be made to stand, living

UST As for the goat … Aaron should make it stand … alive

(וְהַשָּׂעִיר & יָעֳמַד־חָי)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the lot	the stones
Yahweh	my
to make atonement	so that I can use … to remove the people's sins from them

Leviticus 16:11

ULT	UST
And Aaron shall present the bull of the sin offering that {is} for himself. And he shall make atonement on his behalf and on behalf of his house. And he shall slaughter the bull of the sin offering that {is} for himself.	*Aaron should then present the bull that he selected for himself to be a purifying sacrifice. By presenting it, Aaron will ensure that I will remove his sins and the sins of his family from them. Once he has presented it to me, Aaron should kill the bull {and drain off some of its blood in a bowl.}*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aaron	Aaron
the bull	the bull
his house	his family
And he shall slaughter	Once he has presented it to me, Aaron should kill … and drain off some of its blood in a bowl
the bull of	the bull

Leviticus 16:12

ULT	UST
And he shall take the fullness of a censer, coals of fire, from on the altar from before the face of Yahweh, and the fullness of his {two} hands, thin incense of spices, and he shall bring {them} inside of the curtain.	*Then he should take a tray and fill it with burning coals from the altar outside the sacred tent where I, Yahweh, live among the Israelites. He should also grab two handfuls of sweet-smelling, finely ground incense and bring both the incense and the burning coals inside the sacred curtain.*

ULT **the fullness of a censer**
UST a tray and fill it
(מְלֹא־הַמַּחְתָּה)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the altar	the altar
Yahweh	I, Yahweh
the curtain	the sacred curtain

Leviticus 16:13

ULT	UST
And he shall put the incense on the fire to the face of Yahweh. And the cloud of the incense will cover the atonement lid that {is} over the {Box of the} Testimony, and he will not die.	*Then Aaron should place the incense over the burning coals in Yahweh's presence. As it burns, the incense will produce a smoke cloud that will obscure the Lid that sits on the Sacred Chest. The cloud of incense will ensure that Aaron will not see my presence in that place so that he will not die.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh's
the atonement lid	the Lid

Leviticus 16:14

ULT	UST
And he shall take some of the blood of the bull, and he shall sprinkle {it} with his finger on the face of the atonement lid to the east. And to the face of the atonement lid, he shall sprinkle some of the blood with his finger seven times.	*Aaron should also take the bull's blood and, with his finger, he should flick the blood onto the front of the Lid of the Sacred Chest (on the eastern side) seven times.*

ULT **some of the blood of the bull**
UST also … the bull's blood
(מִדַּם הַפָּר)

This is the **blood** Aaron caught with a bowl in Leviticus 16:11.

ULT **on the face of the atonement lid**
UST onto the front of the Lid of the Sacred Chest
(עַל־פְּנֵי הַכַּפֹּרֶת)

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

Support Reference: Assumed Knowledge and Implicit Information

ULT **And to the face of the atonement lid**
UST onto the front of the Lid of the Sacred Chest
(וְלִפְנֵי הַכַּפֹּרֶת)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the atonement lid	the Lid of the Sacred Chest
the atonement lid	the Lid of the Sacred Chest

Leviticus 16:15

ULT	UST
And he shall slaughter the goat of the sin offering that {is} for the people, and he shall bring its blood to inside of the curtain. And he shall make its blood just as he did to the blood of the bull. And he shall sprinkle it on the atonement lid and to the face of the atonement lid.	*{Aaron should then leave the sacred tent.} He should kill the goat that he selected to offer as a purifying sacrifice {and drain off some of its blood into a bowl}. He should offer the goat as a sacrifice on the people's behalf. Aaron should then bring the goat's blood inside the sacred curtain and do with the goat's blood exactly what he did with the blood of the bull. He should flick the goat's blood onto the front side of the Lid of the Sacred Chest {seven times}.*

ULT **And he shall sprinkle it on the atonement lid and to the face of the atonement lid**
UST He should flick the goat's blood onto the front side of the Lid of the Sacred Chest {seven times}
(וְהִזָּה אֹתוֹ עַל־הַכַּפֹּרֶת וְלִפְנֵי הַכַּפֹּרֶת)

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.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he shall slaughter	{Aaron should then leave the sacred tent.} He should kill … and drain off some of its blood into a bowl
the curtain	the sacred curtain
the atonement lid	the Lid of the Sacred Chest
the atonement lid	the Lid of the Sacred Chest

Leviticus 16:16

ULT	UST
And he shall make atonement for the Holy Place from the uncleanness of the sons of Israel and from their rebellion, {in regard} to all their sins. And thus he shall do to the tent of meeting, the one dwelling with them in the midst of their uncleanness.	*By doing this, I will purify the Most Holy Place from anything that the people of Israel have done to cause it to become impure and defiled. I will also purify it from any wrongdoing that the people of Israel may have done, even if they have openly defied what I have told my people to do. Regardless, Aaron should do these things so that Yahweh can purify his sacred tent that is located in the midst of the people of Israel who are often impure and do wrong.*

ULT **And he shall make atonement for the Holy Place from the uncleanness of the sons of Israel**

UST By doing this, I will purify the Most Holy Place from anything that the people of Israel have done to cause it to become impure and defiled. I will also purify it

(וְכִפֶּר עַל־הַקֹּדֶשׁ מִטֻּמְאֹת בְּנֵי יִשְׂרָאֵל)

The sins of the people of **Israel** made the **Holy Place** unclean.

ULT **from the uncleanness of … and from their rebellion … their sins**

UST from anything that … have done to cause it to become impure and defiled … wrongdoing that the people of Israel may have done, even if they have openly defied what I have told my people to do

(מִטֻּמְאֹת & וּמִפִּשְׁעֵיהֶם & חַטֹּאתָם)

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

ULT **from the uncleanness of**

UST from anything that … have done to cause it to become impure and defiled

(מִטֻּמְאֹת)

Sinful actions which make people unacceptable to Yahweh are spoken of as if they were physically unclean.

Support Reference: Metaphor

ULT **in the midst of their uncleanness**
UST who are often impure and do wrong
(בְּתוֹךְ טֻמְאֹתָם)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Holy Place	the Most Holy Place … it
Israel	Israel
their sins	wrongdoing that the people of Israel may have done

Leviticus 16:17

ULT	UST
And every man shall not be in the tent of meeting when he enters to make atonement in the Holy Place until his going out. And he shall make atonement on his behalf and on behalf of his house and on behalf of the whole congregation of Israel.	*No one else may enter the sacred tent the whole time Aaron is inside the sacred tent doing these things in the Most Holy Place so that I will remove the people's sins from them. I will remove Aaron's sins, the sins of his family, and the sins of the entire Israelite community from them.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to make atonement	so that I will remove the people's sins from them
his house	his family
congregation of	community
Israel	Israelite

Leviticus 16:18

ULT	UST
And he shall go out to the altar that {is} to the face of Yahweh, and he shall make atonement for it. And he shall take some of the blood of the bull and some of the blood of the goat and put {it} on the horns of the altar all around.	*Aaron should then go out of the Most Holy Place to the altar that is in the sacred precincts of the sacred tent where I, Yahweh, live among the Israelites. To purify the altar, he should take some of the blood of both the bull and the goat and daub it onto the four projected corners on every side of the altar.*

ULT **And he shall go out to the altar that {is} to the face of Yahweh**
UST Aaron should then go out of the Most Holy Place to the altar that is in the sacred precincts of the sacred tent where I, Yahweh, live among the Israelites
(וְיָצָא אֶל־הַמִּזְבֵּחַ אֲשֶׁר לִפְנֵי־יְהוָה)

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

ULT **the horns of the altar**
UST the four projected corners … the altar
(קַרְנוֹת הַמִּזְבֵּחַ)

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]

ULT **and he shall make atonement for it**
UST To purify the altar
(וְכִפֶּר עָלָיו)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the altar	the altar
Yahweh	I, Yahweh
the altar	the altar

Leviticus 16:19

ULT	UST
And he shall sprinkle some of the blood on it with his finger seven times. And he shall cleanse it and make it holy from the uncleanness of the sons of Israel.	*Aaron should also flick some of the animal's blood onto the altar seven times with his finger. By doing this, he will cleanse the altar from anything that the people of Israel have done to make it impure, and he will set it apart for my purposes alone.*

ULT **And he shall cleanse it**
UST By doing this, he will cleanse the altar
(וְטִהֲרוֹ)

Making the altar fit to be used for God's purposes is spoken of as if the priest were physically cleansing it.

Support Reference: Metaphor

ULT **and make it holy from the uncleanness of the sons of Israel**
UST from anything that the people of Israel have done to make it impure, and he will set it apart for my purposes alone
(וְקִדְּשׁוֹ מִטֻּמְאֹת בְּנֵי יִשְׂרָאֵל)

The altar being dedicated to Yahweh is spoken of as if it were being physically separated from the sins of the people.

Support Reference: Metaphor

ULT **from the uncleanness of the sons of Israel**
UST from anything that the people of Israel have done to make it impure
(מִטֻּמְאֹת בְּנֵי יִשְׂרָאֵל)

Sinful actions which make people unacceptable to Yahweh are spoken of as if they were physical **uncleanness**.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And he shall cleanse it	By doing this, he will cleanse the altar
Israel	Israel

Leviticus 16:20

ULT	UST
And he shall finish from making atonement {for} the Holy Place and the tent of meeting and the altar, and he shall present the living goat.	*When Aaron has finished purifying the Most Holy Place, the sacred tent, and the altar, he should present the goat that is still alive.*

ULT and he shall present the living goat

UST he should present the goat that is still alive

(וְהִקְרִיב אֶת־הַשָּׂעִיר הֶחָי)

This **goat** is called the scapegoat in verse Leviticus 16:10.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{for} the Holy Place	the Most Holy Place
and the altar	and the altar

Leviticus 16:21

ULT	UST
And Aaron shall lay two of his hands on the head of the living goat, and he shall confess over it all the iniquity of the sons of Israel and all their rebellion, to all their sins. And he shall put them on the head of the goat, and he shall send {it} away by the hand of a timely man to the wilderness.	*Aaron should place both of his hands on the head of the living goat. He should then say loudly all the ways the people of Israel have done wrong intentionally, all the ways they have openly defied what I have told my people to do, and any other ways that they have done wrong. By this, Aaron will place the guilt for these actions onto the goat's head. Then Aaron should send the goat off into the desert wilderness by handing it off to a person who is standing by ready to lead the goat away.*

ULT **and he shall confess over it**
UST He should then say loudly
(וְהִתְוַדָּה עָלָיו)

Alternate translation: [and confess over the goat]

ULT **the iniquity of … their rebellion … their sins**
UST the ways … have done wrong intentionally … the ways they have openly defied what I have told my people to do … other ways that they have done wrong
(עֲוֹנֹת & פִּשְׁעֵיהֶם & חַטֹּאתָם)

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

ULT **And he shall put them on the head of the goat**
UST By Aaron will place the guilt for these actions onto the goat's head
(וְנָתַן אֹתָם עַל־רֹאשׁ הַשָּׂעִיר)

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.

Support Reference: Symbolic Action

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aaron	Aaron
and he shall confess	He should then say loudly
the iniquity of	the ways … have done wrong intentionally

ULT	UST
Israel	Israel
their sins	other ways that they have done wrong

Leviticus 16:22

ULT	UST
And the goat shall bear on itself all their iniquity to an inaccessible land. And he shall send the goat away into the wilderness.	*The goat will carry all of the guilt for the ways the people of Israel have done wrong into a place in the wilderness that no one will be able to access. He must send it away to the wilderness!*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
their iniquity	guilt for the ways the people of Israel have done wrong
an … land	a place in the wilderness
into the wilderness	to the wilderness

Leviticus 16:23

ULT	UST
And Aaron shall enter into the tent of meeting, and he shall remove the linen clothing that he wore when he entered into the Holy Place. And he shall place them there.	*Then Aaron should go back into the sacred tent and remove the sacred linen clothing that he was wearing when he first entered the Most Holy Place. He should leave all those articles of special clothing in the sacred tent.*

ULT **and he shall remove the linen clothing**

UST and remove the sacred linen clothing

(וּפָשַׁט אֶת־בִּגְדֵי הַבָּד)

This was the special **linen clothing** Aaron wore only when he entered the most holy place.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aaron	Aaron
the Holy Place … place	the Most Holy Place

Leviticus 16:24

ULT	UST
And he shall bathe his flesh in the water in a holy place, and he shall wear his clothes. And he shall go out, and he shall make his burnt offering and the burnt offering of the people. And he shall make atonement on behalf of himself and on behalf of the people.	*Aaron should then bathe himself thoroughly in a place that the priests have set apart for such sacred purposes. He should then put on his everyday clothes and go out of the sacred tent. Then Aaron should prepare the animals that he has selected to offer as wholly burned offerings for himself and for the people. When Aaron offers these animals, I will remove Aaron's sins and the sins of all the people from them.*

ULT **And he shall bathe his flesh in the water in a holy place**

UST Aaron should then bathe himself thoroughly in a place that the priests have set apart for such sacred purposes

(וְרָחַץ אֶת־בְּשָׂרוֹ בַּמַּיִם בְּמָקוֹם קָדוֹשׁ)

Here, **holy place** does not refer to the tent of meeting. This was a different place set aside for him to **bathe** himself.

ULT **and he shall wear his clothes**

UST He should then put on his everyday clothes

(וְלָבַשׁ אֶת־בְּגָדָיו)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
holy	that the priests have set apart for such sacred purposes
his burnt offering	the animals that he has selected to offer as wholly burned offerings for himself
and the burnt offering of	and for the people

Leviticus 16:25

ULT	UST
And the fat of the sin offering he shall cause to become smoke on the altar.	*To do this, Aaron should burn the fat portions of the purifying sacrifice on the altar in such a way that it causes smoke to go up.*

ULT he shall cause to become smoke

UST To do this, Aaron should burn … in such a way that it causes smoke to go up

(יַקְטִיר)

Alternate translation: [Aaron must burn]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
on the altar	on the altar

Leviticus 16:26

ULT	UST
And the person sending away the goat as scapegoat shall wash his clothes, and he shall bathe his flesh in the water. And after {doing} thus, he shall enter into the camp.	*The person who leads the goat away into the wilderness where the goat demon Azazel lives should return, wash his clothes, and bathe himself thoroughly. After he has done this, he may enter the camp again.*

ULT **And the person sending away the goat as scapegoat shall wash his clothes, and he shall bathe his flesh in the water**

UST The person who leads the goat away into the wilderness where the goat demon Azazel lives should return, wash his clothes, and bathe himself thoroughly

(וְהַמְשַׁלֵּחַ אֶת־הַשָּׂעִיר לַעֲזָאזֵל יְכַבֵּס בְּגָדָיו וְרָחַץ אֶת־בְּשָׂרוֹ בַּמָּיִם)

The man was unclean because of his contact with the scapegoat, which carried the sin of the people.

Support Reference: Assumed Knowledge and Implicit Information

ULT **as scapegoat**

UST into the wilderness where the goat demon Azazel lives

(לַעֲזָאזֵל)

See how you translated this in Leviticus 16:8. Alternate translation: [that bears the sin of the people]

Leviticus 16:27

ULT	UST
And the bull of the sin offering and the goat of the sin offering, whose blood was brought to make atonement into the Holy Place, shall be brought out to {a place} outside of the camp. And they shall burn with fire their skins and their flesh and their dung.	*But, because Aaron brought their blood into the Most Holy Place so that I might remove the peoples' sins from them, someone else must remove the remains of the bull that Aaron selected to offer as a purifying sacrifice and of the male goat that he selected to offer as a wholly burned sacrifice and take them outside of the camp. There, he should burn them completely—their skin and all their other meat, including the meat on the animals' heads, their legs below the knee, their other internal organs, and any excrement.*

ULT **whose blood was brought**
UST because Aaron brought their blood
(אֲשֶׁר הוּבָא אֶת־דָּמָם)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **shall be brought out**
UST But … someone else must remove … and take them
(יוֹצִיא)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **their skins**
UST their skin
(אֶת־עֹרֹתָם)

Here, **their** refers to the bull and the goat. Alternate translation: [the skins of the bull and the goat]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And the bull of	the remains of the bull

ULT	UST
to make atonement	so that I might remove the peoples' sins from them

Leviticus 16:28

ULT	UST
And the person burning them shall wash his clothes, and he shall bathe his flesh in the water. And after {doing} thus, he shall enter into the camp.	*The person who burns the remains of the animals should wash his clothes and bathe his body thoroughly. After he has done this, he may enter the camp again.*

(There are no notes for this verse)

Leviticus 16:29

ULT	UST
And it will be for you an enduring statute: in the seventh month on the tenth day of the month, you shall humble your lives, and you shall not do any work—the native-born {person} and the sojourner, the one sojourning among you—	*This should be a permanent and enduring practice for the people of Israel: on the tenth day of the seventh month of the year, the people of Israel must participate in activities that practice submitting themselves to me. Neither the native-born Israelite nor the immigrant living among them should do any work.*

ULT **for you**
UST for the people of Israel
(לָכֶם)

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.

Support Reference: Forms of 'You' — Singular

ULT **in the seventh month on the tenth day of the month**
UST on the tenth day of the seventh month of the year
(בַּחֹדֶשׁ הַשְּׁבִיעִי בֶּעָשׂוֹר לַחֹדֶשׁ)

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.

Support Reference: Hebrew Months

> ULT **in the seventh month on the tenth day of the month**
> UST on the tenth day of the seventh month of the year
> (בַּחֹ֨דֶשׁ֙ הַשְּׁבִיעִ֔י בֶּֽעָשׂ֥וֹר לַחֹ֖דֶשׁ)

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]

Support Reference: Ordinal Numbers

Leviticus 16:30

ULT	UST
for on this day, he will make atonement for you to cleanse you from all your sins; to the face of Yahweh, you will be clean.	*This is because, on this day, I will remove the sins of the people from them in order to cleanse them from all the ways that they do wrong and the people will be pure in my presence.*

ULT he will make atonement for you
UST I will remove the sins of the people from them
(וְכִפֶּר עֲלֵיכֶם)

If your language does not use the 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]

Support Reference: Active or Passive

ULT to cleanse you … you will be clean
UST in order to cleanse them … and the people will be pure
(לְטַהֵר אֶתְכֶם & תִּטְהָרוּ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your sins	the ways that they do wrong
Yahweh	my
you will be clean	and the people will be pure

Leviticus 16:31

ULT	UST
It {is} a sabbath of sabbaths for you, and you shall humble your spirits—an enduring statute.	*The people of Israel should consider this day to be the most important Sabbath day. They must participate in activities that practice submitting themselves to me. The people should always remember to observe this practice.*

ULT It {is} a sabbath of sabbaths for you

UST The people of Israel should consider this day to be the most important Sabbath day
(שַׁבַּ֥ת שַׁבָּתוֹן֙ הִיא֙ לָכֶ֔ם)

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.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} a sabbath of	the … Sabbath day

Leviticus 16:32

ULT	UST
And the priest whom he anoints him and whom he fills his hand to be priest under his father shall make atonement. And he shall wear his linen clothes, the clothes of holiness.	*Only the priest whom I appoint and give the responsibilities of the priesthood to succeed his father as the high priest should offer the sacrifices that I will accept so that I will remove the people's sins from them. That priest should make sure to wear the sacred linen clothing when he performs this practice.*

ULT under his father
UST to succeed his father as the high priest
(תַּחַת אָבִיו)

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

ULT the clothes of holiness
UST the sacred … clothing
(בִּגְדֵי הַקֹּדֶשׁ)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the
to be priest	of the priesthood
holiness	sacred

Leviticus 16:33

ULT	UST
And he shall make atonement {for} the Holy Place of holiness, and he shall make atonement {for} the tent of meeting and the altar. And he shall make atonement for the priests and for all the people of the assembly.	*By doing all these practices, the priest will ensure that I will purify the Most Holy Place, the sacred tent, and the altar. He will also ensure that I will remove from them the sins of the entire priesthood and the entire community of Israel.*

ULT **all the people of the assembly**
UST the entire community of Israel
(כָּל־עַם הַקָּהָל)

Alternate translation: [all the people of Israel]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{for} the Holy Place of	the Most Holy Place
holiness	the Most Holy Place
and the altar	and the altar
the priests	the entire priesthood
the assembly	community of Israel

Leviticus 16:34

ULT	UST
And this will be for you an enduring statute to make atonement for the sons of Israel from all their sins, once in the year.” And he did just as Yahweh commanded Moses.	*This should be a permanent and enduring practice for the people of Israel. Doing these things will ensure that I will remove from them all of their wrongdoings every year at this time.” Moses did exactly as Yahweh told him to do.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to make atonement	Doing these things will ensure that I will remove
Israel	them
their sins	their wrongdoings
Yahweh	Yahweh
Moses	him

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:

1. Laws about where to sacrifice (17:1–9)
    A. Sacrifices must be brought to the tabernacle (17:1–7)
    B. Punishment for sacrificing elsewhere (17:8–9)
2. Laws about blood (17:10–16)
    A. Prohibition against eating blood (17:10–12)
    B. Proper handling of blood from hunted animals (17:13–14)
    C. 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: holy, holiness, unholy, sacred; high priest, chief priest; atonement, atone, atoned; and sin, sinful, sinner, sinning)

Leviticus 17:1

ULT	UST
And Yahweh spoke to Moses, saying,	*Then Yahweh said to Moses,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	to Moses

Leviticus 17:2

ULT	UST
“Speak to Aaron and to his sons and to all the sons of Israel, and you shall say to them, ‘This {is} the thing that Yahweh commanded, saying,	*“Speak to Aaron, his living sons, and all the people of Israel. Tell them that I, Yahweh, am giving them the following instructions:*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aaron	Aaron
Israel	Israel
Yahweh	I, Yahweh

Leviticus 17:3

ULT	UST
“A man, a man from the house of Israel who slaughters an ox or a lamb or a goat in the camp or who slaughters {it} outside of the camp,	*‘This is forbidden: No Israelite should ever kill an ox, a lamb, or a goat either inside or outside of the camp where the Israelites live.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the house of	This is forbidden: No Israelite
Israel	This is forbidden: No Israelite

Leviticus 17:4

ULT	UST
but to the entrance of the tent of meeting he does not bring it to present an offering to Yahweh to the face of the Dwelling of Yahweh—blood will be reckoned to that man. He has shed blood, and that man shall be cut off from the midst of his people	*This is because when they do this, they have not brought their animals into my presence in the sacred tent. They should offer their animals to me, to Yahweh, in the place where I live among the Israelites. But because they kill the animals somewhere else, they have shed innocent blood. I, Yahweh, will demand that blood from them. I will make the person who does this an outcast and remove him from my people.*

ULT **to the face of the Dwelling of Yahweh**
UST in the place where I live among the Israelites
(לִפְנֵי מִשְׁכַּן יְהוָה)

Alternate translation: [before Yahweh's tabernacle]

ULT **and that man shall be cut off from the midst of his people**
UST I will make the person who does this an outcast and remove him from my people
(וְנִכְרַת הָאִישׁ הַהוּא מִקֶּרֶב עַמּוֹ)

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]

Support Reference: Metaphor

ULT **and that man shall be cut off from the midst of his people**
UST I will make the person who does this an outcast and remove him from my people
(וְנִכְרַת הָאִישׁ הַהוּא מִקֶּרֶב עַמּוֹ)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Yahweh	to me, to Yahweh
the Dwelling of	in the place where … live among the Israelites

ULT	UST
Yahweh	I

Leviticus 17:5

ULT	UST
so that the sons of Israel will bring their sacrifices that they are sacrificing on the face of the field and bring them to Yahweh at the entrance of the tent of meeting, to the priest, and sacrifice them {as} sacrifices of peace offerings to Yahweh.	*The people of Israel should do this so that they will no longer offer any sacrifices in the open fields. Instead, they must offer those sacrifices to me by bringing them to the priest who is at the entrance to the sacred tent. There they can offer their animals as fellowship offerings to me, to Yahweh.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	they
their sacrifices	any sacrifices
are sacrificing	will no longer offer
to Yahweh … to Yahweh	to me … to me, to Yahweh
the priest	the priest who
{as} sacrifices of	as fellowship offerings
Yahweh … to … to	to … to me, to Yahweh

Leviticus 17:6

ULT	UST
And the priest shall splash the blood on the altar of Yahweh at the entrance of the tent of meeting. And he will cause the fat to become smoke as a scent of pleasing to Yahweh.	*{After the priest kills whatever animal the people of Israel bring,} he should splatter some of its blood against the altar that belongs to me alone, the one that is located at the entrance to the sacred tent. There the priest should burn the animal's fat in a way that causes smoke to go up, and I will enjoy the smell of the smoke.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	he
the altar of	the altar
Yahweh	that belongs to me alone
to Yahweh	I

Leviticus 17:7

ULT	UST
And they shall no longer sacrifice their sacrifices to goat demons, after whom they are prostituting themselves. This will be an enduring statute for them for their generations.”’	*Let me be clear: The people of Israel have been unfaithful to me by sacrificing to goat demons that they consider to be gods. They should never again sacrifice animals to these demons and supposed gods. These instructions are permanent and enduring; the people of Israel and all their descendants should always observe them.*

ULT after whom they are prostituting themselves
UST The people of Israel have been unfaithful to me by sacrificing to goat demons that they consider to be gods
(אֲשֶׁר הֵם זֹנִים אַחֲרֵיהֶם)

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]

Support Reference: Metaphor

ULT This will be an enduring statute for them for their generations
UST These instructions are permanent and enduring; the people of Israel and all their descendants should always observe them
(חֻקַּת עוֹלָם תִּהְיֶה־זֹּאת לָהֶם לְדֹרֹתָם)

See how you translated this phrase in Leviticus 3:17.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
they shall … sacrifice	Let me be clear … They should … sacrifice
their sacrifices	animals
are prostituting themselves	The people of Israel have been unfaithful to me by sacrificing
for their generations	the people of Israel and all their descendants should always observe them

Leviticus 17:8

ULT	UST
And you shall say to them, ‘A man, a man from the house of Israel or from the sojourner who sojourns in their midst, who makes a burnt offering or a sacrifice go up,	*You should also tell Aaron and his sons that this is also forbidden: no native-born Israelite or immigrant who lives among the Israelites should offer wholly burned offerings or any sacrifices*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the house of	no native-born Israelite
Israel	no native-born Israelite
a burnt offering	wholly burned offerings
a sacrifice	any sacrifices

Leviticus 17:9

ULT	UST
but to the entrance of the tent of meeting, he does not bring it to make it to Yahweh, then that man shall be cut off from his people.	*without first bringing his animal into my presence in the sacred tent to offer it to me. I, Yahweh, will make the person who does this an outcast from my people.*

> ULT **then that man shall be cut off from his people**
> UST I, Yahweh, will make the person who does this an outcast from my people
> (וְנִכְרֵת הָאִישׁ הַהוּא מֵעַמָּיו)

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]

Support Reference: Metaphor

> ULT **then that man shall be cut off from his people**
> UST I, Yahweh, will make the person who does this an outcast from my people
> (וְנִכְרֵת הָאִישׁ הַהוּא מֵעַמָּיו)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Yahweh	to me

Leviticus 17:10

ULT	UST
And a man, a man from the house of Israel or from the sojourner sojourning in their midst, who eats any blood, then I will set my face against the person having eaten blood, and I will cut him off from the midst of his people.	*I will oppose any person, whether a native-born Israelite or an immigrant who lives among the Israelites, who consumes any blood. I will make the person who does this an outcast and remove him from my people.*

ULT **then I will set my face against the person**
UST I will oppose any person
(וְנָתַתִּי פָנַי בַּנֶּפֶשׁ)

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]

Support Reference: Idiom

ULT **and I will cut him off from the midst of his people**
UST I will make the person who does this an outcast and remove him from my people
(וְהִכְרַתִּי אֹתָהּ מִקֶּרֶב עַמָּהּ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the house of	whether a native-born
Israel	Israelite
eats	consumes

Leviticus 17:11

ULT	UST
For the life of the flesh, it is in the blood, and I myself have given it to you on the altar to make atonement for your lives. For the blood, it makes atonement with the life.	*For the life of every living thing resides in its blood. I myself have specially provided this blood for my people so that I can remove their sins from them when the blood touches the altar. It is through the blood that I am able to accomplish this, because of the life of the animal that is in its blood.*

ULT **For the life of the flesh, it is in the blood … For the blood, it makes atonement with the life**

UST For the life of every living thing resides in its blood … It is through the blood that I am able to accomplish this, because of the life of the animal that is in its blood

(כִּי נֶפֶשׁ הַבָּשָׂר֙ בַּדָּ֣ם הִוא֔ & כִּי־הַדָּ֥ם הוּא בַנֶּ֖פֶשׁ יְכַפֵּֽר)

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.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the altar	the altar
to make atonement	so that I can remove their sins

Leviticus 17:12

ULT	UST
Therefore, I said to the sons of Israel, "Every person among you shall not eat blood. And the sojourner, the one sojourning in your midst shall not eat blood."	*It is for this reason that I have told the people of Israel that nobody, including the immigrant who lives with the people of Israel, may ever consume blood.*

ULT I said
UST I have told … that
(אָמַרְתִּי)

Here, **I** refers to Yahweh.

ULT Every person among you shall not eat blood
UST nobody … may ever consume blood
(כָּל־נֶפֶשׁ מִכֶּם לֹא־תֹאכַל דָּם)

Alternate translation: [no one among you may eat meat with blood in it]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … Israel	Israel
eat	may … consume
eat	may … consume

Leviticus 17:13

ULT	UST
And a man, a man from the sons of Israel or from the sojourner, the one sojourning in their midst, who hunts a game of animal or wing that will be eaten, then he shall pour out its blood, and he shall cover it with soil,	*Now it may be that a native-born Israelite or an immigrant who is living with the people of Israel goes hunting and kills wild game or a bird. Provided that whatever they kill is pure and acceptable for eating, whoever killed it should first drain out its blood. Then he should make sure to cover the blood with dirt.*

ULT that will be eaten

UST Provided that whatever they kill is pure and acceptable for eating
(אֲשֶׁר יֵאָכֵל)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israelite
will be eaten	is pure and acceptable for eating

Leviticus 17:14

ULT	UST
for the life of all flesh, its blood, its life is in it. And I said to the sons of Israel, "The blood of any flesh you shall not eat, for the life of all flesh, it is its blood. All who eat it shall be cut off."	*The life of every living thing resides in its blood. Its blood is its life! That is why I have told the people of Israel that nobody may consume the blood of any living thing. Let me be clear: the life of every living thing resides in its blood. I will make whoever consumes blood an outcast and remove him from my people.*

ULT **the life of all flesh, its blood**
UST The life of every living thing resides in its blood
(נֶ֫פֶשׁ כָּל־בָּשָׂ֥ר דָּמ֑וֹ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **All who eat it shall be cut off**
UST I will make whoever consumes blood an outcast and remove him from my people
(כָּל־אֹכְלָ֖יו יִכָּרֵֽת)

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]

Support Reference: Metaphor

ULT **All who eat it shall be cut off**
UST I will make whoever consumes blood an outcast and remove him from my people
(כָּל־אֹכְלָ֖יו יִכָּרֵֽת)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israel
you shall … eat	may consume
who eat it	consumes blood

Leviticus 17:15

ULT	UST
And any person who eats an {animal} carcass or a torn animal among the native-born or among the sojourner, then he shall wash his clothes, and he shall bathe in the water, and he will be unclean until the evening. Then he will be clean.	*Anyone in Israel, including foreigners, who eats any of the meat of any creature that is found dead, or that had been killed by wild animals, must wash his clothes and bathe. Then he {must not touch anyone} until that evening because he is impure until then.*

ULT **or a torn animal**
UST any of the meat of any creature that is found dead, or that had been killed by wild animals
(וּטְרֵפָ֔ה)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **among the native-born**
UST in Israel
(בָּאֶזְרָ֑ח)

Alternate translation: [among the Israelites]

ULT **and he will be unclean … Then he will be clean**
UST Then he {must not touch anyone} … because he is impure until then
(וְטָמֵ֥א & וְטָהֵֽר)

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.

Support Reference: Metaphor

ULT **until the evening**
UST until that evening
(עַד־הָעֶ֖רֶב)

Alternate translation: [until sunset]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
eats	eats
Then he will be clean	Then he {must not touch anyone} … because he is impure until then

Leviticus 17:16

ULT	UST
But if he does not wash or his flesh he does not bathe, then he shall bear his iniquity.’”	*But if the person does not wash his clothes or bathe himself, he is now responsible for addressing his wrongdoing.’”*

ULT then he shall bear his iniquity
UST he is now responsible for addressing his wrongdoing
(וְנָשָׂא עֲוֹנוֹ)

Here a person’s **iniquity** is spoken of as if it were a physical object that the person carries.

Support Reference: Metaphor

ULT then he shall bear his iniquity
UST he is now responsible for addressing his wrongdoing
(וְנָשָׂא עֲוֹנוֹ)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his iniquity	his wrongdoing

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:

1. Introduction: Following Yahweh's laws (18:1–5)
2. Laws about forbidden sexual relationships (18:6–23)
    A. Relationships with close relatives (18:6–18)
    B. Other forbidden sexual acts (18:19–23)
3. 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: pure, purify, purification)

Leviticus 18:1

ULT	UST
And Yahweh spoke to Moses, saying,	*Then Yahweh said to Moses,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses

Leviticus 18:2

ULT	UST
“Speak to the sons of Israel, and you shall say to them, ‘I {am} Yahweh your God.	*“Make sure to speak to the people of Israel and remind them that I am Yahweh their God.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israel
{am} Yahweh	am Yahweh
your God	their God

Leviticus 18:3

ULT	UST
According to the work of the land of Egypt in which you dwelt, you shall not do. And according to the work of the land of Canaan to which I am bringing you, you shall not do. And you shall not walk in their statutes.	*The people of Israel must not behave like the Egyptians, in whose land they used to live. Neither should they behave like the Canaanites, whose land I am giving to them. The people of Israel should not live in a way that emulates any of the practices that these people do.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land of	the Canaanites
Canaan	the Canaanites

Leviticus 18:4

ULT	UST
My customs you shall do, and my statutes you shall keep, to walk in them. I {am} Yahweh your God.	*Instead, the people of Israel should obey my laws and be very careful to do everything that I tell them. They should live this way, because I am Yahweh their God.*

ULT My customs you shall do, and my statutes you shall keep
UST Instead, the people of Israel should obey my laws and be very careful to do everything that I tell them
(אֶת־מִשְׁפָּטַי תַּעֲשׂוּ וְאֶת־חֻקֹּתַי תִּשְׁמְרוּ)

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]

Support Reference: Parallelism

ULT to walk in them
UST They should live this way
(לָלֶכֶת בָּהֶם)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
My customs	my laws
you shall keep	be very careful to do
{am} Yahweh	am Yahweh
your God	their God

Leviticus 18:5

ULT	UST
And you shall keep my statutes and my customs, which the man shall do them and he shall live by them. I {am} Yahweh.	*The people of Israel should live in such a way that they make a habit of obeying my laws and doing everything that I tell them. When people do this, they truly live. This is because I am Yahweh.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{am} Yahweh	am Yahweh

Leviticus 18:6

ULT	UST
A man, a man, you shall not draw near to any body of his flesh to uncover nakedness. I am Yahweh.	*So, remember: no Israelite should approach any of his close relatives to have sexual relations with them and so shame them. I am Yahweh!*

ULT to uncover nakedness

UST to have sexual relations with them and so shame them

(לְגַלּוֹת עֶרְוָה)

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]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
am Yahweh	am Yahweh

Leviticus 18:7

ULT	UST
The nakedness of your father and the nakedness of your mother you shall not uncover. She {is} your mother; you shall not uncover her nakedness.	*No one should have sexual relations with his mother and so shame her. She is his mother! He should absolutely not shame her or his father in this way.*

ULT **The nakedness of your father and the nakedness of your mother you shall not uncover**
UST No one should have sexual relations with his mother and so shame her
(עֶרְוַת אָבִיךָ וְעֶרְוַת אִמְּךָ לֹא תְגַלֵּה)

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]

Support Reference: Euphemism

ULT **you shall not uncover her nakedness**
UST He should absolutely not shame her or his father in this way
(לֹא תְגַלֶּה עֶרְוָתָהּ)

This is a polite way of referring to sexual activity. Alternate translation: [you must not have sexual relations with her]

Support Reference: Euphemism

Leviticus 18:8

ULT	UST
The nakedness of the wife of your father you shall not uncover. It {is} the nakedness of your father.	*Likewise, no one should have sexual relations with any of his father's other wives and so shame them. {Not only would this shame them,} it would also shame his father.*

ULT the wife of your father
UST any of his father's other wives
(אֵשֶׁת־אָבִיךָ)

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.

ULT It {is} the nakedness of your father
UST {Not only would this shame them,} it would also shame his father
(עֶרְוַת אָבִיךָ הִוא)

Alternate translation: [You would dishonor your father]

Leviticus 18:9

ULT	UST
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.	*No one should have sexual relations with his sister and shame her, whether she is his father's or his mother's daughter or whether she was born in the same household or somewhere else.*

ULT **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**

UST No one should have sexual relations with his sister and shame her, whether she is his father's or his mother's daughter or whether she was born in the same household or somewhere else

(עֶרְוַ֨ת אֲחֹוֹתְךָ֜ בַת־אָבִ֨יךָ֙ א֣וֹ בַת־אִמֶּ֔ךָ מוֹלֶ֥דֶת בַּ֔יִת א֖וֹ מוֹלֶ֣דֶת ח֑וּץ לֹ֥א תְגַלֶּ֖ה עֶרְוָתָֽן)

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]

Support Reference: Euphemism

ULT **the daughter of your father or the daughter of your mother**

UST whether she is his father's or his mother's daughter

(בַת־אָבִ֨יךָ֙ א֣וֹ בַת־אִמֶּ֔ךָ)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{the same} house	in the same household

Leviticus 18:10

ULT	UST
The nakedness of the daughter of your son or the daughter of your daughter—you shall not uncover their nakedness, for they {are} your nakedness.	*No one should have sexual relations with his own grandchildren and shame them. In doing so, the person who does this would absolutely shame himself.*

ULT for they {are} your nakedness

UST In doing so, the person who does this would absolutely shame himself

(כִּי עֶרְוָתְךָ הֵנָּה)

Alternate translation: [for you will dishonor yourself as well as them]

Leviticus 18:11

ULT	UST
The nakedness of the daughter of the wife of your father, the one born of your father, she {is} your sister. You shall not uncover her nakedness.	*No one should have sexual relations with his half-sister and shame her. She is his sister!*

ULT the daughter of the wife of your father
UST his half-sister
(בַּת־אֵשֶׁת אָבִיךָ)

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

ULT	UST
The nakedness of the sister of your father, you shall not uncover. She is the flesh of your father.	*No one should have sexual relations with his father's sister and shame her. She is his father's close relative!*

ULT The nakedness of the sister of your father, you shall not uncover

UST No one should have sexual relations with his father's sister and shame her

(עֶרְוַת אֲחוֹת־אָבִיךָ לֹא תְגַלֶּה)

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]

Support Reference: Euphemism

Leviticus 18:13

ULT	UST
The nakedness of the sister of your mother, you shall not uncover, for she is the flesh of your mother.	*Neither should anyone have sexual relations with his mother's sister and shame her. She is his mother's close relative!*

(There are no notes for this verse)

Leviticus 18:14

ULT	UST
The nakedness of the brother of your father, you shall not uncover; to his wife you shall not draw near. She is your aunt.	*No one should have sexual relations with his aunt and so shame her and your uncle. No one should approach his aunt to have sexual relations with her. She is his aunt!*

ULT to his wife you shall not draw near

UST No one should approach his aunt to have sexual relations with her
(אֶל־אִשְׁתּוֹ לֹא תִקְרָב)

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]

Support Reference: Assumed Knowledge and Implicit Information

Leviticus 18:15

ULT	UST
The nakedness of your daughter-in-law, you shall not uncover. She is the wife of your son. You shall not uncover her nakedness.	*No one should have sexual relations with his daughter-in-law and so shame her. She is his son's wife! He should absolutely not shame her in this way.*

ULT The nakedness of your daughter-in-law, you shall not uncover

UST No one should have sexual relations with his daughter-in-law and so shame her

(עֶרְוַת כַּלָּתְךָ לֹא תְגַלֶּה)

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]

Support Reference: Euphemism

ULT You shall not uncover her nakedness

UST He should absolutely not shame her in this way

(לֹא תְגַלֶּה עֶרְוָתָהּ)

This is a polite way of referring to sexual activity. Alternate translation: [You must not have sexual relations with her]

Support Reference: Euphemism

Leviticus 18:16

ULT	UST
The nakedness of the wife of your brother, you shall not uncover. She is the nakedness of your brother.	*No one should have sexual relations with his sister-in-law and so shame her. The person who does this would shame both her and his brother.*

ULT She is the nakedness of your brother

UST The person who does this would shame both her and his brother
(עֶרְוַת אֲחִיךָ הִוא)

Alternate translation: [If you do that, you will dishonor your brother]

Leviticus 18:17

ULT	UST
The nakedness of a woman and her daughter, you shall not uncover. The daughter of her son or the daughter of her daughter, you shall not take to uncover her nakedness. They are flesh. It is depravity.	*No one should have sexual relations with both a woman and her daughter. This also means that no one should attempt to marry a woman and her granddaughter so that he can have sexual relations with her. They are her close relatives! These kinds of behaviors are utterly depraved—they transgress the way Yahweh intended for family members to relate to one another and only brings shame to everyone involved.*

ULT **The nakedness of a woman and her daughter, you shall not uncover**

UST No one should have sexual relations with both a woman and her daughter

(עֶרְוַת אִשָּׁה וּבִתָּהּ לֹא תְגַלֶּה)

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]

Support Reference: Euphemism

ULT **to uncover her nakedness**

UST so that he can have sexual relations with her

(לְגַלּוֹת עֶרְוָתָהּ)

Alternate translation: [to have sexual relations with her]

Leviticus 18:18

ULT	UST
And a woman to her sister, you shall not take to be a concubine to uncover her nakedness on her in her life.	*No one should attempt to marry his wife's sister so that he can have sexual relations with her while his wife is still living. To do so would only make his sister-in-law a concubine and rival wife.*

(There are no notes for this verse)

Leviticus 18:19

ULT	UST
And to a woman in the menstruation of her uncleanness, you shall not draw near to uncover her nakedness.	*No one should approach a woman who is menstruating and so is impure in order to have sexual relations with her.*

ULT in the menstruation of her uncleanness
UST who is menstruating and so is impure
(בְּנִדַּת טֻמְאָתָהּ)

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

ULT to uncover her nakedness
UST in order to have sexual relations with her
(לְגַלּוֹת עֶרְוָתָהּ)

Alternate translation: [to have sexual relations with her]

Leviticus 18:20

ULT	UST
And to the wife of your fellow citizen, you shall not give your lying of seed to become unclean with her.	*No man should have sexual relations and have a seminal emission with a fellow Israelite's wife. If he does this, he will become impure.*

(There are no notes for this verse)

Leviticus 18:21

ULT	UST
And from your seed, you shall not give {them} to cause {them} to pass over to Molech. And you shall not profane the name of your God. I am Yahweh.	*No one should sacrifice their children to the god Molech by burning them alive. Doing so would profane and dishonor my reputation as your God. Remember: I am Yahweh!*

ULT **And from your seed, you shall not give {them} to cause {them} to pass over to Molech**
UST No one should sacrifice their children to the god Molech by burning them alive
(וּמִזַּרְעֲךָ֙ לֹא־תִתֵּ֣ן לְהַעֲבִ֔יר לַמֹּלֶךְ)

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]

Support Reference: Idiom

ULT **And you shall not profane the name of your God**
UST Doing so would profane and dishonor my reputation as your God
(וְלֹ֥א תְחַלֵּ֖ל אֶת־שֵׁ֣ם אֱלֹהֶ֑יךָ)

Here the word **name** represents God himself, and the word **profane** means “to dishonor.” Alternate translation: [And you must not dishonor your God]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your God	as your God
am Yahweh	am Yahweh

Leviticus 18:22

ULT	UST
And you shall not lie with a male {as} the lyings of a woman. It is an abomination.	*No man should have sexual relations with another man as he would have with a woman. This behavior is utterly abominable; it transgresses the way Yahweh intended for people to behave and only brings shame to everyone involved.*

ULT **And you shall not lie with**

UST No man should have sexual relations with another man

(וְאֶת & לֹא תִשְׁכַּב)

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]

Support Reference: Euphemism

ULT **It is an abomination**

UST This behavior is utterly abominable; it transgresses the way Yahweh intended for people to behave and only brings shame to everyone involved

(תּוֹעֵבָה הִוא)

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

Leviticus 18:23

ULT	UST
And with any animal you shall not give your lying to become unclean by it. And a woman shall not stand to the face of an animal to mate with it. It {is} perversion.	*Likewise, no one should have sexual relations with any animal. This means that no woman should give herself to an animal to copulate with it. Doing so would make the person who does this impure. This behavior is utterly perverse—it transgresses the way Yahweh intended for people to behave and only brings shame to everyone involved.*

ULT to mate with it
UST to copulate with it
(לְרִבְעָה)

This is a polite way of referring to sexual activity. Alternate translation: [to have sexual relations with it]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
animal	animal
an animal	an animal

Leviticus 18:24

ULT	UST
Do not make yourselves unclean in any of these ways, for in all these ways the nations that I am sending out from your faces make themselves unclean.	*The people of Israel must not make themselves impure by doing any of these things, because by doing these things, the people who currently live in the land of Canaan have made themselves impure. I am removing them from the land so that you can live there.*

ULT **the nations … make themselves unclean**

UST the people who currently live in the land of Canaan have made themselves impure (נִטְמְאוּ הַגּוֹיִם)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the nations	the people who currently live in the land of Canaan

Leviticus 18:25

ULT	UST
And the land became unclean, and I visited its iniquity on it. And the land vomited out the ones dwelling {in} it.	*In fact, the people who currently live in the land of Canaan have even made the land itself impure. Because of this, I have brought against the land the punishment for the guilt that the land has acquired because of their wrongdoing. I am removing the people who did these things in the land as if the ground itself is throwing them up and rejecting them.*

ULT **And the land became unclean**
UST In fact, the people who currently live in the land of Canaan have even made the land itself impure
(וַתִּטְמָא הָאָרֶץ)

Alternate translation: [And the people defiled the land]

ULT **And the land vomited out the ones dwelling {in} it**
UST I am removing the people who did these things in the land as if the ground itself is throwing them up and rejecting them
(וַתָּקֵא הָאָרֶץ אֶת־יֹשְׁבֶיהָ)

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]

Support Reference: Metaphor

ULT **And the land vomited out the ones dwelling {in} it**
UST I am removing the people who did these things in the land as if the ground itself is throwing them up and rejecting them
(וַתָּקֵא הָאָרֶץ אֶת־יֹשְׁבֶיהָ)

The **land** is spoken of as if it were a living thing that could vomit.

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land	the land itself
its iniquity	the punishment for the guilt that the land has acquired because of their wrongdoing
the land	the ground itself

Leviticus 18:26

ULT	UST
And you yourselves shall keep my statutes and my customs. And you shall not do any of these abominations—the native-born nor the sojourner, the one sojourning in your midst—	*But my people, both the native-born Israelite and the immigrant who is living with the people of Israel, must all be careful to do everything that I have told them, including my laws and my customs. They should never do all of these abominable behaviors that the people who live in the land practice,*

ULT **any of these abominations**

UST all of these abominable behaviors that the people who live in the land practice
(מִכֹּל הַתּוֹעֵבֹת הָאֵלֶּה)

Alternate translation: [any of these disgusting things]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
abominations	abominable behaviors that the people who live in the land practice

Leviticus 18:27

ULT	UST
for all these abominations the men of the land who {were} to your faces have done, and the land became unclean.	*because the people who currently live in the land of Canaan have done all of these abominable behaviors. As a consequence, they have made the land itself impure.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
abominations	abominable behaviors
the land	in the land of Canaan
and the land	the land itself

Leviticus 18:28

ULT	UST
And the land will not vomit you out in your making it unclean, just as it vomited out the nation that {was} to your faces.	*Just as I am removing the people who currently live in the land as if the land itself is throwing them up and rejecting them, if the people of Israel do the same thing, I will also remove them in the same manner.*

ULT **And the land will not vomit you out … it vomited out**
UST I am removing … as if the land itself is throwing … up and rejecting … I will also remove them in the same manner
(וְלֹא־תָקִיא הָאָרֶץ אֶתְכֶם & קָאָה)

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.

Support Reference: Metaphor

ULT **And the land will not vomit you out … it vomited out**
UST I am removing … as if the land itself is throwing … up and rejecting … I will also remove them in the same manner
(וְלֹא־תָקִיא הָאָרֶץ אֶתְכֶם & קָאָה)

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.

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land	I will also remove … in the same manner
the nation	the people who currently live in the land … them … them

Leviticus 18:29

ULT	UST
For anyone who does any of these abominations—the people who do will be cut off from the midst of their people.	*I will remove the people of Israel because I will make any person who does any of these abominable practices an outcast. I, Yahweh, will remove him from my people.*

ULT **the people who do will be cut off from the midst of their people**
UST I will remove the people of Israel … I will make … an outcast. I, Yahweh, will remove him from my people
(וְנִכְרְתָ֖וּ הַנְּפָשׁ֣וֹת הָעֹשֹׂ֑ת מִקֶּ֖רֶב עַמָּֽם)

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]

Support Reference: Metaphor

ULT **the people who do will be cut off from the midst of their people**
UST I will remove the people of Israel … I will make … an outcast. I, Yahweh, will remove him from my people
(וְנִכְרְתָ֖וּ הַנְּפָשׁ֣וֹת הָעֹשֹׂ֑ת מִקֶּ֖רֶב עַמָּֽם)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
abominations	abominable practices

Leviticus 18:30

ULT	UST
And you shall keep my watch not to do the statutes, the abominations that are done to your faces, and you shall not make yourselves unclean by them. I {am} Yahweh your God.'"	*So, the people of Israel should be very careful to do everything that I have told them. If they are careful, they will not do the abominable practices that the people who currently live in the land do. The people of Israel will avoid making themselves impure. Remember: I am Yahweh your God!"*

ULT **that are done to your faces**

UST that the people who currently live in the land do

(אֲשֶׁר נַעֲשׂוּ לִפְנֵיכֶם)

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]

Support Reference: Active or Passive

ULT **by them**

UST The people of Israel will … making themselves impure

(בָּהֶם)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the abominations	the abominable
{am} Yahweh	am Yahweh
your God	your God

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:

1. Basic rules about holiness (19:1–8)
2. Laws about treating others fairly (19:9–18)
3. Various other laws (19:19–37)
    A. Laws about mixing things (19:19)
    B. Laws about sexual purity (19:20–22)
    C. Laws about food and worship (19:23–31)
    D. 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: holy, holiness, unholy, sacred; righteous, righteousness, unrighteous, unrighteousness, upright, uprightness; and just, justice, unjust, injustice, justify, justification)

Leviticus 19:1

ULT	UST
And Yahweh spoke to Moses, saying,	*Then Yahweh said to Moses,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses

Leviticus 19:2

ULT	UST
“Speak to all the congregation of the sons of Israel, and you shall say to them, ‘You shall be holy, for I, Yahweh your God, {am} holy.	*“Make sure to tell the entire people of Israel that they must be set apart, because I, Yahweh their God, am set apart from wrongdoing and impurity of the world. {I want my people to be like me.}*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	Israel
holy	must be set apart
Yahweh	Yahweh
your God	their God
{am} holy	am set apart from wrongdoing and impurity of the world. {I want my people to be like me … }

Leviticus 19:3

ULT	UST
A man, his mother and his father, you shall fear, and my sabbaths you shall keep. I {am} Yahweh your God.	*Everyone should show respect to their parents. Likewise, everyone should practice the Sabbath days and honor them. Remember: I am Yahweh your God!*

ULT and my sabbaths you shall keep

UST Likewise, everyone should practice the Sabbath days and honor them

(וְאֶת־שַׁבְּתֹתַי תִּשְׁמֹֽרוּ)

Alternate translation: [and you must observe my sabbaths] or [and you must respect my day of rest]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you shall fear	should show respect to
and my sabbaths	the Sabbath days … them
you shall keep	Likewise, everyone should practice … and honor
{am} Yahweh	am Yahweh
your God	your God

Leviticus 19:4

ULT	UST
You shall not turn to idols, and gods of cast metal you shall not make for yourselves. I {am} Yahweh your God.	*No one should ever abandon me to worship worthless idols. Neither should anyone fashion for themselves idol statues out of cast metal. Remember: I alone am Yahweh your God!*

ULT You shall not turn to idols

UST No one should ever abandon me to worship worthless idols

(אַל־תִּפְנוּ אֶל־הָאֱלִילִים)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and gods of	idol statues out of
{am} Yahweh	am Yahweh
your God	your God

Leviticus 19:5

ULT	UST
And when you sacrifice a sacrifice of peace offerings to Yahweh, you shall sacrifice it for your acceptance.	*Whenever someone wants to sacrifice a fellowship sacrifice to me, to Yahweh, he should offer it in a way that I will accept.*

ULT you shall sacrifice it for your acceptance
UST he should offer it in a way that I will accept
(לְרְצֹנְכֶם תִּזְבָּחֻהוּ)

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]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you sacrifice	someone wants to sacrifice
a sacrifice of	a fellowship sacrifice
to Yahweh	to me, to Yahweh
you shall sacrifice it	he should offer it

Leviticus 19:6

ULT	UST
On the day of your sacrifice, it shall be eaten, or from tomorrow. And the remainder until the third day shall be burned with fire.	*The people of Israel may eat the meat that comes from such a fellowship sacrifice on the day that he offers the sacrifice and on the following day. However, on the third day after he offered the sacrifice, the person who offered the fellowship sacrifice should completely burn the remaining meat.*

ULT it shall be eaten
UST The people of Israel may eat the meat that comes from such a fellowship
(יֵאָכֵל)

If your language does not use the 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]

Support Reference: Active or Passive

ULT And the remainder until the third day shall be burned with fire
UST However, on the third day after he offered the sacrifice, the person who offered the fellowship sacrifice should completely burn the remaining meat
(וְהַנּוֹתָר עַד־יוֹם הַשְּׁלִישִׁי בָּאֵשׁ יִשָּׂרֵף)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your sacrifice	sacrifice … that he offers the sacrifice
it shall be eaten	The people of Israel may eat the meat that comes from such a fellowship

Leviticus 19:7

ULT	UST
But if, eating, it is eaten on the third day, it {is} defiled. It will not be accepted.	*If anyone ever eats the meat from a fellowship sacrifice on the third day after an individual offered it, I will no longer accept whatever sacrifice the individual offered. The meat is now considered desecrated.*

ULT But if, eating, it is eaten
UST If anyone ever eats the meat from a fellowship sacrifice
(וְאִם הֵאָכֹל יֵאָכֵל)

If your language does not use the 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]

Support Reference: Active or Passive

ULT It will not be accepted
UST I will no longer accept whatever sacrifice the individual offered
(לֹא יֵרָצֶה)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
eating	ever
it is eaten	anyone … eats the meat from a fellowship sacrifice

Leviticus 19:8

ULT	UST
And the person eating it shall bear his iniquity because he profaned the holiness of Yahweh. And that person shall be cut off from his people.	*The people of Israel must hold responsible for addressing his wrongdoing whoever eats that meat because he has defiled what is set apart for my purposes alone. I, Yahweh, will make the person who does this an outcast. The people of Israel should no longer consider that person to be one of my people.*

ULT **And the person eating it shall bear his iniquity**
UST The people of Israel must hold responsible for addressing his wrongdoing whoever eats that meat
(וְאֹכְלָיו עֲוֹנוֹ יִשָּׂא)

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]

Support Reference: Metaphor

ULT **And the person eating it shall bear his iniquity**
UST The people of Israel must hold responsible for addressing his wrongdoing whoever eats that meat
(וְאֹכְלָיו עֲוֹנוֹ יִשָּׂא)

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]

Support Reference: Metonymy

> ULT **And that person shall be cut off from his people**
> UST I, Yahweh, will make the person who does this an outcast. The people of Israel should no longer consider that person to be one of my people
> (וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמֶּיהָ)

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]

Support Reference: Metaphor

> ULT **And that person shall be cut off from his people**
> UST I, Yahweh, will make the person who does this an outcast. The people of Israel should no longer consider that person to be one of my people
> (וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מֵעַמֶּיהָ)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And the person eating it	whoever eats that meat
his iniquity	his wrongdoing
the holiness of	what is set apart for
Yahweh	my purposes alone

Leviticus 19:9

ULT	UST
And in your harvesting the harvest of your land, you shall not complete the edge of your field to harvest, and the gleaning of your harvest you shall not glean.	*Whenever the people of Israel gather in the harvest of their fields during harvest time, they should leave the corners of the fields unharvested. They should also refrain from picking up anything that they drop while harvesting.*

ULT **And in your harvesting the harvest of your land, you shall not complete the edge of your field**
UST Whenever the people of Israel gather in the harvest of their fields during harvest time, they should leave the corners of the fields
(וּבְקֻצְרְכֶם אֶת־קְצִיר אַרְצְכֶם לֹא תְכַלֶּה פְּאַת שָׂדְךָ)

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

ULT **and the gleaning of your harvest you shall not glean**
UST They should also refrain from picking up anything that they drop while harvesting
(וְלֶקֶט קְצִירְךָ לֹא תְלַקֵּט)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the harvest of	the harvest of
your land	their fields
to harvest	unharvested
your harvest	while harvesting
you shall … glean	They should also refrain from picking up

Leviticus 19:10

ULT	UST
And your vineyard you shall not strip, and the {fallen} grapes of your vineyard you shall not glean. For the poor and for the sojourner you shall leave them. I {am} Yahweh your God.	*Likewise, when the people of Israel harvest the grapes from their vineyards, they should not pick every single grape, nor should they go back a second time to pick up the grapes that they have accidentally dropped. They should leave the unharvested corners of their fields and the dropped grapes to provide food for the poor and the immigrants. Remember, they should do this because I am Yahweh their God!*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And your vineyard	Likewise, when the people of Israel harvest the grapes from their vineyards
your vineyard	the grapes that they have accidentally dropped
you shall … glean	nor should they go back a second time to pick up
you shall leave	They should leave … to provide food
{am} Yahweh	am Yahweh
your God	their God

Leviticus 19:11

ULT	UST
You shall not steal, and you shall not deny, and you shall not lie—a man with his fellow citizen.	*Here is how the people of Israel should treat one another: No one should steal, deceive, or lie to his fellow Israelite.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you shall … deny	deceive

Leviticus 19:12

ULT	UST
And you shall not swear by my name to a lie and profane the name of your God. I {am} Yahweh.	*No one should call on me to be a false witness in order to acquit himself from the guilt of his wrongdoing. Doing so would dishonor me and associate the God of Israel with the impurity that comes from wrongdoing. Remember: I am Yahweh!*

ULT **And you shall not swear by my name to a lie**

UST No one should call on me to be a false witness in order to acquit himself from the guilt of his wrongdoing

(וְלֹא־תִשָּׁבְעוּ בִשְׁמִי לַשָּׁקֶר)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you shall … swear	No one should call … in order to acquit himself from the guilt of his wrongdoing
and profane	Doing so would dishonor … and associate … with the impurity that comes from wrongdoing
your God	the God of Israel
{am} Yahweh	am Yahweh

Leviticus 19:13

ULT	UST
You shall not extort your neighbor, and you shall not rob. You shall not retain the wages of a hired {person} with you until morning.	*No one should extort the people close to him or steal anything from them. Neither should anyone withhold any wages from hired workers until the next day.*

ULT You shall not extort your neighbor, and you shall not rob
UST No one should extort the people close to him or steal anything from them
(לֹא־תַעֲשֹׁק אֶת־רֵעֲךָ וְלֹא תִגְזֹל)

Here, **neighbor** means “anyone.” The meaning of this can be made explicit. Alternate translation: [Do not hurt or rob anyone]

Support Reference: Assumed Knowledge and Implicit Information

ULT You shall not retain the wages of a hired {person} with you until morning
UST Neither should anyone withhold any wages from hired workers until the next day
(לֹא־תָלִין פְּעֻלַּת שָׂכִיר אִתְּךָ עַד־בֹּקֶר)

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.

Support Reference: Assumed Knowledge and Implicit Information

Leviticus 19:14

ULT	UST
You shall not curse a deaf {person}, and to the face of a blind {person}, you shall not provide a hindrance. And you shall fear your God. I {am} Yahweh.	*No one should ever pronounce a curse against someone who is deaf or intentionally do something that would cause someone who is blind to trip and fall. Instead, the people of Israel must fearfully recognize the power and authority of their God and act accordingly. Remember: I am Yahweh!*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And you shall fear	Instead, the people of Israel must fearfully recognize the power and authority of … and act accordingly
your God	their God
{am} Yahweh	am Yahweh

Leviticus 19:15

ULT	UST
You shall not do injustice with judgment. You shall not lift the face of an insignificant {person}, and you shall not honor the face of a great {person}. In righteousness, you shall judge your fellow citizen.	*No one should ever unjustly judge someone. This means that no judge should give special treatment to someone who is poor and seemingly insignificant; neither should they favor someone who is wealthy and seemingly important. Rather, judges should always execute judgment fairly and ethically for the people of Israel.*

ULT **You shall not do injustice with judgment**
UST No one should ever unjustly judge someone
(לֹא־תַעֲשׂוּ עָוֶל בַּמִּשְׁפָּט)

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]

Support Reference: Litotes

ULT **You shall not lift the face of an insignificant {person}, and you shall not honor the face of a great {person}**
UST This means that no judge should give special treatment to someone who is poor and seemingly insignificant; neither should they favor someone who is wealthy and seemingly important
(לֹא־תִשָּׂא פְנֵי־דָל וְלֹא תֶהְדַּר פְּנֵי גָדוֹל)

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]

Support Reference: Merism

ULT **In righteousness, you shall judge your fellow citizen**
UST Rather, judges should always execute judgment fairly and ethically for the people of Israel
(בְּצֶדֶק תִּשְׁפֹּט עֲמִיתֶךָ)

Alternate translation: [Judge everyone according to what is right]

Leviticus 19:16

ULT	UST
You shall not walk {as} a slanderer among your people. You shall not stand against the blood of your neighbor. I {am} Yahweh.	*No one should go about spreading false rumors about people. Neither should anyone act in such a way as to oppose the life of someone who is close to him {by giving false testimony in court that might lead to someone's execution}. Remember: I am Yahweh!*

ULT {as} a slanderer
UST false rumors
(רָכִיל)

A **slanderer** is someone who says untrue and hurtful things about other people.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{am} Yahweh	am Yahweh

Leviticus 19:17

ULT	UST
You shall not hate your brother with your heart. Reproving, you shall reprove your fellow citizen, and you shall not lift sin on him.	*No one should continue hating someone who is close to him. Clearly admonish your fellow Israelite when he sins so that you will not become guilty as well.*

ULT You shall not hate your brother with your heart
UST No one should continue hating someone who is close to him
(לֹא־תִשְׂנָא אֶת־אָחִיךָ בִּלְבָבֶךָ)

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]

Support Reference: Metaphor

ULT Reproving, you shall reprove your fellow citizen
UST Clearly admonish your fellow Israelite when he sins
(הוֹכֵחַ תּוֹכִיחַ אֶת־עֲמִיתֶךָ)

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

Leviticus 19:18

ULT	UST
You shall not avenge, and you shall not guard the sons of your people, but you shall love your neighbor as yourself. I {am} Yahweh.	*No one should try to get revenge against another person or be inordinately angry with one of his own people. Instead, the people of Israel should act lovingly to those who are closest to them. They should treat one another as they treat themselves. Remember: I am Yahweh!*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
but you shall love	Instead, the people of Israel should act lovingly
{am} Yahweh	am Yahweh

Leviticus 19:19

ULT	UST
My statutes you shall keep. Your livestock—you shall not copulate {two} different kinds. Your field—you shall not sow {two} different kinds; and clothing of two different kinds—mixed material shall not go up on you.	*The Israelites should be very careful to do what I have told them. They should not breed two kinds of animals that they own, nor should they sow two kinds of seeds in the same field. Likewise, they should not wear clothing that they have made from mixed fabrics.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you shall keep	The Israelites should be very careful to do
Your livestock	animals that they own

Leviticus 19:20

ULT	UST
And a man, when he lies with a woman, a lying of seed, but she is a {female} slave, a {woman} being assigned to a man, but, being redeemed, she has not been redeemed or freedom has not been given to her, recompense shall occur. They shall not be executed because she had not been freed.	*Now, it may happen that a man has sexual relations with a woman and experiences a seminal emission. However, it may be that this woman was a female slave whose master had given her to be another man's wife, but the woman's master had not first paid for her bride price (which would secure her freedom) or outright freed her. If this is the case, then the woman's owner should pay a sum of money for the wrong he has done. The people of God must execute neither person who has sexual relations because she was not a free woman (and, therefore, her master had not properly given her to the man whom she was to marry) when the man had sexual relations with her.*

ULT **he lies with**
UST has sexual relations with a woman
(יִשְׁכַּב אֶת)

This is a polite way of referring to sexual activity. Alternate translation: [he has sexual relations with]

Support Reference: Euphemism

ULT **a {woman} being assigned to a man**
UST whose master had given her to be another man's wife
(נֶחֱרֶפֶת לְאִישׁ)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **but, being redeemed, she has not been redeemed or freedom has not been given to her**
UST but the woman's master had not first paid for her bride price (which would secure her freedom) or outright freed her
(וְהֻפְדֶּה לֹא נִפְדְּתָה אוֹ חֻפְּשָׁה לֹא נִתַּן־לָהּ)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **They shall not be executed**
UST The people of God must execute neither person who has sexual relations
(לֹא יוּמָתוּ)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
seed	and experiences a seminal emission
is a {female} slave	was a female slave
she has … been redeemed	but the woman's master had … first paid for her bride price (which would secure her freedom

Leviticus 19:21

ULT	UST
And he shall bring his guilt to Yahweh, to the entrance of the tent of meeting—a ram of a guilt offering.	*However, the man who had sexual relations with the slave woman should bring the required penalty for his guilt to me, to Yahweh, at the entrance of the sacred tent. Specifically, he should offer a goat as a restoring sacrifice.*

ULT And he shall bring his guilt to Yahweh, to the entrance of the tent of meeting—a ram of a guilt offering

UST However, the man who had sexual relations with the slave woman should bring the required penalty for his guilt to me, to Yahweh, at the entrance of the sacred tent. Specifically, he should offer a goat as a restoring sacrifice

(וְהֵבִיא אֶת־אֲשָׁמוֹ לַיהוָה אֶל־פֶּתַח אֹהֶל מוֹעֵד אֵיל אָשָׁם)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Yahweh	to me, to Yahweh
a ram of	a goat

Leviticus 19:22

ULT	UST
And the priest will make atonement for him with the ram of the guilt offering to the face of Yahweh for his sin that he sinned. And it will be forgiven to him from his sin that he sinned.	*When this happens, the priest will offer the goat as a restoring sacrifice in my presence, so that I, Yahweh, will remove the guilt that the man acquired because of the wrongdoing that he has done. Then I, Yahweh, will forgive the man of the wrongdoing he has done.*

ULT **And it will be forgiven to him from his sin that he sinned**
UST Then I, Yahweh, will forgive the man of the wrongdoing he has done
(וְנִסְלַח לֹו מֵחַטָּאתֹו אֲשֶׁר חָטָא)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
with the ram of	the goat
Yahweh	my
his sin	the wrongdoing
he sinned	he has done
he sinned	has done

Leviticus 19:23

ULT	UST
And when you enter into the land, and you plant every tree of food, then you shall leave uncircumcised {as} its foreskin its fruit. Three years it shall be uncircumcised to you. It shall not be eaten.	*When the people of Israel enter the land that I have promised to give to them, they should plant various kinds of trees that produce fruit. However, for three years, the people of Israel should consider the fruit of these trees to be forbidden, as if they were a person's uncircumcised foreskin. During this time, no one should eat this fruit.*

ULT **then you shall leave uncircumcised {as} its foreskin its fruit. Three years it shall be uncircumcised to you. It shall not be eaten**

UST However, for three years, the people of Israel should consider the fruit of these trees to be forbidden, as if they were a person's uncircumcised foreskin. During this time, no one should eat this fruit

(וַעֲרַלְתֶּם עָרְלָתוֹ אֶת־פִּרְיוֹ שָׁלֹשׁ שָׁנִים יִהְיֶה לָכֶם עֲרֵלִים לֹא יֵאָכֵל)

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]

Support Reference: Parallelism

ULT **It shall not be eaten**

UST During this time, no one should eat this fruit

(לֹא יֵאָכֵל)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land	the land that I have promised to give to them
its … fruit	the fruit of these trees
uncircumcised	as if they were a person's uncircumcised foreskin
It shall … be eaten	During this time, no one should eat this fruit

Leviticus 19:24

ULT	UST
And in the fourth year, all of its fruit shall be holy; praise offerings to Yahweh.	*The next year, all the fruit of the trees the people of Israel have planted should be considered set apart for me. The people of Israel should offer them as special offerings of praise to me, to Yahweh.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
its fruit	the fruit of the trees the people of Israel have planted
holy	considered set apart for me
to Yahweh	to me, to Yahweh

Leviticus 19:25

ULT	UST
And in the fifth year, you shall eat its fruit to increase its yield for yourselves. I {am} Yahweh your God.	*But in the fifth year, the people of Israel may eat the fruit of the trees that they have planted, so that their yield of fruit increases every year. Remember: I am Yahweh your God!*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you shall eat	the people of Israel may eat
its fruit	the fruit of the trees that they have planted
{am} Yahweh	am Yahweh
your God	your God

Leviticus 19:26

ULT	UST
You shall not eat with the blood. You shall not practice divination, and you shall not practice soothsaying.	*No one should eat any meat that still has the animal's blood in it. Also, no one should use magic to try to know or control the future.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
You shall … eat	No one should eat

Leviticus 19:27

ULT	UST
You shall not round off the corners of your head, and you shall not ruin the corners of your beard.	*{The people of Israel should not mourn for their dead as the people of the surrounding nations do.} They should not shave the hairs of their heads, nor should they trim the corners of their beads.*

(There are no notes for this verse)

Leviticus 19:28

ULT	UST
And a cut for the spirit you shall not put on your flesh, and a writing of a tattoo you shall not put on yourselves. I {am} Yahweh.	*The people of Israel should not cut their bodies when they mourn for people who have died. Likewise, they should not tattoo themselves. Remember: I am Yahweh!*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{am} Yahweh	am Yahweh

Leviticus 19:29

ULT	UST
You shall not profane your daughter by making her practice prostitution, and the land shall not practice prostitution, or the land will fill {itself with} depravity.	*The people of Israel should never disgrace the value of their daughters by forcing them to become prostitutes. If they do so, soon prostitutes will be so numerous that it will be as if the land itself is a prostitute. The land will be filled with all other kinds of depraved behavior.*

ULT **and the land shall not practice prostitution, or the land will fill {itself with} depravity**
UST If they do so, soon prostitutes will be so numerous that it will be as if the land itself is a prostitute. The land will be filled with all other kinds of depraved behavior
(וְלֹא־תִזְנֶה הָאָרֶץ וּמָלְאָה הָאָרֶץ זִמָּה)

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]

Support Reference: Metonymy

ULT **and the land shall not practice prostitution, or the land will fill {itself with} depravity**
UST If they do so, soon prostitutes will be so numerous that it will be as if the land itself is a prostitute. The land will be filled with all other kinds of depraved behavior
(וְלֹא־תִזְנֶה הָאָרֶץ וּמָלְאָה הָאָרֶץ זִמָּה)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land	the land itself
shall … practice prostitution	If they do so, soon prostitutes will be so numerous that it will be as if … is a prostitute … will
the land	The land

Leviticus 19:30

ULT	UST
My sabbaths you shall keep, and my holy place you shall fear. I {am} Yahweh.	*Honor my sacred festivals by celebrating them. Honor the place where you worship me. Remember: I am Yahweh.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
My sabbaths	my sacred festivals by celebrating them
you shall keep	Honor
and my holy place	the place where you worship me
you shall fear	Honor
{am} Yahweh	Yahweh

Leviticus 19:31

ULT	UST
You shall not turn to the mediums, and to the spiritists, you shall not seek to become unclean by them. I {am} Yahweh your God.	*No one should ever abandon me by inquiring of someone who speaks to the dead, nor should anyone seek the advice of someone who inquires of dead family members. Doing so will only make the people of Israel impure. Remember: I am Yahweh your God!*

ULT the mediums, and to the spiritists

UST someone who speaks to the dead … of someone who inquires of dead family members
(הָאֹבֹת וְאֶל־הַיִּדְּעֹנִים)

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.

ULT you shall not seek to become unclean by them

UST nor should anyone seek the advice … Doing so will only make the people of Israel impure
(אַל־תִּבָּקְשׁוּ לְטָמְאָה בָהֶם)

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

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you shall … seek	nor should anyone seek the advice
{am} Yahweh	am Yahweh
your God	your God

Leviticus 19:32

ULT	UST
From the face of gray hair, you shall rise, and you shall honor the face of an elderly {person}. You shall fear your God. I {am} Yahweh.	*The people of Israel should respect elderly people by standing up when they enter the room. They should also honor the elderly. The people of Israel must fearfully recognize the power and authority of their God and act accordingly. Remember, I am Yahweh!*

ULT **you shall rise**
UST The people of Israel should respect … by standing up
(תָּקוּם)

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]

Support Reference: Symbolic Action

ULT **gray hair**
UST elderly people … they
(שֵׂיבָה)

A face of **gray-hair** refers to a person whose hair has turned gray from age, or "an old person."

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
an elderly {person}	the elderly
You shall fear	The people of Israel must fearfully recognize the power and authority of … and act accordingly
your God	their God
{am} Yahweh	Yahweh

Leviticus 19:33

ULT	UST
And when a sojourner sojourns with you in your land, you shall not oppress him.	*When immigrants live among the people of Israel in their land, the people of Israel must not mistreat them.*

(There are no notes for this verse)

Leviticus 19:34

ULT	UST
Like the native-born from you shall be to you the sojourner, the one sojourning with you. And you shall love him as yourself because you were sojourners in the land of Egypt. I {am} Yahweh your God.	*The people of Israel must treat immigrants who live with them like they treat the native-born person. Indeed, the people of Israel should act lovingly toward them, just as if they were their own bodies. This is because the people of Israel were once immigrants in Egypt. Remember, I am Yahweh your God!*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And you shall love	Indeed, the people of Israel should act lovingly
the … Egypt	in Egypt
{am} Yahweh	am Yahweh
your God	your God

Leviticus 19:35

ULT	UST
You shall not do injustice with judgment, in measure, in weight, or in volume.	*No one should ever unjustly judge someone with regards to how long something is, how much it weighs, or its volume.*

ULT **You shall not do injustice with judgment, in measure, in weight, or in volume**
UST No one should ever unjustly judge someone with regards to how long something is, how much it weighs, or its volume
(לֹא־תַעֲשׂוּ עָוֶל בַּמִּשְׁפָּט בַּמִּדָּה בַּמִּשְׁקָל וּבַמְּשׂוּרָה)

This prohibits the practice of intentionally using instruments that give inaccurate readings when measuring things.

Leviticus 19:36

ULT	UST
Scales of righteousness, stones of righteousness, an ephah of righteousness, and a hin of righteousness shall belong to you. I {am} Yahweh your God, who is bringing you from the land of Egypt.	*This is because the people of Israel should always be using honest measuring sticks, weights on the scales, and measuring baskets. Remember: I am Yahweh your God, who is bringing the people of Israel out of Egypt.*

ULT **an ephah of righteousness**
UST honest … and measuring baskets
(אֵיפַת צֶדֶק)

An **ephah** was a measurement for grain.

Support Reference: Biblical Volume

ULT **and a hin of righteousness**
UST honest … and measuring baskets
(וְהִין צֶדֶק)

A **hin** was a measurement for liquids.

Support Reference: Biblical Volume

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{am} Yahweh	am Yahweh
your God	your God
Egypt	out of Egypt

Leviticus 19:37

ULT	UST
And you shall keep all my statutes and all my customs, and you shall do them. I {am} Yahweh.’”	*The people of Israel should always be careful to do everything that I have told them to do and should obey my customs. Remember, I am Yahweh!”*

ULT And you shall keep … and you shall do

UST The people of Israel should always be careful to do … and should obey

(וּשְׁמַרְתֶּם & וַעֲשִׂיתֶם)

These phrases mean the same thing and emphasize the command for obedience.

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my customs	my customs
{am} Yahweh	am Yahweh

Leviticus 20

Leviticus 20 Chapter Introduction

Structure and Formatting

This chapter lists punishments for various sins. The structure is:

1. Punishments for worshiping Molech (20:1–5)
2. Punishments for consulting spirits (20:6–8)
3. Punishments for cursing parents (20:9)
4. Punishments for sexual sins (20:10–21)
5. 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”

Leviticus 20:1

ULT	UST
And Yahweh spoke to Moses, saying,	*Then Yahweh said to Moses,*

ULT **saying … And to the sons of Israel, you shall say**
UST Then … said … Be sure to tell the people of Israel that
(לֵאמֹר׃ וְאֶל־בְּנֵי יִשְׂרָאֵל תֹּאמַר׃) (20:1-2)

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]

Support Reference: Quotes within Quotes

ULT **saying**
UST Then … said
(לֵאמֹר)

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.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses

Leviticus 20:2

ULT	UST
“And to the sons of Israel, you shall say, ‘A man, a man from the sons of Israel or from the sojourner, the one sojourning in Israel, who gives from his seed to Molech—dying, he shall be executed. The people of the land shall stone him with the rock.	*“Be sure to tell the people of Israel that any Israelite or any foreigner who is living in Israel who sacrifices any of his children to the false god Molech should certainly die. The people living in Israel should kill such a person by throwing stones at him.*

ULT **the sons of Israel … from the sons of Israel**
UST the people of Israel … any Israelite
(בְּנֵי יִשְׂרָאֵל & מִבְּנֵי יִשְׂרָאֵל)

See how you translated this metaphor in 1:2.

Support Reference: Metaphor

ULT **A man, a man**
UST any Israelite
(אִישׁ אִישׁ)

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]

Support Reference: When Masculine Words Include Women

ULT **who gives from his seed to Molech**
UST who sacrifices any of his children to the false god Molech
(אֲשֶׁר יִתֵּן מִזַּרְעוֹ לַמֹּלֶךְ)

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]

Support Reference: Idiom

> ULT **from his seed**
> UST any of his children
> (מִזַּרְעוֹ)

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]

Support Reference: Metaphor

> ULT **to Molech**
> UST to the false god Molech
> (לַמֹּלֶךְ)

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]

Support Reference: Copy or Borrow Words

> ULT **dying, he shall be executed**
> UST should certainly die
> (מוֹת יוּמָת)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **dying, he shall be executed**
UST should certainly die
(מָוֹת יוּמָֽת)

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]

Support Reference: Reduplication

ULT **The people of the land shall stone him with the rock**
UST The people living in Israel should kill such a person by throwing stones at him
(עַם הָאָ֖רֶץ יִרְגְּמֻ֣הוּ בָאָֽבֶן)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **The people of the land**
UST The people living in Israel
(עַם הָאָֽרֶץ)

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]

Support Reference: Possession

ULT **shall stone him with the rock**
UST should kill such a person by throwing stones at him
(יִרְגְּמֻהוּ בָאֶבֶן)

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]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … Israel	the people of Israel
Israel	any Israelite
in Israel	in Israel
from his seed	any of his children
the land	living in Israel

Leviticus 20:3

ULT	UST
And I myself will set my face against that man, and I will cut him off from among his people, for he gave his seed to Molech, to make my Holy Place unclean and to profane my holy name.	*I will personally punish such a person. I will make the person who does this an outcast and remove him from my people. I will do this because he has given his child to the false god Molech and so defiled my holy space and tainted my reputation.*

ULT **And I myself will set my face**
UST I will personally punish
(וַאֲנִי אֶתֵּן אֶת־פָּנַי)

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]

Support Reference: Pronouns — When to Use Them

ULT **against that man**
UST such a person
(בָּאִישׁ הַהֽוּא)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and I will cut him off from among his people**
UST I will make the person who does this an outcast and remove him from my people. I will do this
(וְהִכְרַתִּי אֹתוֹ מִקֶּרֶב עַמּוֹ)

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.

Support Reference: Metaphor

ULT for he gave his seed to Molech
UST because he has given his child to the false god Molech
(כִּי מִזַּרְעוֹ נָתַן לַמֹּלֶךְ)

See how you translated the similar phrase in 20:2. Alternate translation: [because he has sacrificed his child to Molech]

Support Reference: Idiom

ULT for
UST because
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT to make my Holy Place unclean
UST and so defiled my holy space
(לְמַעַן טַמֵּא אֶת־מִקְדָּשִׁי)

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.

Support Reference: Assumed Knowledge and Implicit Information

ULT to
UST and so
(לְמַעַן)

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]

Support Reference: Connect — Reason-and-Result Relationship

> ULT **and to profane my holy name**
> UST and tainted my reputation
> (וּלְחַלֵּל֙ אֶת־שֵׁ֣ם קָדְשִׁ֔י)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his seed	his child
my Holy Place	my holy space
holy	my reputation

Leviticus 20:4

ULT	UST
And if, hiding, the people of the land hide their eyes from that man when he gives his seed to Molech, so as not to execute him,	*But it may happen that the people who live in Israel ignore that person when he sacrifices one of his children to the false idol Molech, and they do not execute that person.*

ULT **hiding, the people of the land hide their eyes from that man**
UST the people who live in Israel ignore that person
(הַעְלֵם יַעְלִימוּ עַם הָאָרֶץ אֶת־עֵינֵיהֶם מִן־הָאִישׁ הַהוּא)

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]

Support Reference: Metonymy

ULT **hiding, the people of the land hide their eyes**
UST the people who live in Israel ignore
(הַעְלֵם יַעְלִימוּ עַם הָאָרֶץ אֶת־עֵינֵיהֶם)

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]

Support Reference: Reduplication

ULT **that man**
UST that person
(הָאִישׁ הַהוּא)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **when he gives his seed to Molech**
UST when he sacrifices one of his children to the false idol Molech
(בְּתִתּוֹ מִזַּרְעוֹ לַמֹּלֶךְ)

See how you translated the similar phrase in 20:2. Alternate translation: [when he sacrifices his child to Molech]

Support Reference: Idiom

ULT **so as not to execute him**
UST and they do not execute that person
(לְבִלְתִּי הָמֵית אֹתוֹ)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land	who live in Israel
his seed	one of his children

Leviticus 20:5

ULT	UST
then I myself will set my face against that man and his clan. 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.	*If that happens, I will personally punish that person and his family unit. I will remove that person from my people—him and anyone else who acts unfaithfully in the same manner by worshiping the false idol Molech.*

ULT **then I myself will set my face against that man**
UST If that happens, I will personally punish that person
(וְשַׂמְתִּי אֲנִי אֶת־פָּנַי בָּאִישׁ הַהוּא)

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]

Support Reference: Reflexive Pronouns

ULT **then I myself will set my face against that man**
UST If that happens, I will personally punish that person
(וְשַׂמְתִּי אֲנִי אֶת־פָּנַי בָּאִישׁ הַהוּא)

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]

Support Reference: Idiom

ULT **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**
UST I will remove that person from my people—him and anyone else who acts unfaithfully in the same manner by worshiping the false idol Molech
(וְהִכְרַתִּי אֹתוֹ וְאֶת ׀ כָּל־הַזֹּנִים אַחֲרָיו לִזְנוֹת אַחֲרֵי הַמֹּלֶךְ מִקֶּרֶב עַמָּם)

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.

Support Reference: Metaphor

ULT **and all the people who practice prostitution after him, by prostituting after Molech**
UST and anyone else who acts unfaithfully in the same manner by worshiping the false idol Molech
(וְאֵת ׀ כָּל־הַזֹּנִים אַחֲרָיו לִזְנוֹת אַחֲרֵי הַמֹּלֶךְ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
then I … will set	If that happens, I will … punish
the people who practice prostitution	who acts unfaithfully

Leviticus 20:6

ULT	UST
And the person who turns to the mediums or to the spiritists to practice prostitution after them —I will set my face against that person. And I will cut him off from among his people.	*I will punish those who abandon me by inquiring of someone who speaks to the dead or someone who inquires of dead family members. In doing these things, the people of Israel act unfaithfully. I will make the person who does this an outcast and remove him from my people.*

ULT **And the person who turns to the mediums or to the spiritists**
UST those who abandon me by inquiring of someone who speaks to the dead or someone who inquires of dead family members
(וְהַנֶּפֶשׁ אֲשֶׁר תִּפְנֶה אֶל־הָאֹבֹת וְאֶל־הַיִּדְּעֹנִים)

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]

Support Reference: Idiom

ULT **the mediums … the spiritists**
UST someone who speaks to the dead … someone who inquires of dead family members
(הָאֹבֹת & הַיִּדְּעֹנִים)

See how you how translated these terms in 19:31.

Support Reference: Translate Unknowns

ULT **to practice prostitution after them**
UST In doing these things, the people of Israel act unfaithfully
(לִזְנוֹת אַחֲרֵיהֶם)

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]

Support Reference: Metaphor

ULT **And I will cut him off from among his people**
UST I will make … an outcast and remove him from my people
(וְהִכְרַתִּי אֹתוֹ מִקֶּרֶב עַמּוֹ)

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.

Support Reference: Metaphor

Leviticus 20:7

ULT	UST
So you shall make yourselves holy and you shall be holy {people}, because I {am} Yahweh your God.	*The people of Israel must be careful to keep themselves set apart for me and to be holy people. They should do this because I am Yahweh their God.*

ULT because I {am} Yahweh your God

UST They should do this because I am Yahweh their God

(כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
holy {people}	to … holy people
{am} Yahweh	am Yahweh
your God	their God

Leviticus 20:8

ULT	UST
And you shall keep my statutes, and you shall do them. I {am} Yahweh, the one making you holy.	*The Israelites should habitually obey my laws and live by them. Remember: I am Yahweh, the one who sets you apart from the other people.*

ULT **And you shall keep my statutes, and you shall do … the one making you holy**
UST The Israelites should habitually obey my laws and live … the one who sets you apart from the other people
(וּשְׁמַרְתֶּם֙ אֶת־חֻקֹּתַ֔י וַעֲשִׂיתֶ֖ם & מְקַדִּשְׁכֶֽם)

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.

Support Reference: Forms of 'You' — Singular

ULT **And you shall keep my statutes, and you shall do them**
UST The Israelites should habitually obey my laws and live by them
(וּשְׁמַרְתֶּם֙ אֶת־חֻקֹּתַ֔י וַעֲשִׂיתֶ֖ם אֹתָ֑ם)

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]

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{am} Yahweh	am Yahweh
the one making you holy	the one who sets you apart from the other people

Leviticus 20:9

ULT	UST
When a man, a man who curses his father or his mother, dying—he shall be executed. His father and his mother he has cursed; his blood {is} on him.	*The people of Israel must execute anyone who curses his father or his mother. He has caused his own death by cursing his father and mother.*

ULT a man, a man
UST anyone
(אִ֣ישׁ אִ֔ישׁ)

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]

Support Reference: Reduplication

ULT who curses his father or his mother … His father and his mother he has cursed
UST who curses his father or his mother … by cursing his father and mother
(אֲשֶׁ֣ר יְקַלֵּ֣ל אֶת־אָבִ֔יו וְאֶת־אִמּ֖וֹ & אָבִ֔יו וְאִמּ֖וֹ קִלֵּ֑ל)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT dying—he shall be executed
UST The people of Israel must execute
(מָ֥וֹת יוּמָ֖ת)

See how you handled this expression in 20:2.

Support Reference: Reduplication

> ULT **his blood {is} on him**
> UST He has caused his own death
> (דָּמָיו בּוֹ)

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]

Support Reference: Idiom

Leviticus 20:10

ULT	UST
And a man who commits adultery {with} the wife of a man, who commits adultery {with} the wife of his neighbor—dying, the adulterer and the adulteress shall be executed.	*It may happen that a man commits adultery with another man's wife. If this happens, the people of Israel must execute both the man and the woman.*

ULT **And a man who commits adultery {with} the wife of a man, who commits adultery {with} the wife of his neighbor**

UST It may happen that a man commits adultery with another man's wife

(וְאִישׁ אֲשֶׁר יִנְאַף אֶת־אֵשֶׁת אִישׁ אֲשֶׁר יִנְאַף אֶת־אֵשֶׁת רֵעֵהוּ)

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]

Support Reference: Parallelism

ULT **dying … shall be executed**

UST If this happens, the people of Israel must execute

(מָוֹת־יוּמַת)

See how you handled this expression in 20:2.

Support Reference: Reduplication

ULT **the adulterer and the adulteress**

UST both the man and the woman

(הַנֹּאֵף וְהַנֹּאָפֶת)

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]

Support Reference: Assumed Knowledge and Implicit Information

Leviticus 20:11

ULT	UST
And a man who lies with the wife of his father —he has uncovered the nakedness of his father. Dying, both of them shall be executed; their blood {is} on them.	*A man who has sexual relations with one of his father's wives has shamed his father. The people of Israel must execute both that man and woman. They will be responsible for their own deaths.*

ULT And a man who lies with the wife of his father
UST A man who has sexual relations with one of … wives … his father
(וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־אֵשֶׁת & אָבִיו)

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]

Support Reference: Euphemism

ULT his father—he has uncovered the nakedness of
UST has shamed his father
(עֶרְוַת אָבִיו גִּלָּה)

See how you handled the similar expression in 18:6.

Support Reference: Euphemism

ULT Dying, both of them shall be executed
UST The people of Israel must execute both that man and woman
(מָוֹת־יוּמְתוּ שְׁנֵיהֶם)

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]

Support Reference: Reduplication

> ULT **their blood {is} on them**
> UST They will be responsible for their own deaths
> (דְּמֵיהֶם בָּם)

See how you handled the similar expression in 20:9.

Support Reference: Idiom

Leviticus 20:12

ULT	UST
And a man who lies with his daughter-in-law—dying, both of them shall be executed. They have done perversion; their blood {is} on them.	*The people of Israel must execute a man who has sexual relations with his daughter-in-law. They must execute both that man and the woman. They have done something that is utterly perverse. They will be responsible for their own deaths.*

ULT **And a man who lies with his daughter-in-law**
UST a man who has sexual relations with his daughter-in-law
(וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־כַּלָּתוֹ)

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]

Support Reference: Euphemism

ULT **with his daughter-in-law**
UST his daughter-in-law
(אֶת־כַּלָּתוֹ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **dying, both of them shall be executed**
UST The people of Israel must execute … They must execute both that man and the woman
(מָוֹת יוּמְתוּ שְׁנֵיהֶם)

See how you translated this exact phrase in 20:11.

Support Reference: Reduplication

ULT **They have done perversion**
UST They have done something that is utterly perverse
(תֶּבֶל עָשׂוּ)

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]

Support Reference: Abstract Nouns

ULT **their blood {is} on them**
UST They will be responsible for their own deaths
(דְּמֵיהֶם בָּם)

See how you handled the similar expression in 20:9.

Support Reference: Idiom

Leviticus 20:13

ULT	UST
And a man who lies with a male, lying as a woman, both of them have done an abomination. Dying, they shall be executed; their blood {is} on them.	*If a man has sexual relations with another man, as he would with a woman, they both have done something that is utterly abominable. The people of Israel must execute both men. They will be responsible for their own deaths.*

ULT **And a man who lies with a male, lying as a woman**
UST If a man has sexual relations with another man, as he would with a woman
(וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־זָכָר מִשְׁכְּבֵי אִשָּׁה)

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]

Support Reference: Metonymy

ULT **And a man who lies with a male**
UST If a man has sexual relations with another man
(וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־זָכָר)

See how you handled this euphemism in 20:11.

Support Reference: Euphemism

ULT **both of them have done an abomination**
UST they both have done something that is utterly abominable
(תּוֹעֵבָה עָשׂוּ שְׁנֵיהֶם)

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]

Support Reference: Abstract Nouns

> ULT **Dying, they shall be executed**
> UST The people of Israel must execute both men
> (מָוֹת יוּמָתוּ)

See how you handled the similar expression in 20:2.

Support Reference: Reduplication

> ULT **their blood {is} on them**
> UST They will be responsible for their own deaths
> (דְּמֵיהֶם בָּם)

See how you handled the similar expression in 20:9.

Support Reference: Idiom

Leviticus 20:14

ULT	UST
And a man who takes a wife and her mother—this {is} depravity. They shall burn him and them with fire, and depravity will not be in your midst.	*A man who marries both a woman and her mother has done something utterly depraved. The people of Israel must burn all three of them to death so that no one among the people of Israel will continue to commit such a depraved action.*

ULT **And a man who takes a wife and her mother**
UST A man who marries both a woman and her mother
(וְאִישׁ אֲשֶׁר יִקַּח אֶת־אִשָּׁה וְאֶת־אִמָּהּ)

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]

Support Reference: Idiom

ULT **this {is} depravity … and depravity will not be in your midst**
UST has done something utterly depraved … so that no one among the people of Israel will continue to commit such a depraved action
(זִמָּה הִוא & וְלֹא־תִהְיֶה זִמָּה בְּתוֹכְכֶם)

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]

Support Reference: Abstract Nouns

ULT **They shall burn him and them with fire**
UST The people of Israel must burn all three of them to death
(בָּאֵ֖שׁ יִשְׂרְפ֣וּ אֹת֑וֹ וְאֶתְהֶֽן)

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]

Support Reference: Pronouns — When to Use Them

ULT **in your midst**
UST among the people of Israel
(בְּתוֹכְכֶֽם)

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.

Support Reference: Forms of 'You' — Singular

Leviticus 20:15

ULT	UST
And a man who gives his layer in a livestock—dying, he shall be executed, and you shall kill the livestock.	*The people of Israel must execute a man who has sexual relations with an animal. They must also kill the animal.*

ULT **And a man who gives his layer in a livestock**
UST a man who has sexual relations with an animal
(וְאִישׁ אֲשֶׁר יִתֵּן שְׁכָבְתּוֹ בִּבְהֵמָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **dying, he shall be executed**
UST The people of Israel must execute
(מָוֹת יוּמָת)

See how you handled the similar expression in 20:2.

Support Reference: Reduplication

ULT **and you shall kill the livestock**
UST They must also kill the animal
(וְאֶת־הַבְּהֵמָה תַּהַרְגוּ)

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.

Support Reference: Forms of 'You' — Singular

Leviticus 20:16

ULT	UST
And a woman who draws near to any livestock to mate with it—then you shall kill the woman and the livestock. Dying, they must be executed; their blood {is} on them.	*Likewise, the people of Israel must kill a woman who gives herself to an animal to copulate with it. They must execute both her and that animal. They will be responsible for their own deaths.*

ULT **And a woman who draws near to any livestock to mate with it**
UST Likewise … a woman who gives herself to an animal to copulate with it
(וְאִשָּׁה אֲשֶׁר תִּקְרַב אֶל־כָּל־בְּהֵמָה לִרְבָעָה אֹתָהּ)

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]

Support Reference: Euphemism

ULT **then you shall kill the woman and the livestock. Dying, they must be executed**
UST the people of Israel must kill … They must execute both her and that animal
(וְהָרַגְתָּ אֶת־הָאִשָּׁה וְאֶת־הַבְּהֵמָה מוֹת יוּמָתוּ)

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]

Support Reference: Parallelism

ULT **Dying, they must be executed**
UST They must execute
(מוֹת יוּמָתוּ)

See how you handled the similar expression in 20:2.

Support Reference: Reduplication

> ULT **their blood {is} on them**
> UST They will be responsible for their own deaths
> (דָּמֵיהֶם בָּם)

See how you handled the similar expression in 20:9.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
livestock	an animal

Leviticus 20:17

ULT	UST
And a man who takes his sister, the daughter of his father or the daughter of his mother, and he sees her nakedness, and she herself sees his nakedness—it {is} a disgrace. And they shall be cut off in the eyes of the sons of their people. The nakedness of his sister he has uncovered; he shall bear his iniquity.	*If a man sleeps with his sister, whether she is his father's or his mother's daughter, and they see one another naked, they have done something disgraceful. Because the man has shamed his sister, I will remove them from among my people so that the people of Israel no longer see them. The people of Israel should hold him responsible for his wrongdoing.*

ULT **And a man who takes his sister**
UST If a man sleeps with his sister
(וְאִישׁ אֲשֶׁר־יִקַּח אֶת־אֲחֹתוֹ)

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]

Support Reference: Euphemism

ULT **the daughter of his father or the daughter of his mother**
UST whether she is his father's or his mother's daughter
(בַּת־אָבִיו אוֹ בַת־אִמּוֹ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and he sees her nakedness, and she herself sees his nakedness**
UST and they see one another naked
(וְרָאָה אֶת־עֶרְוָתָהּ וְהִיא־תִרְאֶה אֶת־עֶרְוָתוֹ)

To **see** a person's **nakedness** expresses a similar idea to uncovering one's **nakedness**. 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]

Support Reference: Euphemism

ULT **it {is} a disgrace**
UST they have done something disgraceful
(חֶסֶד הוּא)

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]

Support Reference: Abstract Nouns

ULT **And they shall be cut off in the eyes of the sons of their people**
UST I will remove them from among my people so that the people of Israel no longer see them
(וְנִכְרְתוּ לְעֵינֵי בְּנֵי עַמָּם)

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]

Support Reference: Idiom

ULT **the sons of their people**
UST the people of Israel
(בְּנֵי עַמָּם)

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]

Support Reference: When Masculine Words Include Women

ULT **The nakedness of his sister he has uncovered**
UST Because the man has shamed his sister
(עֶרְוַת אֲחֹתוֹ גִּלָּה)

See how you handled the similar expression in 18:6.

Support Reference: Euphemism

ULT he shall bear his iniquity

UST The people of Israel should hold him responsible for his wrongdoing

(עֲוֹנֹו֖ יִשָּֽׂא)

See how you handled the similar expression in 5:1.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his iniquity	for his wrongdoing

Leviticus 20:18

ULT	UST
And a man who lies with a sick woman—and he has uncovered her nakedness; he has exposed her flow, and she herself has uncovered the flow of her blood. And {the} two of them shall be cut off from among their people.	*If a man sleeps with a woman during her menstrual period, they have both revealed her flowing blood and brought shame on the woman. I will make both of them outcasts and remove them from my people.*

ULT **And a man who lies with a sick woman**
UST If a man sleeps with a woman during her menstrual period
(וְאִישׁ אֲשֶׁר־יִשְׁכַּב אֶת־אִשָּׁה דָּוָה)

See how you handled this euphemism in 20:11.

Support Reference: Euphemism

ULT **a sick woman**
UST a woman during her menstrual period
(אִשָּׁה דָּוָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and he has uncovered her nakedness**
UST they have both revealed her flowing blood and brought shame on the woman
(וְגִלָּה אֶת־עֶרְוָתָהּ)

See how you handled the similar expression in 18:6.

Support Reference: Euphemism

ULT **he has exposed her flow, and she herself has uncovered the flow of her blood**
UST they have both revealed her flowing blood and brought shame on the woman
(אֶת־מְקֹרָהּ הֶעֱרָה וְהִיא גִלְּתָה אֶת־מְקוֹר דָּמֶיהָ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And {the} two of them shall be cut off from among their people**
UST I will make both of them outcasts and remove them from my people
(וְנִכְרְתוּ שְׁנֵיהֶם מִקֶּרֶב עַמָּם)

See how you translated the similar expression in 7:20.

Support Reference: Metaphor

Leviticus 20:19

ULT	UST
And the nakedness of the sister of your mother or the sister of your father, you shall not uncover because he would expose his body. They shall carry their iniquity.	*No man should have sexual relations with his aunt and shame her, whether she is his mother's or his father's sister. In so doing, he would disgrace a close relative. The people of Israel should hold both of them responsible for their wrongdoing.*

ULT **And the nakedness of the sister of your mother or the sister of your father, you shall not uncover**

UST No man should have sexual relations with his aunt and shame her, whether she is his mother's or his father's sister

(וְעֶרְוַת אֲחוֹת אִמְּךָ וַאֲחוֹת אָבִיךָ לֹא תְגַלֶּה)

See how you handled the similar euphemism in 18:6.

Support Reference: Euphemism

ULT **because he would expose his body**

UST In so doing, he would disgrace a close relative

(כִּי אֶת־שְׁאֵרוֹ הֶעֱרָה)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **They shall carry their iniquity**

UST The people of Israel should hold both of them responsible for their wrongdoing

(עֲוֹנָם יִשָּׂאוּ)

See how you handled the similar expression in 5:1.

Support Reference: Idiom

ULT **They shall carry their iniquity**

UST The people of Israel should hold both of them responsible for their wrongdoing

(עֲוֹנָם יִשָּׂאוּ)

See how you handled the similar expression in 5:1.

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
their iniquity	for their wrongdoing

Leviticus 20:20

ULT	UST
And a man who lies with his aunt, he has uncovered the nakedness of his uncle. They will bear their sin; they will die childless.	*A man who has sexual relations with his uncle's wife has shamed his uncle. I will punish both of them by causing them to die without having any children.*

ULT And a man who lies with his aunt
UST A man who has sexual relations with his uncle's wife
(וְאִישׁ אֲשֶׁר יִשְׁכַּב אֶת־דֹּדָתוֹ)

See how you handled this euphemism in 20:11.

Support Reference: Euphemism

ULT he has uncovered the nakedness of his uncle
UST has shamed his uncle
(עֶרְוַת דֹּדוֹ גִּלָּה)

See how you handled the similar expression in 18:6.

Support Reference: Euphemism

ULT They will bear their sin
UST I will punish both of them by causing
(חֶטְאָם יִשָּׂאוּ)

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]

Support Reference: Idiom

Leviticus 20:21

ULT	UST
And a man who takes the wife of his brother, it is menstruation {impurity}. He has uncovered the nakedness of his brother; they will be childless.	*If a man has sex with his brother's wife {while his brother is still living}, that is disgraceful. He has dishonored his brother; and they both will die without having any children.*

ULT And a man who takes the wife of his brother
UST If a man has sex with his brother's wife {while his brother is still living}
(וְאִישׁ אֲשֶׁר יִקַּח אֶת־אֵשֶׁת אָחִיו)

See how you translated the similar expression in 20:14.

Support Reference: Euphemism

ULT He has uncovered the nakedness of his brother
UST He has dishonored his brother
(עֶרְוַת אָחִיו גִּלָּה)

See how you handled the similar expression in 18:6.

Support Reference: Euphemism

ULT they will be childless
UST and they both will die without having any children
(עֲרִירִים יִהְיוּ)

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]

Support Reference: Assumed Knowledge and Implicit Information

Leviticus 20:22

ULT	UST
And you shall keep all my statutes and all my judgments. And you shall do them, and the land that I am bringing you there to dwell in it will not vomit you out.	*The people of Israel should habitually obey all my laws and customs and do everything that I tell them. If they do this, I will not reject and remove them from the land to which I am bringing them to live.*

ULT And you shall keep … And you shall do … you … you
UST The people of Israel should habitually obey … and do … them … them
(וּשְׁמַרְתֶּם & אֹתָם & וַעֲשִׂיתֶם & אֹתָם)

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.

Support Reference: Forms of 'You' — Singular

ULT and the land … will not vomit you out
UST If they do this, I will not reject and remove them from the land
(וְלֹא־תָקִיא אֶתְכֶם הָאָרֶץ)

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]

Support Reference: Metaphor

ULT and the land that I am bringing you there to dwell in it will not vomit you out
UST If they do this, I will not reject and remove them from the land to which I am bringing them to live
(וְלֹא־תָקִיא אֶתְכֶם הָאָרֶץ אֲשֶׁר אֲנִי מֵבִיא אֶתְכֶם שָׁמָּה לָשֶׁבֶת בָּהּ)

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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my judgments	customs

ULT	UST
the land	from the land

Leviticus 20:23

ULT	UST
And you shall not walk in the statutes of the nation that I am sending out from before your face, for they do all these things, and I loathe them.'	*Likewise, the people of Israel must not practice the laws and customs of the people who currently live in the land. I am removing them from the places in which they live because they have done all of these practices. For this reason, I abhor them.*

ULT you shall … walk … from before your face
UST Likewise, the people of Israel must … practice … from the places in which they live
(תֵּלֵכוּ & מִפְּנֵיכֶם)

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.

Support Reference: Forms of 'You' — Singular

ULT And you shall not walk in the statutes of the nation
UST Likewise, the people of Israel must not practice the laws and customs of the people who currently live in the land
(וְלֹא תֵלְכוּ בְּחֻקַּת הַגּוֹי)

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]

Support Reference: Metaphor

ULT **that I am sending out from before your face**
UST I am removing them from the places in which they live
(אֲשֶׁר־אֲנִי מְשַׁלֵּחַ מִפְּנֵיכֶם)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the nation	the people who currently live in the land

Leviticus 20:24

ULT	UST
And I said to you, ‘You yourselves will inherit their land, and I will give it to you to inherit it: a land flowing {with} milk and honey. I am Yahweh your God, who separates you from the peoples.	*But I told the people of Israel, ‘You will take their land from them as if you were inheriting it from your father. I will give it to you personally to be your family’s possession. The soil in that land is very fertile and produces good crops abundantly. Remember: I am Yahweh your God, who has set you apart from the other people who live around you.’*

ULT **And I said to you, ‘You yourselves will inherit their land**
UST But I told the people of Israel, ‘You will take their land from them as if you were inheriting it from your father
(וָאֹמַר לָכֶם אַתֶּם֙ תִּירְשׁוּ אֶת־אַדְמָתָ֔ם)

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]

Support Reference: Quotes within Quotes

ULT **You yourselves will inherit their land**
UST You will take their land from them as if you were inheriting it from your father
(אַתֶּם֙ תִּירְשׁוּ אֶת־אַדְמָתָ֔ם)

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]

Support Reference: Reflexive Pronouns

ULT **a land flowing {with} milk and honey**
UST The soil in that land is very fertile and produces good crops abundantly
(אֶ֣רֶץ זָבַ֤ת חָלָב֙ וּדְבָ֔שׁ)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to inherit	to be your family's possession
a land	The soil in that land is very fertile and produces good crops abundantly
and honey	The soil in that land is very fertile and produces good crops abundantly
am Yahweh	am Yahweh
your God	your God

Leviticus 20:25

ULT	UST
And you shall separate between the clean animal and the unclean, and between the unclean bird and the clean. And you shall not make your lives detestable with an animal or with a bird or with anything that crawls on the ground, which I separated from you to {be} unclean.	*So the people of Israel should learn to distinguish which animals and birds are acceptable to me and pure from those that are unacceptable to me and impure. By doing so, they will not defile themselves by eating unacceptable animals, birds, or other creatures that crawl along on the ground. These animals I have set apart as those which make the people of Israel impure and unable to enter into holy space.*

ULT the clean animal … and the clean
UST which animals … are acceptable to me and pure
(הַבְּהֵמָה הַטְּהֹרָה & לַטָּהֹר)

See the chapter introduction for guidance on how to translate the word **clean** in this context.

Support Reference: Assumed Knowledge and Implicit Information

ULT and the unclean … the unclean bird
UST and birds … from those that are unacceptable to me and impure
(לַטְּמֵאָה & הָעוֹף הַטָּמֵא)

See the chapter introduction for guidance on how to translate the expressions **the unclean** and **the unclean bird** in this context.

Support Reference: Assumed Knowledge and Implicit Information

ULT And you shall not make your lives detestable
UST By doing so, they will not defile themselves
(וְלֹא־תְשַׁקְּצוּ אֶת־נַפְשֹׁתֵיכֶם)

See how you translated the similar expression in 11:43.

Support Reference: Assumed Knowledge and Implicit Information

> ULT **or with anything that crawls on the ground**
> UST or other creatures that crawl along on the ground
> (וּבְכֹל֙ אֲשֶׁ֣ר תִּרְמֹ֔שׂ הָאֲדָמָ֖ה)

See how you translated the similar expression in 11:44. Alternate translation: [or with any animals that crawl on the ground]

Support Reference: Assumed Knowledge and Implicit Information

Leviticus 20:26

ULT	UST
And you shall be holy {people} for me, because I Yahweh am holy, and I separate you from the peoples to be for me.	*In this way, the people of Israel must belong to me, Yahweh, as a people who are set apart and noticeably different from the people who live around them. This is because I am Yahweh, and I am also set apart from every created thing. In the same way, I have set the people of Israel apart from the people of other nations. They belong to me uniquely.*

ULT because I Yahweh am holy
UST This is because I am Yahweh, and I am also set apart from every created thing
(כִּי קָדֹושׁ אֲנִי יְהוָה)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
holy {people}	as a people who are set apart and noticeably different from the people who live around them
Yahweh	am Yahweh
am holy	am also set apart from every created thing

Leviticus 20:27

ULT	UST
And a man or woman, when there is among them a medium or spiritist—dying, they shall be executed. They must stone them with stones. Their blood {is} on them.'"	*But the people of Israel must execute anyone among them who speaks to the dead or inquires of dead family members. The people of Israel must kill them by throwing stones at them. Such people are responsible for their own deaths."*

ULT **a medium**
UST who speaks to the dead
(אֹוב)

See how you translated the words **medium** and **spiritist** in 19:31.

Support Reference: Translate Unknowns

ULT **dying, they shall be executed**
UST the people of Israel must execute
(מָוֹת יוּמָתוּ)

See how you handled the similar expression in 20:2.

Support Reference: Reduplication

ULT **They must stone them with stones**
UST The people of Israel must kill them by throwing stones at them
(בָּאֶבֶן יִרְגְּמוּ אֹתָם)

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]

Support Reference: Pronouns — When to Use Them

ULT **Their blood {is} on them**
UST Such people are responsible for their own deaths
(דְּמֵיהֶם בָּם)

See how you handled the similar expression in 20:9.

Support Reference: Idiom

Leviticus 21

Leviticus 21 Chapter Introduction

Structure and Formatting

This chapter gives special rules for priests. The structure is:

1. Rules for regular priests (21:1–9)
    A. Contact with dead bodies (21:1–4)
    B. Mourning practices (21:5–6)
    C. Marriage rules (21:7–9)
2. Special rules for the high priest (21:10–15)
3. 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: holy, holiness, unholy, sacred; priest, priesthood; and high priest, chief priest)

Leviticus 21:1

ULT	UST
And Yahweh said to Moses, "Say to the priests, the sons of Aaron, and you shall say to them, 'For a {dead} person, he shall not make himself unclean among his people,	*Then Yahweh said to Moses, "Speak to the priests, the sons of Aaron, and tell them that, as long as they live among the people of Israel, they must not make themselves impure by touching a dead body.*

ULT **And Yahweh said to Moses, "Say to the priests, the sons of Aaron, and you shall say to them**

UST Then Yahweh said to Moses, "Speak to the priests, the sons of Aaron, and tell them
(וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אֱמֹר אֶל־הַכֹּהֲנִים בְּנֵי אַהֲרֹן וְאָמַרְתָּ אֲלֵהֶם)

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]

Support Reference: Quotes within Quotes

ULT **Say to the priests, the sons of Aaron, and you shall say to them**

UST Speak to the priests, the sons of Aaron, and tell them
(אֱמֹר אֶל־הַכֹּהֲנִים בְּנֵי אַהֲרֹן וְאָמַרְתָּ אֲלֵהֶם)

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]

Support Reference: Doublet

ULT **he shall not make himself unclean among his people**

UST that, as long as they live among the people of Israel, they must not make themselves impure by touching
(לְא־יִטַּמָּא בְּעַמָּיו)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh

ULT	UST
Moses	Moses
the priests	the priests
the … Aaron	Aaron

Leviticus 21:2

ULT	UST
except for his flesh, the one close to him, for his mother or for his father or for his son or for his daughter or for his brother	*However, they may touch the dead bodies of their close relatives, such as their mother, father, son, daughter, or brother.*

ULT for his flesh

UST the dead bodies of

(לִשְׁאֵרוֹ)

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]

Support Reference: Metonymy

Leviticus 21:3

ULT	UST
or for his virgin sister, the one close to him, who does not have a husband, for her, he shall make himself unclean.	*They may also touch the dead body of a sister if she is an unmarried virgin and has been living in their house, because she has no husband to bury her. For the sake of burying such a sister, the priests may become impure.*

ULT or for his virgin sister

UST They may also touch the dead body of a sister if she is an unmarried virgin
(וְלַאֲחֹתוֹ הַבְּתוּלָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
virgin	if she is an unmarried virgin

Leviticus 21:4

ULT	UST
He shall not make himself unclean {as} a husband among his people, to profane himself.	*However, as long as they live among the people of Israel, the priests must not cause themselves to become impure by touching the dead bodies of his in-laws. Doing so would dishonor the priesthood and associate the God of Israel with impurity.*

ULT to profane himself

UST Doing so would dishonor the priesthood and associate the God of Israel with impurity (לְהֶחֱלָֽה׃)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to profane himself	Doing so would dishonor the priesthood and associate the God of Israel with impurity

Leviticus 21:5

ULT	UST
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.	*The priests of Israel must not participate in the mourning rituals of the nations who live around Israel. This means that they must not shave their heads or trim the edges of their beards or slash their bodies in grief.*

ULT **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**

UST The priests of Israel must not participate in the mourning rituals of the nations who live around Israel. This means that they must not shave their heads or trim the edges of their beards or slash their bodies in grief

(לֹא־יקרחה קָרְחָה בְּרֹאשָׁם וּפְאַת זְקָנָם לֹא יְגַלֵּחוּ וּבִבְשָׂרָם לֹא יִשְׂרְטוּ שָׂרָטֶת)

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]

Support Reference: Pronouns — When to Use Them

ULT **They shall not bald a bald patch on their heads, and the edges of their beard they shall not shave**

UST The priests of Israel must not participate in the mourning rituals of the nations who live around Israel. This means that they must not shave their heads or trim the edges of their beards

(לֹא־יקרחה קָרְחָה בְּרֹאשָׁם וּפְאַת זְקָנָם לֹא יְגַלֵּחוּ)

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.

Support Reference: Assumed Knowledge and Implicit Information

ULT **They shall not bald a bald patch on their heads**
UST The priests of Israel must not participate in the mourning rituals of the nations who live around Israel. This means that they must not shave their heads
(לֹא־יקרחה קָרְחָה בְּרֹאשָׁם)

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]

Support Reference: Poetry

ULT **and they shall not cut a cut in their flesh**
UST or slash their bodies in grief
(וּבִבְשָׂרָם לֹא יִשְׂרְטוּ שָׂרָטֶת)

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]

Support Reference: Poetry

Leviticus 21:6

ULT	UST
They shall be holy {people} to their God, and they shall not profane the name of their God, for they are presenting gifts of Yahweh, the bread of their God, and they shall be holy.	*The priests of Israel must be people who are set apart to me, their God. They must not disgrace and tarnish my reputation, because they are the ones who present the gifts of food that the people of Israel will offer to Yahweh. For this reason, the priests of Israel must be set apart in their behavior.*

ULT **and they shall not profane the name of their God**
UST They must not disgrace and tarnish my reputation
(וְלֹא יְחַלְּלוּ שֵׁם אֱלֹהֵיהֶם)

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]

Support Reference: Metonymy

ULT **for**
UST because
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **they are presenting gifts of Yahweh, the bread of their God**
UST they are the ones who present the gifts of food that the people of Israel will offer to Yahweh
(אֶת־אִשֵּׁי יְהוָה לֶחֶם אֱלֹהֵיהֶם הֵם מַקְרִיבִם)

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]

Support Reference: Parallelism

ULT **the bread of their God**
UST food that the people of Israel will offer to Yahweh
(לֶחֶם אֱלֹהֵיהֶם)

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]

Support Reference: Synecdoche

ULT **and they shall be holy**
UST For this reason, the priests of Israel must be set apart in their behavior
(וְהָיוּ קְדֹשׁ)

Alternate translation: [and so they must be holy]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
holy {people}	people who are set apart
to their God	to me, their God
their God	my reputation
Yahweh	that the people of Israel will offer to Yahweh
the bread of	food
their God	that the people of Israel will offer to Yahweh
holy	set apart in their behavior

Leviticus 21:7

ULT	UST
He shall not take a prostituting or profaned woman, and he shall not take a woman divorced from her husband, for he {is} holy to his God.	*The priests of Israel must not marry a prostitute who has defiled herself or a woman who has divorced her husband, because the priests are set apart for God.*

ULT He shall not take … he shall not take … for he {is} holy to his God
UST The priests of Israel must not marry … because the priests are set apart for God
(לֹא יִקָּחוּ & לֹא יִקְחוּ כִּי־קָדֹשׁ הוּא לֵאלֹהָיו)

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]

Support Reference: Pronouns — When to Use Them

ULT He shall not take … he shall not take
UST The priests of Israel must not marry
(לֹא יִקָּחוּ & לֹא יִקְחוּ)

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]

Support Reference: Idiom

ULT for
UST because
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
prostituting	a prostitute

ULT	UST
{is} holy	are set apart
to his God	for God

Leviticus 21:8

ULT	UST
And you shall make him holy, for he is the one presenting the bread of your God. He shall be holy for you, because holy {am} I, Yahweh, the one making you holy.	*You, Moses, should make sure that the priests of Israel are set apart to worship and serve me because they are the ones who present the food offerings to me, their God. You, Moses, should think of the priests as belonging to me, because I, Yahweh, am the one who set the priests apart to serve and worship me. I, Yahweh, am set apart from the impurity of the world.*

ULT **And you shall make him holy, for he is the one presenting the bread of your God. He shall be holy for you**

UST You, Moses, should make sure that the priests of Israel are set apart to worship and serve me because they are the ones who present the food offerings their God. You, Moses, should think of the priests as belonging to me

(וְקִדַּשְׁתּוֹ כִּי־אֶת־לֶחֶם אֱלֹהֶיךָ הוּא מַקְרִיב קָדֹשׁ יִהְיֶה־לָּךְ)

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]

Support Reference: Pronouns — When to Use Them

ULT **the bread of your God**

UST the food offerings their God

(אֶת־לֶחֶם אֱלֹהֶיךָ)

See how you translated this expression in 21:6.

Support Reference: Synecdoche

ULT **because holy {am} I, Yahweh, the one making you holy**

UST because I, Yahweh, am the one who set the priests apart to serve and worship me. I, Yahweh, am set apart from the impurity of the world

(כִּי קָדוֹשׁ אֲנִי יְהוָה מְקַדִּשְׁכֶם)

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]

Support Reference: Pronouns — When to Use Them

ULT **because**
UST because
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the bread of	the food offerings
your God	their God
holy	as belonging to me
holy {am}	am set apart from the impurity of the world
Yahweh	Yahweh … Yahweh
the one making you holy	am the one who set the priests apart to serve and worship me

Leviticus 21:9

ULT	UST
And a daughter of a man, a priest, when she is profaned by prostituting—she is profaning her father. She must be burned with fire.	*If a daughter of a priest disgracefully becomes a prostitute she also disgraces her father. The Israelites must burn her to death.*

ULT **And a daughter of a man, a priest**
UST If a daughter of a priest
(וּבַת אִישׁ כֹּהֵן)

Alternate translation: [And a priests's daughter]

ULT **when she is profaned by prostituting**
UST disgracefully becomes a prostitute
(כִּי תֵחֵל לִזְנוֹת)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **She must be burned with fire**
UST The Israelites must burn her to death
(בָּאֵשׁ תִּשָּׂרֵף)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a priest	a priest

Leviticus 21:10

ULT	UST
And the great priest from his brothers, on whose head the oil of anointing was poured and whose hand is filled to wear the clothing, his head he shall not let be unbound, and his clothes he shall not tear.	*The high priest is the one among his relatives whom I have appointed for his work by pouring on his head the sacred olive oil that the priests use to dedicate people and objects wholly to Yahweh. The high priest is also the one whom God has given the responsibility of wearing the special clothes. He must not allow his hair to be uncombed, nor should he tear his clothes when he is mourning for a dead relative.*

ULT **on whose head the oil of anointing was poured**
UST whom I have appointed for his work by pouring on his head the sacred olive oil that the priests use to dedicate people and objects wholly to Yahweh
(אֲשֶׁר־יוּצַק עַל־רֹאשׁוֹ ׀ שֶׁמֶן הַמִּשְׁחָה)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **the oil of anointing**
UST the sacred olive oil that the priests use to dedicate people and objects wholly to Yahweh
(שֶׁמֶן הַמִּשְׁחָה)

See how you translated this expression in 8:2.

Support Reference: Possession

ULT **and whose hand is filled to wear the clothing**
UST The high priest is also the one whom God has given the responsibility of wearing the special clothes
(וּמִלֵּא אֶת־יָדוֹ לִלְבֹּשׁ אֶת־הַבְּגָדִים)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **and whose hand is filled**
UST The high priest is also the one whom God has given the responsibility
(וּמִלֵּא אֶת־יָדוֹ)

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]

Support Reference: Idiom

ULT **his head he shall not let be unbound, and his clothes he shall not tear**
UST He must not allow his hair to be uncombed, nor should he tear his clothes when he is mourning for a dead relative
(אֶת־רֹאשׁוֹ לֹא יִפְרָע וּבְגָדָיו לֹא יִפְרֹם)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **his head he shall not let be unbound**
UST He must not allow his hair to be uncombed
(אֶת־רֹאשׁוֹ לֹא יִפְרָע)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And … priest	The … priest
oil of	the … olive oil

Leviticus 21:11

ULT	UST
And near any dead person, he shall not go, for his father or for his mother. He shall not make himself unclean.	*The high priest of Israel must not enter any place where there is a dead body. To do so would cause him to become impure and unable to perform his work. He should not touch a dead body, even if his father or his mother has died.*

ULT **And near any dead person, he shall not go, for his father or for his mother. He shall not make himself unclean**

UST The high priest of Israel must not enter any place where there is a dead body. To do so would cause him to become impure and unable to perform his work. He should not touch a dead body, even if his father or his mother has died

(וְעַל כָּל־נֶפֶשׁ מֵת לֹא יָבֹא לְאָבִיו וּלְאִמּוֹ לֹא יִטַּמָּא)

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]

Support Reference: Pronouns — When to Use Them

Leviticus 21:12

ULT	UST
And he shall not go out from the Holy Place, and he shall not profane the Holy Place of his God, for the crown of the oil of the anointing of his God {is} on him. I {am} Yahweh.	*When one of his close relatives dies, the high priest must not leave the sacred tent to join those who are mourning because the sacred olive oil that you, Moses, have poured on his head has set him apart to serve and worship me. Leaving and mourning would cause him to become impure and unfit for his work and would also defile my sacred tent. Remember: I am Yahweh your God!*

ULT **for**
UST because
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the crown of the oil of the anointing of his God {is} on him**
UST the sacred olive oil that you, Moses, have poured on … head has set … apart … serve and worship me … him to … his
(נֵזֶר שֶׁמֶן מִשְׁחַת אֱלֹהָיו עָלָיו)

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]

Support Reference: Metaphor

ULT **the oil of the anointing of**
UST the sacred olive oil
(שֶׁמֶן מִשְׁחַת)

See how you translated this expression in 8:2.

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Holy Place	the sacred tent

ULT	UST
the Holy Place of	sacred tent
his God	my
the oil of	the sacred olive oil
his God	the sacred olive oil
{am} Yahweh	am Yahweh your God

Leviticus 21:13

ULT	UST
And he himself shall take a wife in her virginity.	*Remember, the priests of Israel should only marry women who have never had sexual relations.*

ULT in her virginity
UST who have never had sexual relations
(בִּבְתוּלֶיהָ)

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]

Support Reference: Abstract Nouns

Leviticus 21:14

ULT	UST
A widow or a divorced {woman} or a profaned prostituting {woman}, these he shall not take. But rather, a virgin from his people he shall take {as} a wife.	*The priests of Israel should not marry widows or divorced women or defiled prostitutes. Rather, they must only marry young, unmarried Israelite women.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
prostituting {woman}	prostitutes
a virgin	young, unmarried … women

Leviticus 21:15

ULT	UST
And he shall not profane his seed among his people. For I {am} Yahweh, the one making him holy.’”	*If they do, their children will remain pure and able to be priests among the people of Israel. Remember: I am Yahweh, and I set the priests apart to serve and worship me.”*

ULT **And he shall not profane his seed among his people**
UST If they do, their children will remain pure and able to be priests among the people of Israel
(וְלֹא־יְחַלֵּל זַרְעוֹ בְּעַמָּיו)

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]

Support Reference: Metaphor

ULT **For**
UST Remember: I
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his seed	their children
Yahweh	am Yahweh
the one making him holy	and I set the priests apart to serve and worship me

Leviticus 21:16

ULT	UST
And Yahweh spoke to Moses, saying,	*Then Yahweh said to Moses,*

ULT saying … Speak to Aaron, saying
UST Then … said … Tell Aaron that
(לֵאמֹר׃ דַּבֵּר אֶל־אַהֲרֹן לֵאמֹר) (21:16-17)

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]

Support Reference: Quotes within Quotes

ULT saying
UST Then … said
(לֵאמֹר)

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.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses

Leviticus 21:17

ULT	UST
"Speak to Aaron, saying, 'A man from your seed to their generations on whom is a blemish shall not draw near to present the bread of his God.	*"Tell Aaron that no one of his descendants who suffers from a deformity or disability should ever present the food gifts that people offer to me, their God.*

ULT **A man from your seed**
UST one of his descendants
(אִישׁ מִזַּרְעֲךָ)

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]

Support Reference: Metaphor

ULT **to their generations**
UST his descendants
(לְדֹרֹתָם)

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]

Support Reference: Pronouns — When to Use Them

ULT **shall not draw near to present**
UST no … should ever present
(לֹא יִקְרַב לְהַקְרִיב)

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]

Support Reference: Poetry

> ULT **the bread of his God**
> UST the food gifts that people offer to me, their God
> (לֶ֖חֶם אֱלֹהָ֥יו)

See how you translated the similar expression in 21:6.

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aaron	Aaron
from your seed	his descendants
to their generations	his descendants
the bread of	the food gifts that people offer
his God	to me, their God

Leviticus 21:18

ULT	UST
For any man on whom {is} a blemish shall not draw near: a man blind or lame or mutilated or extended	*In fact, no one who suffers from a deformity or disability may approach my holy space and offer a sacrifice. This includes anyone who is blind, lame, whose face is disfigured, whose legs are of unequal lengths,*

ULT **For**
UST In fact
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **shall not draw near**
UST no one … may approach my holy space and offer a sacrifice
(לֹא יִקָּרֵב)

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]

Support Reference: Ellipsis

ULT **extended**
UST whose legs are of unequal lengths
(שָׂרוּעַ)

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]

Support Reference: Assumed Knowledge and Implicit Information

Leviticus 21:19

ULT	UST
or a man on whom {is} a broken foot or a broken hand	*anyone who suffers from a disability in their feet or hands,*

(There are no notes for this verse)

Leviticus 21:20

ULT	UST
or a hunchback or a dwarf or one with a defect in his eye or a scab or a rash or a crushed testicle.	*anyone who has a misshapen back, anyone who is abnormally short, has defective sight, has a skin disease of any kind, or whose genitals have been damaged.*

> ULT **a hunchback**
> UST anyone who has a misshapen back
> (גִּבֵּן)

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]

Support Reference: Translate Unknowns

> ULT **a dwarf**
> UST anyone who is abnormally short
> (דַּק)

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]

Support Reference: Translate Unknowns

Leviticus 21:21

ULT	UST
Any man on whom {is} a blemish from the seed of Aaron the priest shall not approach to present the gift of Yahweh. A blemish {is} on him. He shall not approach to present the bread of his God.	*No descendant of Aaron, the first high priest, who suffers from any disability or deformity should ever approach my altar to present the food gifts that the people of Israel offer to me, Yahweh. This is because he suffers from a disability or deformity. He must never present the food gifts that the people of Israel offer to me, their God.*

ULT **from the seed of Aaron**
UST descendant of Aaron
(מִזֶּרַע אַהֲרֹן)

See how you translated the word **seed** in 21:15. Alternate translation: [from the children of Aaron] or [from the descendants of Aaron]

Support Reference: Metaphor

ULT **the gift of Yahweh**
UST the food gifts that the people of Israel offer to me, Yahweh
(אֶת־אִשֵּׁי יְהוָה)

See how you translated the similar expression in 2:2.

Support Reference: Possession

ULT **the bread of his God**
UST the food gifts that the people of Israel offer to me, their God
(אֶת לֶחֶם אֱלֹהָיו)

See how you translated the similar expression in 21:6.

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the seed of	descendant of
Aaron	Aaron
the priest	the first high priest
Yahweh	to me, Yahweh
the bread of	the food gifts that the people of Israel offer

ULT	UST
his God	to me, their God

Leviticus 21:22

ULT	UST
The bread of his God, from the holy things of the holy things and from the holy things, he may eat.	*However, priests who suffer from disabilities or deformities may still eat any of the sacred food that I have set apart for the priests to eat.*

ULT The bread of his God
UST any of the sacred food
(לֶ֣חֶם אֱלֹהָ֔יו)

See how you translated the similar expression in 21:6.

Support Reference: Metonymy

ULT from the holy things of the holy things and from the holy things
UST that I have set apart for the priests to eat
(מִקָּדְשֵׁ֥י הַקָּדָשִׁ֖ים וּמִן־הַקֳּדָשִׁ֑ים)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT he may eat
UST However, priests who suffer from disabilities or deformities may still eat
(יֹאכֵֽל)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
The bread of	any of the … food
his God	sacred
the holy things	that I have set apart for the priests to eat
the holy things	that I have set apart for the priests to eat
he may eat	However, priests who suffer from disabilities or deformities may still eat

Leviticus 21:23

ULT	UST
However, he shall not enter into the curtain, and he shall not draw near to the altar, for a blemish {is} on him. And he shall not profane my Holy Place, for I {am} Yahweh, the one making them holy.'"	*Despite this, because of their disabilities or deformities, such priests must not pass through the special curtain in the sacred tent or approach my altar. If they did that, they would cause my sacred tent to become impure and unfit for my presence. Remember: I am Yahweh, and I set these places apart for myself."*

ULT **he shall not enter into the curtain**
UST such priests must not pass through the special curtain in the sacred tent
(אֶל־הַפָּרֹכֶת לֹא יָבֹא)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **for … for**
UST because … Remember
(כִּי & כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **the one making them holy**
UST and I set these places apart for myself
(מְקַדְּשָׁם)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the curtain	the special curtain in the sacred tent

ULT	UST
the altar	my altar
my Holy Place	my sacred tent
{am} Yahweh	am Yahweh
the one making them holy	and I set these places apart for myself

Leviticus 21:24

ULT	UST
And Moses spoke to Aaron and to his sons and to all the sons of Israel.	*So Moses spoke to Aaron, his sons, and all the Israelites.*

ULT and to his sons
UST his sons
(וְאֶל־בָּנָיו)

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]

Support Reference: Pronouns — When to Use Them

ULT and to all the sons of Israel
UST and all the Israelites
(וְאֶל־כָּל־בְּנֵי יִשְׂרָאֵל)

See how you translated this expression in 4:2.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
Aaron	Aaron
the … Israel	the Israelites

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)
2. Non-priests (22:10–16)

(2) Rules about acceptable sacrifices (22:17–33)

1. Animals without defects (22:17–25)
2. Age and timing rules (22:26–33)

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: holy, holiness, unholy, sacred)

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

ULT	UST
And Yahweh spoke to Moses, saying,	*Then Yahweh said to Moses,*

ULT saying
UST Then … said
(לֵאמֹר)

The word translated as **saying** introduces a direct quotation. Consider natural ways of introducing direct quotations in your language.

Support Reference: Quotations and Quote Margins

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses

Leviticus 22:2

ULT	UST
"Speak to Aaron and to his sons, and they shall be separated from the holy things of the sons of Israel, which they {are} making holy to me, and they shall not profane the name of my holiness. I {am} Yahweh.	*"Instruct Aaron and his sons to carefully honor the holy sacrifices that the Israelites bring to me. The priests represent my holy reputation, they must not dishonor it. {Remember:} I am Yahweh!*

ULT **from the holy things of the sons of Israel**
UST the holy sacrifices that the Israelites bring to me
(מִקָּדְשֵׁי בְנֵי־יִשְׂרָאֵל)

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]

Support Reference: Possession

ULT **the sons of Israel**
UST that the Israelites bring to me
(בְּנֵי־יִשְׂרָאֵל)

See how you handled this metaphor for the people of Israel in 1:2.

Support Reference: Metaphor

ULT **and they shall not profane the name of my holiness**
UST my holy reputation, they must not dishonor it
(וְלֹא יְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי)

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]

Support Reference: Metonymy

> ULT **the name of my holiness**
> UST my holy reputation
> (אֶת־שֵׁם קָדְשִׁי)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aaron	Aaron
Israel	that the Israelites bring to me
{are} making holy	The priests represent
my holiness	my holy reputation
{am} Yahweh	Yahweh

Leviticus 22:3

ULT	UST
Say to them, 'To your generations, any man who draws near from all your seed to the holy things that the sons of Israel have made holy to Yahweh and his uncleanness {is} on him, that person shall be cut off from before my face. I {am} Yahweh.	*Tell them that, while he is impure, no priest should ever approach my sacred altar to present a sacrifice that the people of Israel have set aside to belong to me, Yahweh. This applies to every descendant of Aaron who serves as a priest for as long as there are priests in Israel. If this ever happens, I will make the priest who does this an outcast and remove him from my presence. Remember: I am Yahweh!*

ULT **Say to them, 'To your generations**
UST Tell them that … This … as … for as long … there are priests in Israel
(אֱמֹר אֲלֵהֶם לְדֹרֹתֵיכֶם)

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]

Support Reference: Quotes within Quotes

ULT **To your generations … from all your seed**
UST This applies to every descendant of Aaron who serves as a priest for as long as there are priests in Israel
(לְדֹרֹתֵיכֶם & מִכָּל־זַרְעֲכֶם)

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]

Support Reference: First, Second or Third Person

ULT **any man**
UST no priest
(כָּל־אִישׁ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **from all your seed**
UST applies to every descendant of Aaron who serves … a priest … as
(מִכָּל־זַרְעֲכֶם)

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]

Support Reference: Metaphor

ULT **to the holy things that the sons of Israel have made holy to Yahweh**
UST to present a sacrifice that the people of Israel have set aside to belong to me, Yahweh
(אֶל־הַקֳּדָשִׁים אֲשֶׁר יַקְדִּישׁוּ בְנֵי־יִשְׂרָאֵל לַיהוָה)

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]

Support Reference: Poetry

ULT **and his uncleanness {is} on him**
UST while he is impure
(וְטֻמְאָתוֹ עָלָיו)

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]

Support Reference: Abstract Nouns

ULT **that person shall be cut off from before my face**
UST If this ever happens, I will make the priest who does this an outcast and remove him from my presence
(וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִלְּפָנַי)

See how you translated the similar expression in 7:20.

Support Reference: Idiom

> ULT **from before my face**
> UST from my presence
> (מִלְּפָנַי)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
To your generations	This … as … for as long … there are priests in Israel
your seed	applies to every descendant of Aaron who serves … a priest … as
the holy things	present a sacrifice
the … Israel	Israel
have made holy	have set aside to belong
to Yahweh	to me, Yahweh
{am} Yahweh	am Yahweh

Leviticus 22:4

ULT	UST
A man, a man from the seed of Aaron, and he {is} skin diseased or flowing, he shall not eat of the holy things until he is clean. And the one touching anything unclean of a person or a man who has go out from him a lying of seed	*Until the priests declare him to be pure once again, no descendant of Aaron who suffers from an infectious skin disease or a flowing discharge may eat the special food that I have set aside from the food gifts that the people of Israel offer to me for the priests to eat. This rule also applies to any priest who touches a dead body, which is impure, or who experiences an abnormal genital discharge,*

ULT **A man, a man**
UST no … This
(אִישׁ אִישׁ)

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]

Support Reference: Reduplication

ULT **from the seed of Aaron**
UST descendant of Aaron
(מִזֶּרַע אַהֲרֹן)

See how you handled this metaphor for descendants in 20:2. Alternate translation: [from the children of Aaron] or [from Aaron's descendants]

Support Reference: Metaphor

ULT **and he {is} skin diseased or flowing**
UST who suffers from an infectious skin disease or a flowing discharge
(וְהוּא צָרוּעַ אוֹ זָב)

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.

Support Reference: Assumed Knowledge and Implicit Information

ULT **And the one touching anything unclean of**
UST rule also applies to any priest who touches a … which is impure
(וְהַנֹּגֵעַ בְּכָל־טָמֵא)

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]

Support Reference: Generic Noun Phrases

ULT **anything unclean of a person**
UST a dead body, which is impure
(בְּכָל־טָמֵא־נָפֶשׁ)

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]

Support Reference: Possession

ULT **a man who has go out from him a lying of seed**
UST who experiences an abnormal genital discharge
(אִישׁ אֲשֶׁר־תֵּצֵא מִמֶּנּוּ שִׁכְבַת־זָרַע)

See how you translated the similar expression in 15:16.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
from the seed of	descendant of
Aaron	Aaron
he shall … eat	may eat
is clean	the priests declare him to be pure once again
seed	experiences an abnormal genital discharge

Leviticus 22:5

ULT	UST
or a man who touches any swarming {thing} that makes him unclean or a person who makes him unclean, whatever his uncleanness,	*or who touches any creature that swarms and crawls along the ground and becomes unclean or who touches a person who is currently impure—no matter the reason for which that person is impure.*

ULT **or a person who makes him unclean**
UST a person who is currently impure
(אוֹ בְאָדָם אֲשֶׁר יִטְמָא־לוֹ)

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]

Support Reference: Ellipsis

ULT **whatever his uncleanness**
UST no matter the reason for which that person is impure
(לְכָל טֻמְאָתוֹ)

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]

Support Reference: Pronouns — When to Use Them

ULT **whatever his uncleanness**
UST no matter the reason for which that person is impure
(לְכָל טֻמְאָתוֹ)

See how you handled the abstract noun **uncleanness** in 5:3.

Support Reference: Abstract Nouns

Leviticus 22:6

ULT	UST
the person who touches it will be unclean until the evening. And he shall not eat from the holy things unless he washes his body with the water.	*Remember: any priest who touches anything or anyone impure should consider himself to be impure until the evening of that day. The priest must not eat any of the special food that I have set aside from my food gifts for the priests to eat unless the priest first bathes himself.*

ULT **it**
UST anything or anyone impure
(בּוֹ)

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]

Support Reference: Pronouns — When to Use Them

ULT **he washes his body with the water**
UST the priest first bathes himself
(רָחַץ בְּשָׂרוֹ בַּמָּיִם)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he shall … eat	The priest must … eat
the holy things	the special food that I have set aside from my food gifts for the priests to eat

Leviticus 22:7

ULT	UST
And the sun will go, and he will be clean. And afterward, he may eat from the holy things, because it {is} his bread.	*After the sun sets, the priest should consider himself to be pure once again. He may eat the special food that I have set apart from my food gifts for the priests to eat, because I have made provision for the priests by giving them this food.*

ULT **And the sun will go**
UST the sun sets
(וּבָא הַשֶּׁמֶשׁ)

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]

Support Reference: Idiom

ULT **because**
UST because
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and he will be clean	the priest should consider himself to be pure once again
he may eat	He may eat
the holy things	the special food that I have set apart from my food gifts for the priests to eat
his bread	I have made provision for the priests by giving them this food

Leviticus 22:8

ULT	UST
An {animal} carcass or a torn {animal} he shall not eat, to become unclean by it. I {am} Yahweh.	*But no priest should eat the meat from an animal's corpse or from an animal that wild animals killed and someone later found dead. If a priest does this, he makes himself impure and unfit to serve or worship me. Remember: I am Yahweh.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he shall … eat	priest should eat
{am} Yahweh	am Yahweh

Leviticus 22:9

ULT	UST
And they shall keep my watch, and they shall not bear sin with regard to it and die by it, because they profaned it. I {am} Yahweh, the one making them holy.	*The priests must carefully avoid exactly what I, Yahweh, have told them to avoid. If they do not, they will have shown me disrespect and defiled the sacred food gifts that the people of Israel have offered to me. I will hold them responsible for their wrongdoing and kill them. Remember: I am Yahweh, and I have set the priests apart to serve and worship me.*

ULT And they shall keep … and they shall not bear … they profaned it … the one making them holy

UST The priests must carefully avoid … If they do not, they will have shown me disrespect and defiled the sacred food gifts that the people of Israel have offered to me. I will hold them responsible for … and I have set the priests apart to serve and worship me

(וְשָׁמְרוּ & וְלֹא־יִשְׂאוּ & וְחִלְּלֻהוּ & מְקַדְּשָׁם)

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]

Support Reference: Pronouns — When to Use Them

ULT And they shall keep my watch

UST The priests must carefully avoid exactly what I, Yahweh, have told them to avoid

(וְשָׁמְרוּ אֶת־מִשְׁמַרְתִּי)

See how you translated this expression in 8:35 and 18:30.

Support Reference: Poetry

ULT **and they shall not bear sin with regard to it and die by it, because they profaned it**
UST If they do not, they will have shown me disrespect and defiled the sacred food gifts that the people of Israel have offered to me. I will hold them responsible for their wrongdoing and kill them
(וְלֹא־יִשְׂאוּ עָלָיו חֵטְא וּמֵתוּ בּוֹ כִּי יְחַלְּלֻהוּ)

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]

Support Reference: Pronouns — When to Use Them

ULT **and they shall not bear sin with regard to it**
UST If they do not … I will hold them responsible for their wrongdoing
(וְלֹא־יִשְׂאוּ עָלָיו חֵטְא)

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]

Support Reference: Idiom

ULT **because**
UST they will have shown me disrespect and defiled the sacred food gifts that the people of Israel have offered to me
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{am} Yahweh	am Yahweh
the one making them holy	and I have set the priests apart to serve and worship me

Leviticus 22:10

ULT	UST
But any stranger may not eat the holy thing. A dweller of the priest or a hired {person} may not eat the holy thing.	*No one outside of the priest's immediate family may eat the sacred food that I have set apart for the priests to eat. This includes any passing guest that a priest hosts in his home or any hired laborer.*

ULT **the holy thing … the holy thing**
UST the sacred food that I have set apart for the priests to eat
(קֹדֶשׁ & קֹדֶשׁ)

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]

Support Reference: Generic Noun Phrases

ULT **A dweller of the priest**
UST This includes any passing guest that a priest hosts in his home
(תּוֹשָׁב כֹּהֵן)

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]

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
may … eat	may eat
the holy thing	the sacred food that I have set apart for the priests to eat
the priest	This includes any passing guest that a priest hosts in his home
may … eat	may eat
the holy thing	the sacred food that I have set apart for the priests to eat

Leviticus 22:11

ULT	UST
But a priest, when he buys a person, the property of his silver, he himself may eat it. And one born of his house, they themselves may eat his bread.	*However, a slave that a priest has bought with his own money may eat this special food. Likewise, any slave that is born into a priest's household is welcome to eat the sacred food that I, Yahweh, have set apart for the priests to eat.*

ULT **when he buys a person, the property of his silver**
UST a slave that a priest has bought with his own money
(כִּי־יִקְנֶה֙ נֶ֣פֶשׁ קִנְיַ֣ן כַּסְפּ֔וֹ)

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]

Support Reference: Possession

ULT **he himself may eat … they themselves may eat**
UST may eat … is welcome to eat
(הֽוּא יֹאכַ֣ל & הֵ֔ם יֹאכְל֖וּ)

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]

Support Reference: Reflexive Pronouns

ULT **he himself may eat**
UST may eat
(הֽוּא יֹאכַל)

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]

Support Reference: Pronouns — When to Use Them

ULT **And one born of his house, they themselves may eat his bread**
UST Likewise, any slave that is born into a priest's household is welcome to eat the sacred food that I, Yahweh, have set apart for the priests to eat
(וְיִלִּיד בֵּיתוֹ הֵם יֹאכְלוּ בְלַחְמוֹ)

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]

Support Reference: Pronouns — When to Use Them

ULT **his bread**
UST the sacred food that I, Yahweh, have set apart for the priests to eat
(בְלַחְמוֹ)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he buys	that a priest has bought
his silver	with his own money
he … may eat	may eat
his house	a priest's household
they … may eat	is welcome to eat

Leviticus 22:12

ULT	UST
And a daughter of a priest, when she becomes the wife of a stranger, she herself may not eat the contribution of the holy things.	*However, when a priest's daughter marries a man who is not a priest, she may no longer eat the sacred foods that the people of Israel have presented to Yahweh as a special contribution of food for the priests to eat.*

ULT **she herself may not eat the contribution of the holy things**
UST she may no longer eat the sacred foods that the people of Israel have presented to Yahweh as a special contribution of food for the priests to eat
(הִוא בִּתְרוּמַת הַקֳּדָשִׁים לֹא תֹאכֵל)

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]

Support Reference: Reflexive Pronouns

ULT **the contribution of the holy things**
UST the sacred foods that the people of Israel have presented to Yahweh as a special contribution of food for the priests to eat
(בִּתְרוּמַת הַקֳּדָשִׁים)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a priest	a priest's
she … may … eat	she may … eat
the holy things	the sacred foods

Leviticus 22:13

ULT	UST
But the daughter of a priest, when she becomes a widow or a divorced {woman}, and there is no seed for her, and she returns to the house of her father as her youth—she may eat from the bread of her father. And any stranger may not eat it.	*It may happen that a priest's daughter becomes a widow or divorces from her husband and yet has no children. If this happens, and the woman returns to her father's household to live there as she did when she was young, she may eat the special food that I have set apart for the priests to eat. However, no one outside of the priest's immediate family may ever eat this sacred food.*

ULT **and there is no seed for her**
UST and yet has no children
(וְזֶרַע אֵין לָהּ)

See how you handled this metaphor for descendants in 20:2. Alternate translation: [and she has no children]

Support Reference: Metaphor

ULT **from the bread of her father**
UST the special food that I have set apart for the priests to eat
(מִלֶּחֶם אָבִיהָ)

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]

Support Reference: Metonymy

ULT **And any stranger may not eat it**
UST However, no one outside of the priest's immediate family may ever eat this sacred food
(וְכָל־זָר לֹא־יֹאכַל בּוֹ)

Alternate translation: [And no stranger may eat it]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a priest	It may happen that a priest's
the house of	household
she may eat	she may eat

ULT	UST
may … eat	may ever eat

Leviticus 22:14

ULT	UST
And a man, when he eats a holy thing by mistake, then he shall add its fifth on it, and he shall give the holy thing to the priest.	*It may happen that a person who is not a priest mistakenly eats the special food that I, Yahweh, have set aside for the priests to eat. If this happens, the person who ate the food must repay the full value of the food that he ate, plus an additional one-fifth of its value, and give the money to the priest to whom the food belonged.*

ULT **And a man**
UST It may happen that a person who is not a priest
(וְאִישׁ)

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]

Support Reference: When Masculine Words Include Women

ULT **then he shall add its fifth on it, and he shall give the holy thing to the priest**
UST If this happens, the person who ate the food must repay the full value of the food that he ate, plus an additional one-fifth of its value, and give the money to the priest to whom the food belonged
(וְיָסַף חֲמִשִׁיתוֹ עָלָיו וְנָתַן לַכֹּהֵן אֶת־הַקֹּדֶשׁ)

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.

ULT **then he shall add its fifth on it**
UST If this happens, the person who ate the food must repay the full value of the food that he ate, plus an additional one-fifth of its value
(וְיָסַף חֲמִשִׁיתוֹ עָלָיו)

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]

Support Reference: Idiom

> ULT **its fifth**
> UST one-fifth of its value
> (חֲמִשִׁיתוֹ)

The term **its fifth** refers to one part out of five equal parts.

Support Reference: Fractions

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he eats	eats
a holy thing	the special food that I, Yahweh, have set aside for the priests to eat
the holy thing	the money
to the priest	to the priest to whom the food belonged

Leviticus 22:15

ULT	UST
And they shall not profane the holy things of the sons of Israel, that which they raise to Yahweh,	*By practicing these rules, the priests will not disrespect and profane the sacred food that the people of Israel have offered as their sacrifice to me, Yahweh.*

ULT **And they shall not profane … that which they raise**
UST By practicing these rules, the priests will not disrespect and profane the sacred food … have offered as their sacrifice
(וְלֹא יְחַלְּלוּ & אֵת אֲשֶׁר־יָרִימוּ)

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]

Support Reference: Pronouns — When to Use Them

ULT **the holy things of the sons of Israel**
UST the sacred food that the people of Israel
(אֶת־קָדְשֵׁי בְּנֵי יִשְׂרָאֵל)

See how you translated this expression in 22:2.

Support Reference: Possession

ULT **the sons of Israel**
UST that the people of Israel
(בְּנֵי יִשְׂרָאֵל)

See how you handled this metaphor for the people of Israel in 1:2.

Support Reference: Metaphor

ULT **that which they raise**
UST the sacred food … have offered as their sacrifice
(אֵת אֲשֶׁר־יָרִימוּ)

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]

Support Reference: Symbolic Action

> ULT **to Yahweh**
> UST to me, Yahweh
> (לַיהוָה)

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]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the holy things of	the sacred food
Israel	Israel
to Yahweh	to me, Yahweh

Leviticus 22:16

ULT	UST
or they shall cause themselves to bear the iniquity of guilt by their eating their holy things. For I {am} Yahweh, the one making them holy.'"	*However, if the priests fail to do this, and they eat the special food when they are impure or anyone outside of the priest's immediate family eats the special food, I will hold both the priests and the people of Israel responsible for the guilt of their wrongdoing. I will do this because I am Yahweh, and I have set the priests apart to serve and worship me."*

ULT **or they shall cause themselves to bear the iniquity of guilt**
UST However, if the priests fail to do this … I will hold both the priests and the people of Israel responsible for the guilt of their wrongdoing
(וְהִשָּׂ֥יאוּ אוֹתָ֛ם עֲוֹן־אַשְׁמָ֖ה)

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]

Support Reference: Idiom

ULT **by their eating their holy things**
UST and they eat the special food when they are impure or anyone outside of the priest's immediate family eats the special food
(בְּאָכְלָ֖ם אֶת־קָדְשֵׁיהֶֽם)

Alternate translation: [when they ate their holy things]

ULT **For**
UST I will do this because
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the iniquity of	their wrongdoing
guilt	the guilt of
their holy things	the special food … the special food
{am} Yahweh	am Yahweh
the one making them holy	and I have set the priests apart to serve and worship me

Leviticus 22:17

ULT	UST
And Yahweh spoke to Moses, saying,	*Then Yahweh said to Moses,*

ULT saying … Speak to Aaron and to his sons and to all the sons of Israel, and you shall say to them

UST Then … said … Tell Aaron, his sons, and all the people of Israel that
(לֵאמֹר׃ דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו וְאֶל כָּל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם) (22:17-18)

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]

Support Reference: Quotes within Quotes

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses

Leviticus 22:18

ULT	UST
“Speak to Aaron and to his sons and to all the sons of Israel, and you shall say to them, ‘A man, a man from the house of Israel or from the sojourner in Israel, who presents his offering, for any of their vows or for any of their freewill offerings, which they present to Yahweh as a burnt offering,	*“Tell Aaron, his sons, and all the people of Israel that any Israelite or non-Israelite living among the people of Israel may present wholly burned sacrifices to me, Yahweh. They may present sacrifices because of a vow that they make to me, or freely and unprompted.*

ULT **Speak to Aaron and to his sons and to all the sons of Israel, and you shall say to them**
UST Tell Aaron, his sons, and all the people of Israel that
(דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו וְאֶל כָּל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם)

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]

Support Reference: Parallelism

ULT **and to all the sons of Israel**
UST and all the people of Israel
(וְאֶל כָּל־בְּנֵי יִשְׂרָאֵל)

See how you handled this metaphor for the people of Israel in 1:2.

Support Reference: Metaphor

ULT **from the house of Israel**
UST Israelite
(מִבֵּית יִשְׂרָאֵל)

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]

Support Reference: Metonymy

ULT **A man, a man**
UST any
(אִישׁ אִישׁ)

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]

Support Reference: Generic Noun Phrases

ULT **who presents his offering**
UST may present … They may present sacrifices
(אֲשֶׁר יַקְרִיב קָרְבָּנוֹ)

See how you handled these repeated words in 1:2.

Support Reference: Poetry

ULT **to Yahweh**
UST to me, Yahweh
(לַיהוָה)

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]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Aaron	Aaron
Israel	Israel
from the house of	Israelite
Israel	Israelite
in Israel	living among the people of Israel
their freewill offerings	or freely and unprompted
to Yahweh	to me, Yahweh

Leviticus 22:19

ULT	UST
for your acceptance, a perfect male among the cattle, among the sheep, or among the goats.	*However, for me to accept such sacrifices, whoever offers a sacrifice that the priest completely burns on the altar must present a totally healthy male animal, whether a bovine, sheep, or goat.*

ULT **for your acceptance, a perfect male among the cattle, among the sheep, or among the goats**

UST However, for me to accept such sacrifices, whoever offers a sacrifice that the priest completely burns on the altar must present a totally healthy male animal, whether a bovine, sheep, or goat

(לְרִצֹנְכֶם תָּמִים זָכָר בַּבָּקָר בַּכְּשָׂבִים וּבָעִזִּים)

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]

Support Reference: Ellipsis

ULT **for your acceptance**

UST However, for me to accept such sacrifices, whoever offers a sacrifice that the priest completely burns on the altar must present a

(לְרִצֹנְכֶם)

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]

Support Reference: First, Second or Third Person

> ULT **among the cattle, among the sheep, or among the goats**
> UST whether a bovine, sheep, or goat
> (בַּבָּקָר בַּכְּשָׂבִים וּבָעִזִּים)

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]

Support Reference: Generic Noun Phrases

Leviticus 22:20

ULT	UST
Anything on which {is} a blemish you shall not present, because it will not be acceptable for you.	*This means that no one should ever offer to me an animal that suffers from disabilities or defects. I will not accept these animals for the people of Israel.*

ULT **Anything on which {is} a blemish**
UST an animal that suffers from disabilities or defects
(כָּל אֲשֶׁר־בּוֹ מוּם)

Alternate translation: [Any animal on which is a blemish]

ULT **because**
UST I will … accept
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

Leviticus 22:21

ULT	UST
And a man, when he presents a sacrifice of peace offerings to Yahweh to fulfill a vow or as a freewill offering among the cattle or among the flock, it shall be perfect for acceptance. Any blemish shall not be on it:	*Any animal that someone presents to me, Yahweh, as a fellowship sacrifice must be totally healthy for me to accept the sacrifice. Whether a person presents it to fulfill an extraordinary vow that he made to me or whether the person offers the sacrifice freely and unprompted, whether bovine or flock animals: no animal presented as a sacrifice to me, Yahweh, must suffer from a disability or deformity.*

ULT **And a man**
UST Any animal that someone
(וְאִישׁ)

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]

Support Reference: When Masculine Words Include Women

ULT **to Yahweh**
UST to me, Yahweh
(לַיהוָֹה)

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]

Support Reference: First, Second or Third Person

ULT **among the cattle or among the flock**
UST whether bovine or flock animals
(בַּבָּקָר אוֹ בַצֹּאן)

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]

Support Reference: Generic Noun Phrases

ULT **Any blemish shall not be on it**
UST no animal presented as a sacrifice to me, Yahweh, must suffer from a disability or deformity
(כָּל־מ֖וּם לֹ֣א יִהְיֶה־בּ֑וֹ)

Alternate translation: [No blemish shall be on it]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a sacrifice of	as a … sacrifice
to Yahweh	to me, Yahweh

Leviticus 22:22

ULT	UST
blindness or being broken or being maimed or {having} a running {sore} or a scab or a sore—these you shall not present to Yahweh. And a gift you shall not give from them on the altar to Yahweh.	*This includes animals that are blind, have broken bones, are maimed, or any animals that suffer from running sores or any visible infectious skin disease. The people of Israel must never present any animal in this condition to me, Yahweh, as a sacrifice. The priests must not burn even a piece of such an animal on my altar.*

ULT to Yahweh … to Yahweh
UST to me, Yahweh … my
(לַיהוָה & לַיהוָה)

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]

Support Reference: First, Second or Third Person

ULT you shall not give from them on the altar
UST The priests must not burn … such an animal on … altar
(לֹא־תִתְּנוּ מֵהֶם עַל־הַמִּזְבֵּחַ)

See how you handled the similar idiom in 4:7.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Yahweh	to me, Yahweh
the altar	altar
to Yahweh	my

Leviticus 22:23

ULT	UST
But an ox or a lamb, extended or stunted, you may make it {as} a freewill offering, but it will not be accepted for a vow.	*However, the people of Israel may present to me an ox or a sheep that has misshapen or stunted limbs, if they intend the sacrifice to be a voluntary offering. Nevertheless, I will not accept such animals for a sacrifice that someone intends to fulfill a promise that he made to me.*

ULT it will not be accepted
UST I will not accept
(לֹא יֵרָצֶה)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
or a lamb	or … sheep … a
{as} a freewill offering	a … to be … voluntary offering

Leviticus 22:24

ULT	UST
But bruised or crushed or torn or cut you shall not present to Yahweh, and in your land, you shall not do.	*Particularly, the people of Israel should never offer to me a bovine or flock animal whose owner has crushed, pulverized, torn off, or removed its testicles. As long as they live in the land of Canaan, the people of Israel must not present such animals as sacrifices to me.*

ULT **But bruised or crushed or torn or cut you shall not present to Yahweh**
UST Particularly, the people of Israel should never offer to me a bovine or flock animal whose owner has crushed, pulverized, torn off, or removed its testicles
(וּמָעֽוּךְ וְכָת֣וּת וְנָת֤וּק וְכָרוּת֙ לֹ֣א תַקְרִ֔יבוּ לַיהוָ֑ה)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Yahweh	to me
and in your land	As long as they live in the land of Canaan

Leviticus 22:25

ULT	UST
And from the hand of a son of a foreigner, you shall not present the bread of your God from any of these because their being ruined is on them and a blemish is on them. They will not be accepted for you.'"	*The people of Israel must not offer such animals as food gifts to me, their God, even if they have purchased the animal from a non-Israelite, because these animals suffer from disabilities and deformities. I consider such animals as unacceptable sacrifices from you."*

ULT **And from the hand of a son of a foreigner, you shall not present the bread of your God from any of these**

UST The people of Israel must not offer such animals as food gifts to me, their God, even if they have purchased the animal from a non-Israelite

(וּמִיַּד בֶּן־נֵכָר לֹא תַקְרִיבוּ אֶת־לֶחֶם אֱלֹהֵיכֶם מִכָּל־אֵלֶּה)

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]

Support Reference: Metonymy

ULT **a son of a foreigner**

UST even if they have purchased the animal from a non-Israelite

(בֶּן־נֵכָר)

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]

Support Reference: Metaphor

ULT **you shall not present the bread of your God**
UST The people of Israel must not offer … as food gifts to me, their God
(לֹא תַקְרִיבוּ אֶת־לֶחֶם אֱלֹהֵיכֶם)

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]

Support Reference: Possession

ULT **from any of these … is on them … is on them**
UST such animals … these animals suffer from
(מִכָּל־אֵלֶּה & בָּהֶם & בָּם)

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]

Support Reference: Pronouns — When to Use Them

ULT **because**
UST because
(כִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT **their being ruined is on them**
UST these animals suffer from disabilities and deformities
(מָשְׁחָתָם בָּהֶם)

Alternate translation: [their ruin is on them] or [their deformity is on them]

ULT **They will not be accepted for you**
UST I consider such animals as unacceptable sacrifices from you
(לֹא יֵרָצוּ לָכֶם)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a foreigner	even if they have purchased the animal from a non-Israelite
the bread of	as food gifts
your God	to me, their God

Leviticus 22:26

ULT	UST
And Yahweh spoke to Moses, saying,	*Then Yahweh said to Moses,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses

Leviticus 22:27

ULT	UST
“An ox or a lamb or a goat, when it is born, then it shall be seven days under its mother. And from the eighth day and beyond, it may be accepted as an offering, a gift to Yahweh.	*“A newborn calf or lamb or goat must remain with its mother for a week after its mother has given birth to it. After that week has passed, I, Yahweh, will accept the young animal as a sacrifice and food gift to me.*

ULT **when it is born**
UST after its mother has given birth to it
(כִּי יִוָּלֵד)

If your language does not use the 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]

Support Reference: Active or Passive

ULT **under its mother**
UST with its mother
(תַּחַת אִמּוֹ)

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]

Support Reference: Idiom

ULT **And from the eighth day and beyond**
UST After that week has passed … the young animal
(וּמִיּוֹם הַשְּׁמִינִי וָהָלְאָה)

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]

Support Reference: Ordinal Numbers

> **ULT** **it may be accepted**
> **UST** I, Yahweh, will accept
> (יֵרָצֶֽה)

If your language does not use the 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]

Support Reference: Active or Passive

> **ULT** **to Yahweh**
> **UST** to me
> (לַיהוָֹה)

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]

Support Reference: First, Second or Third Person

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Yahweh	to me

Leviticus 22:28

ULT	UST
But an ox or a flock {animal}, it and its son you shall not slaughter on one day.	*However, make sure that the people of Israel do not slaughter a fully grown bovine or flock animal and its young on the same day.*

ULT **it and its son**

UST flock animal and its young

(אֹתָ֥ו וְאֶת־בְּנֹ֖ו)

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]

Support Reference: When Masculine Words Include Women

Leviticus 22:29

ULT	UST
And when you sacrifice a sacrifice of thanks to Yahweh, you shall sacrifice it for your acceptance.	*The people of Israel may sacrifice an animal to thank me for what I have done for them. When they do this, they should present it in such a way that I will accept the sacrifice for the one presenting it.*

ULT And when you sacrifice a sacrifice of thanks

UST The people of Israel may sacrifice an animal to thank … for what I have done for them
(וְכִי־תִזְבְּחוּ זֶבַח־תּוֹדָה)

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]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you sacrifice	The people of Israel may sacrifice
a sacrifice of	an animal
to Yahweh	me
you shall sacrifice it	When they do this, they should present it

Leviticus 22:30

ULT	UST
On that day, it shall be eaten; you must not leave some of it until morning. I {am} Yahweh.	*This means that the people who will eat the meat of such a sacrifice must do so on the same day that the individual offers the sacrifice. He should make sure that he does not leave any of the meat of the sacrifice until the next morning. {Remember:} I am Yahweh!*

ULT **On that day, it shall be eaten**

UST This means that the people who will eat the meat of such a sacrifice must do so on the same day that the individual offers the sacrifice

(בַּיּוֹם הַהוּא יֵאָכֵל)

If your language does not use the 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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
it shall be eaten	This means that the people who will eat the meat of such a sacrifice must do so
{am} Yahweh	am Yahweh

Leviticus 22:31

ULT	UST
And you shall keep my commandments, and you shall do them. I {am} Yahweh.	*The people of Israel must make a habit of doing everything that I have commanded them to do. Remember: I am Yahweh!*

ULT **And you shall keep my commandments, and you shall do them**
UST The people of Israel must make a habit of doing everything that I have commanded them to do
(וּשְׁמַרְתֶּם מִצְוֹתַי וַעֲשִׂיתֶם אֹתָם)

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]

Support Reference: Doublet

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{am} Yahweh	am Yahweh

Leviticus 22:32

ULT	UST
And you shall not profane the name of my holiness, but I will show myself to be holy in the midst of the sons of Israel. I {am} Yahweh, the one making you holy,	*This means that the people of Israel should not profane and dishonor my reputation as their God by disobeying what I have told them to do. Instead, the people of Israel should behave in a way that demonstrates that I am set apart from impurity and wrongdoing and that I, Yahweh, live in their midst. Remember: I am Yahweh, and I have set my people apart to serve and worship me!*

ULT **the name of my holiness**
UST my reputation as their God
(אֶת־שֵׁם קָדְשִׁי)

See how you translated this expression in 22:2.

Support Reference: Metonymy

ULT **but I will show myself to be holy**
UST Instead, the people of Israel should behave in a way that demonstrates that I am set apart from impurity and wrongdoing
(וְנִקְדַּשְׁתִּי)

Alternate translation: [but I shall be treated as holy]

ULT **the sons of Israel**
UST their
(בְּנֵי יִשְׂרָאֵל)

See how you handled this metaphor for the people of Israel in 1:2.

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my holiness	my reputation as their God
Israel	their
{am} Yahweh	am Yahweh
the one making you holy	and I have set my people apart to serve and worship me

Leviticus 22:33

ULT	UST
the one bringing you out of the land of Egypt to be your God: I {am} Yahweh.”	*I am the one who rescued the people of Israel from their slavery in Egypt so that I could be their God. Remember: I am Yahweh!”*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … Egypt	from their slavery in Egypt
God	God
{am} Yahweh	am Yahweh

Leviticus 23

Leviticus 23 Chapter Introduction

Structure and Formatting

This chapter describes Israel's religious festivals and holy days. The structure is:

1. Introduction (23:1–2)
2. The Sabbath (23:3)
3. The Passover and Festival of Unleavened Bread (23:4–8)
4. The Offering of Firstfruits (23:9–14)
5. The Festival of Weeks (Pentecost) (23:15–22)
6. The Festival of Trumpets (23:23–25)
7. The Day of Atonement (23:26–32)
8. The Festival of Shelters (23:33–43)
9. 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: Sabbath; and holy, holiness, unholy, sacred)

Leviticus 23:1

ULT	UST
And Yahweh spoke to Moses, saying,	*Yahweh spoke to Moses,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses

Leviticus 23:2

ULT	UST
"Speak to the sons of Israel, and you shall say to them, 'The appointed times of Yahweh, which you shall proclaim them {as} assemblies of holiness, these {are} them, my appointed times.	*"Tell the Israelite people: I have appointed these sacred festivals. You must announce when the people should gather together to worship me.*

ULT **Speak to the sons of Israel, and you shall say to them**
UST Tell the Israelite people
(דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם)

See how you handled the beginning of the quote within a quote in 1:2 and throughout the book.

Support Reference: Direct and Indirect Quotations

ULT **The appointed times of Yahweh, which you shall proclaim them {as} assemblies of holiness, these {are} them, my appointed times**
UST I have appointed these sacred festivals. You must announce when the people should gather together to worship me
(מוֹעֲדֵי יְהוָה אֲשֶׁר־תִּקְרְאוּ אֹתָם מִקְרָאֵי קֹדֶשׁ אֵלֶּה הֵם מוֹעֲדָי)

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]

Support Reference: Parallelism

ULT **{as} assemblies of holiness**
UST these sacred festivals … should gather together to worship me
(מִקְרָאֵי קֹדֶשׁ)

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]

Support Reference: Abstract Nouns

ULT **these {are} them, my appointed times**
UST these sacred festivals … should gather together to worship me
(אֵלֶּה הֵם מוֹעֲדָי)

Here, **my** refers to Yahweh. Make sure this is clear in your translation. Alternate translation: [these are Yahweh's appointed times]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelite people
Yahweh	I
you shall proclaim	You must announce
holiness	these sacred festivals … should gather together to worship me

Leviticus 23:3

ULT	UST
Six days work shall be done, and on the seventh day {is} a sabbath of sabbaths, an assembly of holiness. You shall not do any work. It {is} a sabbath to Yahweh in all your dwellings.	*You may work for six days, but the seventh day is a special day of complete rest. You must gather together to worship me. You must not do any work on that day. This is a Sabbath to honor Yahweh wherever you live.*

ULT **Six days work shall be done**
UST You may work for six days
(שֵׁ֣שֶׁת יָמִ֗ים תֵּעָשֶׂ֣ה מְלָאכָ֔ה)

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]

Support Reference: Active or Passive

ULT **{is} a sabbath of sabbaths**
UST is a special day of complete rest
(שַׁבַּ֤ת שַׁבָּתוֹן֙)

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]

Support Reference: Idiom

ULT **in all your dwellings**
UST wherever you live
(בְּכֹ֖ל מוֹשְׁבֹתֵיכֶ֑ם)

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]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} a sabbath of	is a special day of complete rest
holiness	You must gather together to worship me
a sabbath	This is a Sabbath

ULT	UST
to Yahweh	to honor Yahweh

Leviticus 23:4

ULT	UST
These {are} the appointed times of Yahweh, assemblies of holiness which you shall proclaim them in their appointed times.	*These are the special times that I have chosen, the holy gatherings that you must announce at their proper times.*

ULT **These {are} the appointed times of Yahweh, assemblies of holiness which you shall proclaim them in their appointed times**

UST These are the special times that I have chosen, the holy gatherings that you must announce at their proper times

(אֵלֶּה מוֹעֲדֵי יְהוָה מִקְרָאֵי קֹדֶשׁ אֲשֶׁר־תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם)

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.

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	that I have chosen
holiness	the holy gatherings
you shall proclaim	you must announce

Leviticus 23:5

ULT	UST
In the first month, on {day} 14 of the month, between the evenings, {is} the Passover to Yahweh.	*In the first month, on the fourteenth day at twilight, {you must celebrate} the Passover to {honor} Yahweh.*

ULT In the first month
UST In the first month
(בַּחֹדֶשׁ הָרִאשׁוֹן)

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]

Support Reference: Hebrew Months

ULT on {day} 14 of
UST on the fourteenth day
(בְּאַרְבָּעָה עָשָׂר)

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]

Support Reference: Ordinal Numbers

ULT between the evenings
UST at twilight
(בֵּין הָעַרְבָּיִם)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Yahweh	to {honor} Yahweh

Leviticus 23:6

ULT	UST
And on day 15 of this month {is} the Festival of Unleavened Bread to Yahweh. Seven days you shall eat unleavened bread.	*On the fifteenth day of this same month is the Festival of Unleavened Bread to {honor} Yahweh. For seven days you must eat bread {that you made} without yeast.*

ULT And on day 15 of this month
UST On the fifteenth day of this same month
(וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה)

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]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} the Festival of	is the Festival of
to Yahweh	to {honor} Yahweh
you shall eat	you must eat
unleavened bread	bread {that you made} without yeast

Leviticus 23:7

ULT	UST
On the first day there shall be an assembly of holiness for you. You shall not do any work of labor.	*On the first day you must gather together for a holy meeting. You must not do any regular work.*

ULT **work of labor**
UST regular work
(מְלֶאכֶת עֲבֹדָה)

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]

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of holiness	you must gather together for a holy meeting

Leviticus 23:8

ULT	UST
And you shall present a gift to Yahweh {for} seven days. On the seventh day {is} an assembly of holiness. You shall not do any work of labor.’”	*For seven days you must bring offerings to Yahweh. On the seventh day you must gather again for a holy meeting. You must not do any regular work.”*

ULT {for} seven days

UST For seven days

(שִׁבְעַת יָמִים)

This phrase means to do something every day for a week. Alternate translation: [each day for seven days] or [every day for a week]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Yahweh	to Yahweh
holiness	for a holy meeting

Leviticus 23:9

ULT	UST
And Yahweh spoke to Moses, saying,	*Yahweh spoke to Moses,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses

Leviticus 23:10

ULT	UST
“Speak to the sons of Israel, and you shall say to them, ‘When you enter into the land that I am giving to you and you harvest its harvest, then you shall bring a sheaf of the first of your harvest to the priest.	*“Tell the Israelite people: When you enter the land that I am giving you and harvest your crops, you must bring a bundle of the first grain you harvest to the priest.*

ULT **a sheaf of**
UST a bundle of
(אֶת־עֹמֶר)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelite people
the land	the land
its harvest	your crops
the first of	the first
your harvest	grain you harvest
the priest	the priest

Leviticus 23:11

ULT	UST
And he shall wave the sheaf to the face of Yahweh for your acceptance. On the day after the Sabbath the priest shall wave it.	*The priest will lift up the bundle {to present it} to Yahweh so that Yahweh will accept your gift. The priest must do this on the day after the Sabbath.*

ULT to the face of Yahweh
UST {to present it} to Yahweh
(לִפְנֵי יְהוָה)

See how you translated this expression in 1:5. Alternate translation: [before Yahweh] or [in Yahweh's presence]

Support Reference: Metonymy

ULT for your acceptance
UST so that Yahweh will accept your gift
(לְרְצֹנְכֶם)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	to Yahweh
the Sabbath	the Sabbath
the priest	The priest

Leviticus 23:12

ULT	UST
And on the day you raise the sheaf, you shall offer a perfect lamb, a son of its year, as a burnt offering to Yahweh.	*On the day you present the bundle of grain, you must also sacrifice a one-year-old male lamb that has no defects as a burnt offering to Yahweh.*

ULT a son of its year

UST a one-year-old male lamb that has no defects
(בֶּן־שְׁנָתוֹ)

See how you translated this idiom in 9:3. Alternate translation: [one year old] or [that is a year old]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
lamb	a one-year-old male lamb that has no defects
to Yahweh	to Yahweh

Leviticus 23:13

ULT	UST
And its grain offering {shall be} two-tenths {of an ephah} of flour mixed with oil, a gift to Yahweh, a scent of pleasing, and its drink offering {shall be} wine, a fourth of a hin.	*With it {you must also bring} a grain offering of four liters of fine flour mixed with olive oil as an offering to Yahweh. It will make an aroma he enjoys. {You must also bring} one liter of wine as a drink offering.*

ULT **a gift to Yahweh, a scent of pleasing**
UST as an offering to Yahweh. It will make an aroma he enjoys
(אִשֶּׁה לַיהוָה רֵיחַ נִיחֹחַ)

See how you translated this idiom in 1:9. Alternate translation: [an offering that pleases Yahweh] or [a sacrifice that is acceptable to Yahweh]

Support Reference: Idiom

ULT **two-tenths {of an ephah} of**
UST four liters of
(שְׁנֵי עֶשְׂרֹנִים)

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]

Support Reference: Fractions

ULT **two-tenths {of an ephah} of**
UST four liters of
(שְׁנֵי עֶשְׂרֹנִים)

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]

Support Reference: Ellipsis

ULT **two-tenths {of an ephah} of**
UST four liters of
(שְׁנֵי עֶשְׂרֹנִים)

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]

Support Reference: Biblical Volume

ULT **a fourth of a hin**
UST one liter of wine
(רְבִיעִת הַהִין)

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]

Support Reference: Fractions

ULT **a fourth of a hin**
UST one liter of wine
(רְבִיעִת הַהִין)

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]

Support Reference: Biblical Volume

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And its grain offering {shall be}	With it {you must also bring} a grain offering of
to Yahweh	to Yahweh
and its drink offering {shall be}	You must also bring … as a drink offering
wine	one liter of wine

Leviticus 23:14

ULT	UST
And bread and roasted grain and fresh grain you shall not eat until this same day, until you bring the offering of your God. {It is} a statute of eternity for your generations in all your dwellings.	*On that day, you must not eat any bread, roasted grain, or fresh grain until you have brought this offering to your God. This is a rule that will continue forever for all your descendants, wherever you live.*

ULT **the offering of your God**
UST this offering to your God
(אֶת־קָרְבַּן אֱלֹהֵיכֶם)

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]

Support Reference: Possession

ULT **{It is} a statute of eternity for your generations**
UST This is a rule that will continue forever for all your descendants
(חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם)

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]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And bread	any bread
you shall … eat	you must … eat
your God	to your God
for your generations	for all your descendants

Leviticus 23:15

ULT	UST
And you shall count for yourselves from the day after the sabbath, from the day you brought the sheaf of the raised offering, seven sabbaths shall be complete.	*Count seven full weeks from the day after the Sabbath when you brought the bundle of grain as an offering.*

ULT seven sabbaths
UST seven full weeks
(שֶׁבַע שַׁבָּתוֹת)

Here, **seven sabbaths** refers to seven weeks, as the sabbath marks the end of each week.

Alternate translation: [seven weeks] or [forty-nine days]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sabbath	the Sabbath
sabbaths	seven full weeks

Leviticus 23:16

ULT	UST
Until the day after the seventh sabbath you shall count 50 days, and you shall present a new grain offering to Yahweh.	*Count fifty days until the day after the seventh Sabbath. Then bring a new grain offering to Yahweh.*

ULT Until the day after the seventh sabbath you shall count 50 days
UST Count fifty days until the day after the seventh Sabbath
(עַד מִמָּחֳרַת הַשַּׁבָּת הַשְּׁבִיעִת תִּסְפְּרוּ חֲמִשִּׁים יֹום)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the … sabbath	the seventh Sabbath
a … grain offering	a new grain offering
to Yahweh	to Yahweh

Leviticus 23:17

ULT	UST
From your dwellings you shall bring bread of raising, two {loaves} of two-tenths {of an ephah}. They shall be {of} flour. They shall be baked {with} leaven, first fruits to Yahweh.	*At home, {each family must} bake two loaves of bread using yeast and four liters of fine flour. {Take them to the priest} and he will lift them up high to dedicate them to Yahweh. This will be the first offering to Yahweh from your harvest.*

ULT **From your dwellings**
UST At home, {each family must}
(מִמּוֹשְׁבֹתֵיכֶם)

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]

Support Reference: Metonymy

ULT **two {loaves} of … tenths {of an ephah} … of**
UST two loaves of bread … and four liters of
(שְׁתַּיִם & עֶשְׂרֹנִים)

See how you translated this measurement in 23:13.

Support Reference: Fractions

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bread of	two loaves of bread
first fruits	This will be the first … from your harvest
to Yahweh	to Yahweh … to Yahweh

Leviticus 23:18

ULT	UST
And you shall present with the bread seven perfect male lambs, sons of a year, and one bull, a son of cattle, and two rams. They shall be a burnt offering to Yahweh, and their grain offering and their drink offerings, a gift, a scent of pleasing to Yahweh.	*Along with the bread, present seven one-year-old male lambs with no defects, one young bull, and two rams. Burn them completely {on the altar} to Yahweh. They and the grain offering and drink offerings are a present for Yahweh and will make a pleasing aroma for Yahweh.*

ULT sons of a year
UST one-year-old
(בְּנֵי שָׁנָה)

See how you translated this common expression in 9:3. Alternate translation: [one-year olds] or [that are a year old]

Support Reference: Idiom

ULT and one bull, a son of cattle
UST one young bull
(וּפַר בֶּן־בָּקָר אֶחָד)

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]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT a scent of pleasing
UST and will make a pleasing aroma
(רֵיחַ־נִיחֹחַ)

See how you translated this common expression in 23:13.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the bread	the bread
male lambs	male lambs
cattle	young bull
and … rams	and … rams
a burnt offering	Burn them completely {on the altar}
to Yahweh	to Yahweh

ULT	UST
and their grain offering and their drink offerings to Yahweh	They and the grain offering and drink offerings for Yahweh … for Yahweh

Leviticus 23:19

ULT	UST
And you shall offer one male goat as a sin offering and two lambs, sons of a year, as a sacrifice of peace offerings.	*You must also offer one male goat as a purifying sacrifice and two one-year-old male lambs as a fellowship sacrifice.*

ULT sons of a year

UST one-year-old

(בְּנֵי שָׁנָה)

See how you translated this common expression in 23:18.

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
lambs	male lambs

Leviticus 23:20

ULT	UST
And the priest shall raise them with the bread of the first fruits {as} a raised offering to the face of Yahweh, with the two lambs. They shall be holy to Yahweh for the priest.	*The priest will lift up these two lamb offerings {high to dedicate them} to Yahweh. He will also offer the loaves of bread that were baked from the first wheat that you harvest. Those offerings are sacred to Yahweh, but they are for the priests {to eat}.*

ULT **to the face of Yahweh**
UST to Yahweh
(לִפְנֵי יְהוָה)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	The priest
the bread of	the loaves of bread
Yahweh	to Yahweh
lambs	lamb
holy	sacred
to Yahweh	to Yahweh
for the priest	but they are for the priests {to eat}

Leviticus 23:21

ULT	UST
And you shall proclaim on this same day: it shall be an assembly of holiness for you. You shall not do any work of labor. {It is} a statute of eternity in all your dwellings for your generations.	*On that same day announce that the people must gather together for a holy meeting. You must not do any regular work. This is a rule that will continue forever for all your descendants, wherever you live.*

ULT **work of labor**
UST regular work
(מְלֶאכֶת עֲבֹדָה)

See how you translated this phrase in 23:7.

Support Reference: Hendiadys

ULT **{It is} a statute of eternity … for your generations**
UST This is a rule that will continue forever for all your descendants
(חֻקַּת עוֹלָם & לְדֹרֹתֵיכֶם)

See how you translated this phrase in 23:14.

Support Reference: Possession

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And you shall proclaim	announce that
holiness	must gather together for a holy meeting
for your generations	for all your descendants

Leviticus 23:22

ULT	UST
And when you harvest the harvest of your land, you shall not finish the edge of your field in your harvesting, and you shall not glean the gleaning of your harvest. For the poor and for the foreigner you shall leave them. I {am} Yahweh your God.'"	*When you harvest your crops, do not harvest all the way to the edges of your fields. Do not pick up the grain that falls on the ground. Leave it for poor people and foreigners. Remember: I am Yahweh your God."*

ULT **you shall not finish the edge of your field in your harvesting, and you shall not glean the gleaning of your harvest**

UST do not harvest all the way to the edges of your fields. Do not pick up the grain that falls on the ground

(לֹא־תְכַלֶּה פְּאַת שָׂדְךָ֙ בְּקֻצְרֶ֔ךָ וְלֶ֥קֶט קְצִירְךָ֖ לֹ֣א תְלַקֵּ֑ט)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the harvest of	your crops
your land	your crops
you shall … finish	do … harvest
you shall … glean	Do … pick up
your harvest	the grain that falls on the ground
you shall leave	Leave
{am} Yahweh	am Yahweh
your God	your God

Leviticus 23:23

ULT	UST
And Yahweh spoke to Moses, saying,	*Yahweh spoke to Moses,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses

Leviticus 23:24

ULT	UST
"Speak to the sons of Israel, saying, 'In the seventh month, on {day} one of the month, there shall be for you a rest, a memorial of a loud blast, an assembly of holiness.	*"Tell the Israelite people: On the first day of the seventh month, you must have a special day of rest. You must gather together for a holy meeting {when you hear} the trumpet blast.*

ULT In the seventh month
UST seventh month
(בַּחֹדֶשׁ הַשְּׁבִיעִי)

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]

Support Reference: Hebrew Months

ULT on {day} one of the month
UST On the first day of the
(בְּאֶחָד לַחֹדֶשׁ)

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]

Support Reference: Ordinal Numbers

ULT a rest, a memorial of a loud blast, an assembly of holiness
UST a special day of rest. You must gather together for a holy meeting {when you hear} the trumpet blast
(שַׁבָּתוֹן זִכְרוֹן תְּרוּעָה מִקְרָא־קֹדֶשׁ)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelite people

ULT	UST
holiness	for a holy meeting

Leviticus 23:25

ULT	UST
You shall not do any work of labor, and you shall present a gift to Yahweh.’”	*You must not do any regular work {on that day}. Instead you must bring a present to Yahweh.”*

ULT work of labor

UST regular work {on that day}

(מְלֶאכֶת עֲבֹדָה)

See how you translated this phrase in 23:7.

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Yahweh	to Yahweh

Leviticus 23:26

ULT	UST
And Yahweh spoke to Moses, saying,	*Yahweh spoke to Moses,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses

Leviticus 23:27

ULT	UST
“Surely on the tenth of this seventh month, it is the Day of Atonement. It shall be an assembly of holiness for you, and you shall humble your souls, and you shall present a gift to Yahweh.	*“On the tenth day of this seventh month you must gather together for a holy meeting. Show that you are sorry for sinning {by not eating}. Bring a food present to Yahweh. This will be a special day for asking Yahweh to forgive you for the sins that you have committed.*

ULT **holiness**
UST you must gather together for a holy meeting
(קֹ֫דֶשׁ)

See how you translated this abstract noun in 8:9.

Support Reference: Abstract Nouns

ULT **and you shall humble your souls**
UST Show that you are sorry for sinning {by not eating}
(וְעִנִּיתֶם אֶת־נַפְשֹׁתֵיכֶם)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
holiness	you must gather together for a holy meeting
to Yahweh	to Yahweh

Leviticus 23:28

ULT	UST
And you shall not do any work on this same day, for it {is} a Day of Atonement, to make atonement for you to the face of Yahweh your God.	*Because on that day {the priests} will offer sacrifices to Yahweh your God to ask him to forgive your sins, you must not do any work all day.*

ULT to the face of Yahweh your God
UST to Yahweh your God
(לִפְנֵי יְהוָה אֱלֹהֵיכֶם)

See how you translated this expression in 1:5. Alternate translation: [before Yahweh your God] or [in the presence of Yahweh your God]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to make atonement	{the priests} will offer sacrifices … to ask him to forgive your sins, you
Yahweh	Yahweh
your God	your God

Leviticus 23:29

ULT	UST
For any person who is not humbled on this same day shall be cut off from his people.	*You must expel from your group and from the Israelite nation anyone who does not show that he is sorry for sinning {by not eating} on that day.*

ULT shall be cut off from his people

UST You must expel from your group and from the Israelite nation
(וְנִכְרְתָה מֵעַמֶּיהָ)

See the Introduction to chapter 7 for more information and see how you translated this in 7:20.

Support Reference: Idiom

Leviticus 23:30

ULT	UST
And any person who does any work on this same day, I will destroy that person from among his people.	*I will kill anyone who does any work on that day, right in the middle of his family!*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I will destroy	I will kill

Leviticus 23:31

ULT	UST
You shall not do any work. {It is} a statute of eternity for your generations in all your dwellings.	*You must not work at all! You and all your descendants must always obey these commands, wherever you live.*

ULT {It is} a statute of eternity for your generations
UST You and all your descendants must always obey these commands
(חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for your generations	You and all your descendants

Leviticus 23:32

ULT	UST
It {is} a sabbath of sabbaths for you, and you shall humble your souls. On {day} nine of the month in the evening, from evening until evening, you shall observe your sabbath."	*That day you must all rest completely. Also, you must {not eat} to show that you are sorry for having sinned. Rest from the evening of the ninth day of the month until the evening of the tenth day of the month."*

ULT {is} a sabbath of sabbaths
UST That day you must all rest completely
(שַׁבַּת שַׁבָּתוֹן)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{is} a sabbath of	That day you must all rest completely
your sabbath	the evening of the tenth day of the month

Leviticus 23:33

ULT	UST
And Yahweh spoke to Moses, saying,	*Yahweh spoke to Moses,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses

Leviticus 23:34

ULT	UST
“Speak to the sons of Israel, saying, ‘On day 15 of this seventh month {is} the Feast of Booths {for} seven days to Yahweh.	*“Tell the Israelite people: On the fifteenth day of this seventh month is the Festival of Shelters. This festival to honor Yahweh will last for seven days.*

ULT **On day 15 of this seventh month**
UST On the fifteenth day of this seventh month
(בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי הַזֶּה)

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]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelite people
{is} the Feast of	is the Festival of Shelters. This festival
to Yahweh	to honor Yahweh

Leviticus 23:35

ULT	UST
On the first day is an assembly of holiness. You shall not do any work of labor.	*On the first day you must gather together for a holy meeting. You must not do any regular work.*

Note:

See how you translated 23:7.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
holiness	you must gather together for a holy meeting

Leviticus 23:36

ULT	UST
{For} seven days you shall present a gift to Yahweh. On the eighth day there shall be an assembly of holiness for you, and you shall present a gift to Yahweh. It is a holiday. You shall not do any work of labor.	*On each of the seven days of this festival, you must bring food presents to Yahweh. On the eighth day you must gather together again for a holy meeting and bring another food present to Yahweh. This is a special gathering. You must not do any regular work.*

ULT **{For} seven days**
UST On each of the seven days of this festival
(שִׁבְעַת יָמִים)

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]

Support Reference: Idiom

ULT **an assembly of holiness**
UST you must gather together again for a holy meeting
(מִקְרָא־קֹדֶשׁ)

See how you translated this phrase in 23:2.

Support Reference: Abstract Nouns

ULT **work of labor**
UST regular work
(מְלֶאכֶת עֲבֹדָה)

See how you translated this phrase in 23:7.

Support Reference: Hendiadys

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Yahweh	to Yahweh
holiness	you must gather together again for a holy meeting
to Yahweh	to Yahweh
is a holiday	This is a special gathering

Leviticus 23:37

ULT	UST
These {are} the appointed times of Yahweh which you shall proclaim {as} assemblies of holiness, to present a gift to Yahweh: a burnt offering and a grain offering, a sacrifice and drink offerings, the thing of a day on its day,	*(To summarize, these are the festivals that Yahweh has appointed. You must announce that these are holy meetings in order to give presents to Yahweh. You will bring these: animal presents that you will burn completely, presents you make from flour, presents {to promise friendship with Yahweh}, and presents of wine. Bring each present on the day that Yahweh commanded.*

ULT the thing of a day on its day

UST Bring each present on the day that Yahweh commanded

(דְּבַר־יוֹם בְּיוֹמוֹ)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	that Yahweh has appointed
you shall proclaim	You must announce that these
holiness	are holy meetings
to Yahweh	to Yahweh
a burnt offering	You will bring these: animal presents that you will burn completely
and a grain offering	presents you make from flour
a sacrifice	presents {to promise friendship with Yahweh}
and drink offerings	and presents of wine

Leviticus 23:38

ULT	UST
besides the sabbaths of Yahweh and besides your gifts and besides all your vows and besides all your freewill offerings that you give to Yahweh.	*You must celebrate these festivals in addition to worshiping Yahweh on the Sabbath days. You must give Yahweh all those offerings in addition to his regular presents, the presents that people give when they solemnly promise to do something, and any presents that people give to Yahweh voluntarily.)*

ULT **besides the sabbaths of Yahweh and besides your gifts and besides all your vows and besides all your freewill offerings**

UST You must celebrate these festivals in addition to worshiping Yahweh on the Sabbath days. You must give Yahweh all those offerings in addition to his regular presents, the presents that people give when they solemnly promise to do something, and any presents … voluntarily
(מִלְּבַד שַׁבְּתֹת יְהוָה וּמִלְּבַד מַתְּנוֹתֵיכֶם וּמִלְּבַד כָּל־נִדְרֵיכֶם וּמִלְּבַד כָּל־נִדְבוֹתֵיכֶם)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sabbaths of	worshiping Yahweh on the Sabbath days
Yahweh	worshiping Yahweh on the Sabbath days
your freewill offerings	presents … voluntarily
to Yahweh	to Yahweh

Leviticus 23:39

ULT	UST
Surely on day 15 of the seventh month, when you gather the produce of the land, you shall celebrate the feast of Yahweh {for} seven days. On the first day {shall be} a sabbath, and on the eighth day {shall be} a sabbath.	*On the fifteenth day of the seventh month, after you have harvested your crops, be sure to celebrate the Festival of Shelters to honor Yahweh for seven days. Rest completely on the first day and on the eighth day.*

ULT on day 15 of the seventh month

UST On the fifteenth day of the seventh month

(בַּחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַשְּׁבִיעִי)

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]

Support Reference: Ordinal Numbers

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land	your crops
the feast of	the Festival of Shelters
Yahweh	to honor Yahweh

Leviticus 23:40

ULT	UST
And you shall take for yourselves on the first day the fruit of majestic trees, branches of palm trees, and boughs of leafy trees and willows of the river, and you shall rejoice to the face of Yahweh your God {for} seven days.	*On the first day, take the best fruit from your trees, palm branches, leafy branches, and willow branches from the riverbank. Celebrate with joy before Yahweh your God for seven days.*

ULT to the face of Yahweh your God
UST before Yahweh your God
(לִפְנֵי יְהוָה אֱלֹהֵיכֶם)

See how you translated this expression in 1:5.

Support Reference: Metonymy

ULT {for} seven days
UST for seven days
(שִׁבְעַת יָמִים)

See how you translated this phrase in 23:8. Alternate translation: [each day for seven days] or [every day for a week]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the fruit of	the best fruit from your trees
palm trees	palm
and you shall rejoice	Celebrate with joy
Yahweh	Yahweh
your God	your God

Leviticus 23:41

ULT	UST
And you shall celebrate it {as} a feast to Yahweh {for} seven days in the year. {It is} a statute of eternity for your generations. In the seventh month you shall celebrate it.	*Celebrate this festival to honor Yahweh for seven days each year. You must celebrate it in the seventh month. You and all your descendants must always obey these commands.*

ULT **{It is} a statute of eternity for your generations**

UST You and all your descendants must always obey these commands

(חֻקַּת עוֹלָם לְדֹרֹתֵיכֶם)

See how you translated this phrase in 23:14.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{as} a feast	festival
to Yahweh	to honor Yahweh
for your generations	and all your descendants

Leviticus 23:42

ULT	UST
You shall dwell in booths {for} seven days. All the native-born in Israel shall dwell in booths,	*During the seven days of that festival, all of you people who have been Israelites all of your lives must live in shelters.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in Israel	have been Israelites all of your lives

Leviticus 23:43

ULT	UST
so that your generations may know that I made the sons of Israel dwell in booths when I brought them out from the land of Egypt. I {am} Yahweh your God.'"	*That will remind your descendants that I made their ancestors live in shelters after I rescued them from Egypt. Do not forget that I, Yahweh your God, {am the one who is commanding this}."*

ULT **the sons of Israel**
UST their ancestors
(אֶת־בְּנֵי יִשְׂרָאֵל)

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]

Support Reference: Metonymy

ULT **so that your generations may know**
UST That will remind your descendants
(לְמַעַן֙ יֵדְע֣וּ דֹרֹתֵיכֶ֔ם)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your generations	your descendants
may know	will remind
Israel	their ancestors
Egypt	Egypt
{am} Yahweh	Yahweh
your God	your God, {am the one who is commanding this}

Leviticus 23:44

ULT	UST
And Moses declared the appointed times of Yahweh to the sons of Israel.	*So Moses told the Israelites about all these special times that Yahweh had chosen.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
Yahweh	Yahweh
Israel	the Israelites

Leviticus 24

Leviticus 24 Chapter Introduction

Structure and Formatting

This chapter has two main sections:

1. Instructions about the lampstand and bread (24:1–9)
2. 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: blasphemy, blaspheme, blasphemous; holy, holiness, unholy, sacred; and curse, cursed, cursing)

Leviticus 24:1

ULT	UST
And Yahweh spoke to Moses, saying,	*Yahweh also said to Moses,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses

Leviticus 24:2

ULT	UST
“Command the sons of Israel, and they shall bring to you pure oil of olive, beaten, for the light, to make a lamp go up continually.	*“Command the Israelite people to constantly bring you clear oil made from pressed olives. This is to burn in the lamps {in the sacred tent} in order that those lamps will be lit all the time.*

> **Note:** (24:2-3)

If you have translated Exodus, see how you translated these same instructions in Exodus 27:20–21.

> ULT **the sons of Israel, and they shall bring to you**
> UST the Israelite people to constantly bring you
> (אֶת־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ)

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]

Support Reference: Direct and Indirect Quotations

> ULT **to make a lamp go up**
> UST This is to burn in the lamps {in the sacred tent} … those lamps
> (לְהַעֲלֹת נֵר)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelite people
oil of	oil
olive	made from … olives

Leviticus 24:3

ULT	UST
From outside of the curtain of the testimony in the tent of meeting, Aaron shall arrange it from evening until morning to the face of Yahweh continually. {It is} a statute of eternity for your generations.	*Aaron must take care of the lamps in Yahweh's presence continually, so that they will burn all night long. You must obey this rule forever. Outside the curtain of the very holy place which is in the sacred tent*

ULT **From outside**
UST Outside
(מִחוּץ)

In some languages, the word **from** is redundant here. Express this in a way that is natural in your language. Alternate translation: [Outside]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **to the face of**
UST in … presence
(לִפְנֵי)

See how you translated this expression in 23:40. Alternate translation: [in the presence of]

Support Reference: Idiom

ULT **{It is} a statute of eternity**
UST You must obey this rule forever
(חֻקַּת עוֹלָם)

See how you translated this expression in 23:41. Alternate translation: [It is a permanent law]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
of the curtain of	the curtain
Aaron	Aaron
Yahweh	Yahweh's
for your generations	You must obey this rule forever

Leviticus 24:4

ULT	UST
On the pure lampstand he shall arrange the lamps to the face of Yahweh continually.	*on the lampstand that is dedicated to Yahweh, he must constantly take care of the lamps that burn in Yahweh's presence.*

ULT **to the face of**
UST in Yahweh's presence
(לִפְנֵי)

See how you translated this expression in 24:3. Alternate translation: [in the presence of]

Support Reference: Idiom

ULT **he shall arrange**
UST he must … take care of
(יַעֲרֹךְ)

The word **he** refers to Aaron. It may be helpful to clarify this for your readers. Alternate translation: [Aaron shall arrange]

Support Reference: Pronouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	in Yahweh's presence

Leviticus 24:5

ULT	UST
And you shall take flour and you shall bake it {into} 12 loaves. Two-tenths {of an ephah} shall be the one loaf.	*Also, each week you must take some fine flour and bake twelve loaves of bread, using four and one-half liters of flour for each loaf.*

ULT And you shall take … And you shall place … And you shall put
UST Also, each week you must take … Put … Along each … place on {the gold table … }
(וְנָתַתָּ & וְשַׂמְתָּ & וְלָקַחְתָּ) (24:5-7)

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.

Support Reference: Pronouns

ULT Two-tenths {of an ephah}
UST using four and one-half liters of flour
(שְׁנֵי עֶשְׂרֹנִים)

See how you translated this expression in 23:13.

Support Reference: Fractions

Leviticus 24:6

ULT	UST
And you shall place them {in} two rows, six {in} the row, on the pure table to the face of Yahweh.	*Put the loaves in two rows, with six loaves in each row, on the table covered with pure gold in Yahweh's presence.*

ULT to the face of

UST presence

(לִפְנֵי)

See how you translated this expression in 24:3. Alternate translation: [in the presence of]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	in Yahweh's

Leviticus 24:7

ULT	UST
And you shall put on the row pure frankincense, and it shall be for the bread as a memorial portion, a gift to Yahweh.	*Along each row, place on {the gold table} some pure incense. It will represent the bread, and {the priest will burn} it as a present for Yahweh instead of the bread.*

ULT on the row
UST Along each row, place on {the gold table}
(עַל־הַמַּעֲרָכֶת)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to Yahweh	for Yahweh

Leviticus 24:8

ULT	UST
On the day of the sabbath, on the day of the sabbath, he shall arrange it to the face of Yahweh continually from the sons of Israel, a covenant of eternity.	*The priests must put new loaves of bread on the table each Sabbath day. You Israelites continually offering this gift to me, Yahweh, represents the never-ending covenant between us.*

ULT **On the day of the sabbath, on the day of the sabbath**
UST each Sabbath day
(בְּיוֹם הַשַּׁבָּת בְּיוֹם הַשַּׁבָּת)

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]

Support Reference: Parallelism

ULT **to the face of**
UST to me, Yahweh
(לִפְנֵי)

See how you translated this expression in 24:3. Alternate translation: [in the presence of]

Support Reference: Idiom

ULT **from the sons of Israel**
UST You Israelites continually offering this gift
(מֵאֵת בְּנֵי־יִשְׂרָאֵל)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a covenant of eternity**
UST represents the never-ending covenant between us
(בְּרִית עוֹלָם)

If possible, translate this similar to how you translated "statute of eternity" in 24:3. Alternate translation: [a permanent covenant]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sabbath	each Sabbath day
the sabbath	each Sabbath day
Yahweh	to me, Yahweh
Israel	You Israelites
a covenant of	represents the … covenant between us

Leviticus 24:9

ULT	UST
And it shall be for Aaron and for his sons, and they shall eat it in a holy place, for it {is} a holy of holies for him from the gifts of Yahweh, a statute of eternity."	*When they remove the loaves from the table, they will belong to Aaron and his descendants. They must eat them in a sacred place set aside for this purpose, because they are a very sacred part of the presents to Yahweh. This food will always be for the priestly family."*

ULT **And it shall be for Aaron and for his sons**
UST When they remove the loaves from the table, they will belong to Aaron and his descendants
(וְהָיְתָה לְאַהֲרֹן וּלְבָנָיו)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **{is} a holy of holies**
UST they are a very sacred
(קֹדֶשׁ קָדָשִׁים)

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]

Support Reference: Idiom

ULT **a statute of eternity**
UST This food will always be for the priestly family
(חָק־עוֹלָם)

See how you translated this expression in 24:3. Alternate translation: [a permanent law]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
for Aaron	to Aaron
and they shall eat it	They must eat them
holy	in a sacred place set aside for this purpose

ULT	UST
{is} a holy	they are a very sacred
of holies	they are a very sacred
Yahweh	to Yahweh
a statute of	This food will always be for the priestly family

Leviticus 24:10

ULT	UST
And a son of an Israelite woman (and he {was} a son of an Egyptian man) went out among the sons of Israel. And they fought in the camp, the son of the Israelite woman and the Israelite man.	*There was a man who had an Israelite mother and an Egyptian father. His mother's name was Shelomith. Her father was Dibri from the tribe of Dan. One day the half-Israelite man was walking in the Israelite camp, and he and an Israelite man started fighting there in the camp. While they were fighting, the half-Israelite man said bad things about Yahweh and cursed Yahweh. Then some people took the half-Israelite man to Moses. (vv10-11)*

ULT **And … went out**
UST One day … was walking
(וַיֵּצֵא)

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.

Support Reference: Introduction of a New Event

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	in the Israelite camp

Leviticus 24:11

ULT	UST
And the son of the Israelite woman blasphemed the Name and cursed. And they brought him to Moses. And the name of his mother {was} Shelomith, daughter of Dibri, of the tribe of Dan.	*There was a man who had an Israelite mother and an Egyptian father. His mother's name was Shelomith. Her father was Dibri from the tribe of Dan. One day the half-Israelite man was walking in the Israelite camp, and he and an Israelite man started fighting there in the camp. While they were fighting, the half-Israelite man said bad things about Yahweh and cursed Yahweh. Then some people took the half-Israelite man to Moses. (vv10-11)*

ULT **the Name**
UST Yahweh … Yahweh
(אֶת־הַשֵּׁם)

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]

Support Reference: Euphemism

ULT **And they brought**
UST Then some people took
(וַיָּבִיאוּ)

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]

Support Reference: Pronouns

ULT **Dibri**
UST Dibri
(דִּבְרִי)

This is the name of a man.

Support Reference: How to Translate Names

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and cursed	cursed
Moses	Moses

ULT	UST
of the tribe of	from the tribe of

Leviticus 24:12

ULT	UST
And they placed him in custody to declare to them according to the mouth of Yahweh.	*Moses had some people guard him until they could find out from Yahweh what they should do to him.*

ULT to declare to them according to the mouth of Yahweh
UST until they could find out from Yahweh what they should do to him
(לְפָרֵשׁ לָהֶם עַל־פִּי יְהוָה)

Alternate translation: [until Yahweh would declare to them what he wanted them to do with the man who blasphemed]

Support Reference: Assumed Knowledge and Implicit Information

ULT according to the mouth of Yahweh
UST until they could find out from Yahweh what they should do to him
(עַל־פִּי יְהוָה)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	until they could find out from Yahweh what they should do to him

Leviticus 24:13

ULT	UST
And Yahweh spoke to Moses, saying,	*Then Yahweh said to Moses,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses

Leviticus 24:14

ULT	UST
“Bring out the curser to outside of the camp, and all the hearers shall lay their hands on his head, and all the congregation shall stone him.	*“Take the man who cursed me outside the camp. There all those who heard what he said must put their hands on his head {to indicate that he is guilty}. Then all the people must kill him by throwing stones at him.*

ULT **the curser**
UST the man who cursed me
(אֶת־הַמְקַלֵּל)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **the hearers**
UST those who heard what he said
(הַשֹּׁמְעִים)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and … shall lay their hands on his head**
UST There … must put their hands on his head {to indicate that he is guilty}
(וְסָמְכוּ אֶת־יְדֵיהֶם עַל־רֹאשׁוֹ &)

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]

Support Reference: Symbolic Action

Leviticus 24:15

ULT	UST
And to the sons of Israel you shall speak, saying, ‘A man, a man if he curses his God, then he shall bear his sin.	*Tell the Israelites, ‘If anyone curses God, you must punish him for sinning.*

ULT you shall speak, saying, ‘A man, a man if he curses
UST Tell … If anyone curses
(תְּדַבֵּר לֵאמֹר אִישׁ אִישׁ כִּי־יְקַלֵּל)

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]

Support Reference: Quotes within Quotes

ULT A man, a man
UST anyone
(אִישׁ אִישׁ)

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]

Support Reference: Generic Noun Phrases

ULT A man, a man
UST anyone
(אִישׁ אִישׁ)

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]

Support Reference: When Masculine Words Include Women

> ULT **A man, a man if he curses his God**
> UST If anyone curses God
> (אִישׁ אִישׁ כִּי־יְקַלֵּל אֱלֹהָיו)

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]

Support Reference: Connect — Hypothetical Conditions

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelites
his God	God

Leviticus 24:16

ULT	UST
And the blasphemer {of} the name of Yahweh—dying, he shall be executed. Stoning, all the congregation shall stone him. As {for} the sojourner, as {for} the native-born, when he blasphemes the Name, he shall be executed.	*So you must surely execute anyone who curses Yahweh. All the people must throw stones at him until he is dead. It does not matter if he is a foreigner or an Israelite from birth. You must surely execute anyone who curses Yahweh.*

ULT **dying, he shall be executed**
UST you must surely execute
(מָוֹת יוּמָֽת)

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]

Support Reference: Parallelism

ULT **he shall be executed … he shall be executed**
UST you must surely execute … You must surely execute anyone
(יוּמָֽת & יוּמָֽת)

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]

Support Reference: Active or Passive

ULT **Stoning, all the congregation shall stone him**
UST All the people must throw stones at him until he is dead. It does not matter if he is
(רָגוֹם יִרְגְּמוּ־בֹ֖ו כָּל־הָעֵדָ֑ה)

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]

Support Reference: Parallelism

ULT **As {for} the sojourner, as {for} the native-born**
UST a foreigner or an Israelite from birth
(כַּגֵּר כָּאֶזְרָח)

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]

Support Reference: Merism

ULT **the Name**
UST who curses Yahweh
(שֵׁם)

Here, **the Name** is a polite way of referring to Yahweh. See how you translated this in 24:11. Alternate translation: [Yahweh]

Support Reference: Euphemism

ULT **And the blasphemer {of}**
UST So … anyone who curses Yahweh
(וְנֹקֵב)

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]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	So … anyone who curses Yahweh

Leviticus 24:17

ULT	UST
And a man, when he strikes any life of a man—dying, he shall be executed.	*Also, if anyone murders another person, the people must surely execute him.*

ULT **And a man … a man**
UST Also … anyone … him
(וְאִ֣ישׁ & אָדָ֔ם)

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]

Support Reference: Generic Noun Phrases

ULT **And a man … a man**
UST Also … anyone … him
(וְאִ֣ישׁ & אָדָ֔ם)

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]

Support Reference: When Masculine Words Include Women

ULT **when he strikes any life of a man**
UST if … murders another person … him
(כִּ֥י יַכֶּ֖ה כָּל־נֶ֣פֶשׁ אָדָ֑ם)

This presents a hypothetical situation. Use a natural form in your language for introducing a situation that could happen. Alternate translation: [whoever kills anyone]

Support Reference: Connect — Hypothetical Conditions

> ULT **when he strikes any life of a man**
> UST if … murders another person … him
> (כִּי יַכֶּה כָּל־נֶפֶשׁ אָדָם)

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]

Support Reference: Idiom

> ULT **dying, he shall be executed**
> UST the people must surely execute
> (מוֹת יוּמָת)

See how you translated this expression in 24:16. Alternate translation: [he must certainly be put to death]

Support Reference: Parallelism

> ULT **he shall be executed**
> UST the people must surely execute
> (יוּמָת)

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]

Support Reference: Active or Passive

Leviticus 24:18

ULT	UST
And a striker of the life of a livestock shall restore it, a life for a life.	*And anyone who kills another person's animal must give that person a live animal to replace the one that he killed.*

ULT **And a striker of the life of a livestock**
UST And anyone who kills another person's animal
(וּמַכֵּה נֶפֶשׁ־בְּהֵמָה)

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]

Support Reference: Connect — Hypothetical Conditions

ULT **And a striker of**
UST And anyone who kills
(וּמַכֵּה)

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]

Support Reference: Generic Noun Phrases

ULT **And a striker of the life of a livestock**
UST And anyone who kills another person's animal
(וּמַכֵּה נֶפֶשׁ־בְּהֵמָה)

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]

Support Reference: Idiom

> ULT **a life for a life**
> UST a live animal to replace the one that he killed
> (נֶפֶשׁ תַּחַת נָפֶשׁ)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a livestock	another person's animal

Leviticus 24:19

ULT	UST
And a man, when he gives a blemish to his fellow citizen, just as he did, thus it shall be done to him:	*If one Israelite injures another Israelite, injure the person who caused the injury in the same way as the injury he caused.*

ULT **And a man**
UST one Israelite
(וְאִישׁ)

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]

Support Reference: Generic Noun Phrases

ULT **And a man**
UST one Israelite
(וְאִישׁ)

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]

Support Reference: When Masculine Words Include Women

ULT **when he gives a blemish to his fellow citizen**
UST If … injures another Israelite
(כִּי־יִתֵּן מוּם בַּעֲמִיתוֹ)

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]

Support Reference: Connect — Hypothetical Conditions

> ULT **to his fellow citizen**
> UST another Israelite
> (בַּעֲמִיתֹֽו)

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]

Support Reference: Generic Noun Phrases

Leviticus 24:20

ULT	UST
fracture for fracture, eye for eye, tooth for tooth. Just as he gives a blemish in the man, thus it shall be given to him.	*If someone breaks one of another person's bones, break the same bone of the person who caused the injury. If someone injures another person's eye, injure his eye. If someone knocks out another person's tooth, knock out one of his teeth. Do to the offender the same as what he did to the other person.*

ULT **fracture for fracture, eye for eye, tooth for tooth**
UST If someone breaks one of another person's bones, break the same bone of the person who caused the injury. If someone injures another person's eye, injure his eye. If someone knocks out another person's tooth, knock out one of his teeth
(שֶׁבֶר תַּחַת שֶׁבֶר עַיִן תַּחַת עַיִן שֵׁן תַּחַת שֵׁן)

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]

Support Reference: Ellipsis

Leviticus 24:21

ULT	UST
And a striker of livestock shall restore it, but a striker of a man shall be executed.	*Whoever kills another person's animal must give that person a live animal to replace the one that he killed, but the people must execute anyone who murders another person.*

ULT **And a striker of … but a striker of**
UST Whoever kills … anyone who murders
(וּמַכֵּה & וּמַכֵּה)

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]

Support Reference: Generic Noun Phrases

ULT **shall be executed**
UST but the people must execute
(יוּמָת)

If it would be more natural in your language, you could express this actively. Alternate translation: [you must put him to death]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
livestock	another person's animal

Leviticus 24:22

ULT	UST
One judgment shall be for you. As {for} the sojourner, as {for} the native-born it shall be, for I {am} Yahweh your God.’”	*You Israelites and foreigners who live among you must all have that same law. Remember: I am Yahweh your God.’”*

ULT As {for} the sojourner, as {for} the native-born
UST You Israelites and foreigners who live among you
(כַּגֵּר כָּאֶזְרָח)

See how you translated this expression in 24:16. Alternate translation: [Whoever the person is]

Support Reference: Merism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
judgment	that same law
Yahweh	Yahweh
your God	your God

Leviticus 24:23

ULT	UST
And Moses spoke to the sons of Israel, and they brought out the curser to outside of the camp, and they stoned him {with} stone. And the sons of Israel did just as Yahweh commanded Moses.	*Then Moses told the Israelites everything Yahweh had said. So they took the man who had cursed Yahweh outside the camp and killed him by throwing stones at him. The Israelites did exactly what Yahweh commanded them to do through Moses.*

ULT **the curser**

UST the man who had cursed Yahweh

(אֶת־הַמְקַלֵּל)

See how you translated this expression in 24:14. Alternate translation: [the man who had cursed]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Moses	Moses
Israel	the Israelites
Israel	The Israelites
Yahweh	Yahweh
Moses	through Moses

Leviticus 25

Leviticus 25 Chapter Introduction

Structure and Formatting

This chapter describes two special types of years and property rights:

1. The Sabbath Year (25:1–7)
2. The Year of Jubilee (25:8–22)
3. Laws about property redemption (25:23–34)
4. Laws about helping the poor (25:35–46)
5. 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: Sabbath; and redeem, redeemer, redemption)

Leviticus 25:1

ULT	UST
And Yahweh spoke to Moses on Mount Sinai, saying,	*Yahweh said to Moses on Mount Sinai,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses

Leviticus 25:2

ULT	UST
“Speak to the sons of Israel, and you shall say to them, ‘When you come to the land which I {am} giving to you, then the land shall rest {as} a sabbath to Yahweh.	*“Tell the Israelites this: When you enter the land that I am about to give you, you must {regularly} let the ground rest for a Sabbath to {honor me,} Yahweh.*

ULT Speak to the sons of Israel, and you shall say to them
UST Tell the Israelites this
(דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם)

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]

Support Reference: Direct and Indirect Quotations

ULT to you
UST you
(לָכֶם)

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]

Support Reference: Forms of ‘You’ — Singular

ULT then the land shall rest
UST you must {regularly} let the ground rest
(וְשָׁבְתָה הָאָרֶץ)

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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelites this
the land	the land

ULT	UST
the land	the ground
{as} a sabbath	for a Sabbath
to Yahweh	to {honor me,} Yahweh

Leviticus 25:3

ULT	UST
Six years you shall sow your field, and six years you shall prune your vineyard, and you shall gather its produce.	*For six years plant crops in your fields, prune your grapevines, and harvest your crops.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your vineyard	your grapevines

Leviticus 25:4

ULT	UST
But in the seventh year there shall be a sabbath of sabbaths for the land, a sabbath to Yahweh. Your field you shall not sow, and your vineyard you shall not prune.	*But during the seventh year you must allow your fields to rest completely as a Sabbath {to honor me,} Yahweh. Do not plant seeds in your fields or prune your grapevines during the seventh year.*

ULT a sabbath of sabbaths

UST you must allow … to rest completely

(שַׁבַּת שַׁבָּתוֹן)

See how you translated this expression in 23:3. Alternate translation: [a complete rest]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a sabbath of	you must allow … to rest completely
a sabbath	as a Sabbath
to Yahweh	{to honor me,} Yahweh
and your vineyard	or prune

Leviticus 25:5

ULT	UST
The self-grown {produce} of your harvest you shall not reap, and the grapes of your untrimmed {vines} you shall not gather. It shall be a year of sabbath for the land.	*Do not organize harvesting grain or gathering grapes that grow on their own without your planting or pruning. You must allow the land to rest for that one year.*

ULT The self-grown {produce} of your harvest
UST grain … that grow on their own without your planting
(אֵת סְפִיחַ קְצִירְךָ)

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]

Support Reference: Translate Unknowns

ULT your untrimmed {vines}
UST or pruning
(נְזִירֶךָ)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your harvest	grain
you shall … reap	Do … organize harvesting
the grapes of	grapes

Leviticus 25:6

ULT	UST
And the sabbath of the land shall be for food 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,	*But even while it is resting, the land will provide you with food. You, your male and female servants, workers whom you have hired, and people who are living among you temporarily—you all may eat those things.*

ULT **for you**
UST will provide you with food … those things
(לָכֶם)

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]

Support Reference: Forms of 'You' — Singular

ULT **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**
UST will provide you with food. You, your male and female servants, workers whom you have hired, and people who are living among you temporarily—you all … those things
(לָכֶם & לְךָ וּלְעַבְדְּךָ וְלַאֲמָתֶךָ וְלִשְׂכִירְךָ וּלְתוֹשָׁבְךָ הַגָּרִים עִמָּךְ)

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]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the sabbath of	resting
the land	the land

Leviticus 25:7

ULT	UST
and for your cattle, and for the animals that {are} in your land. All its produce shall be to eat.	*Your livestock and other animals on your land are also permitted to eat whatever the land produces during that year.*

ULT and for your cattle, and for the animals
UST Your livestock and other animals
(וְלִבְהֶמְתְּךָ וְלַחַיָּה)

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]

Support Reference: Generic Noun Phrases

Leviticus 25:8

ULT	UST
And you shall count for yourself seven sabbaths of years, seven years seven times, and they shall be for you the days of seven sabbaths of years: 49 years.	*Count how many rest years you have had. After seven rest years, that is after seven times seven years (which is 49 years),*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
sabbaths of	After seven rest years
sabbaths of	After seven rest years

Leviticus 25:9

ULT	UST
And you shall cause a horn of loud blast to pass through in the seventh month, on the tenth of the month. On the Day of Atonement you shall cause a horn to pass through in all your land.	*blow trumpets everywhere on the tenth day of the seventh month of the next year. These trumpets will announce the Day of Atonement throughout the land.*

ULT **a horn of loud blast**
UST blow trumpets
(שׁוֹפַר תְּרוּעָה)

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]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a horn of	blow trumpets
a horn	These trumpets
your land	the land

Leviticus 25:10

ULT	UST
And you shall consecrate the year, the fiftieth year, and you shall proclaim liberty in the land to all its inhabitants. It shall be a jubilee for you, and you shall return, each to his possession, and each to his family you shall return.	*Make this 50th year a special celebration and announce that everyone in the country is free. This is the year for restoring! {(When you come into the land, Yahweh will give each family some land that is to be theirs permanently.)} You must give back any of that land {that they have had to sell because of debts}. You must also free and send any Israelites who had to become slaves {because of debts} back to their families.*

ULT **And you shall consecrate**
UST Make … a special celebration
(וְקִדַּשְׁתֶּם)

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]

Support Reference: Forms of 'You' — Singular

ULT **and you shall return, each to his possession**
UST When you come into the land, Yahweh will give each family some land that is to be theirs permanently.)} You must give back any of that land {that they have had to sell because of debts}
(וְשַׁבְתֶּם אִישׁ אֶל־אֲחֻזָּתוֹ)

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.

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and you shall proclaim	and announce that
his family	any Israelites who had to become slaves {because of debts} … to their families
you shall return	You must also free and send … back

Leviticus 25:11

ULT	UST
A Jubilee it shall be, the year, the fiftieth year, for you. You shall not sow, and you shall not reap its self-grown {produce}, and you shall not gather from its untrimmed {vines}.	*The fiftieth year will be a year for restoring. During that year do not plant anything, and do not harvest in your usual manner the crops or grapes that have grown by themselves.*

ULT its self-grown {produce} … from its untrimmed {vines}
UST the crops or grapes that have grown by themselves
(אֶת־סְפִיחֶיהָ & אֶת־נְזָרֶיהָ)

See how you translated these terms in 25:5. Alternate translation: [the grain that grows by itself … from the unpruned grapevines]

ULT for you
UST a year for restoring
(לָכֶם)

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]

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you shall … reap	do … harvest in your usual manner

Leviticus 25:12

ULT	UST
For it {is} a jubilee. Holy it shall be to you. From the field you shall eat its produce.	*Because it is a time of restoring, you will treat it as sacred and eat only what you take directly from the fields.*

ULT **to you**
UST you will treat it as sacred
(לָכֶם)

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]

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Holy	you will treat it as sacred
you shall eat	and eat

Leviticus 25:13

ULT	UST
In this Year of Jubilee you shall return, each to his possession.	*In that year of restoring, everyone should return to his own inherited property.*

ULT you shall return
UST should return
(תָּשֻׁבוּ)

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]

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you shall return	should return

Leviticus 25:14

ULT	UST
And when you sell something to your fellow or buy from the hand of your fellow, each {of} you shall not oppress his brother.	*If you sell some {of your land} to a fellow Israelite or if you buy {some land} from one of them, you must treat that person fairly because he is your fellow Israelite.*

ULT you sell
UST sell
(תִּמְכְּרוּ)

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]

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
buy	if you buy {some land}

Leviticus 25:15

ULT	UST
According to the number of years after the Jubilee you shall buy from your fellow. According to the number of years of crops he shall sell to you.	*Pay another Israelite for his land an amount depending on the number of years since the last celebration of restoring. He should sell it for an amount based on how many years that you can harvest until the next time for restoring.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you shall buy	Pay … for his land an amount

Leviticus 25:16

ULT	UST
To the mouth of the multitude of the years you shall increase its price, and to the mouth of the fewness of the years you shall decrease its price, for he is selling to you the number of crops.	*If there will be many years before the next time for restoring, the price will be higher. If there will be only a few years until the next time for restoring, the price will be lower. He is really selling you the number of crops you can harvest before the next year of restoring.*

ULT **To the mouth of**

UST If there will be many years before the next time for restoring

(לְפִי)

See the Leviticus 25 Chapter Introduction for an explanation of this common expression.

Alternate translation: [According to] or [Based on]

Support Reference: Idiom

Leviticus 25:17

ULT	UST
And you shall not oppress each his fellow citizen, but you shall fear from your God, for I {am} Yahweh your God.	*Do not cheat each other. Instead, honor your God. Remember: I, Yahweh, am your God.*

ULT And you shall not oppress
UST Do not cheat
(וְלֹא תוֹנוּ)

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]

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
but you shall fear	Instead, honor
from your God	your God
Yahweh	Yahweh
your God	am your God

Leviticus 25:18

ULT	UST
And you shall do my statutes, and my judgments you shall keep and do them, and you shall dwell on the land in security.	*Obey all my rules and instructions carefully. If you do that, you will continue to live safely in your country.*

ULT And you shall do
UST Obey all … carefully
(וַעֲשִׂיתֶם)

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]

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my judgments	instructions
you shall keep	If you do that
the land	your country

Leviticus 25:19

ULT	UST
And the land shall give its fruit, and you shall eat to satisfaction, and you shall dwell in security on it.	*The crops will grow well on the land, you will have plenty to eat, and you will live safely in your country.*

ULT And the land shall give
UST will grow well on the land
(וְנָתְנָה הָאָרֶץ)

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]

Support Reference: Personification

ULT and you shall eat
UST you will have … to eat
(וַאֲכַלְתֶּם)

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]

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land	on the land
its fruit	The crops
and you shall eat	you will have … to eat

Leviticus 25:20

ULT	UST
And if you say, "What shall we eat in the seventh year? Look, we shall not sow and we shall not gather our produce."	*But you may ask, 'If we do not plant or harvest our crops during the seventh year, what will we have to eat?'*

ULT **And if you say**
UST But you may ask
(וְכִי תֹאמְרוּ)

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]

Support Reference: Connect — Hypothetical Conditions

ULT **And if you say**
UST But you may ask
(וְכִי תֹאמְרוּ)

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]

Support Reference: Direct and Indirect Quotations

ULT **you say**
UST ask
(תֹאמְרוּ)

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]

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
shall we eat	eat
we shall … gather	harvest

Leviticus 25:21

ULT	UST
And I will command my blessing to you in the sixth year, and it shall make the produce for three years.	*{Do not worry,} I will bless your crops very much during the sixth year. That year there will be enough crops to feed for you for three years.*

ULT And I will command
UST {Do not worry,} I will bless your crops very much
(וְצִוֵּיתִי)

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]

Support Reference: Connecting Words and Phrases

ULT to you
UST {Do not worry,} I will bless your crops very much
(לָכֶם)

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]

Support Reference: Forms of 'You' — Singular

ULT and it shall make
UST That year there will be enough
(וְעָשָׂת)

Here, **it** refers to the land. Alternate translation: [and the land shall make]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my blessing	{Do not worry,} I will bless your crops very much

Leviticus 25:22

ULT	UST
And you shall sow {in} the eighth year, and you shall eat from the old produce until the ninth year. Until its produce comes in, you shall eat the old.	*You will be able to plant seed during the eighth year and wait for the crops to grow while still eating the food grown in the sixth year. You will continue to eat it until you harvest your crops in the ninth year.*

ULT **And you shall sow**
UST You will be able to plant seed
(וּזְרַעְתֶּם)

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]

Support Reference: Forms of 'You' — Singular

ULT **comes in**
UST you harvest your crops
(בּוֹא)

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]

Support Reference: Idiom

ULT **you shall eat the old**
UST You will continue to eat it
(תֹּאכְלוּ יָשָׁן)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
and you shall eat	and wait for the crops to grow while still eating
you shall eat	You will continue to eat

Leviticus 25:23

ULT	UST
And the land shall not be sold in perpetuity, for the land {is} mine, for you {are} sojourners and temporary residents with me.	*You must not sell any of your land to belong to someone else permanently, because the land is not yours. It is really mine, and you are only living on it temporarily like foreigners {and farming it} for me.*

ULT **And the land shall not be sold**
UST You must not sell any of your land
(וְהָאָרֶץ לֹא תִמָּכֵר)

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]

Support Reference: Active or Passive

ULT **you {are}**
UST you are
(אַתֶּם)

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]

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land	the land

Leviticus 25:24

ULT	UST
And in all the land of your possession, you shall give redemption for the land.	*Throughout the country that you will possess, you must remember that if someone sells some of his land to you, he is permitted to buy it back from you at any time.*

ULT **your possession, you shall give**
UST that you will possess, you must remember that if someone sells some of his land to you, he is permitted to buy it back from you at any time
(אֲחֻזַּתְכֶם & תִּתְּנוּ)

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]

Support Reference: Forms of 'You' — Singular

ULT **you shall give redemption for the land**
UST you must remember that if someone sells some of his land to you, he is permitted to buy it back from you at any time
(גְּאֻלָּה תִּתְּנוּ לָאָרֶץ)

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]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land of	the country
redemption	you must remember that if someone sells some of his land to you, he is permitted to buy it back from you at any time

Leviticus 25:25

ULT	UST
If your brother becomes poor and sells some of his possession, then his redeemer, the nearest to him, shall come and redeem the thing sold by his brother.	*So if one of your fellow Israelites becomes poor and sells some of his property, his closest relative (that is, his redeemer) may come and buy that land back from you for the poor man.*

ULT If your brother becomes poor and sells some of his possession

UST So if one of your fellow Israelites becomes poor and sells some of his property
(כִּי־יָמוּךְ אָחִיךָ וּמָכַר מֵאֲחֻזָּתוֹ)

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]

Support Reference: Connect — Hypothetical Conditions

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his redeemer	his closest relative (that is, his redeemer … the
and redeem	and buy … back

Leviticus 25:26

ULT	UST
And a man, when there is not to him a redeemer, but his hand reaches and he finds enough {for} his redemption,	*However, even if a man has no one to buy the land for him, he may prosper again and save enough money to buy that land back.*

Note:

This verse continues with another hypothetical situation. Use a natural way in your language to introduce a situation that could happen.

Support Reference: Connect — Hypothetical Conditions

ULT **And a man**
UST a man
(וְאִ֣ישׁ)

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]

Support Reference: Generic Noun Phrases

ULT **but his hand reaches**
UST he may prosper again
(וְהִשִּׂיגָ֥ה יָדֽוֹ)

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]

Support Reference: Idiom

ULT **and he finds enough {for} his redemption**
UST and save enough money to buy that land back
(וּמָצָ֖א כְּדֵ֣י גְּאֻלָּתֽוֹ)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a redeemer	buy the land for him

ULT	UST
his redemption	to buy that land back

Leviticus 25:27

ULT	UST
then he shall calculate the years of its sale and return the excess to the man that he sold to him, and he shall return to his possession.	*He must calculate how many years there will be until the next year of restoring. Then he must pay, to the man who bought the land, the money that the other man would have earned by growing crops on that land for those years. The buyer must sell it back to the original owner.*

ULT the years of its sale

UST how many years there will be until the next year of restoring

(אֶת־שְׁנֵי מִמְכָּרֹו)

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]

ULT and he shall return to his possession

UST The buyer must sell it back to the original owner

(וְשָׁב לַאֲחֻזָּתֹו)

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

ULT	UST
But if his hand does not find enough to return to him, then his sold thing shall be in the hand of the one who bought it until the Year of Jubilee. And it shall go out in the Jubilee, and he shall return to his possession.	*But if the original owner does not save enough money to buy back the land that he sold, it will continue to belong to the man who bought it until the next year of restoring. In that year the buyer must restore it to him, and the original owner will be able to farm it again.*

ULT **But if his hand does not find enough**
UST But if the original owner does not save enough money
(וְאִם לֹא־מָצְאָה יָדוֹ דֵּי)

See how you translated this in 25:26. Alternate translation: [But if he cannot earn enough money]

Support Reference: Connect — Hypothetical Conditions

ULT **But if his hand does not find enough to return to him**
UST But if the original owner does not save enough money to buy back the land that he sold
(וְאִם לֹא־מָצְאָה יָדוֹ דֵּי הָשִׁיב לוֹ)

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]

Support Reference: Ellipsis

ULT **And it shall go out**
UST the buyer must restore it to him
(וְיָצָא)

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]

Support Reference: Personification

> ULT **it**
> UST it
> (אֹתֹו)

Here, **it** refers to the land. Alternate translation: [the land]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to return	to buy back the land that he sold

Leviticus 25:29

ULT	UST
And a man, when he sells a house of dwelling in a walled city, then its redemption shall be until a year {from} its sale completes. Days shall be its redemption.	*If someone sells a house in a city that has a wall around it, he may buy it back from the man who bought it for one year.*

ULT And a man
UST someone
(וְאִישׁ)

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]

Support Reference: Generic Noun Phrases

ULT a house of dwelling
UST a house
(בֵּית־מוֹשַׁב)

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]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT Days shall be its redemption
UST he may buy it back
(יָמִים תִּהְיֶה גְאֻלָּתוֹ)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a house of	a house
its redemption	he may buy it back
its redemption	he may buy it back

Leviticus 25:30

ULT	UST
And if it is not redeemed until a complete year fulfills for it, then the house which {is} in the city which {has} a wall to it {shall be} to the buyer {of} it in perpetuity, to his generations. It shall not go out in the Jubilee.	*If he does not buy it back during that year, then the house in the walled city will belong permanently to the man who bought it, and to that man's descendants. He does not need to return it to the original owner in the year of restoring.*

ULT **And if it is not redeemed**
UST If he does not buy it back
(וְאִם לֹא־יִגְאָל)

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]

Support Reference: Active or Passive

ULT **it is … redeemed**
UST he does … buy it back
(יִגְאָל)

Here, **it** refers to the house. Alternate translation: [the house is … redeemed]

Support Reference: Pronouns — When to Use Them

ULT **shall be … in perpetuity, to his generations**
UST will belong permanently … and to that man's descendants
(לַצְמִיתֻת לְדֹרֹתָיו)

See how you translated similar phrases in 25:23.

ULT **It shall not go out**
UST He does not need to return it to the original owner
(לֹא יֵצֵא)

See how you translated this expression in 25:28. Alternate translation: [It will not be returned]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
it is … redeemed	he does … buy it back
the house	the house

ULT	UST
to his generations	and to that man’s descendants

Leviticus 25:31

ULT	UST
But houses of the villages which there {is} not a surrounding wall to them shall be counted on the field of the land. Redemption shall be to it, and in the Jubilee it shall go out.	*But houses that are in villages without walls are considered to be as though they were in a field. So if someone sells one of those houses, he may buy it back at any time. And even if he does not buy it, he will take possession of it again at the year of restoring.*

ULT **But houses of**
UST But houses that
(וּבָתֵּי)

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]

Support Reference: Generic Noun Phrases

ULT **the villages which there {is} not a surrounding wall to them**
UST are in villages without walls
(הַחֲצֵרִים אֲשֶׁר אֵין־לָהֶם חוֹמָה סָבִיב)

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]

ULT **on the field of**
UST to be as though they were in a field
(עַל־שְׂדֵה)

This means these houses are considered part of the agricultural land. Alternate translation: [as part of the fields of]

ULT **Redemption shall be to it**
UST So if someone sells one of those houses, he may buy it back at any time
(גְּאֻלָּה תִּהְיֶה־לּוֹ)

This means these properties can be bought back. Alternate translation: [These houses can be redeemed] or [People can buy back these houses]

ULT **it shall go out**
UST And even if he does not buy it, he will take possession of it again at the year of restoring
(יֵצֵא)

See how you translated this expression in 25:28. Alternate translation: [it must be returned]

Support Reference: Personification

ULT **to it … it shall go out**
UST So if someone sells one of those houses, he may buy it back at any time. And even if he does not buy it, he will take possession of it again at the year of restoring
(יֵצֵא & לֹו֙)

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]

Support Reference: Singular Pronouns that refer to Groups

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
But houses of	But houses that
the land	to be as though they were in a field
Redemption	So if someone sells one of those houses, he may buy it back at any time

Leviticus 25:32

ULT	UST
And the cities of the Levites, the houses of the cities of their possession, a redemption of perpetuity shall be for the Levites.	*The descendants of Levi are a special case however. If they sell their houses in the cities that belong to them, they may buy them back at any time.*

ULT And the cities of
UST The descendants of Levi are a special case however
(וְעָרֵי)

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]

Support Reference: Connecting Words and Phrases

ULT a redemption of perpetuity shall be for the Levites
UST they may buy them back at any time
(גְּאֻלַּת עוֹלָם תִּהְיֶה לַלְוִיִּם)

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]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Levites	The descendants of Levi are a special case however
the houses of	If they sell their houses in the cities that belong to them
a redemption of	they may buy them back at any time
for the Levites	they may buy them back at any time

Leviticus 25:33

ULT	UST
And whatever one from the Levites may redeem, and it shall go out in the Jubilee: the sale of house and city of his possession, for the houses of the cities of the Levites, it {is} their possession in the midst of the sons of Israel.	*But even if they do not buy back those houses, they will become theirs again in the year of restoring because those houses are in their cities, on land that the other Israelites had given to them.*

ULT **And whatever one from the Levites may redeem**
UST But even if they do not buy back those houses
(וַאֲשֶׁר יִגְאַל֙ מִן־הַלְוִיִּ֔ם)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And whatever one from the Levites may redeem, and it shall go out**
UST But even if they do not buy back those houses, they will become theirs again in the year of restoring
(וַאֲשֶׁר יִגְאַל֙ מִן־הַלְוִיִּ֔ם וְיָצָ֣א)

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]

Support Reference: Connecting Words and Phrases

ULT **and it shall go out**
UST they will become theirs again in the year of restoring
(וְיָצָ֣א)

See how you translated this expression in 25:28. Alternate translation: [it must be returned to its original owner]

Support Reference: Personification

ULT **the sale of house and city of**
UST because those houses are in their cities
(מִמְכַּר־בֵּ֥ית וְעִ֖יר)

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]

ULT **for the houses of the cities of the Levites, it {is} their possession**
UST because those houses are in their cities, on land that the other Israelites had given to them
(כִּ֚י בָּתֵּ֣י עָרֵ֣י הַלְוִיִּ֔ם הֵ֖וא אֲחֻזָּתָֽם)

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]

Support Reference: Singular Pronouns that refer to Groups

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the Levites	But even if they do not buy back those houses
one … may redeem	But even if they do not buy back those houses
house	because those houses are in their cities
the houses of	because those houses are in their cities
the Levites	because those houses are in their cities
Israel	on land that the other Israelites had given to them

Leviticus 25:34

ULT	UST
And a field of the pastureland of their cities shall not be sold, for it {is} a possession of perpetuity for them.	*But they may not sell the pastureland near their towns. It must belong to the original owners permanently.*

ULT {is} a possession of perpetuity
UST must belong … permanently
(אֲחֻזַּת עוֹלָם)

See how you translated similar phrases in 25:30 or 25:32. Alternate translation: [is a permanent possession]

Leviticus 25:35

ULT	UST
And if your brother becomes poor, and his hand wavers with you, then you shall strengthen him; and {as} a sojourner and temporary resident he shall live with you.	*If one of your fellow Israelites becomes poor and is unable to buy what he needs, others of you must help him as you would help a foreigner who is living among you temporarily. You will help him stay living in your country.*

ULT **And if**
UST If
(וְכִ֨י)

This introduces a hypothetical situation. Use a natural way in your language to introduce a situation that could happen. Alternate translation: [Suppose] or [When]

Support Reference: Connect — Hypothetical Conditions

ULT **your brother**
UST one of your fellow Israelites
(אָחִ֜יךָ)

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]

Support Reference: Generic Noun Phrases

ULT **your brother**
UST one of your fellow Israelites
(אָחִ֜יךָ)

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]

Support Reference: When Masculine Words Include Women

> ULT **and his hand wavers**
> UST and is unable to buy what he needs
> (וּמָטָה יָדוֹ)

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]

Support Reference: Idiom

> ULT **then you shall strengthen him**
> UST others of you must help him
> (וְהֶחֱזַקְתָּ בּוֹ)

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]

Support Reference: Assumed Knowledge and Implicit Information

Leviticus 25:36

ULT	UST
You shall not take from him interest or profit, but you shall fear from your God, and your brother shall live with you.	*If you lend money to him, do not make him pay back more than he borrowed. Instead, show by what you do that you honor your God; you must help that Israelite in order that he will be able to continue to live among you.*

ULT **You shall not take from him interest or profit, but you shall fear from your God, and your brother shall live with you**

UST If you lend money to him, do not make him pay back more than he borrowed. Instead, show by what you do that you honor your God; you must help that Israelite in order that he will be able to continue to live among you

(אַל־תִּקַּח מֵאִתּוֹ נֶשֶׁךְ וְתַרְבִּית וְיָרֵאתָ מֵאֱלֹהֶיךָ וְחַי אָחִיךָ עִמָּךְ)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
but you shall fear	Instead, show by what you do that you honor
from your God	your God

Leviticus 25:37

ULT	UST
Your silver you shall not give to him with interest, and for profit you shall not give your food.	*If you lend him money, do not make him pay back more than he borrowed. If you sell food to him, charge him only what you paid for it.*

ULT **Your silver you shall not give to him with interest, and for profit you shall not give your food**

UST If you lend him money, do not make him pay back more than he borrowed. If you sell food to him, charge him only what you paid for it

(אֶת־כַּסְפְּךָ֙ לֹא־תִתֵּ֣ן לוֹ֔ בְּנֶ֖שֶׁךְ וּבְמַרְבִּ֑ית לֹא־תִתֵּ֥ן אָכְלֶֽךָ׃)

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]

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Your silver	money

Leviticus 25:38

ULT	UST
I {am} Yahweh your God, who brought you out from the land of Egypt, to give to you the land of Canaan, to be God to you.	*Remember: I am Yahweh your God. I brought you out of Egypt to be your God and to give you the land of Canaan.*

ULT you … to you … to you
UST you … to be your God … you
(אֶתְכֶם & לָכֶם & לָכֶם)

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]

Support Reference: Forms of 'You' — Singular

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	your God
Egypt	of Egypt
land of	the land of
the … Canaan	Canaan
God	to be your God

Leviticus 25:39

ULT	UST
And if your brother with you becomes poor and sells himself to you, you shall not work him with the work of a slave.	*If one of your fellow Israelites becomes poor and sells himself to you, do not force him to work like a slave.*

ULT **And if**
UST If
(וְכִי)

See how you translated this conditional phrase in 25:35. Alternate translation: [Suppose]

ULT **your brother**
UST one of your fellow Israelites
(אָחִיךָ)

See how you translated this term in 25:35. Alternate translation: [your fellow Israelite]

Support Reference: Generic Noun Phrases

ULT **and sells himself to you**
UST and sells himself to you
(וְנִמְכַּר־לָךְ)

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]

Support Reference: Reflexive Pronouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you shall … work	do … force
a slave	like a slave

Leviticus 25:40

ULT	UST
Like a hired worker, like a temporary resident he shall be with you; until the Year of Jubilee he shall work with you.	*Treat him as you treat workers whom you hire or like someone who is living on your land temporarily. He must work for you only until the year of restoring.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he shall work	He must work

Leviticus 25:41

ULT	UST
Then he shall go out from with you, he and his children with him, and he shall return to his family, and to the possession of his fathers he shall return.	*During that year, you must free him and his children, and he may go back to his family and to the property that his ancestors owned.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
his family	his family
he shall return	and he may go back

Leviticus 25:42

ULT	UST
For they {are} my servants whom I brought them out from the land of Egypt. They shall not be sold {in} a sale of a slave.	*You will do this because all the Israelites are my slaves. I freed them from being slaves in Egypt. So none of you should buy each other and make each other into slaves.*

Note:

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.

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my servants	my slaves
Egypt	from being slaves in Egypt
a slave	So none of you should buy each other and make each other into slaves

Leviticus 25:43

ULT	UST
You shall not rule over him with harshness, but you shall fear from your God.	*And do not treat the Israelites whom you buy cruelly. Instead, honor your God.*

ULT **with harshness**
UST cruelly
(בְּפָרֶךְ)

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]

Support Reference: Abstract Nouns

ULT **but you shall fear from your God**
UST Instead, honor your God
(וְיָרֵאתָ מֵאֱלֹהֶיךָ)

See how you translated this phrase in 25:36. Alternate translation: [but you shall honor your God]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
but you shall fear	Instead, honor
from your God	your God

Leviticus 25:44

ULT	UST
And your male slave and your female slave who are to you—from the nations who {are} around you, from them you may buy a male slave and a female slave.	*If you want to have slaves, you may buy them from nearby people groups.*

ULT **And your male slave**
UST If you want to have slaves
(וְעַבְדְּךָ)

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]

Support Reference: Connecting Words and Phrases

ULT **And your male slave and your female slave … a male slave and a female slave**
UST If you want to have slaves … them
(וְעַבְדְּךָ וַאֲמָתְךָ עֶבֶד וְאָמָה)

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]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And your male slave	If you want to have slaves
the nations	from nearby people groups
you may buy	you may buy
a male slave	them

Leviticus 25:45

ULT	UST
And also from the sons of the temporary residents, the sojourners with you, from them you may buy, and from their clans who {are} with you, whom they bore in your land, and they shall be to you for a possession.	*You may also buy some of the foreigners who are living temporarily among you, and members of their clans that were born in your country. You may own them*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
you may buy	You may … buy

Leviticus 25:46

ULT	UST
And you may give them as an inheritance to your sons after you, to inherit {as} a possession. You may make them serve to perpetuity, but your brothers, the sons of Israel, a man with his brother, you shall not rule over him with harshness.	*for the rest of your life. After you die, your children may own them. But you must not act in brutal ways toward your fellow Israelites, because they are your relatives.*

ULT **with harshness**

UST But you must not act in brutal ways
(בְּפָרֶךְ)

See how you translated this phrase in 25:43. Alternate translation: [harshly]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
to inherit	for the rest of your life. After you die, your children may own them
You may make … serve	for the rest of your life. After you die, your children may own them
Israel	toward your fellow Israelites

Leviticus 25:47

ULT	UST
And if the hand of a sojourner or temporary resident with you reaches, and your brother with him becomes poor and sells himself to the sojourner (a temporary resident) with you, or to a member of the clan of a sojourner,	*Suppose a foreigner who is living among you becomes rich, and a fellow Israelite becomes poor and sells himself to that foreigner or to a member of his clan.*

Note:

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.

Note:

This entire verse is a hypothetical situation. Express this possible condition in a way that would be natural in your language.

Support Reference: Connect — Hypothetical Conditions

ULT **the hand of a sojourner or temporary resident with you reaches**
UST a foreigner who is living among you becomes rich
(תַּשִּׂיג יַד גֵּר וְתוֹשָׁב עִמָּךְ)

See how you translated this common expression in 25:26. Alternate translation: [a foreigner living among you becomes wealthy]

Support Reference: Idiom

ULT **and sells himself**
UST and sells himself
(וְנִמְכַּר)

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]

Support Reference: Reflexive Pronouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the clan of	clan

Leviticus 25:48

ULT	UST
after he is sold, redemption may be to him. One from his brothers may redeem him,	*Even after he sells himself, someone may pay back his debt so he can go free. One of his relatives may pay back his debt so he can go free.*

ULT redemption may be to him

UST someone may pay back his debt so he can go free

(גְּאֻלָּה תִּהְיֶה־לּוֹ)

This means he can be freed by someone paying a price. Alternate translation: [he can be redeemed] or [someone can buy back his freedom]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
redemption	someone may pay back his debt so he can go free
may redeem him	may pay back his debt so he can go free

Leviticus 25:49

ULT	UST
or his uncle or the son of his uncle may redeem him, or {someone} from the relatives of his flesh from his clan may redeem him, or if his hand reaches, then he may redeem himself.	*An uncle or a cousin or another relative in his clan may pay back his debt so he can go free. Or, if he prospers and gets enough money, he may pay back his own debt so he can go free.*

ULT his hand reaches
UST he prospers and gets enough money
(יָדוֹ)

See how you translated this idiom in 25:26. Alternate translation: [he becomes prosperous]

Support Reference: Idiom

ULT then he may redeem himself
UST he may pay back his own debt so he can go free
(וְנִגְאָל)

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]

Support Reference: Reflexive Pronouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
may redeem him	may pay back his debt so he can go free
from his clan	or another relative in his clan
may redeem him	may pay back his debt so he can go free
then he may redeem himself	he may pay back his own debt so he can go free

Leviticus 25:50

ULT	UST
And he shall calculate with his buyer from the year of his selling himself to him until the Year of Jubilee, and the silver of his sale shall be by the number of years. Like the days of a hired worker he shall be with him.	*He and his master must count the number of years from when he sold himself to the next year of restoring. The price he pays to the man who bought him will depend on the standard pay that a master would give to a hired worker for that number of years.*

ULT **his selling himself**
UST the number of years from when he sold himself
(הִמָּכְרוֹ)

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]

Support Reference: Reflexive Pronouns

ULT **to him**
UST the number of years from when he sold himself
(לוֹ)

Here, **to him** refers to the buyer. It may be helpful to clarify this for your readers. Alternate translation: [to the buyer]

Support Reference: Pronouns — When to Use Them

ULT **and the silver of his sale shall be by the number of years**
UST The price he pays to the man who bought him will depend on the standard pay that a master would give to a hired worker for that number of years
(וְהָיָה כֶּסֶף מִמְכָּרוֹ בְּמִסְפַּר שָׁנִים)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT Like the days of a hired worker he shall be with him
UST the standard pay that a master would give to a hired worker for that number of years
(כִּימֵי שָׂכִיר יִהְיֶה עִמּוֹ)

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]

Support Reference: Simile

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the silver of	The price he pays to the man who bought him

Leviticus 25:51

ULT	UST
If {there are} still many in the years, to their mouth he shall pay back his redemption from the silver of his purchase.	*If there are a lot of years that remain until the year of restoring, he must pay a larger amount of the money to go free.*

ULT he shall pay back his redemption from the silver of his purchase
UST he must pay a larger amount of the money to go free
(יָשִׁיב גְּאֻלָּתוֹ מִכֶּסֶף מִקְנָתוֹ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT many in the years
UST a lot of years that remain until the year of restoring
(רַבּוֹת בַּשָּׁנִים)

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]

ULT to their mouth
UST he must pay a larger amount of the money to go free
(לְפִיהֶן)

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]

Support Reference: Idiom

ULT **he shall pay back his redemption from the silver of his purchase**
UST he must pay a larger amount of the money to go free
(יָשִׁיב גְּאֻלָּתוֹ מִכֶּסֶף מִקְנָתוֹ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he shall pay back	he must pay a larger amount of the money to go free
his redemption	he must pay a larger amount of the money to go free

Leviticus 25:52

ULT	UST
But if few remain in the years until the Year of Jubilee, then he shall calculate with him. According to the mouth of his years he shall pay back his redemption.	*If there are only a few years that remain until the year of restoring, he and his master must agree on a smaller amount for him to go free.*

ULT According to the mouth of his years

UST a smaller amount

(כְּפִי שָׁנָיו)

See how you translated this common expression in 25:51. Alternate translation: [According to the number of years remaining]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he shall pay back	a smaller amount
his redemption	for him to go free

Leviticus 25:53

ULT	UST
Like a hired worker year by year he shall be with him. He shall not rule over him with harshness before your eyes.	*While he works for a foreign master, the master must treat him like he would treat an annual hired worker. All of you Israelites must make sure that the foreigner does not treat him cruelly.*

ULT **he shall be with him. He shall not rule over him**
UST While he works for a foreign master, the master must treat him … that the foreigner does not treat him
(יִהְיֶה עִמּוֹ לֹא־יִרְדֶּנּוּ)

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]

Support Reference: Pronouns — When to Use Them

ULT **before your eyes**
UST All of you Israelites must make sure
(לְעֵינֶיךָ)

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]

Support Reference: Metonymy

Leviticus 25:54

ULT	UST
And if he is not redeemed by these {means}, then he shall go out in the Year of Jubilee, he and his sons with him.	*And even if a fellow Israelite who has sold himself to a foreigner is not able to pay to go free by any of these ways, he and his children must go free in the year of restoring.*

ULT **and his sons**
UST and his children
(וּבָנָיו)

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]

Support Reference: When Masculine Words Include Women

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he is … redeemed	a fellow Israelite who has sold himself to a foreigner is … able to pay to go free

Leviticus 25:55

ULT	UST
For the sons of Israel {are} servants to me. They {are} my servants whom I brought them out from the land of Egypt. I {am} Yahweh your God.	*This is because the Israelites are my slaves. I freed them from being slaves in Egypt to be my slaves. Remember: I am Yahweh your God.*

ULT **them**
UST them
(אוֹתָם)

Here, **them** refers to the sons of Israel. In some languages, this pronoun may be redundant and can be omitted. Alternate translation: [the Israelites]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelites
{are} servants	are my slaves
my servants	to be my slaves
Egypt	from being slaves in Egypt
Yahweh	Yahweh
your God	your God

Leviticus 26

Leviticus 26 Chapter Introduction

Structure and Formatting

This chapter presents blessings and curses based on obedience:

1. Blessings for obedience (26:1–13)
    - Agricultural prosperity
    - Military victory
    - God's presence
2. Curses for disobedience (26:14–39)
    - Progressive punishments
    - Natural disasters
    - Military defeats
3. 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: law, law of Moses, law of Yahweh, law of God; repent, repentance; and promise, promised)

Leviticus 26:1

ULT	UST
You shall not make for yourselves worthless little gods, and a carved image and a pillar you shall not raise up for yourselves, and a stone of imagery you shall not put in your land to bow down to it, for I {am} Yahweh your God.	*Do not make idols because they are useless. Do not set up carved figures or sacred stones to worship {as if they were God}. Do not put on your property a stone that someone has carved so you can bow down to it. Worship only me, Yahweh your God.*

ULT **for I {am} Yahweh your God**
UST Worship only me, Yahweh your God
(כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{am} Yahweh	Yahweh
your God	your God

Leviticus 26:2

ULT	UST
My Sabbaths you shall keep and my holy place you shall fear. I {am} Yahweh.	*Honor my sacred festivals by celebrating them. Honor the place where you worship me. Remember: I am Yahweh.*

ULT I {am} Yahweh
UST Remember: I am Yahweh
(אֲנִי יְהוָה)

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]

Support Reference: Connect — Reason-and-Result Relationship

Note:

This verse is identical to 19:30. See how you translated it there.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
My Sabbaths	my sacred festivals by celebrating them
you shall keep	Honor
and my holy place	the place where you worship me
you shall fear	Honor
{am} Yahweh	Yahweh

Leviticus 26:3

ULT	UST
If you walk in my statutes and keep my commandments and do them,	*If you carefully obey all my instructions,*

> **ULT you walk in my statutes**
> UST you carefully obey all my instructions
> (בְּחֻקֹּתַי תֵּלֵכוּ)

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]

Support Reference: Metaphor

> **ULT you walk in my statutes and keep my commandments and do them**
> UST you carefully obey all my instructions
> (בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם)

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]

Support Reference: Parallelism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
keep	you carefully obey

Leviticus 26:4

ULT	UST
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.	*I will send rain for you at the proper times in order that crops will grow on your land and there will be plenty of fruit on your trees.*

ULT **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**
UST I will send rain for you at the proper times in order that crops will grow on your land and there will be plenty of fruit on your trees
(וְנָתַתִּי גִשְׁמֵיכֶם בְּעִתָּם וְנָתְנָה הָאָרֶץ יְבוּלָהּ וְעֵץ הַשָּׂדֶה יִתֵּן פִּרְיוֹ)

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]

Support Reference: Ellipsis

ULT **and the land will give its produce, and the tree of the field will give its fruit**
UST in order that crops will grow on your land and there will be plenty of fruit on your trees
(וְנָתְנָה הָאָרֶץ יְבוּלָהּ וְעֵץ הַשָּׂדֶה יִתֵּן פִּרְיוֹ)

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]

Support Reference: Personification

ULT **and the tree of the field will give its fruit**
UST and there will be plenty of fruit on your trees
(וְעֵץ הַשָּׂדֶה יִתֵּן פִּרְיוֹ)

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]

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land	on your land

ULT	UST
its fruit	plenty of fruit

Leviticus 26:5

ULT	UST
And threshing will reach grape harvest for you, and grape harvest will reach seed, and you will eat your bread to satisfaction, and you will dwell in security in your land.	*You will continue harvesting and threshing grain until it is time to harvest grapes, and you will continue harvesting grapes until it is time to start planting things for the following year. You will have all the food that you want to eat, and you will live safely in your land.*

ULT **And threshing will reach grape harvest for you, and grape harvest will reach seed**
UST You will continue harvesting and threshing grain until it is time to harvest grapes, and you will continue harvesting grapes until it is time to start planting things for the following year
(וְהִשִּׂיג לָכֶם דַּיִשׁ אֶת־בָּצִיר וּבָצִיר יַשִּׂיג אֶת־זָרַע)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **seed**
UST it is time to start planting things for the following year
(אֶת־זָרַע)

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]

Support Reference: Metonymy

ULT **to satisfaction, and you will dwell in security**
UST you want … and you will live safely
(לָשֹׂבַע וִישַׁבְתֶּם לָבֶטַח)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
seed	it is time to start planting things for the following year

ULT	UST
and you will eat your bread	You will have … to eat all the food that

Leviticus 26:6

ULT	UST
And I will give peace in the land, and you will lie down and there will be no one making {you} afraid. And I will remove harmful animals from the land, and a sword will not pass through in your land.	*Furthermore, I will make you live peacefully in your country. When you go to sleep, you will not be afraid. I will get rid of the dangerous animals from your country. As for raids or wars, there will be none in your country.*

ULT **And I will give peace**
UST Furthermore, I will make you live peacefully
(וְנָתַתִּי שָׁלוֹם)

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]

Support Reference: Abstract Nouns

ULT **and a sword will not pass through in your land**
UST As for raids or wars, there will be none in your country
(וְחֶרֶב לֹא־תַעֲבֹר בְּאַרְצְכֶם)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
peace	you live peacefully
harmful	the dangerous
the land	your country
and a sword	As for raids or wars

Leviticus 26:7

ULT	UST
And you will pursue your enemies, and they will fall to your faces to the sword.	*In fact, you will chase away your enemies and kill them with your weapons.*

ULT **to your faces to the sword**
UST and kill them with your weapons
(לִפְנֵיכֶם לָחָרֶב)

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]

Support Reference: Metonymy

ULT **and they will fall to your faces to the sword**
UST and kill them with your weapons
(וְנָפְלוּ לִפְנֵיכֶם לָחָרֶב)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your enemies	enemies
and they will fall	and kill them
to the sword	with your weapons

Leviticus 26:8

ULT	UST
And five from you will pursue a hundred, and a hundred from you will pursue ten thousand, and your enemies will fall to your faces to the sword.	*Five of you will chase away a hundred of them, a hundred of you will chase away ten thousand of them, and you will kill them with your weapons.*

ULT And five from you will pursue a hundred, and a hundred from you will pursue ten thousand

UST Five of you will chase away a hundred of them, a hundred of you will chase away ten thousand of them

(וְרָדְפוּ מִכֶּם חֲמִשָּׁה מֵאָה וּמֵאָה מִכֶּם רִבָּבָה יִרְדֹּפוּ)

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]

Support Reference: Parallelism

ULT and your enemies will fall to your faces to the sword

UST and you will kill them with your weapons

(וְנָפְלוּ אֹיְבֵיכֶם לִפְנֵיכֶם לָחָרֶב)

See how you translated this in 26:7. Here, **fall to your faces to the sword** means to die in battle.

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will pursue	will chase away
your enemies	and you will kill them with your weapons
and … will fall	and you will kill them with your weapons
to the sword	and you will kill them with your weapons

Leviticus 26:9

ULT	UST
And I will turn to you and make you fruitful and multiply you, and I will establish my covenant with you.	*What's more, I will bless you and cause you to have many children. And I will do what I said that I would do in the covenant that I made with you.*

> ULT **And I will turn to you**
> UST What's more, I will bless you
> (וּפָנֵיתִי אֲלֵיכֶם)

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]

Support Reference: Idiom

> ULT **and make you fruitful and multiply you**
> UST and cause you to have many children
> (וְהִפְרֵיתִי אֶתְכֶם וְהִרְבֵּיתִי אֶתְכֶם)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my covenant	in the covenant

Leviticus 26:10

ULT	UST
And you will eat old {grain that is} getting old, and you will bring out the old from the face of the new.	*While you are still eating food from last year's harvest, you will have to move some of it to make space to store the food from the current harvest.*

ULT **And you will eat old {grain that is} getting old, and you will bring out the old from the face of the new**

UST While you are still eating food from last year's harvest, you will have to move some of it to make space to store the food from the current harvest

(וַאֲכַלְתֶּם יָשָׁן נוֹשֶׁן וְיָשָׁן מִפְּנֵי חָדָשׁ תּוֹצִיאוּ)

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]

Support Reference: Parallelism

ULT **from the face of the new**

UST to make space to store the food from the current harvest

(מִפְּנֵי חָדָשׁ)

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]

Support Reference: Idiom

ULT **old {grain … } … and … the old … the new**

UST food from last year's harvest … some of it … the food from the current harvest

(יָשָׁן & וְיָשָׁן & חָדָשׁ)

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]

Support Reference: Ellipsis

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And you will eat	While you are still eating

Leviticus 26:11

ULT	UST
And I will put my dwelling place in your midst, and my soul will not reject you.	*I will live with you, and I will never despise you.*

ULT **my soul**
UST I will … despise
(נַפְשִׁי)

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]

Support Reference: Synecdoche

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my dwelling place	I will live

Leviticus 26:12

ULT	UST
And I will walk in your midst and be God to you, and you will be a people to me.	*I will always be among you and continue to be your God, and you will continue to be my people.*

ULT **and be God to you, and you will be a people to me**
UST and continue to be your God, and you will continue to be my people
(וְהָיִיתִי לָכֶם לֵאלֹהִים וְאַתֶּם תִּהְיוּ־לִי לְעָם)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And I will walk in your midst**
UST I will always be among you
(וְהִתְהַלַּכְתִּי בְּתוֹכְכֶם)

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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
God	God

Leviticus 26:13

ULT	UST
I {am} Yahweh your God who brought you out from the land of Egypt from being slaves to them, and I broke the bars of your yoke and made you walk upright.	*I am Yahweh your God, the one who brought you out of Egypt so that you would no longer be the Egyptians' slaves. When you were there, it was as though you were animals that were pulling plows for the people of Egypt, but I broke the bars of the yokes that they had put around your necks. I freed you so you could walk with your heads up.*

ULT and I broke the bars of your yoke

UST When you were there, it was as though you were animals that were pulling plows for the people of Egypt, but I broke the bars of the yokes that they had put around your necks

(וָאֶשְׁבֹּר מֹטֹת עֻלְּכֶם)

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]

Support Reference: Metonymy

ULT and made you walk upright

UST I freed you so you could walk with your heads up

(וָאוֹלֵךְ אֶתְכֶם קוֹמְמִיּוּת)

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]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
your God	your God
Egypt	of Egypt
slaves	slaves

Leviticus 26:14

ULT	UST
But if you will not listen to me and will not do all these commandments,	*But suppose you pay no attention to me; suppose you refuse to obey what I have told you to do.*

ULT **But if**
UST But suppose
(וְאִם)

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]

Support Reference: Connect — Contrast Relationship

ULT **you will not listen to me**
UST you pay no attention to me
(לֹא תִשְׁמְעוּ לִי)

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]

Support Reference: Metonymy

Leviticus 26:15

ULT	UST
and if you reject my statutes, and if your soul detests my judgments so as not to do all my commandments, {so} you break my covenant,	*Suppose that you reject my decrees and despise my laws and do not obey me, but that instead you reject the covenant that I made with you.*

ULT **your soul detests**
UST despise
(תִּגְעַל נַפְשְׁכֶם)

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]

Support Reference: Synecdoche

ULT **my statutes … my judgments … my commandments … my covenant**
UST my decrees … my laws … me … the covenant that I made with you
(בְּחֻקֹּתַי & אֶת־מִשְׁפָּטַי & מִצְוֹתַי & אֶת־בְּרִיתִי)

If your language does not use abstract nouns for these ideas, you could express the same ideas in other ways.

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my judgments	my laws
my covenant	the covenant that I made with you

Leviticus 26:16

ULT	UST
{then} I also, I will do this to you: And I will appoint over you terror, the consumption and the fever, making eyes fail and causing life to pine away. And you shall sow your seed {in} vain, and your enemies shall eat it.	*In that case, these are the things that I will personally do to you: I will suddenly send disasters that will ruin you. You will have diseases that cannot be cured and fevers that will cause you to become blind; these will slowly kill you. It will be useless for you to plant your fields, because your enemies will eat the crops that grow.*

ULT {then} I also, I will do
UST In that case … that I will personally do
(אַף־אֲנִי֙ אֶֽעֱשֶׂה)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT terror
UST I will suddenly send disasters that will ruin you
(בַּֽהָלָה)

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]

Support Reference: Abstract Nouns

ULT And you shall sow your seed {in} vain, and your enemies shall eat it
UST It will be useless for you to plant your fields, because your enemies will eat the crops that grow
(וּזְרַעְתֶּ֥ם לָרִ֖יק זַרְעֲכֶ֑ם וַאֲכָלֻ֖הוּ אֹֽיְבֵיכֶֽם)

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]

Support Reference: Connect — Reason-and-Result Relationship

ULT And I will appoint
UST I will suddenly send disasters that will ruin you
(וְהִפְקַדְתִּי)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And I will appoint	I will suddenly send disasters that will ruin you
your seed	for you to plant your fields
your enemies	your enemies
and … shall eat it	because … will eat the crops that grow

Leviticus 26:17

ULT	UST
And I will set my face against you, and you shall be struck down to the face of your enemies. And those who hate you shall rule over you, and you shall flee when no one pursues you.	*I will reject you, so your enemies will conquer you. People who hate you will rule over you, and {you will be so frightened that} you will run away even if they are not chasing you.*

ULT **And I will set my face against you**
UST I will reject you
(וְנָתַתִּי פָנַי בָּכֶם)

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]

Support Reference: Metonymy

ULT **and you shall be struck down**
UST so … will conquer you
(וְנִגַּפְתֶּם)

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]

Support Reference: Metonymy

ULT **to the face of your enemies**
UST so your enemies will conquer you
(לִפְנֵי אֹיְבֵיכֶם)

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]

Support Reference: Metonymy

Note:

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.

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your enemies	your enemies
And … shall rule	will rule
one pursues	even if they are not chasing you

Leviticus 26:18

ULT	UST
And if up to these {things} you will not listen to me, then I will continue to discipline you seven {times} for your sins.	*But after all these things happen to you, if you still refuse to obey me, I will continue to punish you again and again for sinning {against me}.*

ULT **And if up to these {things}**
UST But after all these things happen to you, if
(וְאִם־עַד־אֵלֶּה)

This means “if you still do not obey after all this discipline.” Express this clearly in your language. Alternate translation: [If you still do not obey me after all this punishment and] or [If you continue to disobey despite this discipline and]

Support Reference: Assumed Knowledge and Implicit Information

ULT **seven {times}**
UST again and again
(שֶׁבַע)

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]

Support Reference: Idiom

ULT **your sins**
UST sinning {against me}
(חַטֹּאתֵיכֶם)

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]

Support Reference: Abstract Nouns

ULT **you will not listen to me**
UST you still refuse to obey me
(לֹא תִשְׁמְעוּ לִי)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your sins	sinning {against me}

Leviticus 26:19

ULT	UST
Then I will break the pride of your strength, and I will make your heavens like iron and your land like bronze.	*I will punish you so much that you will no longer be stubborn or proud. I will not let any rain fall in your land. It will be as though the sky were made of iron and the ground were as hard as bronze.*

ULT **Then I will break the pride of your strength**
UST I will punish you so much that you will no longer be stubborn or proud
(וְשָׁבַרְתִּי אֶת־גְּאוֹן עֻזְּכֶם)

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]

Support Reference: Connect — Goal (Purpose) Relationship

ULT **Then I will break the pride of your strength**
UST I will punish you so much that you will no longer be stubborn or proud
(וְשָׁבַרְתִּי אֶת־גְּאוֹן עֻזְּכֶם)

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]

Support Reference: Metaphor

ULT **your heavens like iron and your land like bronze**
UST I will not let any rain fall in your land. It will be as though the sky were made of iron and the ground were as hard as bronze
(אֶת־שְׁמֵיכֶם כַּבַּרְזֶל וְאֶת־אַרְצְכֶם כַּנְּחֹשֶׁה)

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]

Support Reference: Simile

ULT **the pride of your strength**
UST you will no longer be stubborn or proud
(אֶת־גְּאוֹן עֻזְּכֶם)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your heavens	I will not let any rain fall in your land. It will be as though the sky
your land	and the ground

Leviticus 26:20

ULT	UST
And your strength shall be exhausted {in} vain, and your land shall not give its produce, and the tree of the land shall not give its fruit.	*You will uselessly work very hard to plant seeds, because crops will not grow in the hard soil in your fields, and fruit will not grow on your trees.*

ULT **And your strength shall be exhausted {in} vain**
UST You will uselessly work very hard to plant seeds
(וְתַם לָרִיק כֹּחֲכֶם)

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]

Support Reference: Connect — Hypothetical Conditions

ULT **{in} vain**
UST uselessly
(לָרִיק)

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]

Support Reference: Abstract Nouns

ULT **and your land shall not give its produce, and the tree of the land shall not give its fruit**
UST because crops will not grow in the hard soil in your fields, and fruit will not grow on your trees
(וְלֹא־תִתֵּן אַרְצְכֶם אֶת־יְבוּלָהּ וְעֵץ הָאָרֶץ לֹא יִתֵּן פִּרְיוֹ)

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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your land	in the hard soil in your fields

ULT	UST
the land	and … on your trees
its fruit	fruit

Leviticus 26:21

ULT	UST
And if you walk with me {in} hostility and are not willing to listen to me, then I will add on you a plague seven {times} according to your sins.	*If you stubbornly and hostilely continue disobeying me, I will send plague after plague on you to punish you for sinning against me like that.*

ULT **And if you walk with me {in} hostility and are not willing to listen to me, then I will add on you a plague seven {times} according to your sins**
UST If you stubbornly and hostilely continue disobeying me, I will send plague after plague on you to punish you for sinning against me like that
(וְאִם־תֵּלְכוּ עִמִּי קֶרִי וְלֹא תֹאבוּ לִשְׁמֹעַ לָי וְיָסַפְתִּי עֲלֵיכֶם מַכָּה שֶׁבַע כְּחַטֹּאתֵיכֶם)

Many parts of this verse are similar to verse 18. See how you translated those parts in 26:18.

ULT **you walk with me {in} hostility**
UST you stubbornly and hostilely continue
(תֵּלְכוּ עִמִּי קֶרִי)

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]

Support Reference: Metaphor

ULT **and are not willing to listen to me**
UST disobeying me
(וְלֹא תֹאבוּ לִשְׁמֹעַ לָי)

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]

Support Reference: Metonymy

ULT **seven {times}**
UST I will send plague after plague
(שֶׁבַע)

See how you translated this in 26:18. Alternate translation: [much more severe]

Support Reference: Idiom

> ULT **according to your sins**
> UST to punish you for sinning against me like that
> (כְּחַטֹּאתֵיכֶם)

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]

Support Reference: Abstract Nouns

Leviticus 26:22

ULT	UST
And I will send the animal of the field against you, and it will bereave you, and it will cut off your cattle, and it will make you few, and your roads will be desolate.	*I will send wild animals to attack you, and they will kill your little children and destroy your cattle. There will be very few of you who will remain alive, with the result that there will be very few people traveling about on the roads in your country.*

ULT **the animal of the field**
UST wild animals
(אֶת־חַיַּת הַשָּׂדֶה)

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]

Support Reference: Generic Noun Phrases

ULT **and it will bereave you**
UST and they will kill your little children
(וְשִׁכְּלָה אֶתְכֶם)

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]

Support Reference: Euphemism

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your cattle	your cattle

Leviticus 26:23

ULT	UST
And if by these {things} you will not accept my discipline but walk with me {in} hostility,	*When you experience those things that I do to punish you, if you still do not pay attention to me, and if you continue to act against me,*

ULT And if by these {things}
UST When you experience those things that … if you still
(וְאִם־בְּאֵלֶּה)

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]

Support Reference: Connect — Hypothetical Conditions

ULT but walk with me {in} hostility
UST and if you continue to act against me
(וַהֲלַכְתֶּם עִמִּי קֶרִי)

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]

Support Reference: Metaphor

ULT my discipline
UST to me
(לִי)

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]

Support Reference: Abstract Nouns

> ULT **{in} hostility**
> UST and if you continue to act against me
> (קְרִי)

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]

Support Reference: Abstract Nouns

Leviticus 26:24

ULT	UST
then I myself will also walk with you in hostility, and I myself will also strike you seven {times} for your sins.	*I myself will act against you, and I will punish you again and again for sinning against me.*

ULT **then I myself will also walk … and I myself will also strike**
UST I myself will act … and I will punish … again and again
(וְהָלַכְתִּי אַף־אֲנִי & וְהִכִּיתִי & גַּם־אָנִי)

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]

Support Reference: Reflexive Pronouns

ULT **then I myself will also walk with you in hostility**
UST I myself will act against you … again and again
(וְהָלַכְתִּי אַף־אֲנִי עִמָּכֶם בְּקֶרִי)

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]

Support Reference: Idiom

ULT **then I myself will also walk with you in hostility**
UST I myself will act against you … again and again
(וְהָלַכְתִּי אַף־אֲנִי עִמָּכֶם בְּקֶרִי)

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]

Support Reference: Abstract Nouns

ULT **and I myself will also strike you seven {times} for your sins**
UST and I will punish you again and again for sinning against me
(וְהִכֵּיתִי אֶתְכֶם גַּם־אָנִי שֶׁבַע עַל־חַטֹּאתֵיכֶם)

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]

Support Reference: Idiom

ULT **for your sins**
UST for sinning against me
(עַל־חַטֹּאתֵיכֶם)

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]

Support Reference: Abstract Nouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your sins	sinning against me

Leviticus 26:25

ULT	UST
And I will bring upon you a sword avenging the vengeance of the covenant, and you will be gathered into your cities. And I will send pestilence into your midst, and you will be given into the hand of an enemy.	*I will send armies to you to punish you for not doing the things that I commanded you to do in the covenant that I made with you. If you try to escape from your enemies by hiding behind your city walls, I will send plagues to you, and I will allow your enemies to capture you.*

ULT **And I will bring upon you a sword**
UST I will send armies to you
(וְהֵבֵאתִי עֲלֵיכֶם חָֽרֶב)

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]

Support Reference: Metonymy

ULT **a sword avenging**
UST armies … to punish you for not doing the things that I commanded you to do in the covenant that I made with you
(חָֽרֶב נֹקֶמֶת)

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]

Support Reference: Personification

ULT **avenging the vengeance of the covenant**
UST to punish you for not doing the things that I commanded you to do in the covenant that I made with you
(נֹקֶמֶת נָקָם־בְּרִֽית)

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]

Support Reference: Parallelism

ULT **the vengeance of the covenant**
UST to punish you for not doing the things that I commanded you to do in the covenant that I made with you
(נְקַם־בְּרִית)

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]

Support Reference: Making Assumed Knowledge and Implicit Information Explicit

ULT **the vengeance of**
UST to punish you for not doing the things that I commanded you to do in the covenant that I made with you
(נָקָם)

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]

Support Reference: Abstract Nouns

ULT **and you will be gathered into your cities**
UST If you try to escape from your enemies by hiding behind your city walls
(וְנֶאֱסַפְתֶּם אֶל־עָרֵיכֶם)

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]

Support Reference: Active or Passive

ULT **and you will be gathered into your cities**
UST If you try to escape from your enemies by hiding behind your city walls
(וְנֶאֱסַפְתֶּם אֶל־עָרֵיכֶם)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And I will send pestilence**
UST I will send plagues
(וְשִׁלַּחְתִּי דָּבֶר)

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]

Support Reference: Connecting Words and Phrases

ULT **and you will be given into the hand of an enemy**
UST and I will allow your enemies to capture you
(וְנִתַּתֶּם בְּיַד־אוֹיֵב)

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]

Support Reference: Active or Passive

ULT **and you will be given into the hand of an enemy**
UST and I will allow your enemies to capture you
(וְנִתַּתֶּם בְּיַד־אוֹיֵב)

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]

Support Reference: Metonymy

ULT **an enemy**
UST your enemies
(אוֹיֵב)

Here, **an enemy** is not referring to a specific enemy but enemies in general. Use a general term for enemies.

Support Reference: Generic Noun Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a sword	armies
the covenant	

ULT	UST
	to punish you for not doing the things that I commanded you to do in the covenant that I made with you
an enemy	your enemies

Leviticus 26:26

ULT	UST
When I break to you the staff of bread, then ten women will bake your bread in one oven, and they will return your bread by weight, and you will eat but not be satisfied.	*When I destroy your supplies of food, there will be very little flour with which to make bread. As a result, ten women will be able to bake all their bread in only one oven. When the bread is baked, each woman will divide it among the members of her family, but there will be very little for each one, and when they have eaten all of it, they will still be hungry.*

ULT **When I break to you the staff of bread**
UST When I destroy your supplies of food, there will be very little flour with which to make bread
(בְּשִׁבְרִי לָכֶם֙ מַטֵּה־לָ֔חֶם)

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]

Support Reference: Idiom

ULT **then ten women will bake your bread in one oven**
UST As a result, ten women will be able to bake all their bread in only one oven
(וְאָפ֥וּ עֶשֶׂר֙ נָשִׁ֣ים לַחְמְכֶ֔ם בְּתַנּ֖וּר אֶחָ֑ד)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **and they will return your bread by weight**
UST When the bread is baked, each woman will divide it among the members of her family, but there will be very little for each one
(וְהֵשִׁיבוּ לַחְמְכֶם בַּמִּשְׁקָל)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **but not be satisfied**
UST they will still be hungry
(וְלֹא תִשְׂבָּעוּ)

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]

Support Reference: Connect — Contrast Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
bread	supplies of food, there will be very little flour with which to make bread
your bread	all their bread
your bread	When the bread is baked, each woman will divide it among the members of her family, but there will be very little for each one
and you will eat	and when they have eaten all of it

Leviticus 26:27

ULT	UST
And if in spite of this you will not listen to me but walk with me in hostility,	*After all those things happen, if you still do not obey me, if you still act against me,*

> ULT **in hostility**
> UST me
> (בֶּקֶרִי)

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]

Support Reference: Abstract Nouns

Leviticus 26:28

ULT	UST
then I will walk with you in the heat of hostility, and I myself will also discipline you seven {times} for your sins.	*I will be very angry with you, and I will act against you. I myself will punish you again and again for sinning.*

ULT in the heat of hostility
UST I will be very angry with you, and I will act against you
(בַּחֲמַת־קֶרִי)

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]

Support Reference: Metaphor

ULT hostility
UST I will be very angry with you, and I will act against you
(קֶרִי)

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]

Support Reference: Abstract Nouns

ULT and I myself will also discipline you seven {times}
UST I myself will punish you again and again
(וְיִסַּרְתִּי אֶתְכֶם אַף־אֲנִי שֶׁבַע)

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]

Support Reference: Reflexive Pronouns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in the heat of	I will be very angry with you, and I will act against you

ULT	UST
your sins	sinning

Leviticus 26:29

ULT	UST
And you will eat the flesh of your sons, and the flesh of your daughters you will eat.	*You will be so hungry that you will kill your sons and daughters and eat their flesh.*

ULT **And you will eat the flesh of your sons, and the flesh of your daughters you will eat**
UST You will be so hungry that you will kill your sons and daughters and eat their flesh
(וְאָכַלְתֶּם בְּשַׂר בְּנֵיכֶם וּבְשַׂר בְּנֹתֵיכֶם תֹּאכֵלוּ)

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]

Support Reference: Poetry

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And you will eat	You will be so hungry that you will kill … and eat
you will eat	You will be so hungry that you will kill … and eat

Leviticus 26:30

ULT	UST
And I will destroy your high places, and I will cut down your incense altars, and I will pile your corpses on the corpses of your idols, and my soul will detest you.	*I will destroy the places on high hills where you have worshiped idols. I will smash the altars where you burn incense to worship your gods. I will cause people to pile your dead bodies on the lifeless figures of your idols. I will detest you.*

ULT **and my soul will detest you**
UST I will detest you
(וְגָעֲלָה נַפְשִׁי אֶתְכֶם)

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]

Support Reference: Synecdoche

Leviticus 26:31

ULT	UST
And I will make your cities a waste, and I will make desolate your holy places, and I will not smell your pleasing aromas.	*I will ruin your cities and empty the buildings that you built for worshiping your idols. If you burn offerings on an altar, I will refuse to enjoy their scents.*

ULT **your pleasing aromas**
UST to enjoy their scents
(בְּרֵיחַ נִיחֹחֲכֶם)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your holy places	the buildings that you built for worshiping your idols

Leviticus 26:32

ULT	UST
And I, I will make the land desolate, and your enemies, the dwellers in it, will be appalled at it.	*I will completely ruin your country. When your enemies capture it, they will be shocked at what happened.*

ULT And I, I will make the land desolate
UST I will completely ruin your country
(וַהֲשִׁמֹּתִי אֲנִי אֶת־הָאָרֶץ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT and your enemies, the dwellers in it, will be appalled at it
UST When your enemies capture it, they will be shocked at what happened
(וְשָׁמְמוּ עָלֶיהָ אֹיְבֵיכֶם הַיֹּשְׁבִים בָּהּ)

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]

Support Reference: Connecting Words and Phrases

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land	your country
your enemies	your enemies

Leviticus 26:33

ULT	UST
And you I will scatter among the nations, and I will draw out a sword after you, and your land will be a desolation, and your cities will be a waste.	*I will enable your enemies to kill you with their swords. I will cause them to scatter the rest of you among other people groups. I will make sure that they ruin your country and destroy your cities.*

ULT and I will draw out a sword after you
UST I will enable your enemies to kill you with their swords
(וְהָרִיקֹתִי אַחֲרֵיכֶם חָרֶב)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
I will scatter	I will cause them to scatter
among the nations	among other people groups
a sword	with their swords
your land	your country
a desolation	I will make sure that they ruin

Leviticus 26:34

ULT	UST
Then the land will enjoy its sabbaths all the days of its desolation, and you {will be} in the land of your enemies. Then the land will rest and enjoy its sabbaths.	*After that happens, as long as you are living in your enemies' countries, no one will be in the land and it will finally be able to rest. During this time, the land will enjoy the sabbath rests it should have had.*

ULT the land will enjoy its sabbaths … the land will rest and enjoy its sabbaths
UST and it will finally be able to rest … the land will enjoy the sabbath rests it should have had
(תִּרְצֶה הָאָרֶץ אֶת־שַׁבְּתֹתֶיהָ & תִּשְׁבֹּת הָאָרֶץ וְהִרְצָת אֶת־שַׁבְּתֹתֶיהָ)

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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land	it
its sabbaths	and … will finally be able to rest
your enemies	enemies
the land	the land
its sabbaths	the sabbath … it should have had

Leviticus 26:35

ULT	UST
All the days of its desolation it will rest, what it did not rest in your sabbaths, when you dwelt on it.	*During all the time that no one is in your land, it will rest—the rest that you never gave it during the sabbath rest years when you lived there.*

ULT what it did not rest in your sabbaths, when you dwelt on it

UST the rest that you never gave it during the sabbath rest years when you lived there

(אֵת אֲשֶׁר לֹא־שָׁבְתָה בְּשַׁבְּתֹתֵיכֶם בְּשִׁבְתְּכֶם עָלֶיהָ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
in your sabbaths	during the sabbath rest years

Leviticus 26:36

ULT	UST
And the remaining in you, and I will bring faintness into their heart in the land of their enemies. And the sound of a driven leaf will chase them, and they will flee {as} fleeing from a sword, and they will fall when there is no pursuer.	*As for you people who will remain alive in the countries to which your enemies will have taken you, I will make you very afraid, so when you hear the wind blowing leaves, you will run away. You will run like someone is trying to kill you, and you will fall down even though no one is chasing you.*

ULT **And the remaining in you, and I will bring**
UST As for you people who will remain alive … I will make you very afraid
(וְהַנִּשְׁאָרִים בָּכֶם וְהֵבֵאתִי)

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]

Support Reference: Connecting Words and Phrases

ULT **faintness into their heart**
UST I will make you very afraid
(מֹרַךְ בִּלְבָבָם)

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]

Support Reference: Metaphor

ULT **into their heart**
UST I will make you very afraid
(בִּלְבָבָם)

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]

Support Reference: Pronouns — When to Use Them

ULT **And the sound of a driven leaf will chase them**
UST so when you hear the wind blowing leaves, you will run away
(וְרַדַּף אֹתָם קוֹל עָלֶה נִדָּף)

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]

Support Reference: Personification

ULT **a driven leaf**
UST so when you hear the wind blowing leaves
(עָלֶה נִדָּף)

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]

Support Reference: Active or Passive

ULT **a sword**
UST You will run like someone is trying to kill you
(חֶרֶב)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
their enemies	your enemies
a sword	You will run like someone is trying to kill you
and they will fall	and you will fall down
pursuer	even though no one is chasing you

Leviticus 26:37

ULT	UST
And they will stumble, one on his brother, as from the face of a sword but there is no pursuer, and to you there will be no power to stand to the face of your enemies.	*You will run as if a man with a sword were chasing you, and you will fall down, even though no one is coming behind you. You will stumble over each other trying to flee. You will not be able to stand and fight your enemies.*

ULT **And they will stumble, one on his brother**
UST and you will fall down … You will stumble over each other trying to flee
(וְכָשְׁלוּ אִישׁ־בְּאָחִיו)

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]

Support Reference: Idiom

ULT **as from the face of a sword**
UST You will run as if a man with a sword were chasing you
(כְּמִפְּנֵי־חָרֶב)

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]

Support Reference: Idiom

ULT **as from the face of a sword**
UST You will run as if a man with a sword were chasing you
(כְּמִפְּנֵי־חָרֶב)

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]

Support Reference: Simile

> ULT **power to stand**
> UST You will … be able to stand and fight
> (תְּקוּמָֽה)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **to the face of your enemies**
> UST You will … be able to stand and fight your enemies
> (לִפְנֵ֖י אֹיְבֵיכֶֽם)

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]

Support Reference: Idiom

> ULT **And they will stumble … to you there will be**
> UST and you will fall down … You will stumble … You will … be able to stand and fight
> (וְכָשְׁלֽוּ & תִהְיֶ֖ה לָכֶֽם)

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]

Support Reference: Pronouns — When to Use Them

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a sword	You will run as if a man with a sword were chasing you
your enemies	your enemies

Leviticus 26:38

ULT	UST
And you will perish in the nations, and the land of your enemies will consume you.	*Many of you will die in your enemies' countries.*

ULT and the land of your enemies will consume you
UST Many of you will die in your enemies' countries
(וְאָכְלָה אֶתְכֶם אֶרֶץ אֹיְבֵיכֶם)

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]

Support Reference: Personification

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And you will perish	Many … will die
in the nations	in … countries
the land of	in … countries
your enemies	your enemies
and … will consume	Many … will die

Leviticus 26:39

ULT	UST
And the remaining in you will rot away in their iniquity in the lands of your enemies, and also in the iniquities of their fathers they will rot away with them.	*And those of you who remain alive will slowly die and rot in your enemies' countries because you and your ancestors all sinned so much.*

ULT **will rot away … they will rot away**
UST will slowly die and rot
(יִמַּקּוּ & יִמַּקּוּ)

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]

ULT **in their iniquity … in the iniquities of**
UST because you … all sinned so much
(בַּעֲוֹנָם & בַּעֲוֹנֹת)

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]

Support Reference: Abstract Nouns

ULT **their fathers**
UST your ancestors
(אֲבֹתָם)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
your enemies	your enemies

Leviticus 26:40

ULT	UST
And they confess their iniquity and the iniquity of their fathers in their unfaithfulness which they were unfaithful to me, and also that they walked with me in hostility,	*But if your descendants confess that they and their ancestors sinned against me, acted unfaithfully toward me, and were hostile to me* —

ULT **And they confess**
UST But if your descendants confess
(וְהִתְוַדּוּ)

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]

Support Reference: Connect — Contrast Relationship

ULT **their iniquity and the iniquity of their fathers in their unfaithfulness which they were unfaithful to me … in hostility**
UST that they and their ancestors sinned against me, acted unfaithfully toward me, and were hostile
(אֶת־עֲוֹנָם וְאֶת־עֲוֹן אֲבֹתָם בְּמַעֲלָם אֲשֶׁר מָעֲלוּ־בִי & בְּקֶרִי)

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]

Support Reference: Abstract Nouns

ULT **their fathers**
UST their ancestors
(אֲבֹתָם)

Here, **fathers** represents ancestors. See how you translated this in 26:39. Alternate translation: [their ancestors] or [their forefathers]

Support Reference: Metonymy

> ULT **they walked with me in hostility**
> UST and were hostile to me
> (הָלְכוּ עִמִּי בְּקֶרִי)

See how you translated this in 26:21. Alternate translation: [they lived in hostility]

Support Reference: Metaphor

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
And they confess	But if your descendants confess
their iniquity	that they … sinned against me
the iniquity of	that they … sinned against me
in their unfaithfulness	acted unfaithfully
they were unfaithful	acted unfaithfully

Leviticus 26:41

ULT	UST
(I also, I walked with them in hostility and brought them into the land of their enemies)—if then their uncircumcised heart is humbled, and they accept their iniquity,	*because of that I became hostile to them and forced them to go to their enemies' countries—if your descendants humble themselves, stop being very stubborn and admit that they are guilty,*

ULT I also, I walked
UST because of that I became hostile
(אַף־אֲנִי אֵלֵךְ)

See how you translated this repetition in 26:16. Alternate translation: [I, too, walked]

ULT I walked with them in hostility
UST became hostile to them
(אֵלֵךְ עִמָּם בְּקֶרִי)

See how you translated this in 26:24. Alternate translation: [I walked with hostility toward them]

Support Reference: Metaphor

ULT their uncircumcised heart is humbled
UST your descendants humble themselves, stop being very stubborn
(יִכָּנַע לְבָבָם הֶעָרֵל)

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]

Support Reference: Active or Passive

ULT their uncircumcised heart
UST your descendants … stop being very stubborn
(לְבָבָם֙ הֶֽעָרֵ֔ל)

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]

Support Reference: Metaphor

ULT they accept their iniquity
UST admit that they are guilty
(יִרְצ֖וּ אֶת־עֲוֹנָֽם)

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]

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
their enemies	their enemies
their iniquity	that they are guilty

Leviticus 26:42

ULT	UST
then I will remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham I will remember, and the land I will remember.	*I will keep my promises about the land {of Canaan} that I made in the covenant that I made {with your ancestors} Abraham, Isaac, and Jacob.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
my covenant	my promises … that I made in the covenant that I made {with your ancestors}
with Jacob	and Jacob
my covenant	my promises … that I made in the covenant that I made {with your ancestors}
my covenant	my promises … that I made in the covenant that I made {with your ancestors}
with Abraham	Abraham

Leviticus 26:43

ULT	UST
And the land will be deserted by them and will enjoy its sabbaths in its desolation from them. And they, they will accept their iniquity because, even because they rejected my judgments and their soul detested my statutes.	*But before that happens, I will force my people to leave their land, with the result that the land will be able to rest while no one is in it, and while I am punishing the people for rejecting my laws and hating my decrees.*

ULT **And the land will be deserted by them and will enjoy**
UST But before that happens, I will force my people to leave their land, with the result that the land will be able to
(וְהָאָרֶץ֙ תֵּעָזֵ֣ב מֵהֶ֔ם וְתֵרֶ֖ץ)

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]

Support Reference: Active or Passive

ULT **by them**
UST my people
(מֵהֶ֔ם)

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]

Support Reference: Pronouns — When to Use Them

ULT **in its desolation from them**
UST while no one is in it
(בְּהִשַּׁמָּ֖הּ מֵהֶ֑ם)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **And they, they will accept**
UST and while I am punishing the people
(וְהֵם יִרְצוּ)

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]

Support Reference: Reflexive Pronouns

ULT **they will accept their iniquity**
UST while I am punishing
(יִרְצוּ אֶת־עֲוֹנָם)

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]

ULT **because, even because**
UST for
(יַעַן וּבְיַעַן)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will be deserted	I will force … to leave
its sabbaths	rest
their iniquity	while I am punishing

Leviticus 26:44

ULT	UST
And yet for all that, when they are in the land of their enemies, I will not reject them, nor will I detest them to destroy them completely, to break my covenant with them, for I {am} Yahweh their God.	*But I will still not reject them or hate them and destroy them completely in their enemies' countries. I will not cancel the covenant that I made with them because I am still Yahweh their God.*

ULT for I {am} Yahweh their God
UST because I am still Yahweh their God
(כִּ֣י אֲנִ֣י יְהוָ֔ה אֱלֹהֵיהֶֽם)

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]

Support Reference: Connect — Reason-and-Result Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
their enemies	their enemies
my covenant	the covenant
{am} Yahweh	Yahweh
their God	their God

Leviticus 26:45

ULT	UST
But I will remember for them the covenant of the first, whom I brought them out from the land of Egypt to the eyes of the nations to be God to them. I am Yahweh.'"	*I will keep the promises from the covenant that I made with your ancestors when I brought them out of Egypt, something that the people of all nations heard about. I did this so that I, Yahweh, would be your God."*

ULT **the covenant of the first**
UST I will keep the promises from the covenant that I made with your ancestors when I brought them out of Egypt
(בְּרִית רִאשֹׁנִים)

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]

Support Reference: Idiom

ULT **to the eyes of the nations**
UST something that the people of all nations heard about
(לְעֵינֵי הַגּוֹיִם)

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]

Support Reference: Metonymy

ULT **to be God to them**
UST I did this so that … would be your God
(לִהְיֹת לָהֶם לֵאלֹהִים)

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]

Support Reference: Connect — Goal (Purpose) Relationship

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the covenant of Egypt	I will keep the promises from the covenant

ULT	UST
	that I made with your ancestors when I brought them out of Egypt
the nations	something that the people of all nations heard about
God	God
am Yahweh	Yahweh

Leviticus 26:46

ULT	UST
These {are} the statutes and the judgments and the laws which Yahweh gave between him and between the sons of Israel on Mount Sinai by the hand of Moses.	*Those are the commandments, the decrees, and the laws that Yahweh established on Mount Sinai between himself and the Israelite people by giving them to Moses to tell to them.*

Note:

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.

Support Reference: End of Story

ULT **the statutes and the judgments and the laws**
UST the commandments, the decrees, and the laws
(הַחֻקִּים וְהַמִּשְׁפָּטִים וְהַתּוֹרֹת)

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]

Support Reference: Abstract Nouns

ULT **between him and between the sons of Israel on Mount Sinai by the hand of Moses**
UST on Mount Sinai between himself and the Israelite people by giving them to Moses to tell to them
(בֵּינֹו וּבֵין בְּנֵי יִשְׂרָאֵל בְּהַר סִינַי בְּיַד־מֹשֶׁה)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **by the hand of Moses**
> UST by giving them to Moses to tell to them
> (בְּיַד־מֹשֶׁה)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the statutes	and the laws
Yahweh	Yahweh
Israel	and the Israelite people
Moses	by giving them to Moses to tell to them

Leviticus 27

Leviticus 27 Chapter Introduction

Structure and Formatting

This chapter explains rules about vows and dedications to Yahweh:

1. Valuation of people dedicated to God (27:1–8)
2. Valuation of animals (27:9–13)
3. Valuation of houses and land (27:14–25)
4. 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)

Leviticus 27:1

ULT	UST
And Yahweh spoke to Moses, saying,	*Yahweh also said to Moses,*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	Moses

Leviticus 27:2

ULT	UST
"Speak to the sons of Israel and say to them, 'A man when he makes extraordinary a vow, by your valuation of persons to Yahweh,	*"Tell the Israelites these things for me: 'If a man solemnly promises to set apart {another} person to {belong only to} Yahweh, {Yahweh will be willing to set that person free from having to do that if the responsible man} pays the priest an amount of money.*

ULT **Speak to the sons of Israel and say to them**
UST Tell the Israelites these things for me
(דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם)

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]

Support Reference: Reduplication

ULT **the sons of Israel**
UST the Israelites
(בְּנֵי יִשְׂרָאֵל)

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]

Support Reference: Metonymy

ULT **A man**
UST a man
(אִישׁ)

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]

Support Reference: Generic Noun Phrases

ULT **he makes extraordinary a vow**
UST solemnly promises to set apart {another} person to {belong only to} Yahweh
(יַפְלִא נֶדֶר)

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]

Support Reference: Idiom

ULT **by your valuation of persons to Yahweh**
UST {Yahweh will be willing to set that person free from having to do that if the responsible man} pays the priest an amount of money
(בְּעֶרְכְּךָ נְפָשֹׁת לַיהוָה)

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 translated this in 5:15. Alternate translation: [by the valuation of persons that I, Yahweh, give you]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Israel	the Israelites
he makes extraordinary	solemnly promises to set apart {another} person to {belong only to} Yahweh
to Yahweh	{Yahweh will be willing to set that person free from having to do that if the responsible man} pays the priest an amount of money

Leviticus 27:3

ULT	UST
and your valuation of the male from a son of 20 years and until a son of 60 years will be {thus}, and your valuation will be 50 shekels of silver by the shekel of the holy place.	*The priest must calculate the amount of money in terms of the silver pieces that they use in Yahweh's sacred tent. {You must pay:} 50 pieces of silver for men who are between 20 and 60 years old;*

ULT **from a son of 20 years and until a son of 60 years**
UST between 20 and 60 years old
(מִבֶּן֙ עֶשְׂרִ֣ים שָׁנָ֔ה וְעַד֙ בֶּן־שִׁשִּׁ֣ים שָׁנָ֔ה)

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]

Support Reference: Idiom

ULT **by the shekel of the holy place**
UST The priest must calculate the amount of money in terms of the silver pieces that they use in Yahweh's sacred tent
(בְּשֶׁ֥קֶל הַקֹּ֖דֶשׁ)

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]

Support Reference: Biblical Money

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
silver	silver
the holy place	The priest must calculate the amount of money in terms of the silver pieces that they use in Yahweh's sacred tent

Leviticus 27:4

ULT	UST
And if {it is} a female, then your valuation will be 30 shekels.	*30 pieces of silver for adult women who are between 20 and 60 years old;*

ULT **And if {it is} a female**
UST for adult women who are between 20 and 60 years old
(וְאִם־נְקֵבָה הִוא)

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]

Support Reference: Assumed Knowledge and Implicit Information

Leviticus 27:5

ULT	UST
And if {it is} from a son of five years and until a son of 20 years, then your valuation will be {for} the male 20 shekels, and for the female ten shekels.	*20 pieces of silver for young men who are between 5 and 20 years old; 10 pieces of silver for young women who are between 5 and 20 years old;*

ULT from a son of five years and until a son of 20 years
UST who are between 5 and 20 years old
(מִבֶּן־חָמֵשׁ שָׁנִים וְעַד בֶּן־עֶשְׂרִים שָׁנָה)

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]

Support Reference: Idiom

Leviticus 27:6

ULT	UST
And if from a son of a month and until a son of five years, then your valuation will be {for} the male five shekels of silver, and for the female your valuation {will be} three shekels of silver.	*5 pieces of silver for boys who are between 1 month and 5 years old; 3 pieces of silver for girls who are between 1 month and 5 years old;*

ULT from a son of a month and until a son of five years
UST who are between 1 month and 5 years old
(מִבֶּן־חֹדֶשׁ וְעַד בֶּן־חָמֵשׁ שָׁנִים)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
silver	pieces of silver
silver	pieces of silver

Leviticus 27:7

ULT	UST
And if from a son of 60 years and upward, if a male, then your valuation will be 15 shekels, and for the female ten shekels.	*15 pieces of silver for men who are more than 60 years old; and 10 pieces of silver for women who are more than 60 years old.*

ULT from a son of 60 years and upward
UST more than 60 years old
(מִבֶּן־שִׁשִּׁים שָׁנָה וָמַעְלָה)

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]

Support Reference: Idiom

Leviticus 27:8

ULT	UST
And if he is too poor from your valuation, then he shall stand him before the face of the priest, and the priest shall value him. Upon the mouth of what the hand of the one vowing can reach, the priest shall value him.	*If anyone who has made such a solemn promise is very poor and unable to pay to set free the person whom he has given to Yahweh, he must take that person to the priest. The priest will set the price for freeing him to an amount that the person can pay.*

ULT **And if he is too poor from your valuation**
UST If anyone who has made such a solemn promise is very poor and unable to pay to set free the person whom he has given to Yahweh
(וְאִם־מָךְ הוּא מֵעֶרְכֶּךָ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **then he shall stand him**
UST he must take that person
(וְהֶעֱמִידוֹ)

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]

Support Reference: Pronouns — When to Use Them

ULT **before the face of the priest**
UST to the priest
(לִפְנֵי הַכֹּהֵן)

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]

Support Reference: Metonymy

ULT **Upon the mouth of what the hand of the one vowing can reach**
UST to an amount that the person can pay
(עַל־פִּי אֲשֶׁר תַּשִּׂיג יַד הַנֹּדֵר)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
the priest	The priest
the priest	to an amount that the person can pay

Leviticus 27:9

ULT	UST
And if {it is} an animal which they will present from it an offering to Yahweh, all which he will give from it to Yahweh will be holy.	*If someone solemnly promises Yahweh to give him an animal that is acceptable to him, that animal becomes very special to Yahweh; it belongs to him alone.*

ULT And if {it is} an animal which they will present from it an offering to Yahweh

UST If someone solemnly promises Yahweh to give him an animal that is acceptable to him
(וְאִם־בְּהֵמָה אֲשֶׁר יַקְרִיבוּ מִמֶּנָּה קָרְבָּן לַיהוָה)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
{it is} an animal	an animal
to Yahweh	Yahweh … him … to him
to Yahweh	that animal becomes very special to Yahweh; it belongs to him alone
holy	that animal becomes very special to Yahweh; it belongs to him alone

Leviticus 27:10

ULT	UST
He shall not exchange it and he shall not substitute it, good with bad or bad with good. And if substituting, he substitutes animal with animal, then it shall be {that} it and its substitute shall be holy.	*The person who promised to give it must not give another animal instead of the one that he promised. He must not substitute a bad one for a good one or even a better one than the one offered. If he tries to do that, both animals will become dedicated to Yahweh.*

ULT **He shall not exchange it and he shall not substitute it**
UST The person who promised to give it must not give another animal instead of the one that he promised. He must not substitute … for a good one
(לֹא יַחֲלִיפֶנּוּ וְלֹא־יָמִיר אֹתוֹ)

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]

Support Reference: Doublet

ULT **good with bad or bad with good**
UST a bad one for a good one or even a better one than the one offered
(טֹוב בְּרָע אוֹ־רַע בְּטֹוב)

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]

Support Reference: Ellipsis

ULT **And if substituting, he substitutes**
UST If he tries to do that
(וְאִם־הָמֵר יָמִיר)

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]

Support Reference: Reduplication

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	for a good one
bad	than the one offered

ULT	UST
animal	he tries to do that
holy	dedicated

Leviticus 27:11

ULT	UST
And if {it is} any unclean animal which they shall not present from it a present to Yahweh, then he shall stand the animal to the face of the priest,	*If the animal that he wishes to give to Yahweh is a kind that is unacceptable as an offering, he must take the animal to the priest.*

ULT to the face of the priest
UST to the priest
(לִפְנֵי הַכֹּהֵן)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
animal	the animal that he wishes to give to Yahweh
to Yahweh	is a kind that is unacceptable as an offering
the priest	the priest

Leviticus 27:12

ULT	UST
and the priest shall value it between good and between bad. According to your valuation, O priest, so it shall be.	*The priest then will decide what its value is, according to the animal's quality. Whatever value the priest sets will be the value, and that is the price of the animal.*

ULT **According to your valuation**
UST Whatever value … sets
(כְּעֶרְכְּךָ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	The priest
good	according to the animal's quality
bad	according to the animal's quality
O priest	the priest

Leviticus 27:13

ULT	UST
And if redeeming he will redeem it, then he shall add its fifth upon your valuation.	*If the man who gave the animal later decides that he wants to buy it back, he must pay to the priest that price plus an added one-fifth.*

ULT **redeeming he will redeem it**
UST later decides that he wants to buy it back, he must pay
(גָּאֹל יִגְאָלֶנָּה)

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]

Support Reference: Reduplication

ULT **its fifth**
UST one-fifth
(חֲמִישִׁתּוֹ)

See how you translated this in 5:16.

Support Reference: Fractions

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
redeeming	later decides that he wants to buy it back
he will redeem it	he must pay

Leviticus 27:14

ULT	UST
And a man when he consecrates his house holy to Yahweh, then the priest will value it between good and between bad. Just as the priest will value it, so it will stand.	*Similarly, if someone dedicates his house, setting it apart for the honor of Yahweh, the priest will decide how much it is worth, which will depend on the house's condition. Whatever the priest says that it is worth, that will be its value.*

ULT **And a man**
UST someone
(וְאִישׁ)

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]

Support Reference: Generic Noun Phrases

ULT **between good and between bad**
UST which will depend on the house's condition
(בֵּין טֹוב וּבֵין רָע)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he consecrates	dedicates
his house	his house
holy	setting it apart for the honor
to Yahweh	of Yahweh
the priest	the priest
good	which will depend on the house's condition
bad	which will depend on the house's condition
the priest	the priest

Leviticus 27:15

ULT	UST
And if the one consecrating would redeem his house, then he shall add a fifth of the silver of your valuation upon it, and it will be to him.	*If a man sets apart his house for the honor of Yahweh, but later he wants to buy it back, he must pay that price plus an added one-fifth, and then the house will belong to him again.*

ULT **the one consecrating**
UST a man sets apart … for the honor of Yahweh
(הַמַּקְדִּישׁ)

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]

Support Reference: Ellipsis

ULT **a fifth of**
UST one-fifth
(חֲמִישִׁית)

See how you translated this in 27:13.

Support Reference: Fractions

ULT **and it will be to him**
UST and then the house will belong to him again
(וְהָיָה לוֹ)

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]

Support Reference: Idiom

ULT **your valuation**
UST that price
(עֶרְכֶּךָ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the one consecrating	a man sets apart … for the honor of Yahweh
would redeem	but later he wants to buy … back
his house	his house … it
the silver of	he must pay

Leviticus 27:16

ULT	UST
And if from the field of his possession a man consecrates to Yahweh, then your valuation will be to the mouth of its seed, seed of a homer of barley at 50 shekels of silver.	*If someone sets apart some of the property that belongs to him and his family for the honor of Yahweh, its value will be determined by the quantity of seed that would be needed to sow that entire tract of land. It will be 50 pieces of silver for each 220 liters of seed.*

ULT **from the field of his possession**
UST some of the property that belongs to him and his family
(מִשְׂדֵּה אֲחֻזָּתוֹ)

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]

Support Reference: Translate Unknowns

ULT **to the mouth of its seed, seed of**
UST by the quantity of seed that would be needed to sow that entire tract of land … seed
(לְפִי זַרְעוֹ זֶרַע)

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]

Support Reference: Idiom

ULT **a homer of**
UST for each 220 liters of
(חֹמֶר)

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]

Support Reference: Biblical Volume

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
consecrates	sets apart
to Yahweh	for the honor of Yahweh
its seed, seed of	

ULT	UST
	seed that would be needed to sow that entire tract of land … seed
seed … of	seed
barley	for each 220 liters of
silver	silver

Leviticus 27:17

ULT	UST
If from the year of the jubilee he consecrates his field, according to your valuation it will stand.	*If he dedicates the field during the year for restoring, its value will be the full amount.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he consecrates	dedicates

Leviticus 27:18

ULT	UST
But if after the jubilee he consecrates his field, then the priest shall calculate for him the silver upon the mouth of the years remaining until the year of the jubilee, and it shall be subtracted from your valuation.	*But if he dedicates his field after the restoration year, the priest will calculate the remaining years to the next one and lower the price accordingly.*

ULT **upon the mouth of the years**
UST the remaining years to the next one
(עַל־פִּי הַשָּׁנִים)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he consecrates	he dedicates
the priest	the priest
the silver	the remaining years to the next one

Leviticus 27:19

ULT	UST
And if redeeming he will redeem the field, the one consecrating it, then he shall add a fifth of the silver of your valuation upon it, and it will stand to him.	*If the person who dedicated the field later wants to buy it back, he must pay back the field's price plus an added one-fifth. Then the field will belong to that man again.*

ULT **redeeming he will redeem**
UST later wants to buy it back
(גָּאֹל יִגְאַל)

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]

Support Reference: Reduplication

ULT **a fifth of**
UST one-fifth
(חֲמִשִׁית)

See how you translated this in 27:13.

Support Reference: Fractions

ULT **and it will stand to him**
UST will … that man again
(וְקָם לוֹ)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
redeeming	later wants to buy it back
he will redeem	later wants to buy it back
the one consecrating	the person who dedicated
the silver of	he must pay back

Leviticus 27:20

ULT	UST
And if he does not redeem the field, and if he sells the field to another man, it shall not be redeemed again.	*However, if he does not buy it back, or if he also sells it to someone else, he may never buy it back again.*

> ULT **it shall not be redeemed again**
> UST he may never buy it back again
> (לֹא יִגָּאֵל עוֹד)

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]

Support Reference: Assumed Knowledge and Implicit Information

> ULT **it shall not be redeemed again**
> UST he may never buy it back again
> (לֹא יִגָּאֵל עוֹד)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he does … redeem	he does … buy … back
it shall … be redeemed	he may … buy it back

Leviticus 27:21

ULT	UST
And the field shall be, in its going out in the Jubilee, holy to Yahweh, as a field of devotion. It shall be to the priest, his possession.	*When the year for restoring comes, Yahweh will claim the field permanently as his holy property, and the priest will receive it.*

ULT **in its going out in the Jubilee**
UST When the year for restoring comes
(בְּצֵאתוֹ בַיֹּבֵל)

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]

Support Reference: Idiom

ULT **as a field of devotion**
UST as his holy property
(כִּשְׂדֵה הַחֵרֶם)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
holy	Yahweh will claim the field permanently
to Yahweh	Yahweh will claim the field permanently
to the priest	and the priest

Leviticus 27:22

ULT	UST
And if he consecrates to Yahweh a field of his purchase which {is} not from the field of his possession,	*If someone dedicates some land that he has bought to Yahweh, land which is not part of the land that his family has always owned,*

ULT **a field of his purchase**
UST some land that he has bought
(אֶת־שְׂדֵ֥ה מִקְנָתֽוֹ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **which {is} not from the field of his possession**
UST land which is not part of the land that his family has always owned
(אֲשֶׁ֥ר לֹֽא מִשְּׂדֵ֖ה אֲחֻזָּתֽוֹ)

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]

Support Reference: Translate Unknowns

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
he consecrates	someone dedicates
to Yahweh	to Yahweh

Leviticus 27:23

ULT	UST
then the priest shall calculate for him the amount of your valuation until the year of the jubilee, and he shall give your valuation in that day. {It shall be} holy to Yahweh.	*the priest must count the number of years until the next year of restoring to determine how much it is worth. The man must pay that amount to the priest on that day. His payment is a holy gift to Yahweh.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the priest	the priest
{It shall be} holy	His payment is a holy gift
to Yahweh	to Yahweh

Leviticus 27:24

ULT	UST
In the year of the jubilee the field will return to him from whom he bought it, to whom to him {is} the possession of the land.	*However, in the year for restoring, he will restore the land to the person from whom he bought it, the person whose family had always owned that land.*

> ULT **to him from whom he bought it, to whom to him**
> UST to the person from whom he bought it, the person whose family
> (לַאֲשֶׁר קָנָהוּ מֵאִתּוֹ לַאֲשֶׁר־לוֹ)

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]

Support Reference: Pronouns — When to Use Them

> ULT **to whom to him {is} the possession of the land**
> UST the person whose family had always owned that land
> (לַאֲשֶׁר־לוֹ אֲחֻזַּת הָאָרֶץ)

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]

Support Reference: Assumed Knowledge and Implicit Information

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
will return	he will restore
he bought it	to the person from whom he bought it
the land	that land

Leviticus 27:25

ULT	UST
And all your valuation shall be by the shekel of the holy place; the shekel shall be 20 gerahs.	*The priest must always calculate the amount of money in terms of the silver pieces called shekels that they use in Yahweh's sacred tent. One piece called a shekel is equal to 20 smaller pieces called gerahs.*

ULT by the shekel of the holy place

UST in terms of the silver pieces called shekels that they use in Yahweh's sacred tent
(בְּשֶׁקֶל הַקֹּדֶשׁ)

See how you translated this in 27:3.

Support Reference: Biblical Money

ULT gerahs

UST smaller pieces called gerahs
(גֵּרָה)

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]

Support Reference: Biblical Weight

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the holy place	that they use in Yahweh's sacred tent

Leviticus 27:26

ULT	UST
However, a firstborn (which firstborn {belongs} to Yahweh) among animals, a man shall not consecrate it, whether ox or sheep, it {belongs} to Yahweh.	*Since firstborn animals already belong to Yahweh, no one may dedicate the firstborn of any cow or sheep for any purpose.*

ULT **a firstborn (which firstborn {belongs} to Yahweh) among animals, a man shall not consecrate it, whether ox or sheep, it {belongs} to Yahweh**

UST firstborn animals already belong to Yahweh, no one may dedicate the firstborn of any cow or sheep for any purpose

(בְּכֹור אֲשֶׁר־יִבָּכֵר לַיהוָה בִּבְהֵמָה לֹא־יַקְדִּישׁ אִישׁ אֹתֹו אִם־שֹׁור אִם־שֶׂה לַיהוָה הוּא)

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]

Support Reference: Information Structure

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
a firstborn	firstborn
{belongs} to Yahweh	already belong to Yahweh
shall … consecrate	may dedicate … for any purpose
{belongs} to Yahweh	already belong to Yahweh

Leviticus 27:27

ULT	UST
And if {it is} among the unclean animals, then he shall ransom {it} by your valuation and add its fifth upon it. And if it is not redeemed, then it shall be sold at your valuation.	*If someone gives Yahweh a {firstborn} animal that is not one of the acceptable kinds, he may buy it back by paying its standard price plus an added one-fifth of its value. If he does not buy it back, the priest must sell it for its standard price.*

ULT **its fifth**
UST an added one-fifth of its value
(חֲמִשִׁתּוֹ)

See how you translated this in 27:13

Support Reference: Fractions

ULT **And if it is not redeemed, then it shall be sold at your valuation**
UST If he does not buy it back, the priest must sell it for its standard price
(וְאִם־לֹא יִגָּאֵל וְנִמְכַּר בְּעֶרְכֶּךָ)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
it is … redeemed	he does … buy it back

Leviticus 27:28

ULT	UST
However, any devoted thing which a man will devote to Yahweh from all which {belongs} to him, from man and animal and from field of his possession, it shall not be sold and it shall not be redeemed. Every devoted thing, it {is} a holy thing of holy things to Yahweh.	*However, if someone permanently dedicates anything he owns like a person, animal, or family land to Yahweh, you must not restore it or sell it. Anything that you permanently dedicate becomes Yahweh's especially sacred property.*

ULT **devoted thing**
UST permanently dedicates anything
(הֵּרֶם)

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]

Support Reference: Translate Unknowns

ULT **from man and animal and from field of his possession**
UST like a person, animal, or family land
(מֵאָדָם וּבְהֵמָה וּמִשְׂדֵה אֲחֻזָּתוֹ)

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]

Support Reference: Assumed Knowledge and Implicit Information

ULT **a holy thing of holy things**
UST becomes … especially sacred property
(קֹדֶשׁ־קָדָשִׁים)

See how you translated this in 2:3.

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
devoted thing	permanently dedicates anything
to Yahweh	to Yahweh
it shall … be redeemed	restore it
devoted thing	that you permanently dedicate
a holy thing of	becomes … especially sacred property
holy things	becomes … especially sacred property

ULT	UST
to Yahweh	Yahweh’s

Leviticus 27:29

ULT	UST
All devoted ones who are devoted to destruction from mankind shall not be ransomed; dying he shall be put to death.	*You will not let anyone live from the people whom Yahweh has commanded you to completely destroy. You must execute them all.*

> ULT **devoted ones who are devoted to destruction**
> UST anyone … from the people whom Yahweh has commanded you to completely destroy
> (חֵ֫רֶם אֲשֶׁ֥ר יָחֳרָ֥ם)

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]

Support Reference: Translate Unknowns

> ULT **All devoted ones who are devoted to destruction**
> UST anyone … from the people whom Yahweh has commanded you to completely destroy
> (כָּל־חֵ֫רֶם אֲשֶׁ֥ר יָחֳרָ֥ם)

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]

Support Reference: Active or Passive

> ULT **shall not be ransomed**
> UST You will not let … live
> (לֹ֣א יִפָּדֶ֑ה)

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]

Support Reference: Active or Passive

ULT **dying he shall be put to death**
UST You must execute them all
(מָוֹת יוּמָֽת)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
devoted ones	anyone … from the people whom Yahweh has commanded you to completely destroy
are devoted to destruction	anyone … from the people whom Yahweh has commanded you to completely destroy
shall … be ransomed	You will … let … live

Leviticus 27:30

ULT	UST
And all tithe of the land from the seed of the land, from the fruit of the tree, {belongs} to Yahweh. It {is} holy to Yahweh.	*One tenth of all the crops and grain or fruit that is produced on anyone's land is sacred and belongs to Yahweh.*

ULT from the seed of the land
UST the crops and grain … that is produced on anyone's land
(מִזֶּרַע הָאָרֶץ)

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]

Support Reference: Metonymy

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
the land	the crops and grain
from the seed of	the crops and grain
the land	that is produced on anyone's land
{belongs} to Yahweh	is sacred and belongs to Yahweh
{is} holy	is sacred and belongs to Yahweh
to Yahweh	is sacred and belongs to Yahweh

Leviticus 27:31

ULT	UST
And if redeeming, a man will redeem from his tithe, its fifth he shall add upon it.	*If anyone wants to buy back any of that tenth, he must pay to the priest what it is worth plus an added one-fifth.*

ULT redeeming, a man will redeem from his tithe
UST anyone wants to buy back any of that tenth, he must pay
(גָּאֹל יִגְאַל אִישׁ מִמַּעַשְׂרוֹ)

See how you translated a similar phrase about redeeming property in 27:19. Alternate translation: [indeed someone redeems part of his tithe]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
redeeming	wants to buy back
will redeem	he must pay

Leviticus 27:32

ULT	UST
And all tithe of cattle and flock, all which passes under the rod, the tenth will be holy to Yahweh.	*One of every ten domestic animals belongs to Yahweh. When someone counts his cattle and sheep as they pass under his walking stick, he must set aside every tenth one for Yahweh.*

ULT all which passes under the rod

UST When someone counts … as they pass under his walking stick … every
(כָּל אֲשֶׁר־יַעֲבֹר תַּחַת הַשָּׁבֶט)

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]

Support Reference: Idiom

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
cattle	animals … his cattle
and flock	domestic … and sheep
holy	belongs to Yahweh … for Yahweh
to Yahweh	belongs to Yahweh … for Yahweh

Leviticus 27:33

ULT	UST
He shall not examine between good to bad, and he shall not substitute it. And if substituting, he substitutes it, then it shall be {that} it and its substitute shall be holy. It shall not be redeemed.'"	*When he does that, he must not pick out the good ones or leave the bad ones or substitute bad ones for good ones. If he tries to substitute one animal for another, he must set aside both animals for Yahweh, and he may not buy them back.'"*

ULT **He shall not examine between good to bad, and he shall not substitute it**
UST When he does that, he must not pick out the good ones or leave the bad ones or substitute bad ones for good ones
(לֹא יְבַקֵּר בֵּין־טוֹב לָרַע וְלֹא יְמִירֶנּוּ)

See how you translated this in 27:10. Alternate translation: [He must not inspect them to trade a good one for a bad one]

Support Reference: Doublet

ULT **It shall not be redeemed**
UST and he may not buy them back
(לֹא יִגָּאֵל)

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]

Support Reference: Active or Passive

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
good	the good ones
holy	he must set aside
It shall … be redeemed	and he may … buy them back

Leviticus 27:34

ULT	UST
These {are} the commandments which Yahweh commanded Moses to the sons of Israel on Mount Sinai.	*Those are the commands that Yahweh gave to Moses on Mount Sinai to tell to the Israelites.*

(There are no notes for this verse)

UNFOLDINGWORD® TRANSLATION WORDS

ULT	UST
Yahweh	Yahweh
Moses	to Moses
Israel	the Israelites

unfoldingWord® Translation Academy - Leviticus

v91

Abstract Nouns

Description

Abstract nouns are nouns that refer to attitudes, qualities, events, or situations. These are things that cannot be seen or touched in a physical sense, such as happiness, weight, unity, friendship, health, and reason. This is a translation issue because some languages may express a certain idea with an abstract noun, while others would need a different way to express it.

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**.

Leviticus References:

1:4; 4:3; 4:20; 4:26; 4:31; 4:35; 5:3; 5:6; 5:10; 5:13; 5:16; 5:18; 6:2; 6:3; 6:5; 6:7; 6:30; 7:7; 7:12; 7:15; 7:20; 8:15; 8:34; 10:17; 12:7; 12:8; 13:34; 14:18; 14:19; 14:34; 14:53; 14:57; 15:3; 15:15; 15:30; 15:31; 20:12; 20:13; 20:14; 20:17; 21:13; 22:3; 22:5; 22:12; 23:2; 23:11; 23:24; 23:27; 23:31; 23:36; 23:41; 25:43; 25:46; 26:5; 26:6; 26:15; 26:16; 26:18; 26:20; 26:21; 26:23; 26:23; 26:24; 26:24; 26:25; 26:27; 26:28; 26:39; 26:40; 26:46

Active or Passive

Some languages use both active and passive sentences. In active sentences, the subject does the action. In passive sentences, the subject is the one that receives the action. Here are some examples with their subjects bolded:

- Active: **My father** built the house in 2010.
- Passive: **The house** was built in 2010.

Translators whose languages do not use passive sentences will need to know how they can translate passive sentences that they find in the Bible. Other translators will need to decide when to use a passive sentence and when to use the active form.

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.

Leviticus References:

1:4; 1:15; 2:4; 2:5; 2:7; 2:8; 2:11; 2:14; 4:10; 4:12; 4:13; 4:14; 4:20; 4:23; 4:26; 4:27; 4:28; 4:31; 4:31; 4:35; 4:35; 5:2; 5:3; 5:4; 5:10; 5:13; 5:16; 5:18; 6:4; 6:7; 6:9; 6:12; 6:13; 6:16; 6:17; 6:20; 6:21; 6:22; 6:23; 6:25; 6:25; 6:26; 6:28; 6:28; 6:28; 6:30; 6:30; 6:30; 7:6; 7:9; 7:9; 7:10; 7:12; 7:12; 7:15; 7:16; 7:17; 7:18; 7:18; 7:18; 7:19; 7:19; 7:20; 7:24; 8:35; 9:4; 10:3; 10:13; 10:14; 10:16; 10:18; 11:13; 11:32; 11:34; 11:34; 11:35; 11:37; 11:38; 11:41; 11:43; 11:47; 12:3; 12:7; 13:2; 13:9; 13:18; 13:19; 13:33; 13:37; 13:45; 13:45; 13:49; 13:51; 13:52; 13:55; 13:56; 14:2; 14:3; 14:4; 14:7; 14:8; 14:11; 14:14; 14:17; 14:18; 14:19; 14:25; 14:28; 14:36; 14:48; 14:51; 15:12; 15:12; 15:17; 16:10; 16:27; 16:27; 16:30; 17:4; 17:9; 17:13; 17:14; 17:15; 18:29; 18:30; 19:6; 19:6; 19:7; 19:7; 19:8; 19:20; 19:20; 19:20; 19:22; 19:23; 20:2; 21:9; 21:9; 21:10; 21:10; 22:23; 22:25; 22:27; 22:27; 22:30; 23:3; 24:16; 24:17; 24:21; 25:23; 25:30; 26:25; 26:25; 26:36; 26:41; 26:43; 27:20; 27:27; 27:29; 27:29; 27:29; 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.

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.

Leviticus References:

1:5; 1:6; 1:9; 1:13; 1:15; 2:2; 2:16; 4:6; 4:11; 4:12; 4:19; 4:21; 4:26; 4:34; 4:35; 5:2; 5:2; 5:4; 5:4; 5:6; 5:10; 5:13; 5:13; 5:15; 5:15; 5:15; 5:15; 5:16; 5:16; 5:17; 6:4; 6:6; 6:10; 6:18; 6:20; 6:20; 6:21; 6:23; 6:27; 7:7; 7:8; 7:10; 7:14; 7:19; 7:19; 7:19; 7:20; 7:21; 7:24; 7:24; 7:31; 7:32; 7:33; 7:36; 8:15; 8:20; 8:27; 8:30; 8:31; 8:35; 9:11; 9:22; 9:24; 10:2; 10:3; 10:5; 10:6; 10:15; 10:18; 10:18; 12:7; 12:7; 13:3; 13:4; 13:6; 13:10; 13:16; 13:31; 13:49; 14:11; 14:12; 14:24; 14:34; 14:36; 14:37; 14:38; 14:40; 14:41; 14:52; 15:9; 15:16; 15:19; 15:33; 16:14; 16:26; 17:14; 18:14; 19:9; 19:13; 19:13; 20:2; 20:3; 20:3; 20:4; 20:9; 20:10; 20:12; 20:15; 20:17; 20:18; 20:18; 20:21; 20:25; 20:25; 20:25; 20:25; 21:3; 21:5; 21:10; 21:18; 21:22; 21:23; 22:3; 22:4; 22:4; 22:24; 23:16; 23:22; 23:43; 24:7; 24:8; 24:9; 24:12; 24:14; 24:14; 24:23; 25:33; 25:35; 25:50; 25:51; 25:51; 26:5; 26:12; 26:16; 26:17; 26:18; 26:19; 26:25; 26:26; 26:26; 26:32; 26:35; 26:37; 26:43; 26:46; 27:4; 27:8; 27:9; 27:12; 27:14; 27:15; 27:20; 27:22; 27:24; 27:28

Background Information

Description

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."

Leviticus References:

5:18

Biblical Money

Description

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)

1. 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**.”

1. 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.

Leviticus References:

5:15; 6:6; 27:3; 27:25

Biblical Volume

Description

The following terms are the most common units of volume used in the Bible to state how much a certain container could hold. The containers and measurements are given for both liquids (such as wine) and dry solids (such as grain). The metric values are not exactly equal to the biblical measures. The biblical measures probably differed in exact amount from time to time and place to place. The equivalents below are an attempt to give an average measurement.

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**.

Leviticus References:

5:11; 6:20; 14:10; 14:10; 14:12; 14:21; 14:21; 19:36; 19:36; 23:13; 23:13; 27:16

Biblical Weight

Description

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

1. 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.
2. Using modern measures can help readers understand the text more easily.
3. Whatever measure you use, it would be good, if possible, to tell about the other kind of measure in the text or a footnote.
4. 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.”
5. 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.”
6. 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.

Leviticus References:

27:25

Blessings

Description

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:

1. Add a verb if that is natural in your language.
2. Mention God as the subject of a blessing if that is natural in your language.
3. 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."

Leviticus References:

9:22; 9:23

Collective Nouns

Description

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:

1. 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.
2. 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.
3. 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.
4. 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.

Leviticus References:

11:2; 11:13; 11:38; 11:46

Connect — Contrast Relationship

Logical Relationships

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.

Leviticus References:

26:14; 26:26; 26:40

Connect — Goal (Purpose) Relationship

Logical Relationships

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 bewise** 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**.

Leviticus References:

1:3; 1:4; 8:11; 8:12; 8:15; 8:34; 9:4; 10:11; 10:15; 10:17; 10:17; 11:21; 11:45; 11:47; 13:59; 14:21; 14:23; 14:29; 14:49; 14:57; 15:13; 26:19; 26:45

Connect — Hypothetical Conditions

Conditional Relationships

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;

Leviticus References:

13:2; 13:7; 13:40; 15:16; 15:28; 24:15; 24:17; 24:18; 24:19; 25:20; 25:25; 25:26; 25:28; 25:35; 25:47; 26:20; 26:23

Connect — Reason-and-Result Relationship

Logical Relationships

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.

Leviticus References:

2:11; 4:3; 5:11; 7:34; 8:35; 8:35; 10:6; 10:7; 10:12; 10:13; 10:13; 10:14; 10:17; 11:4; 11:5; 11:6; 11:7; 11:44; 11:45; 11:45; 13:20; 13:28; 13:52; 14:13; 14:48; 20:3; 20:3; 20:4; 20:7; 20:19; 20:26; 21:4; 21:6; 21:7; 21:8; 21:12; 21:15; 21:18; 21:23; 22:7; 22:9; 22:16; 22:20; 22:25; 25:36; 25:42; 26:1; 26:2; 26:16; 26:16; 26:43; 26:44

Connect — Sequential Time Relationship

Time Relationships

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**.

Leviticus References:

10:1

Connecting Words and Phrases

Description

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.

Leviticus References:

10:10; 25:21; 25:32; 25:33; 25:44; 26:25; 26:32; 26:36

Copy or Borrow Words

Description

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.

> צְפַנְיָה — A man’s name in Hebrew letters.

> > “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”

Leviticus References:

8:7; 8:8; 20:2

Direct and Indirect Quotations

Description

There are two kinds of quotations: direct quotations and indirect quotations.

A direct quotation occurs when someone reports what another person said from the viewpoint of that original speaker. People usually expect that this kind of quotation will represent the original speaker's exact words. In the example below, John would have said "I" when referring to himself, so the narrator, who is reporting John's words, uses the word "I" in the quotation to refer to John. To show that these are John's exact words, many languages put the words between quotation marks: "".

- John said, "**I** do not know at what time **I** will arrive."

An indirect quotation occurs when a speaker reports what someone else said, but in this case, the speaker is reporting it from his own point of view instead and not from the original person's point of view. This kind of quotation usually contains changes in pronouns, and it often includes changes in time, in word choices, and in length. In the example below, the narrator refers to John as "he" in the quotation and uses the word "would" to replace the future tense, indicated by "will."

- John said that **he** did not know at what time **he** would arrive.

Reason This Is a Translation Issue

In some languages, reported speech can be expressed by either direct or indirect quotations. In other languages, it is more natural to use one than the other. There may be a certain meaning implied by using one rather than the other. So for each quotation, translators need to decide whether it is best to translate it as a direct quotation or as an indirect quotation.

Examples From the Bible

The verses in the examples below contain both direct and indirect quotations. In the explanation below the verse, we have marked in bold the words that are quoted.

> And he commanded him to tell no one, but, “Go, show yourself to the priest and offer a sacrifice for your cleansing, according to what Moses commanded, for a testimony to them.” (Luke 5:14 ULT)

- Indirect quote: He commanded him **to tell no one**,
- Direct quote: but told him, “**Go, show yourself to the priest …**”

> And being asked by the Pharisees when the kingdom of God was coming, he answered them and said, “The kingdom of God is not coming with careful observation. Neither will they say, ‘Look, here it is!’ or ‘There it is!’ For indeed, the kingdom of God is among you.” (Luke 17:20-21 ULT)

- Indirect quote: Being asked by the Pharisees **when the kingdom of God was coming,**
- Direct quote: he answered them and said, “**The kingdom of God is not coming with careful observation. Neither will they say, ‘Look. here it is!’ or ‘There it is!’ For indeed, the kingdom of God is among you.**”
- Direct quotes: Neither will they say, ‘**Look, here it is!**’ or, ‘**There it is!**’

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.

Leviticus References:

23:2; 24:2; 25:2; 25:20

Distinguishing Versus Informing or Reminding

Description

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)

> > **Becauseidols 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 whenshe 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.

Leviticus References:

4:2; 4:18; 11:10; 11:21; 11:23; 11:39; 14:32; 15:31

Doublet

Description

We are using the word “doublet” to refer to two words or phrases that are used together and either mean the same thing or mean very close to the same thing. Often they are joined with the word “and.” Unlike Hendiadys, in which one of the words modifies the other, in a doublet the two words or phrases are equal and are used to emphasize or intensify the one idea that is expressed by the two words or phrases.

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!"

Leviticus References:

1:2; 19:37; 21:1; 22:31; 27:10; 27:33

Ellipsis

Description

An ellipsis[^1] occurs when a speaker or writer leaves out one or more words that normally should be in the sentence. The speaker or writer does this because he knows that the hearer or reader will understand the meaning of the sentence and supply the words in his mind when he hears or reads the words that are there. For example:

> So the wicked will not stand in the judgment, **nor sinners in the assembly of the righteous**. (Psalm 1:5 ULT)

There is ellipsis in the second part because “nor sinners in the assembly of the righteous” is not a complete sentence. The speaker assumes that the hearer will understand what it is that sinners will not do in the assembly of the righteous by filling in the action from the previous clause. With the action filled in, the complete sentence would read:

> So the wicked will not stand in the judgment, nor **will** sinners **stand** in the assembly of the righteous.

[^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

1. 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.

2. 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.

Leviticus References:

2:5; 4:26; 5:2; 5:11; 7:12; 7:19; 7:36; 9:24; 13:54; 14:4; 14:5; 14:36; 14:40; 21:18; 22:5; 22:19; 23:13; 23:38; 24:18; 24:20; 25:22; 25:26; 25:28; 26:4; 26:10; 27:10; 27:15

End of Story

Description

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)

Leviticus References:

26:46

Euphemism

Description

A euphemism is a mild or polite way of referring to something that is unpleasant, embarrassing, or socially unacceptable, such as death or activities usually done in private.

> … they found Saul and his sons **fallen** on Mount Gilboa. (1 Chronicles 10:8b ULT)

This means that Saul and his sons "were dead." It is a euphemism because the important thing was not that Saul and his sons had fallen but that they were dead. Sometimes people do not like to speak directly about death because it is unpleasant.

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."

Leviticus References:

10:19; 15:2; 15:13; 15:18; 15:19; 15:24; 15:32; 15:33; 18:6; 18:7; 18:7; 18:9; 18:12; 18:15; 18:15; 18:17; 18:22; 18:23; 19:20; 20:11; 20:11; 20:12; 20:13; 20:16; 20:17; 20:17; 20:17; 20:18; 20:18; 20:19; 20:20; 20:20; 20:21; 20:21; 24:11; 24:16; 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.”

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.

Leviticus References:

1:2; 2:1; 2:4; 2:8; 3:1; 6:21; 6:27; 7:2; 7:23; 7:24; 7:26; 7:29; 7:32; 13:55; 13:57; 13:58; 22:3; 22:15; 22:18; 22:19; 22:21; 22:22; 22:27

Forms of ‘You’ — Singular

Description

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.

Leviticus References:

1:2; 2:11; 2:13; 3:17; 7:24; 7:26; 8:31; 8:32; 8:33; 8:34; 8:35; 9:3; 9:4; 9:6; 10:4; 10:6; 10:7; 10:9; 10:9; 10:13; 10:14; 10:14; 10:17; 10:18; 11:33; 13:55; 13:57; 13:58; 14:34; 15:2; 15:31; 16:29; 20:8; 20:14; 20:15; 20:22; 20:23; 25:2; 25:6; 25:10; 25:11; 25:12; 25:13; 25:14; 25:17; 25:18; 25:19; 25:20; 25:21; 25:22; 25:23; 25:24; 25:38

Fractions

Description

A fraction is a number that represents part of a whole. When an item is divided into several equal parts, a fraction refers to one or more of those parts.

For the drink offering, you must offer **a third** of a hin of wine. (Numbers 15:7a ULT)

A hin is a container of a set size which is used for measuring wine and other liquids. The people were to think about dividing a hin container into three equal parts, filling up only one of those parts and offering that amount.

> … **a third** of the ships were destroyed. (Revelation 8:9b ULT)

There were many ships. If all those ships were divided into three equal groups of ships, one group of ships was destroyed.

Most fractions in English simply have the letters “th” added to the end of the number, such as fourth, sixth, ninth, tenth.

| Number of parts the whole is divided into | Fraction | | -------- | -------- | | four | fourth | | ten | tenth | | one hundred | one hundredth | | one thousand | one thousandth |

Some fractions in English do not follow that pattern.

| Number of parts the whole is divided into | Fraction | | -------- | -------- | | two | half | | three | third | | five | fifth |

Reason This is a Translation Issue

Some languages do not use fractions. They may simply talk about parts or groups, but they do not use fractions to tell how big a part is or how many parts are included in a group.

Examples From the Bible

> Now to the **half-tribe** of Manasseh, Moses had given a possession in Bashan, but to the other **half**, Joshua gave a possession among their brothers across the Jordan on the west. (Joshua 22:7 ULT)

The tribe of Manasseh divided into two groups. The phrase “the half-tribe of Manasseh” refers one of those groups. The phrase “the other half” refers to the other group.

> So the four angels who had been prepared for that hour, that day, that month, and that year, were released so that they would kill **a third** of mankind. (Revelation 9:15 ULT)

If all the people in the world were to be divided into three equal groups, then the number of people in one group would be killed.

> You must also prepare **a fourth** of a hin of wine as the drink offering. (Numbers 15:5 ULT)

They were to imagine dividing a hin of wine into four equal parts and prepare the amount equal to one of them.

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.

Leviticus References:

5:11; 5:16; 6:5; 6:20; 14:10; 14:21; 22:14; 23:13; 23:13; 23:17; 24:5; 27:13; 27:15; 27:19; 27:27

Generic Noun Phrases

Description

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.”

Leviticus References:

1:10; 1:14; 3:1; 3:6; 3:6; 4:23; 5:2; 5:2; 5:2; 5:15; 7:19; 7:26; 9:3; 11:2; 11:3; 11:4; 11:5; 11:6; 11:7; 11:39; 11:40; 11:40; 11:46; 13:45; 13:47; 13:48; 13:48; 14:7; 14:40; 14:46; 14:47; 14:47; 15:6; 15:7; 15:10; 20:2; 22:4; 22:10; 22:18; 22:19; 22:21; 24:15; 24:16; 24:17; 24:18; 24:19; 24:19; 24:21; 25:6; 25:7; 25:26; 25:29; 25:31; 25:35; 25:39; 25:44; 26:4; 26:22; 26:25; 27:2; 27:14

Hebrew Months

Description

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.”

Leviticus References:

16:29; 23:5; 23:24

Hendiadys

Description

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 mouthand 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 mouthand 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**.

Leviticus References:

23:7; 23:21; 23:25; 23:36

How to Translate Names

Description

The Bible contains the names of many people, groups of people, and places. Some of these names may sound strange and be hard to say. Sometimes readers may not know what a name refers to, and sometimes they may need to understand what a name means. This page will help you see how you can translate these names and how you can help people understand what they need to know about them.

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.

Leviticus References:

front:intro; 10:4; 10:4; 24:11

Idiom

An idiom is a figure of speech made up of a group of words that, as a whole, has a meaning that is different from what one would understand from the meanings of the individual words. Someone from outside of the culture usually cannot understand an idiom without someone inside the culture explaining its true meaning. Every language uses idioms. Some English examples are:

- You are pulling my leg. (This means, "You are teasing me by telling me something that is not true.")
- Do not push the envelope. (This means, "Do not take a matter to its extreme.")
- This house is under water. (This means, "The debt owed for this house is greater than its actual value.")
- We are painting the town red. (This means, "We are going around town tonight celebrating very intensely.")

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**

Leviticus References:

1:5; 1:14; 4:3; 4:6; 4:8; 4:14; 4:19; 5:1; 5:1; 5:7; 5:7; 5:11; 5:11; 6:2; 6:2; 6:3; 6:5; 6:5; 6:10; 6:10; 7:18; 8:9; 8:33; 9:2; 9:3; 9:5; 10:17; 10:19; 10:20; 11:3; 11:16; 11:20; 11:38; 11:42; 11:42; 12:6; 12:6; 12:8; 13:5; 13:23; 13:28; 13:37; 13:40; 13:41; 13:55; 13:58; 14:5; 14:7; 14:10; 14:14; 14:20; 14:21; 14:22; 14:32; 14:32; 14:51; 14:52; 14:53; 14:57; 15:13; 17:10; 18:21; 20:2; 20:3; 20:4; 20:5; 20:6; 20:9; 20:11; 20:12; 20:13; 20:14; 20:16; 20:17; 20:17; 20:19; 20:20; 20:27; 21:7; 21:10; 22:3; 22:7; 22:9; 22:14; 22:16; 22:22; 22:27; 23:3; 23:5; 23:8; 23:12; 23:13; 23:18; 23:18; 23:19; 23:27; 23:29; 23:32; 23:36; 23:37; 23:40; 24:2; 24:3; 24:3; 24:4; 24:6; 24:8; 24:8; 24:9; 24:9; 24:12; 24:17; 24:18; 25:16; 25:22; 25:26; 25:29; 25:35; 25:47; 25:49; 25:51; 25:52; 26:7; 26:9; 26:9; 26:10; 26:18; 26:21; 26:24; 26:24; 26:26; 26:37; 26:37; 26:37; 26:45; 27:2; 27:3; 27:5; 27:6; 27:7; 27:8; 27:15; 27:16; 27:18; 27:19; 27:21; 27:31; 27:32

Information Structure

Description

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!

Leviticus References:

27:26

Introduction of a New Event

Description

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 thePharisees 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 thePharisees 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**.

Leviticus References:

24:10

Irregular Use of Tenses

Description

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,

Leviticus References:

4:10; 4:20; 4:31; 4:35; 6:25; 7:2; 7:11; 7:12; 14:13

Kinship

Description

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.

Leviticus References:

10:4

Litotes

Description

Litotes is a figure of speech in which the speaker expresses a strong positive meaning by negating a word or phrase that means the opposite of the meaning that he intends. For example, someone could intend to communicate that something is extremely good by describing it as "not bad." The difference between a litotes and a **double negative** is that a litotes heightens the positive meaning beyond what a plain positive statement would do, and a double negative does not. In the example above, the literal meaning of "not bad," taken as a plain double negative, would be "acceptable" or even "good." But if the speaker intended it as a litotes, then the meaning is "very good" or "extremely good."

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."

Leviticus References:

19:15

Making Assumed Knowledge and Implicit Information Explicit

Description

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.

Leviticus References:

1:9; 1:13; 7:17; 7:19; 8:6; 8:17; 8:21; 8:32; 9:11; 23:18; 24:3; 25:29; 25:55; 26:25

Merism

Definition

Merism is a figure of speech in which a person refers to something by speaking of two extreme parts of it. By referring to the extreme parts, the speaker intends to include also everything in between those parts.

> "I am **the alpha and the omega**," says the Lord God, "the one who is, and who was, and who is to come, the Almighty." (Revelation 1:8 ULT)
>
> I am **the alpha and the omega**, **the first and the last**, **the beginning and the end**. (Revelation 22:13, ULT)

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**.

Leviticus References:

13:12; 19:15; 23:3; 24:16; 24:22

Metaphor

Description

A metaphor is a figure of speech in which someone speaks of one thing as if it were a different thing because he wants people to think about how those two things are alike.

For example, someone might say, “The girl I love is a red rose.”

A girl and a rose are very different things, but the speaker considers that they are alike in some way. The hearer’s task is to understand in what way they are alike.

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**.

Leviticus References:

1:2; 1:5; 2:2; 3:2; 3:8; 3:13; 4:2; 6:9; 6:10; 6:14; 6:16; 6:20; 7:10; 7:18; 7:20; 7:20; 7:21; 7:25; 7:31; 7:33; 7:34; 7:34; 7:36; 7:38; 9:3; 10:2; 10:6; 10:11; 10:14; 11:2; 14:22; 15:2; 15:14; 15:29; 15:31; 16:16; 16:19; 16:19; 16:19; 16:30; 17:4; 17:7; 17:9; 17:10; 17:14; 17:15; 17:16; 18:4; 18:25; 18:28; 18:29; 19:4; 19:8; 19:8; 19:17; 19:29; 20:2; 20:2; 20:3; 20:5; 20:5; 20:6; 20:6; 20:18; 20:22; 20:23; 20:24; 21:12; 21:15; 21:17; 21:21; 21:24; 22:2; 22:3; 22:4; 22:13; 22:15; 22:18; 22:25; 22:32; 26:3; 26:13; 26:19; 26:21; 26:23; 26:28; 26:36; 26:40; 26:41; 26:41

Metonymy

Description

Metonymy is a figure of speech in which an item (either physical or abstract) is called not by its own name, but by the name of something closely associated with it. A metonym is a word or phrase used as a substitute for something that it is associated with.

> … 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** 🔗.

Leviticus References:

1:3; 1:5; 1:7; 1:11; 2:8; 3:1; 3:7; 3:8; 3:12; 3:13; 4:4; 4:4; 4:6; 4:7; 4:14; 4:15; 4:24; 5:6; 5:7; 5:15; 6:7; 6:14; 6:14; 6:25; 7:14; 7:30; 8:26; 8:27; 8:29; 9:2; 9:4; 9:5; 9:6; 9:21; 9:23; 10:1; 10:1; 10:2; 10:3; 10:4; 10:6; 10:6; 10:7; 10:11; 10:15; 10:17; 10:19; 10:19; 12:4; 12:6; 12:7; 13:4; 13:5; 13:12; 13:12; 13:13; 13:15; 13:29; 13:30; 13:31; 13:33; 13:37; 13:45; 13:46; 13:50; 14:4; 14:11; 14:23; 14:27; 14:29; 14:31; 15:7; 15:14; 15:15; 15:24; 15:30; 16:16; 17:16; 18:21; 18:24; 19:8; 19:29; 20:3; 20:4; 20:13; 20:23; 21:2; 21:6; 21:10; 21:22; 22:2; 22:3; 22:6; 22:11; 22:13; 22:18; 22:25; 22:32; 23:11; 23:17; 23:20; 23:28; 23:40; 23:43; 25:53; 26:5; 26:6; 26:7; 26:8; 26:13; 26:14; 26:17; 26:17; 26:17; 26:18; 26:21; 26:25; 26:25; 26:31; 26:33; 26:36; 26:39; 26:40; 26:45; 26:46; 27:2; 27:8; 27:11; 27:30

Nominal Adjectives

Description

In some languages an adjective can be used to refer to a class of things that the adjective describes. When it does, it acts like a noun. For example, the word “rich” is an adjective. Here are two sentences that show that “rich” is an adjective.

> **The rich man** had huge numbers of flocks and herds. (2 Samuel 12:2 ULT)

The adjective “rich” comes before the word “man” and describes “man.”

> **He will not be rich**; his wealth will not last. (Job 15:29a ULT)

The adjective “rich” comes after the verb “be” and describes “He.”

Here is a sentence that shows that “rich” can also function as a noun.

> **The rich** must not give more than the half shekel, and **the poor** must not give less. (Exodus 30:15b ULT)

In Exodus 30:15, the word “rich” acts as a noun in the phrase “the rich,” and it refers to rich people. The word “poor” also acts as a noun and refers to poor people.

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**.

Leviticus References:

10:10; 10:10; 11:47

Ordinal Numbers

Description

Ordinal numbers are used in the Bible mainly to tell the position of something in a list.

> And God has indeed appointed some in the church, **first** apostles, **second** prophets, **third** teachers, then miracles. (1 Corinthians 12:28a ULT)

This 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.

Leviticus References:

7:17; 9:1; 9:1; 9:15; 12:3; 13:5; 13:5; 13:6; 13:7; 13:27; 13:32; 13:33; 13:34; 13:51; 13:54; 13:58; 14:9; 14:10; 14:23; 14:39; 15:14; 15:29; 16:29; 22:27; 23:5; 23:6; 23:24; 23:34; 23:39

Parallelism

Description

Parallelism is a poetic device in which two phrases or clauses that are similar in structure or idea are used together. The following are some of the different kinds of parallelism.

- The second clause or phrase means the same as the first. This is called synonymous parallelism.
- The second clarifies or strengthens the meaning of the first.
- The second completes what is said in the first.
- The second says something that contrasts with the first, but adds to the same idea.

Parallelism is most commonly found in Old Testament poetry, such as in the books of Psalms and Proverbs. It also occurs in Greek in the New Testament, both in the four gospels and in the apostles' letters.

This article will only discuss synonymous parallelism, the kind in which the two parallel phrases mean the same thing, because that is the kind that presents a problem for translation. Note that we use the term "synonymous parallelism" for long phrases or clauses that have the same meaning. We use the term "doublet" for words or very short phrases that mean basically the same thing and are used together.

In the poetry of the original languages, synonymous parallelism has several effects:

- It shows that something is very important by saying it more than once and in more than one way.
- It helps the hearer to think more deeply about the idea by saying it in different ways.
- It makes the language more beautiful and raises it above the ordinary way of speaking.

Reason This Is a Translation Issue

Some languages would not use synonymous parallelism. They would either think it odd that someone said the same thing twice, or, since it is in the Bible, they would think that the two phrases must have some difference in meaning. For them it would be confusing, rather than beautiful. They would not understand that the repetition of the idea in different words serves to emphasize the idea.

Examples From the Bible

> Your word is a lamp to my feet
>
> and a light for my path. (Psalm 119:105 ULT)

Both parts of the sentence are metaphors saying that God's word teaches people how to live. That is the single idea. The words "lamp" and "light" are similar in meaning because they refer to light. The words "my feet" and "my path" are related because they refer to a person walking. Walking is a metaphor for living.

> You make him to rule over the works of your hands;
>
> you have put all things under his feet (Psalm 8:6 ULT)

Both lines say that God made man the ruler of everything. "To rule over" is the same idea as putting things "under his feet," and "the works of your [God's] hands" is the same idea as "all things."

> 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.

Leviticus References:

4:20; 6:16; 11:3; 11:7; 11:43; 12:6; 14:9; 14:23; 15:2; 18:4; 19:23; 20:8; 20:10; 20:16; 21:6; 22:18; 23:2; 23:4; 24:8; 24:16; 24:16; 24:17; 25:37; 26:3; 26:8; 26:10; 26:25

Personification

Description

Personification is a figure of speech in which someone speaks of something as if it could do things that animals or people can do. People often do this because it makes it easier to talk about things that we cannot see:

Such as wisdom:

> Does not Wisdom call out? (Proverbs 8:1a ULT)

Or sin:

> Sin crouches at the door. (Genesis 4:7b ULT)

People also use personification because it is sometimes easier to talk about people's relationships with non-human things such as wealth as if they were relationships between people.

> You cannot serve God and wealth. (Matthew 6:24b ULT)

In each case, the purpose of the personification is to highlight a certain characteristic of the non-human thing. As in metaphor, the reader needs to think of the way that the thing is like a certain kind of person.

Reasons This Is a Translation Issue

- Some languages do not use personification.
- Some languages use personification only in certain situations.

Examples From the Bible

> You cannot **serve** God and wealth. (Matthew 6:24b ULT)

Jesus speaks of wealth as if it were a master whom people might serve. Loving money and basing one's decisions on it is like serving it as a slave would serve his master.

> Does not Wisdom **call** out? Does not Understanding **raise her voice**? (Proverbs 8:1 ULT)

The author speaks of wisdom and understanding as if they were woman who calls out to teach people. This means that they are not something hidden, but something obvious that people should pay attention to.

Translation Strategies

If the personification would be understood clearly, consider using it. If it would not be understood, here are some other ways for translating it.

(1) Add words or phrases to make the human (or animal) characteristic clear.
(2) In addition to Strategy (1), use words such as "like" or "as" to show that the sentence is not to be understood literally.
(3) Find a way to translate it without the personification.

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.

Leviticus References:

18:25; 18:28; 20:22; 25:2; 25:19; 25:28; 25:30; 25:31; 25:33; 26:4; 26:12; 26:20; 26:25; 26:34; 26:36; 26:38

Poetry

Description

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

1. Songs, particularly old songs or songs used in children's games
2. Religious ceremony or chants of priests or witch doctors
3. Prayers, blessings, and curses
4. 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 coven
>
> (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.

Leviticus References:

1:2; 1:3; 1:6; 1:12; 2:1; 2:2; 2:4; 2:6; 2:12; 2:13; 3:1; 3:6; 3:7; 3:12; 4:2; 4:3; 4:14; 4:23; 4:28; 5:3; 5:6; 5:10; 5:12; 5:13; 5:15; 5:18; 6:2; 6:4; 6:4; 6:4; 6:12; 6:20; 7:13; 7:38; 8:20; 8:33; 8:35; 9:15; 10:6; 11:3; 11:3; 11:4; 11:5; 11:6; 11:7; 11:7; 11:7; 11:26; 11:34; 11:34; 11:37; 11:41; 11:42; 11:43; 12:2; 15:2; 15:9; 15:25; 15:31; 15:33; 21:5; 21:5; 21:17; 22:3; 22:9; 22:18; 22:29; 26:29

Possession

Description

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**.

Leviticus References:

1:1; 2:3; 2:3; 2:4; 2:4; 2:7; 2:10; 2:10; 4:7; 4:23; 4:28; 4:35; 5:3; 5:16; 6:5; 6:9; 6:9; 6:14; 6:17; 6:18; 6:25; 6:25; 6:29; 7:1; 7:6; 7:12; 7:13; 7:13; 7:15; 7:16; 7:16; 7:21; 7:35; 8:2; 8:2; 8:9; 8:10; 8:12; 8:14; 8:18; 8:22; 8:26; 8:26; 8:31; 9:3; 9:7; 9:15; 9:15; 9:17; 9:18; 10:7; 10:12; 10:12; 10:13; 10:14; 10:14; 10:15; 10:16; 11:10; 11:10; 11:20; 11:21; 11:32; 11:46; 11:46; 12:2; 12:4; 12:7; 13:2; 13:19; 13:24; 13:30; 13:31; 13:44; 13:44; 13:47; 13:48; 13:59; 13:59; 14:2; 14:2; 14:3; 14:5; 14:13; 14:24; 14:32; 14:32; 14:34; 14:34; 14:54; 14:57; 15:12; 15:25; 15:25; 15:26; 15:26; 15:26; 15:32; 20:2; 21:10; 21:12; 21:21; 22:2; 22:2; 22:4; 22:10; 22:11; 22:15; 22:25; 23:14; 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.

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.

Leviticus References:

24:4; 24:5-7; 24:11

Pronouns — When to Use Them

Description

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 thePharisees 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.

Leviticus References:

1:3; 1:9; 1:15; 1:15; 1:16; 2:6; 2:8; 2:11; 3:2; 3:4; 3:5; 3:9; 3:11; 4:9; 4:10; 4:10; 4:12; 4:14; 4:18; 4:19; 4:20; 4:20; 4:21; 4:31; 4:35; 5:3; 5:5; 5:12; 5:16; 5:16; 6:5; 6:7; 6:17; 6:20; 6:22; 7:2; 7:12; 7:14; 7:34; 7:34; 7:35; 7:36; 7:38; 8:11; 8:15; 8:17; 8:19; 8:27; 8:28; 8:35; 9:5; 9:13; 9:17; 10:5; 10:5; 10:6; 10:12; 10:14; 10:14; 10:15; 10:18; 10:19; 11:3; 11:9; 11:24; 11:32; 11:33; 11:33; 11:35; 11:36; 11:37; 11:38; 13:21; 13:23; 13:26; 13:45; 13:56; 14:4; 14:5; 14:11; 14:13; 14:23; 14:25; 14:36; 14:40; 14:41; 14:41; 14:42; 14:45; 14:45; 14:49; 14:51; 14:53; 15:10; 15:15; 15:23; 20:3; 20:14; 20:19; 20:27; 21:1; 21:5; 21:7; 21:8; 21:8; 21:11; 21:17; 21:22; 21:23; 21:24; 22:5; 22:6; 22:9; 22:9; 22:11; 22:11; 22:15; 22:25; 23:2; 25:21; 25:28; 25:30; 25:50; 25:53; 26:36; 26:37; 26:43; 27:8; 27:24

Quotations and Quote Margins

Description

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**.

Leviticus References:

1:1; 4:1; 5:14; 6:1; 7:22; 8:1; 9:2; 9:3; 10:3; 11:1; 12:1; 13:1; 14:1; 15:1; 20:1; 21:16; 22:1

Quotes within Quotes

Description

A quotation may have a quote within it, and quotes that are inside of other quotes can also have quotes within them. When a quote has quotes within it, we say there are "layers" of quotation, and each of the quotes is a layer. When there are many layers of quotes inside of quotes, it can be hard for listeners and readers to know who is saying what. Some languages use a combination of direct quotes and indirect quotes to make it easier.

Reasons This Is a Translation Issue

1. 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.
2. 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.
3. 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.’”

Leviticus References:

1:1-2; 4:1-2; 6:8-9; 6:24-25; 7:22-23; 7:28-29; 8:31; 9:3; 10:3; 11:1-2; 12:1-2; 14:35; 15:1-2; 20:1-2; 20:24; 21:1; 21:16-17; 22:3; 22:17-18; 24:15

Reduplication

Description

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!

Leviticus References:

5:19; 7:18; 7:24; 10:16; 10:18; 13:7; 13:12; 13:22; 13:27; 13:35; 13:44; 14:48; 15:24; 20:2; 20:4; 20:9; 20:9; 20:10; 20:11; 20:12; 20:13; 20:15; 20:16; 20:27; 22:4; 27:2; 27:10; 27:13; 27:19

Reflexive Pronouns

Description

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**.”

Leviticus References:

5:18; 9:8; 11:7; 20:5; 20:24; 22:11; 22:12; 25:39; 25:47; 25:49; 25:50; 26:24; 26:28; 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.

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?

Leviticus References:

10:19

Simile

Description

A simile is a comparison of two things that are not normally thought to be similar. The simile focuses on a particular trait the two items have in common, and it includes the words “like,” “as,” or “than.”

> 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!

Leviticus References:

25:50; 26:19; 26:37

Singular Pronouns that refer to Groups

Description

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.

Leviticus References:

5:15; 7:23; 7:32; 25:31; 25:33

Statements — Other Uses

Description

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.

Leviticus References:

1:2; 2:1; 11:43

Symbolic Action

Description

A symbolic action is something that someone does in order to express a certain idea. For example, in some cultures people nod their heads up and down to mean “yes” or turn their heads from side to side to mean “no.” Symbolic actions do not mean the same things in all cultures. In the Bible, sometimes people perform symbolic actions and sometimes they only refer to the symbolic action.

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.

Leviticus References:

1:3; 1:4; 1:15; 3:1; 3:2; 3:8; 3:13; 4:4; 4:7; 4:15; 4:17; 4:24; 4:33; 7:30; 7:36; 8:6; 8:6; 8:10; 8:12; 8:13; 8:14; 8:14; 8:15; 8:18; 8:23; 8:24; 8:24; 8:27; 8:29; 8:30; 9:2; 9:2; 9:5; 9:9; 9:15; 9:17; 9:21; 9:22; 9:24; 9:24; 10:4; 10:6; 10:14; 10:15; 11:25; 13:6; 13:34; 13:45; 14:7; 14:8; 14:12; 14:12; 14:14; 14:17; 14:25; 15:5; 16:21; 19:32; 22:15; 24:14

Synecdoche

Description

Synecdoche is a figure of speech in which a speaker uses a part of something to refer to the whole thing, or uses the whole to refer to a part.

> **My soul** magnifies the Lord. (Luke 1:46b ULT)

Mary was 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)
>
> > **Arepresentative 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

Leviticus References:

5:4; 7:30; 8:36; 21:6; 21:8; 21:17; 21:21; 26:11; 26:15; 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?”

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**

Leviticus References:

1:8; 1:16; 2:4; 2:5; 2:7; 4:3; 5:6; 6:2; 6:9; 6:10; 6:10; 6:10; 6:21; 6:28; 7:21; 7:30; 7:32; 7:35; 7:37; 8:7; 8:7; 8:7; 8:8; 8:9; 8:9; 8:11; 8:11; 8:13; 8:20; 10:1; 10:1; 10:9; 10:10; 11:4; 11:5; 11:6; 11:7; 11:9; 11:9; 11:13; 11:13; 11:13; 11:14; 11:14; 11:15; 11:16; 11:16; 11:16; 11:17; 11:17; 11:17; 11:18; 11:18; 11:18; 11:19; 11:19; 11:19; 11:19; 11:22; 11:29; 11:29; 11:29; 11:30; 11:30; 11:30; 11:30; 11:30; 11:35; 11:35; 13:2; 13:2; 13:2; 13:18; 13:30; 13:47; 13:47; 13:48; 13:51; 13:59; 14:4; 14:5; 14:37; 14:44; 14:49; 14:54; 14:56; 14:56; 15:12; 15:19; 16:8; 20:6; 20:27; 21:20; 21:20; 23:10; 25:5; 25:5; 25:10; 27:2; 27:16; 27:21; 27:22; 27:28; 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.

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, **hisbrother** must marry **his** wife and have children for **hisbrother**.’ (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.”

Leviticus References:

1:2; 1:2; 5:4; 7:8; 7:11; 7:12; 7:20; 7:21; 13:9; 13:29; 14:11; 15:5; 15:33; 20:2; 20:17; 22:14; 22:21; 22:28; 24:15; 24:17; 24:19; 25:35; 25:54

When to Keep Information Implicit

Description

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.

Leviticus References:

13:52; 13:55; 13:57; 14:8; 14:9; 15:5; 15:6; 15:7; 15:8; 15:12; 15:18

unfoldingWord® Translation Words - Leviticus

v91

Aaron

Definition:

Aaron was Moses' older brother. God chose Aaron to be the first high priest for the people of Israel.

- Aaron helped Moses speak to Pharaoh about letting the Israelites go free.
- While the Israelites were traveling through the desert, Aaron sinned by making an idol for the people to worship.
- God also appointed Aaron and his descendants to be the priest priests for the people of Israel.

(Translation suggestions: How to Translate Names)

(See also: priest, Moses, Israel)

Bible References:

- 1 Chronicles 23:14
- Acts 7:38-40
- Exodus 28:1-3
- Luke 1:5
- Numbers 16:45

Examples from the Bible stories:

- 9:15 God warned Moses and **Aaron** that Pharaoh would be stubborn.
- 10:5 Pharaoh called Moses and **Aaron** and told them that if they stopped the plague, the Israelites could leave Egypt.
- 13:9 God chose Moses' brother, **Aaron**, and Aaron's descendants to be his priests.
- 13:11 So they (the Israelites) brought gold to **Aaron** and asked him to form it into an idol for them!
- 14:7 They (the Israelites) became angry with Moses and **Aaron** and said, "Oh, why did you bring us to this horrible place?"

Word Data:

- Strong's: H0175, G00020

Leviticus References:

1:5; 1:7; 1:8; 1:11; 2:2; 2:3; 2:10; 3:2; 3:5; 3:8; 3:13; 6:9; 6:14; 6:16; 6:18; 6:20; 6:25; 7:10; 7:31; 7:33; 7:34; 7:35; 8:2; 8:6; 8:12; 8:13; 8:14; 8:18; 8:22; 8:23; 8:24; 8:27; 8:30; 8:31; 8:36; 9:1; 9:2; 9:7; 9:8; 9:9; 9:12; 9:18; 9:21; 9:22; 9:23; 10:1; 10:3; 10:4; 10:6; 10:8; 10:12; 10:16; 10:19; 11:1; 13:1; 13:2; 14:33; 15:1; 16:1; 16:2; 16:3; 16:6; 16:8; 16:9; 16:11; 16:21; 16:23; 17:2; 21:1; 21:17; 21:21; 21:24; 22:2; 22:4; 22:18; 24:3; 24:9

abomination, abominable

Definition:

The term “abomination” is used to refer to something that causes disgust or extreme dislike.

- The Egyptians considered the Hebrew people to be an “abomination.” This means that the Egyptians disliked the Hebrews and did not want to associate with them or be near them.
- Some of the things that the Bible calls “an abomination to Yahweh” include lying, pride, sacrificing humans, worship of idols, murder, and sexual sins such as adultery and homosexual acts.
- In teaching his disciples about the end times, Jesus referred to a prophecy by the prophet Daniel about an “abomination of desolation” that would be set up as a rebellion against God, defiling his place of worship.

Translation Suggestions:

- The term “abomination” could also be translated by “something God hates” or “something disgusting” or “disgusting practice” or “very evil action.”
- Depending on the context, ways to translate the phrase “is an abomination to” could include “is greatly hated by” or “is disgusting to” or “is totally unacceptable to” or “causes deep disgust.”
- The phrase “abomination of desolation” could be translated as “defiling object that causes people to be greatly harmed” or “disgusting thing that causes great sorrow.”

(See also: adultery, desecrate, desolate, false god, sacrifice)

Bible References:

- Ezra 9:1-2
- Genesis 46:34
- Isaiah 1:13
- Matthew 24:15
- Proverbs 26:25

Word Data:

- Strong’s: H0887, H6292, H8251, H8262, H8263, H8441, G09460

Leviticus References:

18:26; 18:27; 18:29; 18:30

Abraham, Abram

Definition:

Abram was a Chaldean man from the city of Ur who was chosen by God to be the forefather of the Israelites. God changed his name to "Abraham."

- The name "Abram" means "exalted father."
- "Abraham" means "father of many."
- God promised Abraham that he would have many descendants, who would become a great nation.
- Abraham believed God and obeyed him. God led Abraham to move from Chaldea to the land of Canaan.
- Abraham and his wife Sarah, when they were very old and living in the land of Canaan, had a son, Isaac.

(Translation suggestions: Translate Names)

(See also: Canaan, Chaldea, Sarah, Isaac)

Bible References:

- Galatians 3:8
- Genesis 11:29-30
- Genesis 21:4
- Genesis 22:2
- James 2:23
- Matthew 1:2

Examples from the Bible stories:

- 4:6 When **Abram** arrived in Canaan, God said, "Look all around you. I will give to you and your descendants all the land that you can see as an inheritance."
- 5:4 Then God changed **Abram**'s name to **Abraham**, which means "father of many."
- 5:5 About a year later, when **Abraham** was 100 years old and Sarah was 90, Sarah gave birth to Abraham's son.
- 5:6 When Isaac was a young man, God tested **Abraham's** faith by saying, "Take Isaac, your only son, and kill him as a sacrifice to me."

- 6:1 When **Abraham** was very old and his son, Isaac, had grown to be a man, **Abraham** sent one of his servants back to the land where his relatives lived to find a wife for his son, Isaac.
- 6:4 After a long time, **Abraham** died and all of the promises that God had made to him in the covenant were passed on to Isaac.
- 21:2 God promised **Abraham** that through him all people groups of the world would receive a blessing.

Word Data:

- Strong's: H0087, H0085, G00110

Leviticus References:

26:42

adversary, enemy

Definition:

An “adversary” is a person (or group of people) who is opposed to someone else. The term “enemy” has a similar meaning.

- Your adversary can be a person who tries to oppose or harm another person.
- When two nations fight, each can be called an “adversary” of the other.
- In the Bible, the devil is referred to as an “adversary” and an “enemy.”
- The term “adversary” may be translated as “opponent” or “enemy,” but it suggests a stronger form of opposition.

(See also: Satan)

Bible References:

- 1 Timothy 5:14
- Isaiah 9:11
- Job 6:23
- Lamentations 4:12
- Luke 12:59
- Matthew 13:25

Word Data:

- Strong’s: H0341, H6146, H6887, H6862, H6965, H7790, H7854, H8130, H8324, G04760, G04800, G21890, G21900, G52270

Leviticus References:

26:7; 26:8; 26:16; 26:17; 26:25; 26:32; 26:34; 26:36; 26:37; 26:38; 26:39; 26:41; 26:44

alien, foreigner, sojourn

Definition:

The term “foreigner” refers to a person living in a country that is not his own. Another name for a foreigner is an “alien.” To sojourn is to live temporarily as a foreigner.

- In the Old Testament, this term especially refers to anyone who came from a different people group than the people he was living among.
- A foreigner is also a person whose language and culture is different from those of a particular region.
- For example, when Naomi and her family moved to Moab, they were foreigners there. When Naomi and her daughter-in-law Ruth later moved to Israel, Ruth was called a “foreigner” there because she was not originally from Israel.
- A sojourner is another word for a temporary foreign resident.
- The apostle Paul told the Ephesians that before they knew Christ, they were “foreigners” to God’s covenant.
- Sometimes “foreigner” is translated as “stranger,” but it should not refer only to someone who is unfamiliar or unknown.

Bible References:

- 2 Chronicles 2:17
- Acts 7:29-30
- Deuteronomy 1:15-16
- Genesis 15:12-13
- Genesis 17:27
- Luke 17:18
- Matthew 17:24-25

Word Data:

- Strong’s: H0312, H0628, H0776, H1471, H1481, H1616, H2114, H3937, H4033, H5236, H5237, H6154, H8453, G02410, G02450, G05260, G09150, G18540, G35810, G39270, G39410

Leviticus References:

22:25

altar

Definition:

An altar was a raised structure on which the Israelites burned animals and grains as offerings to God.

- During Bible times, simple altars were often made by forming a mound of packed-down dirt or by carefully placing large stones to form a stable pile.
- Some special box-shaped altars were made of wood overlaid with metals such as gold, brass, or bronze.
- Other people groups living near the Israelites also built altars to offer sacrifices to their gods.

(See also: **altar of incense**, **false god**, grain offering, sacrifice)

Bible References:

- **Genesis 8:20**
- **Genesis 22:9**
- **James 2:21**
- **Luke 11:49-51**
- **Matthew 5:23**
- **Matthew 23:19**

Examples from the Bible stories:

- **3:14** After Noah got off the boat, he built an **altar** and sacrificed some of each kind of animal which could be used for a sacrifice.
- **5:8** When they reached the place of sacrifice, Abraham tied up his son Isaac and laid him on an **altar**.
- **13:9** A priest would kill the animal and burn it on the **altar**.
- **16:6** He (Gideon) built a new altar dedicated to God near where the **altar** to the idol used to be and made a sacrifice to God on it.

Word Data:

- Strong's: H0741, H2025, H4056, H4196, G10410, G23790

Leviticus References:

1:5; 1:7; 1:8; 1:9; 1:11; 1:12; 1:13; 1:15; 1:16; 1:17; 2:2; 2:8; 2:9; 2:12; 3:2; 3:5; 3:8; 3:11; 3:13; 3:16; 4:7; 4:10; 4:18; 4:19; 4:25; 4:26; 4:30; 4:31; 4:34; 4:35; 5:9; 5:12; 6:9; 6:10; 6:12; 6:13; 6:14; 6:15; 7:2; 7:5; 7:31; 8:11; 8:15; 8:16; 8:19; 8:21; 8:24; 8:28; 8:30; 9:7; 9:8; 9:9; 9:10; 9:12; 9:13; 9:14; 9:17; 9:18; 9:20; 9:24; 10:12; 14:20; 16:12; 16:18; 16:20; 16:25; 16:33; 17:6; 17:11; 21:23; 22:22

appoint, appointed

Definition:

The terms “appoint” and “appointed” refer to choosing someone to fulfill a specific task or role.

- To “be appointed” can also refer to being “chosen” to receive something, as in “appointed to eternal life.” That people were “appointed to eternal life” means they were chosen to receive eternal life.
- The phrase “appointed time” refers to God’s “chosen time” or “planned time” for something to happen.
- The word “appoint” may also mean to “command” or “assign” someone to do something.

Translation Suggestions:

- Depending on the context, ways to translate “appoint” could include “choose” or “assign” or “formally choose” or “designate.”
- The term “appointed” could be translated as “assigned” or “planned” or “specifically chose.”
- The phrase “be appointed” could also be translated as “be chosen.”

Bible References:

- 1 Samuel 8:11
- Acts 3:20
- Acts 6:2
- Acts 13:48
- Genesis 41:33-34
- Numbers 3:9-10

Word Data:

- Strong’s: H0561, H0977, H2163, H2296, H2706, H2708, H2710, H3198, H3245, H3259, H3677, H3983, H4150, H4151, H4152, H4483, H4487, H4662, H5324, H5344, H5414, H5567, H5975, H6310, H6485, H6565, H6635, H6680, H6923, H6942, H6966, H7760, H7896, G03220, G06060, G12990, G13030, G19350, G25250, G27490, G42870, G42960, G43840, G49290, G50210, G50870

Leviticus References:

8:8; 8:9; 10:1; 20:5; 26:16

ark of the covenant, ark of Yahweh, box, Box of the Testimony, Box of the Covenant of Yahweh

Definition:

These terms refer to a special wooden chest, overlaid with gold, that contained the two stone tablets on which the Ten Commandments were written. It also contained Aaron's staff and a jar of manna.

- The term "ark" here could be translated as "box" or "chest" or "container."
- The objects in this chest reminded the Israelites of God's covenant with them.
- The ark of the covenant was located in the "most holy place."
- God's presence was above the ark of the covenant in the most holy place of the tabernacle, where he spoke to Moses on behalf of the Israelites.
- During the time that the ark of the covenant was in the most holy place of the temple, the high priest was the only one who could approach the ark, once a year on the Day of Atonement.
- Many English versions translate the term "covenant decrees" literally as "testimony." This refers to the fact that the Ten Commandments were a testimony or witness to God's covenant with his people. It is also translated as "covenant law."

(See also: ark, covenant, atonement, holy place, testimony)

Bible References:

- 1 Samuel 6:15
- Exodus 25:10-11
- Hebrews 9:5
- Judges 20:27
- Numbers 7:89
- Revelation 11:19

Word Data:

- Strong's: H0727, H1285, H3068

Leviticus References:

16:2

assembly, assemble, congregation, meeting, gather, community

Definition:

The term “assembly” usually refers to a group of people who come together for some reason, often to discuss problems, give advice, or make decisions. An assembly can be a group that is organized in an official and somewhat permanent way, or it can be a group of people who come together temporarily for a specific purpose or occasion.

Old Testament

- In the Old Testament there was a special kind of assembly called a “sacred assembly” in which the people of Israel would gather to worship Yahweh.
- Sometimes the term “assembly” referred to the Israelites in general, as a group.

New Testament

- In the New Testament, an assembly of 70 Jewish leaders in major cities such as Jerusalem would meet to judge legal matters and to settle disputes between people. This assembly was known as the “Sanhedrin” or the “Council.”

Translation Suggestions

- Depending on the context, “assembly” could also be translated as “special gathering” or “congregation” or “council” or “army” or “large group.”
- When the term “assembly” refers generally to the Israelites as a whole, it could also be translated as “community” or “people of Israel.”
- The phrase, “all the assembly” could be translated as “all the people” or “the whole group of Israelites” or “everyone.” (See: **hyperbole**)
- A large gathering of enemy soldiers was sometimes also referred to as an “assembly.” This could be translated as “army.”

(See also: **council**)

Bible References:

- **1 Kings 8:14**
- **Acts 7:38**
- **Ezra 10:12-13**

- **Hebrews 12:22-24**
- Leviticus 4:20-21
- **Nehemiah 8:1-3**

Word Data:

- Strong's: H0622, H1481, H2199, H3259, H4150, H4186, H4744, H5475, H5712, H6116, H6908, H6950, H6951, H6952, G15770, G38310, G48630, G48640, G48710, G49050

Leviticus References:

4:13; 4:14; 4:21; 8:3; 16:17; 16:33; 23:36; 25:20

atonement lid

Definition:

The “atonement lid” was a slab of gold that was used to cover the top of the ark of the covenant. In many English translations, it is also referred to as an “atonement cover.”

- The atonement lid was about 115 centimeters in length and 70 centimeters in width.
- Above the atonement lid were two gold cherubim with their wings touching.
- Yahweh said that he would meet with the Israelites above the atonement lid, under the outstretched wings of the cherubim. Only the high priest was permitted to meet with Yahweh in this way, as the representative of the people.
- Sometimes this atonement lid has been referred to as a “mercy seat” because it communicates God’s mercy in coming down to redeem sinful human beings.

Translation Suggestions:

- Other ways to translate this term could include “ark covering where God promises to redeem” or “place where God atones” or “lid of ark where God forgives and restores.”
- Can also mean “place of propitiation.”
- Compare this term with how you translated “atonement,” “propitiation,” and “redemption.”

(See also: ark of the covenant, atonement, **cherubim**, **propitiation**, redeem)

Bible References:

- **Exodus 25:17**
- **Exodus 30:6**
- **Exodus 40:17-20**
- Leviticus 16:1-2
- **Numbers 7:89**

Word Data:

- Strong’s: H3727, G24350

Leviticus References:

16:2; 16:13; 16:14; 16:15

atonement, atone, atoned

Definition:

The terms “atone” and “atonement” refer to how God provided a sacrifice to pay for people’s sins and to appease his wrath for sin.

- In Old Testament times, God allowed temporary atonement to be made for the sins of the Israelites by the offering of a blood sacrifice, which involved killing an animal.
- As recorded in the New Testament, Christ’s death on the cross is the only true and permanent atonement for sin.
- When Jesus died, he took the punishment that people deserve because of their sin. He paid the atonement price with his sacrificial death.

Translation Suggestions:

- The term “atone” could be translated by a word or phrase that means “pay for” or “provide payment for” or “cause someone’s sins to be forgiven” or “make amends for a crime.”
- Ways to translate “atonement” could include “payment” or “sacrifice to pay for sin” or “providing the means of forgiveness.”
- Make sure the translation of this term does not refer to payment of money.

(See also: atonement lid, **forgive**, **propitiation**, **reconcile**, redeem)

Bible References:

- **Ezekiel 43:25-27**
- **Ezekiel 45:18-20**
- Leviticus 4:20
- **Numbers 5:8**
- **Numbers 28:22**

Word Data:

- Strong’s: H3722, H3725, G26430

Leviticus References:

front:intro; 1:intro; 1:4; 6:30; 8:15; 8:34; 10:17; 14:21; 14:29; 15:intro; 16:intro; 16:10; 16:17; 16:27; 16:34; 17:intro; 17:11; 23:28

barley

Definition:

The term “barley” refers to a kind of grain that is used to make bread.

- The barley plant has a long stalk with a head at the top where the seeds or grains grow.
- Barley does well in warmer weather so it is often harvested in spring or summer.
- When barley is threshed, the edible seeds are separated from the worthless chaff.
- Barley grain is ground up into flour, which is then mixed with water or oil to make bread.
- If barley is not known, this could be translated as “grain called barley” or “barley grain.”

(See also: How to Translate Unknowns)

(See also: grain, thresh, wheat)

Bible References:

- 1 Chronicles 11:12-14
- Job 31:40
- Judges 7:14
- Numbers 5:15
- Revelation 6:6

Word Data:

- Strong’s: H8184, G29150, G29160

Leviticus References:

27:16

beast

Definition:

In the Bible, the term “beast” is often just another way of saying “animal.”

- A wild beast is a type of animal that lives freely in the forest or fields and has not been trained by people.
- A domestic beast is an animal that lives with people and is kept for food or for performing work, such as plowing fields. Often the term “livestock” is used to refer to this kind of animal.
- The Old Testament book of Daniel and the New Testament book of Revelation describe visions which have beasts that represent evil powers and authorities that oppose God. (See: Metaphor)
- Some of these beasts are described as having strange features, such as several heads and many horns. They often have power and authority, indicating that they may represent countries, nations, or other political powers.
- Ways to translate this could include “creature” or “created thing” or “animal” or “wild animal,” depending on the context.

(See also: **authority**, **Daniel**, **livestock**, nation, **power**, **reveal**, **Beelzebul**)

Bible References:

- **1 Corinthians 15:32**
- **1 Samuel 17:44**
- **2 Chronicles 25:18**
- **Jeremiah 16:1-4**
- Leviticus 7:21
- **Psalms 49:12-13**

Word Data:

- Strong’s: H0338, H0929, H1165, H2123, H2416, H2423, H2874, H3753, H4806, H7409, G22260, G23410, G23420, G29340, G49680, G50740

Leviticus References:

5:2; 18:23; 19:19; 20:16; 24:18; 24:21; 26:22; 27:9; 27:10; 27:11

blasphemy, blaspheme, blasphemous

Definition:

In the Bible, the term “blasphemy” refers to speaking in a way that shows a deep disrespect for God or people. To “blaspheme” someone is to speak against that person so that others think something false or bad about him.

- Most often, to blaspheme God means to slander or insult him by saying things that are not true about him or by behaving in an immoral way that dishonors him.
- It is blasphemy for a human being to claim to be God or to claim that there is a God other than the one true God.
- Some English versions translate this term as “slander” when it refers to blaspheming people.

Translation Suggestions:

- To “blaspheme” can be translated as to “say evil things against” or to “dishonor God” or to “slander.”
- Ways to translate “blasphemy” could include “speaking wrongly about others” or “slander” or “spreading false rumors.”

(See also: **dishonor**, **slander**)

Bible References:

- **1 Timothy 1:12-14**
- **Acts 6:11**
- **Acts 26:9-11**
- **James 2:5-7**
- **John 10:32-33**
- **Luke 12:10**
- **Mark 14:64**
- **Matthew 12:31**
- **Matthew 26:65**
- **Psalms 74:10**

Word Data:

- Strong's: H1288, H1442, H2778, H5006, H5007, H5344, G09870, G09880, G09890

Leviticus References:

24:intro

bless, blessed, blessing

Definition:

To “bless” someone or something means to cause good and beneficial things to happen to the person or thing that is being blessed.

- Blessing someone also means expressing a desire for positive and beneficial things to happen to that person.
- In Bible times, a father would often pronounce a formal blessing on his children.
- When people “bless” God or express a desire that God be blessed, this means they are praising him.
- The term “bless” is sometimes used for consecrating food before it is eaten, or for thanking and praising God for the food.

Translation Suggestions:

- To “bless” could also be translated as to “provide abundantly for” or to “be very kind and favorable toward.”
- “God has brought great blessing to” could be translated as “God has given many good things to” or “God has provided abundantly for” or “God has caused many good things to happen to”.
- “He is blessed” could be translated as “he will greatly benefit” or “he will experience good things” or “God will cause him to flourish.”
- “Blessed is the person who” could be translated as “How good it is for the person who.”
- Expressions like “blessed be the Lord” could be translated as “May the Lord be praised” or “Praise the Lord” or “I praise the Lord.”
- In the context of blessing food, this could be translated as “thanked God for the food” or “praised God for giving them food” or “consecrated the food by praising God for it.”

(See also: **praise**)

Bible References:

- **1 Corinthians 10:16**
- **Acts 13:34**
- **Ephesians 1:3**
- **Genesis 14:20**
- **Isaiah 44:3**

- James 1:25
- Luke 6:20
- Matthew 26:26
- Nehemiah 9:5
- Romans 4:9

Examples from the Bible stories:

- 1:7 God saw that it was good and he **blessed** them.
- 1:15 God made Adam and Eve in his own image. He **blessed** them and told them, "Have many children and grandchildren and fill the earth."
- 1:16 So God rested from all he had been doing. He **blessed** the seventh day and made it holy, because on this day he rested from his work.
- 4:4 "I will make your name great. I will **bless** those who **bless** you and curse those who curse you. All families on earth will be **blessed** because of you."
- 4:7 Melchizedek **blessed** Abram and said, "May God Most High who owns heaven and earth **bless** Abram."
- 7:3 Isaac wanted to give his **blessing** to Esau.
- 8:5 Even in prison, Joseph remained faithful to God, and God **blessed** him.

Word Data:

- Strong's: H0833, H0835, H1288, H1289, H1293, G17570, G21270, G21280, G21290, G31060, G31070, G31080, G60500

Leviticus References:

9:22; 9:23; 25:21

bow, bow down, kneel, bend, bend the knee

Definition:

To bow means to bend over to humbly express respect and honor toward someone. To “bow down” means to bend over or kneel down very low, often with face and hands toward the ground.

- Other expressions include “bow the knee” (meaning to kneel) and “bow the head” (meaning to bend the head forward in humble respect or in sorrow).
- Bowing down can also be a sign of distress or mourning. Someone who is “bowed down” has been brought to a low position of humility.
- Often a person will bow in the presence of someone who is of higher status or greater importance, such as kings and other rulers.
- Bowing down before God is an expression of worship to him.
- In the Bible, people bowed down to Jesus when they realized from his miracles and teaching that he had come from God.
- The Bible says that when Jesus comes back someday, everyone will bow the knee to worship him.

Translation Suggestions:

- Depending on the context, this term could be translated with a word or phrase that means “bend forward” or “bend the head” or “kneel.”
- The term “bow down” could be translated as “kneel down” or “prostrate oneself.”
- Some languages will have more than one way of translating this term, depending on the context.

(See also: **humble**, **worship**)

Bible References:

- **2 Kings 5:18**
- **Exodus 20:5**
- **Genesis 24:26**
- **Genesis 44:14**
- **Isaiah 44:19**
- **Luke 24:5**

- **Matthew 2:11**
- **Revelation 3:9**

Word Data:

- Strong's: H0086, H3721, H3766, H5753, H5791, H6915, H7743, H7812, H7817, G11200, G25780, G28270, G40980

Leviticus References:

9:24; 11:38; 26:7; 26:8; 26:36

bread

Definition:

Bread is a food made from flour mixed with water and oil to form a dough. The dough is then shaped into a loaf and baked.

- When the term "loaf" occurs by itself, it means "loaf of bread."
- Bread dough is usually made with something that makes it rise, such as yeast. However, bread can also be made without yeast so that it does not rise. This is called "unleavened bread" in the Bible. The ancient Israelites ate "unleavened bread" during the passover meal.
- Since bread was the main food for many people in biblical times, this term is also used in the Bible to refer to food in general. (See: Synecdoche) Many times the term "bread" can be translated more generally as "food."
- The phrase "bread of the presence" refers to twelve loaves of bread that were placed on a golden table in the tabernacle or temple building as a sacrifice to God. These loaves represented the twelve tribes of Israel and were only for the priests to eat. This could be translated as "bread showing that God lived among them."
- The term "bread from heaven" refers to the special white food called "manna" that God provided for the Israelites when they were wandering through the desert. Jesus also called himself the "bread that came down from heaven" and the "bread of life."

(See also: Passover, tabernacle, temple, unleavened bread, yeast)

Bible References:

- Acts 2:46
- Acts 27:35
- Exodus 16:15
- Luke 9:13
- Mark 6:38
- Matthew 4:4
- Matthew 11:18

Word Data:

- Strong's: H2557, H3899, H4635, H4682, G01060, G07400, G42860

Leviticus References:

3:11; 3:16; 7:13; 8:26; 8:31; 21:6; 21:8; 21:17; 21:21; 21:22; 22:7; 22:25; 23:14; 23:17; 23:18; 23:20; 26:5; 26:26

breastplate, breastpiece

Definition:

The term “breastplate” refers to a piece of armor covering the front of the chest to protect a soldier during battle. The term “breastpiece” refers to a special piece of clothing that the Israelite high priest wore over the front part of his chest.

- A “breastplate” used by a soldier could be made of wood, metal, or animal skin. It was made to prevent arrows, spears, or swords from piercing the chest of the soldier.
- The “breastpiece” worn by the Israelite high priest was made of cloth and had valuable gems attached to it. The priest wore this when he was performing his duties of service to God in the temple.
- Other ways to translate the term “breastplate” could include “metal protective chest covering” or “armor piece protecting the chest.”
- The term “breastpiece” could be translated with a word that means “priestly clothing covering the chest” or “priestly garment piece” or “front piece of priest’s clothing.”

(See also: armor, high priest, pierce, priest, temple, warrior)

Bible References:

- 1 Thessalonians 5:8
- Exodus 39:14-16
- Isaiah 59:17
- Revelation 9:7-9

Word Data:

- Strong’s: H2833, H8302, G23820

Leviticus References:

8:8

bronze

Definition:

The term “bronze” refers to a kind of metal that is made from melting together the metals, copper and tin. It has a dark brown color, slightly red.

- Bronze resists water corrosion and is a good conductor of heat.
- In ancient times, bronze was used for making tools, weapons, artwork, altars, cooking pots, and soldiers’ armor, among other things.
- Many building materials for the tabernacle and temple were made of bronze.
- Idols of false gods were also often made of bronze metal.
- Bronze objects were made by first melting the bronze metal into a liquid and then pouring it into molds. This process was called “casting.”

(See also: How to Translate Unknowns)

(See also: armor, tabernacle, temple)

Bible References:

- 1 Kings 7:16
- 1 Samuel 17:37-38
- Daniel 2:44-45
- Exodus 25:3-7
- Revelation 1:15

Word Data:

- Strong’s: H5153, H5154, H5174, H5178, G54700, G54740, G54750

Leviticus References:

6:28

burnt offering, offering by fire

Definition:

A “burnt offering” was a type of sacrifice to God that was burnt up by fire on an altar. It was offered to make atonement for the sins of the people. This was also called an “offering by fire.”

- Animals used for this offering were usually sheep or goats, but oxen and birds were also used.
- Except for the skin, the entire animal was burned up in this offering. The skin or hide was given to the priest.
- God commanded the Jewish people to offer burnt offerings two times every day.

(See also: altar, atonement, ox, priest, sacrifice)

Bible References:

- Exodus 40:5-7
- Genesis 8:20
- Genesis 22:1-3
- Leviticus 3:5
- Mark 12:33

Word Data:

- Strong’s: H0801, H5930, H7133, H8548, G36460

Leviticus References:

1:3; 1:9; 1:13; 1:14; 1:17; 5:10; 7:8; 8:21; 9:7; 9:17; 10:19; 14:22; 14:31; 15:15; 15:30; 16:24; 17:8; 23:18; 23:37

call, called, call out, called out

Definition:

The terms “call” and “call out,” in this sense, mean to speak loudly.

- To “call out” to someone means to shout, to announce, or to proclaim. It can also mean to ask someone for help, especially God.
- In some contexts the terms “call” and “call out” mean to loudly ask for help.

Translation Suggestions:

- The expression “call out to you” could be translated as “ask you for help” or “pray to you urgently.”
- To “call out” could be translated as “say loudly” or “shout” or “say with a loud voice.” Make sure the translation of this does not sound like the person is angry.

(See also: **pray**, **cry**, **call to summon**, **call name**)

Bible References:

Word Data:

- Strong’s: H0559, H2199, H4744, H6817, H7121, H7123, H7769, H7773, G01540, G03630, G14580, G15280, G19410, G19510, G20280, G20460, G25640, G28210, G28220, G28400, G29190, G30040, G31060, G33330, G33430, G36030, G36860, G36870, G43160, G43410, G43770, G47790, G48670, G54550, G55370, G55810

Leviticus References:

9:1; 13:45; 23:2; 23:4; 23:37

Canaan, Canaanite

Definition:

Canaan was the son of Ham, who was one of Noah's sons. The Canaanites were the descendants of Canaan.

- The term "Canaan" or the "land of Canaan" also referred to an area of land between the Jordan River and the Mediterranean Sea. It extended south to the border of Egypt and north to the border of Syria.
- This land was inhabited by the Canaanites, as well as several other people groups.
- God promised to give the land of Canaan to Abraham and his descendants, the Israelites.

(Translation suggestions: How to Translate Names)

(See also: **Ham**, **Promised Land**)

Bible References:

- **Acts 13:19-20**
- **Exodus 3:7-8**
- **Genesis 9:18**
- **Genesis 10:19-20**
- **Genesis 13:7**
- **Genesis 47:2**

Examples from the Bible stories:

- **4:5** He (Abram) took his wife, Sarai, together with all his servants and everything he owned and went to the land God showed him, the land of **Canaan**.
- **4:6** When Abram arrived in **Canaan** God said, "Look all around you. I will give to you and your descendants all the land that you can see as an inheritance."
- **4:9** "I give the land of **Canaan** to your descendants."
- **5:3** "I will give you and your descendants the land of **Canaan** as their possession and I will be their God forever."
- **7:8** After twenty years away from his home in **Canaan**, Jacob returned there with his family, his servants, and all his herds of animals.

Word Data:

- Strong's: H3667, H3669, G54780

Leviticus References:

14:34; 18:3; 25:38

cedar, cedarwood

Definition:

The term “cedar” refers to a large fir tree which normally has reddish-brown wood. Like other firs, it has cones and needle-like leaves.

- The Old Testament often mentions cedar trees in connection with Lebanon, where they grew plentifully.
- Cedar wood was used in the construction of the Jerusalem temple.
- It was also used for sacrifices and purification offerings.

(See also: fir, pure, sacrifice, temple)

Bible References:

- 1 Chronicles 14:1-2
- 1 Kings 7:1-2
- Isaiah 2:13
- Zechariah 11:2

Word Data:

- Strong’s: H0730

Leviticus References:

14:4; 14:49

chief, leader

Definition:

The term “chief” refers to the most powerful or most important leader of a particular group.

- Examples of this include, “chief musician,” “chief priest,” and “chief tax collector.” and “chief ruler.”
- It can also be used for the head of a specific family, as in Genesis 36 where certain men are named as “chiefs” of their family clans. In this context, the term “chief” could also be translated as “leader” or “head father.”
- When used to describe a noun, this term could be translated as “leading” or “ruling,” as in “leading musician” or “ruling priest.”

(See also: head, chief priests, priest, tax collector)

Bible References:

- Daniel 1:11-13
- Ezekiel 26:15-16
- Luke 19:2
- Psalm 4:1

Word Data:

- Strong’s: H0047, H0441, H5057, H5387, H5632, H6496, H7218, H7225, H7227, H7229, H7262, H8269, H8334, G07490, G07500, G07540, G44100, G44130, G55060

Leviticus References:

1:8; 8:20; 9:13; 13:30

circumcise, circumcised, circumcision, uncircumcised, uncircumcision

Definition:

The term “circumcise” means to cut off the foreskin of a man or male child. A circumcision ceremony may be performed in connection with this.

- God commanded Abraham to circumcise every male among his family and servants as a sign of God’s covenant with them.
- God also commanded Abraham’s descendants to continue to do this for every baby boy born into their households.
- The phrase, “circumcision of the heart” refers figuratively to the “cutting away” or removal of sin from a person.
- In a spiritual sense, “the circumcised” refers to people whom God has purified from sin through the blood of Jesus and who are his people.
- The term “uncircumcised” refers to those who have not been circumcised physically. It can also refer figuratively to those who have not been circumcised spiritually, who do not have a relationship with God.

The terms “uncircumcised” and “uncircumcision” refer to a male who has not been physically circumcised. These terms are also used figuratively.

- Egypt was a nation that also required circumcision. So when God talks about Egypt being defeated by the “uncircumcised,” he is referring to people whom the Egyptians despised for not being circumcised.

- The Bible refers to people who have an “uncircumcised heart” or who are “uncircumcised in heart.” This a figurative way of saying that these people are not God’s people, and are stubbornly disobedient to him.

- If a word for circumcision is used or known in the language, “uncircumcised” could be translated as “not circumcised.”

- The expression “the uncircumcision” could be translated as “people who are not circumcised” or “people who do not belong to God,” depending on the context.

- Other ways to translate figurative senses of this term could include “not God’s people” or “rebellious like those who don’t belong to God” or “people who have no sign of belonging to God.”
- The expression “uncircumcised in heart” could be translated as “stubbornly rebellious” or “refusing to believe.” However, if possible it is best to keep the expression or a similar one since spiritual circumcision is an important concept.

Translation Suggestions:

- If the culture of the target language performs circumcisions on males, the word used to refer to this should be used for this term.
- Other ways to translate this term would be, “cut around” or “cut in a circle” or “cut off the foreskin.”
- In cultures where circumcision is not known, it may be necessary to explain it in a footnote or glossary.
- Make sure the term used to translate this does not refer to females. It may be necessary to translate this with a word or phrase that includes the meaning of “male.”

(See also: How to Translate Unknowns)

(See also: Abraham, covenant)

Bible References:

- Genesis 17:11
- Genesis 17:14
- Exodus 12:48
- Leviticus 26:41
- Joshua 5:3
- Judges 15:18
- 2 Samuel 1:20
- Jeremiah 9:26
- Ezekiel 32:25
- Acts 10:44-45
- Acts 11:3
- Acts 15:1

- Acts 11:3
- Romans 2:27
- Galatians 5:3
- Ephesians 2:11
- Philippians 3:3
- Colossians 2:11
- Colossians 2:13

Examples from the Bible stories:

- 5:3 "You must **circumcise** every male in your family."
- 5:5 That day Abraham **circumcised** all the males in his household.

Word Data:

- Strong's: H4135, H4139, H5243, H6188, H6189, H6190, G02030, G05640, G19860, G40590, G40610

Leviticus References:

12:3; 19:23

confess, confession

Definition:

To confess means to admit or assert that something is true. A “confession” is a statement or admission that something is true.

- The term “confess” can refer to boldly stating the truth about God. It can also refer to admitting that we have sinned.
- The Bible says that if people confess their sins to God, he will forgive them.
- James the apostle wrote in his letter that when believers confess their sins to each other, this brings spiritual healing.
- The apostle Paul wrote to the Philippians that someday everyone will confess or declare that Jesus is Lord.
- Paul also said that if people confess that Jesus is Lord and believe that God raised him from the dead, they will be saved.

Translation Suggestions:

- Depending on the context, ways to translate “confess” could include, “admit” or “testify” or “declare” or “acknowledge” or “affirm.”
- Different ways to translate “confession” could be, “declaration” or “testimony” or “statement about what we believe” or “admitting sin.”

(See also: faith, testimony)

Bible References:

- 1 John 1:8-10
- 2 John 1:7-8
- James 5:16
- Leviticus 5:5-6
- Matthew 3:4-6
- Nehemiah 1:6-7
- Philippians 2:9-11
- Psalms 38:17-18

Word Data:

- Strong's: H3034, H8426, G18430, G36700, G36710

Leviticus References:

5:5; 16:21; 26:40

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

Leviticus References:

6:18; 6:27; 10:3; 20:8; 21:8; 21:15; 21:23; 22:2; 22:3; 22:9; 22:16; 22:32; 27:intro; 27:14; 27:15; 27:16; 27:17; 27:18; 27:19; 27:22; 27:26; 27:28; 27:29

consume, devour

Definition:

The term “consume” literally means to use up something. It has several figurative meanings.

- In the Bible, the word “consume” often refers to destroying things or people.
- A fire is said to consume things, which means it destroys them by burning them up.
- God is described as a “consuming fire,” which is a description of his anger against sin. His anger results in terrible punishment for sinners who do not repent.
- To consume food means to eat or drink something.
- The phrase, “consume the land” could be translated as “destroy the land.”

Translation Suggestions

- In the context of consuming the land or people, this term could be translated as “destroy.”
- When fire is referred to, “consume” could be translated as “burn up.”
- The burning bush that Moses saw “was not consumed” which could be translated as “did not get burned up” or “did not burn up.”
- When referring to eating, “consume” could be translated as “eat” or “devour.”
- If someone’s strength is “consumed,” it means his strength is “used up” or “gone.”
- The expression, “God is a consuming fire” could be translated as “God is like a fire that burns things up” or “God is angry against sin and will destroy sinners like a fire.”

(See also: devour, wrath)

Bible References:

- 1 Kings 18:38-40
- Deuteronomy 7:16
- Jeremiah 3:23-25
- Job 7:9
- Numbers 11:1-3

Word Data:

- Strong’s: H0398, H0402, H1086, H1104, H1197, H2628, H3615, H3617, H3857, H4529, H5595, H8046, H8552, G03550, G26180, G26540, G27190, G53150

Leviticus References:

23:22

covenant

Definition:

In the Bible, the term “covenant” refers to a formal, binding agreement between two parties that one or both parties must fulfill.

- This agreement can be between individuals, between groups of people, or between God and people.
- When people make a covenant with each other, they promise that they will do something, and they must do it.
- Examples of human covenants include marriage covenants, business agreements, and treaties between countries.
- Throughout the Bible, God made several different covenants with his people.
- In some of the covenants, God promised to fulfill his part without conditions. For example, when God established his covenant with mankind promising to never destroy the earth again with a worldwide flood, this promise had no conditions for people to fulfill.
- In other covenants, God promised to fulfill his part only if the people obeyed him and fulfilled their part of the covenant.

The term “new covenant” refers to the commitment or agreement God made with his people through the sacrifice of his Son, Jesus.

- God’s “new covenant” was explained in the part of the Bible called the “New Testament.”
- This new covenant is in contrast to the “old” or “former” covenant that God had made with the Israelites in Old Testament times.
- The new covenant is better than the old one because it is based on the sacrifice of Jesus, which completely atoned for people’s sins forever. The sacrifices made under the old covenant did not do this.
- God writes the new covenant on the hearts those who become believers in Jesus. This causes them to want to obey God and to begin to live holy lives.
- The new covenant will be completely fulfilled in the end times when God establishes his reign on earth. Everything will once again be very good, as it was when God first created the world.

Translation Suggestions:

- Depending on the context, ways to translate this term could include, “binding agreement” or “formal commitment” or “pledge” or “contract.”

- Some languages may have different words for covenant depending on whether one party or both parties have made a promise they must keep. If the covenant is one-sided, it could be translated as “promise” or “pledge.”
- Make sure the translation of this term does not sound like people proposed the covenant. In all cases of covenants between God and people, it was God who initiated the covenant.
- The term “new covenant” could be translated as “new formal agreement” or “new pact” or “new contract.”
- The word “new” in these expressions has the meaning of “fresh” or “new kind of” or “another.”

(See also: covenant, promise)

Bible References:

- Genesis 9:12
- Genesis 17:7
- Genesis 31:44
- Exodus 34:10-11
- Joshua 24:24-26
- 2 Samuel 23:5
- 2 Kings 18:11-12
- Mark 14:24
- Luke 1:73
- Luke 22:20
- Acts 7:8
- 1 Corinthians 11:25-26
- 2 Corinthians 3:6
- Galatians 3:17-18
- Hebrews 12:24

Examples from the Bible stories:

- 4:9 Then God made a **covenant** with Abram. A **covenant** is an agreement between two parties.
- 5:4 "I will make Ishmael a great nation, too, but my **covenant** will be with Isaac."
- 6:4 After a long time, Abraham died and all of the promises that God had made to him in the **covenant** were passed on to Isaac.
- 7:10 "The **covenant** promises God had promised to Abraham and then to Isaac now passed on to Jacob."
- 13:2 God said to Moses and the people of Israel, "If you will obey my voice and keep my **covenant**, you will be my prized possession, a kingdom of priests, and a holy nation."
- 13:4 Then God gave them the **covenant** and said, "I am Yahweh, your God, who saved you from slavery in Egypt. Do not worship other gods."
- 15:13 Then Joshua reminded the people of their obligation to obey the **covenant** that God had made with the Israelites at Sinai.
- 21:5 Through the prophet Jeremiah, God promised that he would make a **New Covenant**, but not like the covenant God made with Israel at Sinai. In the **New Covenant**, God would write his law on the people's hearts, the people would know God personally, they would be his people, and God would forgive their sins. The Messiah would start the **New Covenant**.
- 21:14 Through the Messiah's death and resurrection, God would accomplish his plan to save sinners and start the **New Covenant**.
- 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. Do this to remember me every time you drink it."
- 48:11 But God has now made a **New Covenant** that is available to everyone. Because of this **New Covenant**, anyone from any people group can become part of God's people by believing in Jesus.

Word Data:

- Strong's: H1285, H2319, H3772, G08020, G12420, G49340

Leviticus References:

2:13; 24:8; 26:9; 26:15; 26:25; 26:42; 26:44; 26:45

cow, bull, calf, cattle, heifer, ox

Definition:

The terms “cow,” “bull,” “heifer,” “ox,” and “cattle” all refer to a kind of large, four-legged bovine animal that eats grass.

- The female of this kind of animal is called a “cow,” the male is a “bull,” and their offspring is a “calf.”
- In the Bible, cattle were among the “clean” animals that the people could eat and use for sacrifice. They were primarily raised for their meat and milk.

A “heifer” is an adult female cow that has not yet given birth to a calf.

An “ox” is a type of cattle that is specifically trained to do agricultural work. The plural of this term is “oxen.” Usually oxen are male and have been castrated.

- Throughout the Bible, oxen were depicted as animals tied together by a yoke to pull a cart or a plow.
- Having oxen work together under a yoke was such a common occurrence in the Bible that the phrase to “be under a yoke” became a metaphor for hard work and labor.
- A bull is also a male type of cattle, but it has not been castrated and has not been trained as a work animal.

(See also: How to Translate Unknowns)

(See also: yoke)

Bible References:

- Genesis 15:9-11
- Exodus 24:5-6
- Numbers 19:1-2
- Deuteronomy 21:3-4
- 1 Samuel 1:24-25
- 1 Samuel 15:3
- 1 Samuel 16:2-3
- 1 Kings 1:9

- **2 Chronicles 11:15**
- **2 Chronicles 15:10-11**
- **Matthew 22:4**
- **Luke 13:15**
- **Luke 14:5**
- **Hebrews 9:13**

Word Data:

- Strong's: H0047, H0441, H0504, H0929, H1165, H1241, H4399, H4735, H4806, H5695, H5697, H6499, H6510, H6629, H7214, H7716, H7794, H7921, H8377, H8450, G10160, G11510, G23530, G29340, G34470, G34480, G41650, G50220

Leviticus References:

4:3; 4:8; 4:14; 8:2; 8:14; 9:2; 16:3; 16:6; 16:11; 16:27; 23:18; 27:32

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

Leviticus References:

24:intro; 24:11

curtain

Definition:

In the Bible, the term “curtain” refers to a very thick, heavy piece of material used in the making of the tabernacle and the temple.

- The tabernacle was built using four layers of curtains for the top and sides. These curtain coverings were made of cloth or animal skins.
- Cloth curtains were also used to form a wall surrounding the tabernacle courtyard. These curtains were made out of “linen” which was a kind of cloth made out of the flax plant.
- In both the tabernacle and temple building, a thick cloth curtain hung between the holy place and the most holy place. It was this curtain that was miraculously torn into two parts when Jesus died.

Translation Suggestions:

- Since modern-day curtains are very different from the curtains used in the Bible, it may be more clear to use a different word or to add words that describe the curtains.
- Depending on the context, ways to translate this term could include, “curtain covering” or “covering” or “piece of thick cloth” or “animal skin covering” or “hanging piece of cloth.”

(See also: holy place, tabernacle, temple)

Bible References:

- Hebrews 10:20
- Leviticus 4:17
- Luke 23:45
- Matthew 27:51
- Numbers 4:5

Word Data:

- Strong’s: H1852, H3407, H4539, H6532, H7050, G26650

Leviticus References:

4:6; 4:17; 16:2; 16:12; 16:15; 21:23; 24:3

deceive, lie, deception, illusion

Definition:

The term “deceive” means to cause someone to believe something that is not true, often by telling a “lie.” The act of deceiving someone is called “lying,” “deceit,” or “deception.”

- Someone who causes others to believe something false is a “deceiver.” For example, Satan is called a “deceiver.” The evil spirits that he controls are also deceivers.
- To “lie” is to say something that is not true.
- A person, action, or message that is not truthful can be described as “deceptive.”
- The terms “deceit” and “deception” have the same meaning, but there are some small differences in how they are used.
- The descriptive terms “deceitful” and “deceptive” have the same meaning and are used in the same contexts.

Translation Suggestions:

- Other ways to translate “deceive” could include “lie to” or “cause to have a false belief” or “cause someone to think something that is not true.”
- The term “deceived” could also be translated as “caused to think something false” or “lied to” or “tricked” or “fooled” or “misled.”
- “Deceiver” could be translated as “liar” or “one who misleads” or “someone who deceives.”
- Depending on the context, the terms “deception” or “deceit” could be translated with a word or phrase that means “falsehood” or “lying” or “trickery” or “dishonesty.”
- The terms “deceptive” or “deceitful” could be translated as “untruthful” or “misleading” or “lying” to describe a person who speaks or acts in a way that causes other people to believe things that are not true.

(See also: **true**)

Bible References:

- **1 John 1:8**
- **1 Timothy 2:14**
- **2 Thessalonians 2:3-4**
- **Genesis 3:12-13**
- **Genesis 31:26-28**

- Leviticus 19:11-12
- **Matthew 27:64**
- **Micah 6:11**

Word Data:

- Strong's: H0898, H2048, H3577, H3584, H3868, H4123, H4820, H4860, H5230, H5377, H5558, H6121, H6231, H6601, H7411, H7423, H7683, H7686, H7952, H8267, H8496, H8582, H8591, H8649, G05380, G05390, G13860, G13870, G13880, G18180, G38840, G41050, G41060, G41080, G54220, G54230

Leviticus References:

19:11

declare, proclaim, announce

Definition:

The terms “declare” and “declaration” refer to making a formal or public statement, often to emphasize something. Other terms with similar meaning include “proclaim,” “proclamation,” “announce,” and “announcement.”

- A “declaration” not only emphasizes the importance of what is being proclaimed, but it also calls attention to the one making the declaration.
- For example, in the Old Testament, a message from God is often preceded by “the declaration of Yahweh” or “this is what Yahweh declares.” This expression emphasizes that it is Yahweh himself who is saying this. The fact that the message comes from Yahweh shows how important that message is.

Translation Suggestions:

- Depending on the context, “declare” could also be translated as “proclaim” or “publicly state” or “strongly say” or “emphatically state.”
- The term “declaration” could also be translated as “statement” or “proclamation.”
- The phrase “this is Yahweh’s declaration” could be translated as “this is what Yahweh declares” or “this is what Yahweh says.”

(See also: **preach**, **decree**)

Bible References:

- **1 Chronicles 16:24**
- **1 Corinthians 15:31-32**
- **1 Samuel 24:17-18**
- **Amos 2:16**
- **Ezekiel 5:11-12**
- **Matthew 7:21-23**

Word Data:

- Strong’s: H0262, H0559, H0816, H0874, H1696, H3045, H4853, H5002, H5042, H5046, H5608, H6567, H7121, H7561, H7878, H8085, G03120, G05180, G06690, G12290, G13440, G15550, G17180, G18340, G20970, G25110, G26050, G26070, G31400, G36700, G37240, G38220, G38700, G39550, G42960

Leviticus References:

1:1; 10:4; 23:21; 25:10

descend, descendant

Definition:

A “descendant” is someone who is a direct blood relative of someone else further back in history.

- For example, Abraham was a descendant of Noah.
- A person’s descendants are his children, grandchildren, great-great-grandchildren, and so on. Jacob’s descendants were the twelve tribes of Israel.
- The phrase “descended from” is another way of saying “a descendant of” as in “Abraham was descended from Noah.” This could also be translated as “from the family line of.”

(See also: Abraham, ancestor, Jacob, Noah, twelve tribes of Israel)

Bible References:

- 1 Kings 9:4-5
- Acts 13:23
- Deuteronomy 2:20-22
- Genesis 10:1
- Genesis 28:12-13

Examples from the Bible stories:

- 2:9 “The woman’s **descendant** will crush your head, and you will wound his heel.”
- 4:9 “I give the land of Canaan to your **descendants**.”
- 5:10 “Your **descendants** will be more than the stars in the sky.”
- 17:7 “Someone from your family will always rule as king over Israel, and the Messiah will be one of your **descendants**!”
- 18:13 The kings of Judah were **descendants** of David.
- 21:4 God promised King David that the Messiah would be one of David’s own **descendants**.
- 48:13 God promised David that the Messiah would be one of his **descendants**. Jesus, the Messiah, was that special **descendant** of David.

Word Data:

- Strong's: H0319, H1004, H1121, H1323, H1755, H2232, H2233, H3205, H3211, H3318, H3409, H4294, H5220, H6849, H7611, H8435, G10740, G10850, G46900

Leviticus References:

20:2; 20:3; 20:4; 21:17; 21:21; 22:4; 27:30

desert, wilderness

Definition:

A desert, or wilderness, is a dry, barren place where very few plants and trees can grow.

- A desert is a land area with a dry climate and few plants or animals.
- Because of the harsh conditions, very few people can live in the desert, so it is also referred to as "wilderness."
- "Wilderness" conveys the meaning of being remote, desolate and isolated from people.
- This word can also be translated as "deserted place" or "remote place" or "uninhabited place."

Bible References:

- Acts 13:16-18
- Acts 21:38
- Exodus 4:27-28
- Genesis 37:21-22
- John 3:14
- Luke 1:80
- Luke 9:12-14
- Mark 1:3
- Matthew 4:1
- Matthew 11:8

Word Data:

- Strong's: H0776, H2723, H3293, H3452, H4057, H6160, H6723, H6728, H6921, H8047, H8414, G20470, G20480

Leviticus References:

7:38; 16:22

desolate, desolated, desolation, deserted, desolator

Definition:

The terms “desolate” and “desolation,” when used to refer to a place or location, refer to the state or condition of being ruined and left fully or partially uninhabited. The term “desolate,” when referring to a person or group of people, describes a state or condition of ruin, loneliness, and grief.

- If a field where crops are growing is made desolate, it means that something has destroyed the crops, such as insects or an invading army.
- A “desolate region” refers to an area of land that is partially deserted or abandoned and therefore has few people living there.
- If a city is “made desolate” it means that its buildings and goods have been destroyed or stolen, and its people have been killed or captured. The city becomes “empty” and “ruined.” This is similar to the meaning of “devastate” or “devastated,” but with more emphasis on the emptiness.
- A “desolate land” or “wilderness” was often where outcasts (such as lepers) and dangerous animals lived.
- Depending on the context, this term, when referring to a city or region, could be translated as “ruined” or “destroyed” or “laid waste” or “abandoned” or “deserted.”
- Depending on the context, this term, when referring to a person or people group, could be translated as “lonely and outcast” or “deserted.”
- A “desolator” is one who causes desolation.

(See also: desert, **devastate**, **ruin**, **waste**)

Bible References:

- **2 Kings 22:19**
- **Acts 1:20**
- **Daniel 9:17-19**
- **Lamentations 3:11**
- **Luke 11:17**
- **Matthew 12:25**

Word Data:

- Strong's: H0490, H0816, H0910, H1565, H2717, H2720, H2721, H2723, H3173, H3341, H3456, H3582, H4875, H4923, H5352, H5800, H7582, H7701, H7722, H8047, H8074, H8076, H8077, G20480, G20490, G20500, G34430

Leviticus References:

26:33

destroy, destruction, annihilate

Definition:

The term “destroy” means to completely make an end to something, so that it no longer exists.

- The term “destroyer” means “a person who destroys.”
- This term is often used in the Old Testament as a general reference to anyone who destroys other people, such as an invading army.
- When God sent the angel to kill all the firstborn males in Egypt, that angel was referred to as “the destroyer of the firstborn.” This could be translated as “the one (or angel) who killed the firstborn males.”
- In the book of Revelation about the end times, Satan or some other evil spirit is called “the Destroyer.” He is the “one who destroys” because his purpose is to destroy and ruin everything God created.

(See also: angel, Egypt, firstborn, Passover)

Bible References:

- Exodus 12:23
- Hebrews 11:28
- Jeremiah 6:26
- Judges 16:24

Word Data:

- Strong’s: H0006, H0007, H0622, H0398, H1104, H1197, H1820, H1826, H1942, H2000, H2015, H2026, H2040, H2254, H2255, H2717, H2718, H2763, H2764, H3238, H3341, H3381, H3423, H3582, H3615, H3617, H3772, H3807, H4191, H4229, H4591, H4658, H4889, H5218, H5221, H5307, H5362, H5420, H5422, H5428, H5595, H5642, H6365, H6789, H6979, H7665, H7667, H7703, H7722, H7760, H7843, H7921, H8045, H8074, H8077, H8316, H8552, G03550, G03960, G06220, G08530, G13110, G18420, G20490, G25060, G25070, G26470, G26730, G27040, G30890, G36450, G41990, G53510, G53560

Leviticus References:

23:30; 26:38; 27:29

devour

Definition:

The term “devour” means to eat or consume in an aggressive manner.

- Using this word in a figurative sense, Paul warned believers to not devour one another, meaning to not attack or destroy each other with words or actions (Galatians 5:15).
- Also in a figurative sense, the term “devour” is often used with a meaning of “completely destroy” as when talking about nations devouring each other or a fire devouring buildings and people.
- This term could also be translated as “completely consume” or “totally destroy.”

(See also: consume)

Bible References:

- 1 Peter 5:8
- Amos 1:10
- Exodus 24:17
- Ezekiel 16:20
- Luke 15:30
- Matthew 23:13-15
- Psalms 21:9

Word Data:

- Strong’s: H0398, H0399, H0400, H0402, H1104, H1105, H3216, H3615, H3857, H3898, H7462, H7602, G20680, G26660, G27190, G53150

Leviticus References:

3:17; 6:10; 6:16; 6:18; 6:23; 6:26; 6:29; 6:30; 7:6; 7:15; 7:16; 7:18; 7:19; 7:20; 7:21; 7:23; 7:24; 7:25; 7:26; 7:27; 8:31; 9:24; 10:2; 10:12; 10:13; 10:14; 10:17; 10:18; 10:19; 11:2; 11:3; 11:4; 11:8; 11:9; 11:11; 11:13; 11:21; 11:22; 11:34; 11:41; 11:42; 11:47; 17:10; 17:12; 17:13; 17:14; 17:15; 19:6; 19:7; 19:8; 19:23; 19:25; 19:26; 21:22; 22:4; 22:6; 22:7; 22:8; 22:10; 22:11; 22:12; 22:13; 22:14; 22:30; 23:6; 23:14; 24:9; 25:12; 25:19; 25:20; 25:22; 26:5; 26:10; 26:16; 26:26; 26:29; 26:38

dominion

Definition:

The term “dominion” refers to power, control, or authority over people, animals, or land.

- Jesus Christ is said to have dominion over all the earth, as prophet, priest, and king.
- Satan’s dominion has been defeated forever by Jesus Christ’s death on the cross.
- At creation, God said that man is to have dominion over fish, birds, and all creatures on the earth.

Translation Suggestions:

- Depending on the context, other ways to translate this term could include “authority” or “power” or “control.”
- The phrase “have dominion over” could be translated as “rule over” or “manage.”

(See also: **authority**, **power**)

Bible References:

- **1 Peter 5:10-11**
- **Colossians 1:13**
- **Jude 1:25**

Word Data:

- Strong’s: H1166, H4474, H4475, H4896, H4910, H4915, H7287, H7300, H7980, H7985, G26340, G29040, G29610, G29630

Leviticus References:

26:17

drink offering

Definition:

A drink offering was a sacrifice to God that involved pouring wine on an altar. It was often offered together with a burnt offering and a grain offering.

- Paul refers to his life as being poured out like a drink offering. This means that he was totally dedicated to serving God and telling people about Jesus, even though he knew he would suffer and probably be killed because of that.
- Jesus' death on the cross was the ultimate drink offering, as his blood was poured out on the cross for our sins.

Translation Suggestions:

- Another way to translate this term could be "offering of grape wine."
- When Paul says he is being "poured out like an offering" this could also be translated as "I am completely committed to teaching God's message to people, just like an offering of wine is poured out completely on the altar."

(See also: burnt offering, grain offering)

Bible References:

- Exodus 25:29
- Ezekiel 45:16-17
- Genesis 35:14
- Jeremiah 7:16-18
- Numbers 5:15

Word Data:

- Strong's: H5257, H5261, H5262

Leviticus References:

23:13; 23:18; 23:37

earth, land

Definition:

The term “earth” refers to the world on which human beings and other living things live. In the Bible, this term is sometimes translated as “land” when used in a general way to refer to the ground or the soil, or when used in a specific way to refer to a particular geographical area, usually a country or nation.

- In the Bible, the term “earth” is often paired with the term “heaven” as a way of indicating the abode of humankind on the earth in contrast with the abode of God in heaven.
- This term is usually translated “land” when paired with the name of a people group to denote the territory belonging to those people, such as “the land of Canaan.”
- The term “earthly” is sometimes used to refer to things that are physical and/or visible in contrast to things that are non-physical and/or invisible.

Translation Suggestions:

- This term can be translated by the word or phrase that the local language or nearby national languages use to refer to the planet earth on which we live.
- Depending on the context, “earth” could also be translated as “world” or “land” or “dirt” or “soil.”
- Ways to translate “earthly” could include “physical” or “things of this earth” or “visible.”

(See also: world, heaven)

Bible References:

- 1 Kings 1:38-40
- 2 Chronicles 2:11-12
- Daniel 4:35
- Luke 12:51
- Matthew 6:10
- Matthew 11:25
- Zechariah 6:5

Word Data:

- Strong's: H0127, H0772, H0776, H0778, H2789, H3007, H3335, H6083, H7494, G10930, G19190, G27090, G28860, G36250, G45780, G55170

Leviticus References:

4:27; 11:2; 11:21; 11:29; 11:41; 11:42; 11:44; 11:46; 14:34; 16:22; 18:3; 18:25; 18:27; 18:28; 19:9; 19:23; 19:29; 20:2; 20:4; 20:22; 20:24; 22:24; 23:10; 23:22; 23:39; 25:2; 25:6; 25:9; 25:18; 25:19; 25:23; 25:24; 25:31; 25:38; 26:4; 26:6; 26:19; 26:20; 26:32; 26:33; 26:34; 26:38; 27:24; 27:30

Egypt, Egyptian

Definition:

Egypt is a country in the northeast part of Africa, to the southwest of the land of Canaan. An Egyptian is a person who is from the country of Egypt.

- In ancient times, Egypt was a powerful and wealthy country.
- Ancient Egypt was divided into two parts, Lower Egypt (northern part where the Nile River flowed downward into the sea) and Upper Egypt (southern part). In the Old Testament, these parts are referred to as “Egypt” and “Pathros” in the original language text.
- Several times when there was little food in Canaan, Israel’s patriarchs traveled to Egypt to buy food for their families.
- For several hundred years, the Israelites were slaves in Egypt.
- Joseph and Mary went down to Egypt with the young child Jesus, to escape from Herod the Great.

(Translation suggestions: How to Translate Names)

(See also: **Herod the Great**, **Joseph (NT)**, **Nile River**, **patriarchs**)

Bible References:

- **1 Samuel 4:7-9**
- **Acts 7:10**
- **Exodus 3:7**
- **Genesis 41:29**
- **Genesis 41:57**
- **Matthew 2:15**

Examples from the Bible stories:

- **8:4** The slave traders took Joseph to **Egypt**. **Egypt** was a large, powerful country located along the Nile River.
- **8:8** Pharaoh was so impressed with Joseph that he appointed him to be the second most powerful man in all of **Egypt**!
- **8:11** So Jacob sent his older sons to __Egypt __ to buy food.

- 8:14 Even though Jacob was an old man, he moved to **Egypt** with all of his family, and they all lived there.
- 9:1 After Joseph died, all of his relatives stayed in **Egypt**.

Word Data:

- Strong's: H4713, H4714, G01240, G01250

Leviticus References:

11:45; 19:34; 19:36; 22:33; 23:43; 25:38; 25:42; 25:55; 26:13; 26:45

elder

Definition:

The term “elder” refers to people (in the Bible, usually men) who have grown old enough to become mature adults and leaders within a community and to be respected for their wisdom and experience.

- The term “elder” came from the fact that elders were originally older men who, because of their age and experience, had greater wisdom.
- In the Old Testament, the elders helped lead the Israelites in matters of justice and the Law of Moses.
- In the New Testament, Jewish “elders” continued to be leaders in their communities and also were judges for the people.
- In the early Christian churches, Christian “elders” gave spiritual leadership to the local assemblies of believers. Elders in these churches sometimes included young men who were spiritually mature.
- This term could be translated as “respected leaders” or “spiritually mature men leading the church.”

Bible References:

- 1 Chronicles 11:1-3
- 1 Timothy 3:1-3
- 1 Timothy 4:14
- Acts 5:19-21
- Acts 14:23
- Mark 11:28
- Matthew 21:23-24

Word Data:

- Strong’s: H1419, H2205, H7868, G10870, G31870, G42440, G42450, G48500

Leviticus References:

4:15; 19:32

Eleazar

Definition:

Eleazar was the name of several men in the Bible.

1. Eleazar was the third son of Moses' brother Aaron. After Aaron died, Eleazar became the high priest in Israel.
2. Eleazar was also the name of one of David's "mighty men."
3. Another Eleazar was one of Jesus' ancestors.

(Translation suggestions: How to Translate Names)

(See also: Aaron, high priest, David, mighty)

Bible References:

- 1 Chronicles 24:3
- Judges 20:27-28
- Numbers 26:1-2
- Numbers 34:16-18

Word Data:

- Strong's: H0499, G16480

Leviticus References:

10:6; 10:12; 10:16

ephod

Definition:

An ephod was an apron-like garment worn by the Israelite priests. It had two parts, front and back, that were joined together at the shoulders and tied around the waist with a cloth belt.

- One kind of ephod was made of plain linen and was worn by the ordinary priests.
- The ephod worn by the high priest was specially embroidered with gold, blue, purple, and red yarn.
- The breastpiece of the high priest was attached to the front of the ephod. Behind the breastpiece were stored the Urim and Thummim, which were stones used for asking God what his will was in certain matters.
- The judge Gideon foolishly made an ephod out of gold and it became something that the Israelites worshiped as an idol.

(See also: priest)

Bible References:

- 1 Samuel 2:18-19
- Exodus 28:4-5
- Hosea 3:4
- Judges 8:27
- Leviticus 8:7

Word Data:

- Strong's: H0641, H0642, H0646

Leviticus References:

8:7

evil, wicked, wickedness, unpleasant

Definition:

In the Bible, the term “evil” can refer either to the concept of moral wickedness or emotional unpleasantness. The context will usually make it clear which meaning is intended in the specific instance of the term.

- While “evil” may describe a person’s character, “wicked” may refer more to a person’s behavior. However, both terms are very similar in meaning.
- The term “wickedness” refers to the state of being that exists when people do wicked things.
- The results of evil are clearly shown in how people mistreat others by killing, stealing, slandering and being cruel and unkind.

Translation Suggestions:

- Depending on the context, the terms “evil” and “wicked” can be translated as “bad” or “sinful” or “immoral.”
- Other ways to translate these could include “not good” or “not righteous” or “not moral.”
- Make sure the words or phrases that are used to translate these terms fit the context that is natural in the target language.

(See also: disobey, sin, good, righteous, demon)

Bible References:

- 1 Samuel 24:11
- 1 Timothy 6:10
- 3 John 1:10
- Genesis 2:17
- Genesis 6:5-6
- Job 1:1
- Job 8:20
- Judges 9:57
- Luke 6:22-23
- Matthew 7:11-12

- Proverbs 3:7
- Psalms 22:16-17

Examples from the Bible stories:

- 2:4 "God just knows that as soon as you eat it, you will be like God and will understand good and **evil** like he does."
- 3:1 After a long time, many people were living in the world. They had become very **wicked** and violent.
- 3:2 But Noah found favor with God. He was a righteous man living among **wicked** people.
- 4:2 God saw that if they all kept working together to do **evil**, they could do many more sinful things.
- 8:12 "You tried to do **evil** when you sold me as a slave, but God used the **evil** for good!"
- 14:2 They (Canaanites) worshiped false gods and did many **evil** things.
- 17:1 But then he (Saul) became a **wicked** man who did not obey God, so God chose a different man who would one day be king in his place.
- 18:11 In the new kingdom of Israel, all the kings were **evil**.
- 29:8 The king was so angry that he threw the **wicked** servant into prison until he could pay back all of his debt.
- 45:2 They said, "We heard him (Stephen) speak **evil** things about Moses and God!"
- 50:17 He (Jesus) will wipe away every tear and there will be no more suffering, sadness, crying, **evil**, pain, or death.

Word Data:

- Strong's: H0205, H0605, H1100, H1681, H1942, H2154, H2162, H2254, H2617, H3399, H3415, H4209, H4849, H5753, H5766, H5767, H5999, H6001, H6090, H7451, H7455, H7489, H7561, H7562, H7563, H7564, G00920, G01130, G04590, G09320, G09870, G09880, G14260, G25490, G25510, G25540, G25550, G25560, G25570, G25590, G25600, G26350, G26360, G41510, G41890, G41900, G41910, G53370

Leviticus References:

26:6; 27:10; 27:12; 27:14

ewe, ram, sheep, sheepfold, sheepshearer, sheepskin

Definition:

A “sheep” is a medium-sized animal with four legs that has wool all over its body. A male sheep is called a “ram.” A female sheep is called a “ewe.” The plural of “sheep” is also “sheep.”

- A baby sheep is called a “lamb.”
- The Israelites often used sheep for sacrifices, especially male sheep and young sheep.
- People eat meat from sheep and use their wool to make clothing and other things.
- Sheep are very trusting, weak, and timid. They are easily influenced to wander away. They need a shepherd to lead them, protect them, and provide them with food, water, and shelter.
- In the Bible, people are compared to sheep who have God as their shepherd.

(Translation suggestions: How to Translate Unknowns)

(See also: Israel, lamb, sacrifice, **shepherd**)

Bible References:

- **Acts 8:32**
- **Genesis 30:32**
- **John 2:14**
- **Luke 15:5**
- **Mark 6:34**
- **Matthew 9:36**
- **Matthew 10:6**
- **Matthew 12:12**
- **Matthew 25:33**

Examples from the Bible stories:

- **9:12** One day while Moses was taking care of his **sheep**, he saw a bush that was on fire.

- 17:2 David was a shepherd from the town of Bethlehem. At different times while he was watching his father's **sheep**, David had killed both a lion and a bear that had attacked the **sheep**.
- 30:3 To Jesus, these people were like **sheep** without a shepherd.
- 38:8 Jesus said, "All of you will all abandon me tonight. It is written, 'I will strike the shepherd and all the **sheep** will be scattered.'"

Word Data:

- Strong's: H0352, H1494, H1798, H2169, H3104, H3532, H3535, H3733, H3775, H5739, H5763, H6260, H6629, H6792, H7353, H7462, H7716, G41650, G42620, G42630

Leviticus References:

1:2; 1:10; 3:6; 5:6; 5:15; 5:16; 5:18; 6:6; 8:2; 8:18; 8:20; 8:21; 8:22; 8:29; 9:2; 9:4; 9:18; 9:19; 16:3; 16:5; 19:21; 19:22; 22:23; 23:18

exalt, exalted, exaltation

Definition:

To exalt is to highly praise and honor someone. It can also mean to put someone in a high position.

- In the Bible, the term “exalt” is most often used for exalting God.
- When a person exalts himself, it means he is thinking about himself in a proud or arrogant way.

Translation Suggestions:

- Ways to translate “exalt” could include “highly praise” or “honor greatly” or “extol” or “speak highly of.”
- In some contexts it could be translated by a word or phrase that means “put in a higher position” or “give more honor to” or “talk about proudly.”
- “Do not exalt yourself” could also be translated as “Do not think of yourself too highly” or “Do not brag about yourself.”
- “Those that exalt themselves” could also be translated as “Those who think proudly about themselves” or “Those who boast about themselves.”

(See also: **praise**, **worship**, glory, **boast**, **proud**)

Bible References:

- **1 Peter 5:5-7**
- **2 Samuel 22:47**
- **Acts 5:31**
- **Philippians 2:9-11**
- **Psalms 18:46**

Word Data:

- Strong’s: H1361, H4984, H5375, H5549, H5927, H7311, H7426, H7682, G18690, G52290, G52510, G53110, G53120

Leviticus References:

6:10; 6:15

faithful, faithfulness, trustworthy

Definition:

To be “faithful” to God means to consistently live according to God’s teachings. It means to be loyal to him by obeying him. The state or condition of being faithful is “faithfulness.”

- A person who is faithful can be trusted to always keep his promises and to always fulfill his responsibilities to other people.
- A faithful person perseveres in doing a task, even when it is long and difficult.
- Faithfulness to God is the consistent practice of doing what God wants us to do.

Translation Suggestions:

- In many contexts, “faithful” can be translated as “loyal” or “dedicated” or “dependable.”
- In other contexts, “faithful” can be translated by a word or phrase that means “continuing to believe” or “persevering in believing and obeying God.”
- Ways that “faithfulness” could be translated could include “persevering in believing” or “loyalty” or “trustworthiness” or “believing and obeying God.”

(See also: **believe**, **faith**, **believe**)

Bible References:

- **Genesis 24:49**
- Leviticus 26:40
- **Numbers 12:7**
- **Joshua 2:14**
- **Judges 2:16-17**
- **1 Samuel 2:9**
- **Psalm 12:1**
- **Proverbs 11:12-13**
- **Isaiah 1:26**
- **Jeremiah 9:7-9**
- **Hosea 5:7**
- **Luke 12:46**

- Luke 16:10
- Colossians 1:7
- 1 Thessalonians 5:24
- 3 John 1:5

Examples from the Bible stories:

- 8:5 Even in prison, Joseph remained **faithful** to God, and God blessed him.
- 14:12 Even so, God was still **faithful** to His promises to Abraham, Isaac, and Jacob.
- 15:13 The people promised to remain **faithful** to God and follow his laws.
- 17:9 David ruled with justice and **faithfulness** for many years, and God blessed him. However, toward the end of his life he sinned terribly against God.
- 35:12 “The older son said to his father, ‘All these years I have worked **faithfully** for you!’”
- 49:17 But God is **faithful** and says that if you confess your sins, he will forgive you.
- 50:4 “If you remain **faithful** to me to the end, then God will save you.”

Word Data:

- Strong’s: H0529, H0530, H0539, H0540, H0571, H0898, H2181, H4603, H4604, H4820, G05690, G05710, G41030

Leviticus References:

26:40

family, household

Definition:

The term “family” refers to a group of people who are related by blood and usually includes a father, mother, and their children. In the Bible, this term sometimes includes other close relatives such as grandparents, grandchildren, uncles and aunts.

- In biblical times, usually the oldest man was the major authority of a family.
- Family could also include servants, concubines, and even foreigners.
- Some languages may have a broader word such as “clan” or “household” that would fit better in contexts where more than just parents and children are being referred to.
- The New Testament often uses terms related to the concept of “family” to refer to the Church, meaning people who believe in Jesus.

(See also: **clan**, **ancestor**, house)

Bible References:

- **1 Kings 8:1-2**
- **1 Samuel 18:18**
- **Exodus 1:21**
- **Joshua 2:12-13**
- **Luke 2:4**

Word Data:

- Strong’s: H0001, H0251, H0272, H0504, H1004, H1121, H2233, H2859, H2945, H3187, H4138, H4940, H5387, H5712, G10850, G36140, G36240, G39650

Leviticus References:

25:10; 25:41; 25:47; 25:49

fear, afraid, frighten

Definition:

The terms “fear” often refers to the unpleasant emotion a person feels when experiencing a potential threat to their safety or well-being. In the Bible, however, the term “fear” can also mean an attitude of worship, respect, awe, or obedience toward another person, usually someone powerful such as God or a king.

Translation Suggestions:

- Depending on the context, the term “fear” can be translated in various ways. Some possibilities include: “be afraid;” “deeply respect,” or “deep respect;” “revere,” or “reverence;” or perhaps “be in awe of.”
- The sentence “The fear of God fell on all of them” might be translated in various ways. Some possibilities include: “Suddenly they all felt a deep awe and respect for God;” or “Immediately, they all felt very amazed and revered God deeply;” or “Right then, they all felt very afraid of God (because of his great power).”
- The phrase “fear Yahweh” could be translated as “reverence Yahweh” or “deeply respect Yahweh.”
- The phrase “fear not” could also be translated as “do not be afraid” or “stop being afraid.”

(See also: awe, Yahweh, Lord, marvel, power)

Bible References:

- 1 John 4:18
- Acts 2:43
- Acts 19:15-17
- Genesis 50:21
- Isaiah 11:3-5
- Job 6:14
- Jonah 1:9
- Luke 12:5
- Matthew 10:28
- Proverbs 10:24-25

Word Data:

- Strong's: H0367, H0926, H1204, H1481, H1672, H1674, H1763, H2119, H2296, H2727, H2729, H2730, H2731, H2844, H2849, H2865, H3016, H3025, H3068, H3372, H3373, H3374, H4032, H4034, H4035, H4116, H4172, H6206, H6342, H6343, H6345, H6427, H7264, H7267, H7297, H7374, H7461, H7493, H8175, G08700, G11670, G11680, G11690, G16300, G17190, G21240, G21250, G29620, G53980, G53990, G54000, G54010

Leviticus References:

19:3; 19:14; 19:30; 19:32; 25:17; 25:36; 25:43; 26:2

feast, feasting

Definition:

The term “feast” is a very general term that refers to an event where people gather to celebrate something by eating a large meal together. In biblical times, a feast sometimes lasted for several days or more.

- Often there are special kinds of food that are eaten at a certain feast.
- The religious festivals that God commanded the Jews to celebrate usually included having a feast together. For this reason the festivals are often called “feasts.”
- In biblical times, kings and other rich and powerful people often gave feasts to entertain their family or friends.
- In the story about the lost son, the father had a special feast prepared to celebrate the return of his son.
- The term to “feast” could also be translated as to “eat lavishly” or to “celebrate by eating lots of food” or to “eat a special, large meal.”
- Depending on the context, “feast” could be translated as “celebrating together with a large meal” or “a meal with a lot of food” or “a celebration meal.”

(See also: **festival**, **banquet**)

Bible References:

- **2 Peter 2:12-14**
- **Genesis 26:30**
- **Genesis 29:22**
- **Genesis 40:20**
- **Jude 1:12-13**
- **Luke 2:43**
- **Luke 14:7-9**
- **Matthew 22:1**

Word Data:

- Strong’s: H0398, H2077, H2282, H3899, H3900, H4150, H4797, H4960, H7646, H8057, H8354, G00260, G10620, G11730, G18590, G21650, G49100

Leviticus References:

23:6; 23:34; 23:39; 23:41

firstborn

Definition:

The term “firstborn” refers to an offspring of people or animals that is born first, before the other offspring are born.

- In the Bible, “firstborn” usually refers to the first male offspring that is born.
- In Bible times, the firstborn son was given a place of prominence and twice as much of his family inheritance as the other sons.
- Often it was the firstborn male of an animal that was sacrificed to God.
- This concept can also be used figuratively. For example, the nation of Israel is called God’s firstborn son because God gave it special privileges over other nations.
- Jesus, the Son of God is called God’s firstborn because of his importance and authority over everyone else.

Translation Suggestions:

- When “first-born” occurs in the text alone, it could also be translated as “firstborn male” or “firstborn son,” since that is what is implied. (See: Assumed Knowledge and Implicit Information)
- Other ways to translate this term could include “the son who was born first” or “the eldest son” or “the number one son.”
- When used figuratively to refer to Jesus, this could be translated with a word or phrase that means “the son who has authority over everything” or “the Son who is first in honor.”
- Caution: Make sure the translation of this term in reference to Jesus does not imply that he was created.

(See also: inherit, sacrifice, son)

Bible References:

- Colossians 1:15
- Genesis 4:3-5
- Genesis 29:26-27
- Genesis 43:33
- Luke 2:6-7
- Revelation 1:5

Word Data:

- Strong's: H1060, H1062, H1067, H1069, G44160, G52070

Leviticus References:

27:26

firstfruit, firstfruits

Definition:

The term “firstfruits” refers to a portion of the first crop of fruits and vegetables that was reaped during each harvest season.

- The Israelites offered these first fruits to God as a sacrificial offering.
- This term is also used figuratively in the Bible to refer to a firstborn son as being the first fruits of the family. That is, because he was the first son to be born into that family, he was the one who carried on the family name and honor.
- Because Jesus rose from the dead, he is called the “firstfruits” of all believers in him, believers who have died but who will some day come back to life.
- Believers in Jesus are also called the “firstfruits” of all creation, indicating the special privilege and position of those whom Jesus redeemed and called to be his people.

Translation Suggestions:

- The literal use of this term could be translated as “first portion (of crops)” or “first part of the harvest.”
- If possible, the figurative uses should be translated literally, to allow for different meanings in different contexts. This will also show the correlation between the literal meaning and the figurative uses.

(See also: firstborn)

Bible References:

- 2 Chronicles 31:4-5
- 2 Thessalonians 2:13
- Exodus 23:16-17
- James 1:18
- Jeremiah 2:3
- Psalms 105:36

Word Data:

- Strong’s: H1061, H6529, H7225, G05360

Leviticus References:

2:12; 2:14; 23:10; 23:17

flock, herd

Definition:

In the Bible, “flock” refers to a group of sheep or goats and “herd” refers to a group of cattle or pigs.

- Different languages may have different ways of naming groups of animals or birds.

Translation Suggestions

- Consider what terms are used in your language to refer to different groups of animals, and use the appropriate term for each kind of animal.
- If your language uses the same word to refer to both groups of sheep and cattle, then you may need to say “groups of sheep” where the Bible says only “flocks,” and “groups of cattle” where the Bible says only “herds.” Alternatively, if the Biblical context does not demand differentiation (if the text simply says “flocks and herds,” meaning all their domesticated animals) you may just use the one word once.

(See also: goat, cow, pig, sheep)

Bible References:

- 1 Kings 10:28-29
- 2 Chronicles 17:11
- Deuteronomy 14:22-23
- Luke 2:8-9
- Matthew 8:30
- Matthew 26:31

Word Data:

- Strong’s: H0951, H1241, H2835, H4029, H4735, H4830, H5349, H5739, H6251, H6629, H7399, H7462, G00340, G41670, G41680

Leviticus References:

27:32

forsake, forsaken, leave

Definition:

The term “forsake” means to abandon someone or to give up something. Someone who has been “forsaken” has been deserted or abandoned by someone else.

- When people “forsake” God, they are being unfaithful to him by disobeying him.
- When God “forsakes” people, he has stopped helping them and allowed them to experience suffering in order to cause them to turn back to him.
- This term can also mean to forsake things, such as forsaking, or not following, God’s teachings.
- The term “forsaken” can be used in the past tense, as in “he has forsaken you” or as in referring to someone who has “been forsaken.”

Translation Suggestions:

- Other ways to translate this term could include “abandon” or “neglect” or “give up” or “go away from” or “leave behind,” depending on the context.
- To “forsake” God’s law could be translated “disobey God’s law.” This could also be translated as “abandon” or “give up on” or “stop obeying” his teachings or his laws.
- The phrase “be forsaken” can be translated as “be abandoned” or “be deserted.”
- It more clearer to use different words to translate this term, depending on whether the text describes forsaking a thing or a person.

Bible References:

- 1 Kings 6:11-13
- Daniel 11:29-30
- Genesis 24:27
- Joshua 24:16-18
- Matthew 27:45-47
- Proverbs 27:9-10
- Psalms 71:18

Word Data:

- Strong’s: H0488, H2308, H5203, H5428, H5800, H5805, H7503, G06460, G06570, G08630, G14590, G26410

Leviticus References:

19:10; 23:22; 26:43

freewill offering

Definition:

A freewill offering was a type of sacrifice to God that was not required by the Law of Moses. It was a person's own choice to give this offering.

- If the freewill offering was an animal to be sacrificed, the animal was permitted to have slight defects since it was a voluntary offering.
- The Israelites ate the sacrificed animal as part of a celebration feast.
- When a freewill offering could be given, this was a cause of rejoicing for Israel since it showed that the harvest had been good so that the people had plenty of food.
- The book of Ezra describes a different type of freewill offering that was brought for rebuilding the temple. This offering consisted of gold and silver money, as well as bowls and other objects made of gold and silver.

(See also: burnt offering, Ezra, feast, grain offering, guilt offering, law, sin offering)

Bible References:

- 1 Chronicles 29:6
- 2 Chronicles 35:7-9
- Deuteronomy 12:17
- Exodus 36:2-4
- Leviticus 7:15-16

Word Data:

- Strong's: H5068, H5071

Leviticus References:

7:16; 22:18; 22:23; 23:38

fruit, fruitful, unfruitful

Definition:

The term “fruit” refers to the part of a plant that can be eaten. Something that is “fruitful” produces a lot of fruit. Something that is “unfruitful” does not produce fruit.

- In general, the expression “fruit of” refers to anything that comes from or that is produced by something else. For example, the phrase “the fruit of every tree” refers to the fruit that comes from these trees.
- The expression “fruit of the land” refers generally to everything that the land produces for people to eat. This includes not only fruits such as grapes or dates, but also vegetables, nuts, and grains.

Translation Suggestions:

- When the term “fruit” refers to what a specific plant produces, the specific term for the fruit of that plant can be used, otherwise, use a general word for the edible things that plants produce, if possible. In many languages it may be more natural to use the plural “fruits” whenever it refers to more than one fruit.
- When used literally, the term “fruitful” could be translated as “producing much fruit.”
- The expression “fruit of the land” could also be translated as “food that the land produces” or “food crops that are growing in that region.”
- When used literally, the expression “will be more fruitful” could also be translated as “will produce more fruit.”

(See also: descendant, grain, grape, Holy Spirit, vine, womb)

Bible References:

- Genesis 1:11
- Matthew 7:17

Word Data:

- Strong’s: H0004, H1061, H1063, H1069, H2233, H2981, H3581, H3759, H3899, H3978, H4022, H5108, H6509, H6529, H7019, H8393, H8570, G10810, G25900, G25920, G25930, G37030, G50520, G53520

Leviticus References:

19:23; 19:24; 19:25; 23:40; 25:19; 26:4; 26:20

generation

Definition:

The term “generation” in this sense refers to a period of time approximately equal to the lifetime of a person. This could be as long as 100 years. This period of time also came to be measured by the time between the adulthood of one person and the adulthood of his or her offspring, or a 30–40-year time span.

Translation Suggestions

- When referring to the past, “generations” could be translated as “during the times of our ancestors” or “when people lived before us.”
- When referring to the future, “generations” could be translated as “lifespans” or “times of people who will come afterwards” or “when our descendants are living.”
- The phrase “in his own generation” could be translated as “while he lived” or “during his time”
- The expression “from generation to generation” or “from one generation to the next” could be translated as “from the time of people living now and for always” or “as long as people live on the earth” or “from now to all future time periods” or “for all time.”

(See also: descendant, ancestor)

Bible References:

Word Data:

- Strong’s: H1755, H8435, G01650, G10740

Leviticus References:

3:17; 6:18; 7:36; 10:9; 17:7; 21:17; 22:3; 23:14; 23:21; 23:31; 23:41; 23:43; 24:3; 25:30

gird, girded, wrapped around, tied up, belt, tuck in belt, put belt around

Definition:

The term “gird” means to fasten something around something else. It often refers to using a belt or sash around the waist to keep a robe or tunic in place.

- The common biblical phrase, “gird up the loins” refers to tucking the bottom of a garment into a belt to allow a person to move more freely, usually to do work.
- This phrase can also mean “get ready to work” or to be prepared to do something difficult.
- The expression “gird up the loins” could be translated using an expression in the target language that has the same meaning. Or it could be translated figuratively as “prepare yourself for action” or “get yourself ready.”
- The term “girded with” could be translated as “encircled by” or “wrapped with” or “belted with.”

(See also: **loins**)

Bible References:

- **1 Peter 1:13**
- **Job 38:3**

Word Data:

- Strong’s: H0640, H0247, H2290, H2296, H8151, G03280, G12410, G40240

Leviticus References:

16:4

glean, gleaning, gleanings

Definition:

The term “glean” means to go through a field or orchard and pick up whatever grain or fruit the harvesters have left behind.

- God commanded the Israelites to let the widows, poor people, and foreigners glean the leftover grain in order to provide food for themselves.
- Sometimes the owner of the field would allow the gleaners to go directly behind the harvesters to glean, which enabled them to glean much more of the grain. A clear example of how this worked is in the story of Ruth, who was generously allowed to glean among the harvesters in the fields of her relative Boaz.
- Other ways to translate “glean” can be “pick up” or “gather” or “collect.”

(See also: **Boaz**, **grain**, harvest, **Ruth**)

Bible References:

- **Deuteronomy 24:21-22**
- **Isaiah 17:4-5**
- **Job 24:6**
- **Ruth 2:2**
- **Ruth 2:15**

Word Data:

- Strong’s: H3950, H3951, H5953, H5955

Leviticus References:

19:9; 19:10; 23:22

glory, glorious, glorify

Definition:

The term “glory” is a general term for a family of concepts including value, worth, importance, honor, splendor, or majesty. The term “glorify” means to ascribe glory to someone or something, or to show or tell how glorious something or someone is.

- In the Bible, the term “glory” is especially used to describe God, who is more valuable, more worthy, more important, more honorable, more splendid, and more majestic than anyone or anything in the universe. Everything about his character reveals his glory.
- People can glorify God by telling about the wonderful things he has done. They can also glorify God by living in accordance with God’s character, because doing so shows to others his value, worth, importance, honor, splendor, and majesty.
- The expression to “glory in” means to boast about or take pride in something.

Old Testament

- The specific phrase “the glory of Yahweh” in the Old Testament usually refers to some perceptible manifestation of Yahweh’s presence in a particular location.

New Testament

- God the Father will glorify God the Son by revealing to all people the full extent of how glorious Jesus is.
- Everyone who believes in Christ will be glorified with him. This use of the term “glorify” carries a unique meaning. It means that when people who believe in Christ are raised to life, they will be changed physically to be like Jesus as he appeared after his resurrection.

Translation Suggestions:

- Depending on the context, different ways to translate “glory” could include “splendor” or “majesty” or “awesome greatness” or “extreme value.”
- The term “glorious” could be translated as “full of glory” or “extremely valuable” or “brightly shining” or “awesomely majestic.”
- The expression “give glory to God” could be translated as “honor God’s greatness” or “praise God because of his splendor” or “tell others how great God is.”
- The expression “glory in” could also be translated as “praise” or “take pride in” or “boast about” or “take pleasure in.”
- “Glorify” could also be translated as “give glory to” or “bring glory to” or “cause to appear great.”

- The phrase “glorify God” could also be translated as “praise God” or “talk about God’s greatness” or “show how great God is” or “honor God (by obeying him).”
- The term “be glorified” could also be translated as “be shown to be very great” or “be praised” or “be exalted.”

(See also: **honor**, **majesty**, exalt, **obey**, **praise**)

Bible References:

- **Exodus 24:17**
- **Numbers 14:9-10**
- **Isaiah 35:2**
- **Luke 18:43**
- **Luke 2:9**
- **John 12:28**
- **Acts 3:13-14**
- **Acts 7:1-3**
- **Romans 8:17**
- **1 Corinthians 6:19-20**
- **Philippians 2:14-16**
- **Philippians 4:19**
- **Colossians 3:1-4**
- **1 Thessalonians 2:5**
- **James 2:1-4**
- **1 Peter 4:15-16**
- **Revelation 15:4**

Examples from the Bible stories:

- **23:7** Suddenly, the skies were filled with angels praising God, saying, “**Glory** to God in heaven and peace on earth to the people he favors!”
- **25:6** Then Satan showed Jesus all the kingdoms of the world and all their **glory** and said, “I will give you all this if you bow down and worship me.”
- **37:1** When Jesus heard this news, he said, “This sickness will not end in death, but it is for the **glory** of God.”

- 37:8 Jesus responded, “Did I not tell you that you would see God’s **glory** if you believe in me?”

Word Data:

- Strong’s: H0117, H0142, H0155, H0215, H1342, H1921, H1926, H1935, H1984, H3367, H3513, H3519, H3520, H6286, H6643, H7623, H8597, G13910, G13920, G17400, G17410, G27440, G48880

Leviticus References:

9:6; 9:23

God

Definition:

In the Bible, the term "God" refers to the eternal being who created the universe out of nothing. God exists as Father, Son, and Holy Spirit. God's personal name is "Yahweh."

- God has always existed; he existed before anything else existed, and he will continue to exist forever.
- He is the only true God and has authority over everything in the universe.
- God is perfectly righteous, infinitely wise, holy, sinless, just, merciful, and loving.
- He is a covenant-keeping God, who always fulfills his promises.
- People were created to worship God and he is the only one they should worship.
- God revealed his name as "Yahweh," which means "he is" or "I am" or "the One who (always) exists."
- The Bible also teaches about false "gods," which are nonliving idols that people wrongly worship.

Translation Suggestions:

- Ways to translate "God" could include "Deity" or "Creator" or "Supreme Being" or "Supreme Creator" or "Infinite Sovereign Lord" or "Eternal Supreme Being."
- Consider how God is referred to in a local or national language. There may also already be a word for "God" in the language being translated. If so, it is important to make sure that this word fits the characteristics of the one true God as described above.
- Many languages capitalize the first letter of the word for the one true God, to distinguish it from the word for a false god. Another way to make this distinction would be to use different terms for "God" and "god." NOTE: In the biblical text, when a person who does not worship Yahweh speaks about Yahweh and uses the word "god," it is acceptable to render the term without a capital letter in reference to Yahweh (see Jonah 1:6, 3:9).
- The phrase "I will be their God and they will be my people" could also be translated as "I, God, will rule over these people and they will worship me."

(Translation suggestions: How to Translate Names)

(See also: **create**, **false god**, **God the Father**, **Holy Spirit**, **false god**, **Son of God**, Yahweh)

Bible References:

- 1 John 1:7
- 1 Samuel 10:7-8
- 1 Timothy 4:10
- Colossians 1:16
- Deuteronomy 29:14-16
- Ezra 3:1-2
- Genesis 1:2
- Hosea 4:11-12
- Isaiah 36:6-7
- James 2:20
- Jeremiah 5:5
- John 1:3
- Joshua 3:9-11
- Lamentations 3:43
- Micah 4:5
- Philippians 2:6
- Proverbs 24:12
- Psalms 47:9

Examples from the Bible stories:

- 1:1 **God** created the universe and everything in it in six days.
- 1:15 **God** made man and woman in his own image.
- 5:3 "I am **God** Almighty. I will make a covenant with you."
- 9:14 **God** said, "I AM WHO I AM. Tell them, 'I AM has sent me to you.' Also tell them, 'I am Yahweh, the **God** of your ancestors Abraham, Isaac, and Jacob. This is my name forever.'"
- 10:2 Through these plagues, **God** showed Pharaoh that he is more powerful than Pharaoh and all of Egypt's gods.
- 16:1 The Israelites began to worship the Canaanite gods instead of Yahweh, the true **God**.
- 22:7 "You, my son, will be called the prophet of the **Most High God** who will prepare the people to receive the Messiah!"

- 24:9 There is only one **God**. But John heard **God** the Father speak, and saw Jesus the Son and the Holy Spirit when he baptized Jesus.
- 25:7 “Worship only the Lord your **God** and only serve him.”
- 28:1 “There is only one who is good, and that is **God**.”
- 49:9 But **God** loved everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with **God** forever.
- 50:16 But some day **God** will create a new heaven and a new earth that will be perfect.

Word Data:

- Strong’s: H0136, H0305, H0410, H0426, H0430, H0433, H2486, H2623, H3068, H3069, H3863, H4136, H6697, G01120, G05160, G09320, G09350, G10960, G11400, G20980, G21240, G21280, G21500, G21520, G21530, G22990, G23040, G23050, G23120, G23130, G23140, G23150, G23160, G23170, G23180, G23190, G23200, G33610, G37850, G41510, G52070, G53770, G54630, G55370, G55380

Leviticus References:

2:13; 4:22; 11:44; 11:45; 18:2; 18:4; 18:21; 18:30; 19:2; 19:3; 19:4; 19:10; 19:12; 19:14; 19:25; 19:31; 19:32; 19:34; 19:36; 20:7; 20:24; 21:6; 21:7; 21:8; 21:12; 21:17; 21:21; 21:22; 22:25; 22:33; 23:14; 23:22; 23:28; 23:40; 23:43; 24:15; 24:22; 25:17; 25:36; 25:38; 25:43; 25:55; 26:1; 26:12; 26:13; 26:44; 26:45

gold, golden

Definition:

Gold is a yellow, high quality metal that was used for making jewelry and religious objects. It was the most valuable metal in ancient times.

- In Bible times, many different kinds of objects were made out of solid gold or were covered with a thin layer of gold.
- These objects included earrings and other jewelry, and idols, altars, and other objects used in the tabernacle or temple, such as the ark of the covenant.
- In Old Testament times, gold was used as a means of exchange in buying and selling. It was weighed on a scale to determine its value.
- Later on, gold and other metals such as silver were used to make coins to use in buying and selling
- When referring to something that is not solid gold, but only has a thin covering of gold, the term “golden” or “gold-covered” or “gold-overlaid” could also be used.
- Sometimes an object is described as “gold-colored,” which means it has the yellow color of gold, but may not actually be made of gold.

(See also: altar, ark of the covenant, **false god**, silver, tabernacle, temple)

Bible References:

- **1 Peter 1:7**
- **1 Timothy 2:8-10**
- **2 Chronicles 1:15**
- **Acts 3:6**
- **Daniel 2:32**

Word Data:

- Strong’s: H1220, H1722, H2091, H2742, H3800, H5458, H6884, H6885, G55520, G55530, G55540, G55570

Leviticus References:

8:9

good, right, pleasant, better, best, goodness

Definition:

The term “good” generally refers to a positive evaluation of the quality of something or someone, often in a moral or emotional sense. However, the term conveys various nuances throughout the Bible depending on the context.

- Something that is “good” could be emotionally pleasant, morally right, excellent, helpful, suitable, or profitable.
- In the Bible, the general meaning of “good” is often contrasted with “evil.”

Translation Suggestions:

- The general term for “good” in the target language should be used wherever this general meaning is accurate and natural, especially in contexts where it is contrasted to evil.
- Depending on the context, other ways to translate this term could include “kind” or “excellent” or “pleasing to God” or “righteous” or “morally upright” or “profitable.”
- “Good land” could be translated as “fertile land” or “productive land”; a “good crop” could be translated as a “plentiful harvest” or “large amount of crops.”
- The phrase “do good to” means to do something that benefits others and could be translated as “be kind to” or “help” or “benefit” someone or “cause someone to prosper.”
- To “do good on the Sabbath” means to “do things that help others on the Sabbath.”
- Depending on the context, ways to translate the term “goodness” could include “blessing” or “kindness” or “moral perfection” or “righteousness” or “purity.”

(See also: righteous, prosper, evil)

Bible References:

- Galatians 5:22-24
- Genesis 1:12
- Genesis 2:9
- Genesis 2:17
- James 3:13
- Romans 2:4

Examples from the Bible stories:

- 1:4 God saw that what he had created was **good**.
- 1:11 God planted the tree of the knowledge of **good** and evil.
- 1:12 Then God said, “It is not **good** for man to be alone.”
- 2:4 “God just knows that as soon as you eat it, you will be like God and will understand **good** and evil like he does.”
- 8:12 “You tried to do evil when you sold me as a slave, but God used the evil for **good**!”
- 14:15 Joshua was a **good** leader because he trusted and obeyed God.
- 18:13 Some of these kings were **good** men who ruled justly and worshiped God.
- 28:1 “**Good** teacher, what must I do to have eternal life?” Jesus said to him, “Why do you call me ‘**good**?’ There is only one who is **good**, and that is God.”

Word Data:

- Strong’s: H0117, H0145, H0155, H0202, H0239, H0410, H1580, H1926, H1935, H2532, H2617, H2623, H2869, H2895, H2896, H2898, H3190, H3191, H3276, H3474, H3788, H3966, H4261, H4399, H5232, H5750, H6287, H6643, H6743, H7075, H7368, H7399, H7443, H7999, H8231, H8232, H8233, H8389, H8458, G00140, G00150, G00180, G00190, G05150, G07440, G08650, G09790, G13800, G20950, G20970, G21060, G21070, G21080, G21090, G21140, G21150, G21330, G21400, G21620, G21630, G21740, G22930, G25650, G25670, G25700, G25730, G28870, G29860, G31400, G36170, G37760, G41470, G46320, G46740, G48510, G52230, G52240, G53580, G55420, G55430, G55440

Leviticus References:

27:10; 27:12; 27:14; 27:33

grain offering

Definition:

A grain offering was a gift of wheat or barley flour offered to God, often after a burnt offering.

- The grain used for the grain offering had to be finely ground up. Sometimes it was cooked before being offered, but other times it was left uncooked.
- Oil and salt were added to the grain flour, but no yeast or honey was permitted.
- Part of the grain offering was burned up and part of it was eaten by the priests.

(See also: burnt offering, guilt offering, sacrifice, sin offering)

Bible References:

- 1 Chronicles 23:27-29
- Exodus 29:41-42
- Judges 13:19
- Leviticus 2:2

Word Data:

- Strong's: H4503, H8641

Leviticus References:

2:1; 2:3; 2:4; 2:5; 2:6; 2:7; 2:8; 2:9; 2:10; 2:11; 2:13; 2:14; 2:15; 6:14; 6:15; 6:20; 6:21; 6:23; 7:9; 7:10; 9:4; 9:17; 10:12; 14:10; 14:20; 14:31; 23:13; 23:16; 23:18; 23:37

grape, grapevine

Definition:

A grape is a small, round, smooth-skinned berry fruit that grows in clusters on vines. The juice of grapes is used in making wine.

- There are different colors of grapes, such as light green, purple, or red.
- Individual grapes can be around one to three centimeters in size.
- People grow grapes in gardens called vineyards. These normally consist of long rows of vines.
- Grapes were a very important food during Bible times and having vineyards was a sign of wealth.
- In order to keep grapes from rotting, people would often dry them. Dried grapes are called “raisins” and they were used to make raisin cakes.
- Jesus told a parable about a grape vineyard to teach his disciples about God’s kingdom.

(See also: vine, vineyard, wine)

Bible References:

- Deuteronomy 23:24
- Hosea 9:10
- Job 15:33
- Luke 6:43-44
- Matthew 7:15-17
- Matthew 21:33

Word Data:

- Strong’s: H0811, H0891, H1154, H1155, H1210, H3196, H5955, H6025, H6528, G02880, G47180

Leviticus References:

25:5

guilt, guilty

Definition:

The term “guilt” refers to the fact of having sinned or committed a crime.

- To “be guilty” means to have done something morally wrong, that is, to have disobeyed God.
- The opposite of “guilty” is “innocent.”

Translation Suggestions:

- Some languages might translate “guilt” as “the weight of sin” or “the counting of sins.”
- Ways to translate to “be guilty” could include a word or phrase that means, to “be at fault” or “having done something morally wrong” or “having committed a sin.”

(See also: innocent, iniquity, punish, sin)

Bible References:

- Exodus 28:36-38
- Isaiah 6:7
- James 2:10-11
- John 19:4
- Jonah 1:14

Examples from the Bible stories:

- 39:2 They brought many witnesses who lied about him (Jesus). However, their statements did not agree with each other, so the Jewish leaders could not prove he was **guilty** of anything.
- 39:11 After speaking with Jesus, Pilate went out to the crowd and said, “I find no **guilt** in this man.” But the Jewish leaders and the crowd shouted, “Crucify him!” Pilate replied, “He is not **guilty**.” But they shouted even louder. Then Pilate said a third time, “He is not **guilty**!”
- 40:4 Jesus was crucified between two robbers. One of them mocked Jesus, but the other said, “Don’t you fear God? We are **guilty**, but this man is innocent.”
- 49:10 Because of your sin, you are **guilty** and deserve to die.

Word Data:

- Strong's: H0816, H0817, H0818, H5352, H5355, H7563, G03380, G17770, G37840, G52670

Leviticus References:

6:5; 22:16

harvest, reap

Definition:

The term “harvest” refers to the gather the ripe fruits, vegetables, seeds, or grains from the plants on which they were growing. The term “reap” means to harvest crops.

- The harvest time normally happens at the end of a growing season.
- The Israelites held a “Festival of Harvest” or “Festival of Ingathering” to celebrate the reaping of the food crops. God commanded them to offer the first fruits of these crops as a sacrifice to him.
- In biblical times, reapers usually harvested crops by hand, either pulling up the plants or cutting them with a sharp cutting tool.

Translation Suggestions:

- It is best to translate the concept with the word that is commonly used in the language to refer to the harvesting of crops.
- The event of harvesting could be translated as “time of gathering in” or “crop gathering time” or “fruit picking time.”
- The verb to “harvest” could be translated as to “gather in” or to “pick up” or to “collect.”

(See also: firstfruits, **festival**, **good news**)

Bible References:

- **1 Corinthians 9:9-11**
- **2 Samuel 21:7-9**
- **Galatians 6:9-10**
- **Isaiah 17:11**
- **James 5:7-8**
- Leviticus 19:9
- **Matthew 9:38**
- **Ruth 1:22**
- **Galatians 6:9-10**
- **Matthew 6:25-26**
- **Matthew 13:30**

- **Matthew 13:36-39**
- **Matthew 25:24**

Word Data:

- Strong's: H2758, H4395, H4672 H7105, H7114, H7938, G02700, G23250, G23260, G23270

Leviticus References:

19:9; 23:10; 23:22; 25:5; 25:11

heaven, sky, heavens, heavenly

Definition:

The term that is translated as “heaven” usually refers to where God lives. The same word can also mean “sky,” depending on the context.

- The term “heavens” refers to everything we see above the earth, including the sun, moon, and stars. It also includes the heavenly bodies, such as far-off planets, that we cannot directly see from the earth.
- The term “sky” refers to the blue expanse above the earth that has clouds and the air we breathe. Often the sun and moon are also said to be “up in the sky.”
- In some contexts in the Bible, the word “heaven” could refer to either the sky or the place where God lives.

Translation Suggestions:

- For “kingdom of heaven” in the book of Matthew, it is best to keep the word “heaven” since this is distinctive to Matthew’s gospel.
- The terms “heavens” or “heavenly bodies” could also be translated as “sun, moon, and stars” or “all the stars in the universe.”
- The phrase, “stars of heaven” could be translated as “stars in the sky” or “stars in the galaxy” or “stars in the universe.”

(See also: **kingdom of God**)

Bible References:

- **1 Kings 8:22-24**
- **1 Thessalonians 1:8-10**
- **1 Thessalonians 4:17**
- **Deuteronomy 9:1**
- **Ephesians 6:9**
- **Genesis 1:1**
- **Genesis 7:11**
- **John 3:12**
- **John 3:27**
- **Matthew 5:18**

- Matthew 5:46-48

Examples from the Bible stories:

- 4:2 They even began building a tall tower to reach **heaven**.
- 14:11 He (God) gave them bread from **heaven**, called “manna.”
- 23:7 Suddenly, the skies were filled with angels praising God, saying, “Glory to God in **heaven** and peace on earth to the people he favors!”
- 29:9 Then Jesus said, “This is what my **heavenly** Father will do to every one of you if you do not forgive your brother from your heart.”
- 37:9 Then Jesus looked up to **heaven** and said, “Father, thank you for hearing me.”
- 42:11 Then Jesus went up to **heaven**, and a cloud hid him from their sight.

Word Data:

- Strong’s: H1534, H6160, H6183, H7834, H8064, H8065, G09320, G20320, G33210, G37700, G37710, G37720

Leviticus References:

26:19

high priest, chief priest

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

Leviticus References:

16:intro; 17:intro; 21:intro

holy, holiness, unholy, sacred

Definition:

The terms “holy” and “holiness” refer to the character of God that is totally set apart and separated from everything that is sinful and imperfect.

- Only God is absolutely holy. He makes people and things holy.
- A person who is holy belongs to God and has been set apart for the purpose of serving God and bringing him glory.
- An object that God has declared to be holy is one that he has set apart for his glory and use, such as an altar that is for the purpose of offering sacrifices to him.
- People cannot approach him unless he allows them to, because he is holy and they are merely human beings, sinful and imperfect.
- In the Old Testament, God set apart the priests as holy for special service to him. They had to be ceremonially cleansed from sin in order to approach God.
- God also set apart as holy certain places and things that belonged to him or in which he revealed himself, such as his temple.

Literally, the term “unholy” means “not holy.” It describes someone or something that does not honor God.

- This word is used to describe someone who dishonors God by rebelling against him.
- A thing that is called “unholy” could be described as being common, profane or unclean. It does not belong to God.

The term “sacred” describes something that relates to worshiping God or to the pagan worship of false gods.

- In the Old Testament, the term “sacred” was often said to describe the stone pillars and other objects used in the worship of false gods. This could also be translated as “religious.”
- “Sacred songs” and “sacred music” refer to music that was sung or played for God’s glory. This could be translated as “music for worshiping Yahweh” or “songs that praise God.”
- The phrase “sacred duties” referred to the “religious duties” or “rituals” that a priest performed to lead people in worshiping God. It could also refer to the rituals performed by a pagan priest to worship a false god

Translation Suggestions:

- Ways to translate “holy” might include “set apart for God” or “belonging to God” or “completely pure” or “perfectly sinless” or “separated from sin.”
- To “make holy” is often translated as “sanctify” in English. It could also be translated as “set apart (someone) for God’s glory.”
- Ways to translate “unholy” could include “not holy” or “not belonging to God” or “not honoring to God” or “not godly.”
- In some contexts, “unholy” could be translated as “unclean.”

(See also: **Holy Spirit**, consecrate, **sanctify**, **set apart**)

Bible References:

- **Genesis 28:22**
- **2 Kings 3:2**
- **Lamentations 4:1**
- **Ezekiel 20:18-20**
- **Matthew 7:6**
- **Mark 8:38**
- **Acts 7:33**
- **Acts 11:8**
- **Romans 1:2**
- **2 Corinthians 12:3-5**
- **Colossians 1:22**
- **1 Thessalonians 3:13**
- **1 Thessalonians 4:7**
- **2 Timothy 3:15**

Examples from the Bible stories:

- **1:16** He (God) blessed the seventh day and made it **holy**, because on this day he rested from his work.
- **9:12** “You are standing on **holy** ground.”

- 13:2 “If you will obey me and keep my covenant, you will be my prized possession, a kingdom of priests, and a **holy** nation.”
- 13:5 “Always be sure to keep the Sabbath day **holy**.”
- 22:5 “So the baby will be **holy**, the Son of God.”
- 50:2 As we wait for Jesus to return, God wants us to live in a way that is **holy** and that honors him.

Word Data:

- Strong’s: H0430, H2455, H2623, H4676, H4720, H6918, H6922, H6942, H6944, H6948, G00370, G00380, G00400, G00400, G00410, G00420, G04620, G18590, G21500, G24120, G24130, G28390, G37410, G37420

Leviticus References:

front:intro; 2:3; 2:10; 4:6; 5:15; 5:16; 6:16; 6:17; 6:25; 6:26; 6:27; 6:29; 7:1; 7:6; 8:9; 10:4; 10:10; 10:12; 10:13; 10:17; 10:18; 11:44; 11:45; 12:4; 14:13; 16:intro; 16:2; 16:3; 16:4; 16:16; 16:20; 16:23; 16:24; 16:32; 16:33; 17:intro; 19:intro; 19:2; 19:8; 19:24; 20:3; 20:7; 20:26; 21:intro; 21:6; 21:7; 21:8; 21:22; 22:intro; 22:2; 22:3; 22:6; 22:7; 22:10; 22:12; 22:14; 22:15; 22:16; 22:32; 23:intro; 23:2; 23:3; 23:4; 23:7; 23:8; 23:20; 23:21; 23:24; 23:27; 23:35; 23:36; 23:37; 24:intro; 24:9; 25:12; 27:3; 27:9; 27:10; 27:14; 27:21; 27:23; 27:25; 27:28; 27:30; 27:32; 27:33

honey, honeycomb

Definition:

“Honey” is the sweet, sticky, edible substance that honeybees make out of flower nectar.

Honeycomb is the waxy frame where the bees store honey.

- Depending on the kind, honey can be yellowish or brownish in color.
- Honey can be found in the wild, such as in the hollow of a tree, or wherever bees make a nest. People also raise bees in hives in order to produce honey to eat or sell, but probably the honey mentioned in the Bible was wild honey.
- Three people that the Bible specifically mentions as eating wild honey were Jonathan, Samson, and John the Baptist.
- This term is often used figuratively to describe something that is sweet or very pleasurable. For example, God’s words and decrees are said to be “sweeter than honey.” (See also: Simile, Metaphor)
- Sometimes a person’s words are described as seeming sweet like honey, but instead result in deceiving and harming others.

(See also: **John (the Baptist)**, **Jonathan**, **Philistines**, **Samson**)

Bible References:

- **1 Kings 14:1-3**
- **Deuteronomy 6:3**
- **Exodus 13:3-5**
- **Joshua 5:6**
- **Proverbs 5:3**

Word Data:

- Strong’s: H1706, H3293, H3295, H5317, H6688, G31920

Leviticus References:

20:24

house

Definition:

The term “house” refers to a small building, shelter, or tent, usually the place where a family sleeps.

- When referring to a building where people live and sleep the term “house” could be translated as “dwelling place” or “dwelling structure” or with another term that expresses the meaning.

Bible References:

Word Data:

- Strong’s: H1004, H1005, H1035, H1397, G36140, G36240

Leviticus References:

10:6; 14:35; 14:36; 14:37; 14:38; 14:39; 14:41; 14:42; 14:43; 14:45; 14:46; 14:48; 14:49; 14:51; 14:52; 14:53; 16:6; 16:11; 16:17; 17:3; 17:8; 17:10; 18:9; 22:11; 22:13; 22:18; 25:29; 25:30; 25:31; 25:32; 25:33; 27:14; 27:15

iniquity

Definition:

The term “iniquity” is a word that is very similar in meaning to the term “sin,” but may more specifically refer to conscious acts of wrongdoing or great wickedness.

- The word “iniquity” literally means a twisting or distorting (of the law). It refers to major injustice.
- Iniquity could be described as deliberate, harmful actions against other people.
- Other definitions of iniquity include “perversity” and “depravity,” which are both words that describe conditions of terrible sin.

Translation Suggestions:

- The term “iniquity” could be translated as “wickedness” or “perverse actions” or “harmful acts.”
- Often, “iniquity” occurs in the same text as the word “sin” and “transgression” so it is important to have different ways of translating these terms.

(See also: sin, transgress, trespass)

Bible References:

- Daniel 9:13
- Exodus 34:5-7
- Genesis 15:14-16
- Genesis 44:16
- Habakkuk 2:12
- Matthew 13:41
- Matthew 23:27-28
- Micah 3:10

Word Data:

- Strong’s: H0205, H1942, H5753, H5758, H5766, H5771, H5932, H5999, H7562, G00920, G00930, G04580, G38920, G41890

Leviticus References:

5:1; 5:17; 7:18; 10:17; 16:21; 16:22; 17:16; 18:25; 19:8; 20:17; 20:19; 22:16; 26:40; 26:41; 26:43

Israel, Israelites

Definition:

The term “Israel” is the name that God gave to Jacob. Often it refers to the nation that is descended from him.

- The name Israel probably means “He struggles with God.”
- The descendants of Jacob became known as the “sons of Israel” or the “people of Israel” or the “nation of Israel” or the “Israelites.”
- God formed his covenant with the people of Israel. They were his chosen people.
- The nation of Israel consisted of twelve tribes.
- Soon after King Solomon died, Israel was divided into two kingdoms: the southern kingdom, called “Judah,” and the northern kingdom, called “Israel.”
- Often the term “Israel” can be translated as “the people of Israel” or “the nation of Israel,” depending on the context.

(See also: Jacob, kingdom of Israel, Judah, nation, twelve tribes of Israel)

Bible References:

- 1 Chronicles 10:1
- 1 Kings 8:2
- Acts 2:36
- Acts 7:24
- Acts 13:23
- John 1:49-51
- Luke 24:21
- Mark 12:29
- Matthew 2:6
- Matthew 27:9
- Philippians 3:4-5

Examples from the Bible stories:

- 8:15 The descendants of the twelve sons became the twelve tribes of **Israel**.

- 9:3 The Egyptians forced the **Israelites** to build many buildings and even whole cities.
- 9:5 A certain **Israelite** woman gave birth to a baby boy.
- 10:1 They said, “This is what the God of **Israel** says, ‘Let my people go!’”
- 14:12 But despite all this, the people of __Israel __ complained and grumbled against God and against Moses.
- 15:9 God fought for **Israel** that day. He caused the Amorites to be confused and he sent large hailstones that killed many of the Amorites.
- 15:12 After this battle, God gave each tribe of __Israel __ its own section of the Promised Land. Then God gave **Israel** peace along all its borders.
- 16:16 So God punished __Israel __ again for worshiping idols.
- 43:6 “Men of **Israel**, Jesus was a man who did many mighty signs and wonders by the power of God, as you have seen and already know.”

Word Data:

- Strong’s: H3478, H3479, H3481, H3482, G09350, G24740, G24750

Leviticus References:

1:2; 4:2; 4:13; 7:23; 7:29; 7:34; 7:36; 7:38; 9:1; 9:3; 10:6; 10:11; 10:14; 11:2; 12:2; 15:2; 15:31; 16:5; 16:16; 16:17; 16:19; 16:21; 16:34; 17:2; 17:3; 17:5; 17:8; 17:10; 17:12; 17:13; 17:14; 18:2; 19:2; 20:2; 21:24; 22:2; 22:3; 22:15; 22:18; 22:32; 23:2; 23:10; 23:24; 23:34; 23:42; 23:43; 23:44; 24:2; 24:8; 24:10; 24:15; 24:23; 25:2; 25:33; 25:46; 25:55; 26:46; 27:2; 27:34

Jacob, Israel

Definition:

Jacob was the younger twin son of Isaac by Rebekah. God changed his name to "Israel." His descendants became the nation of Israel.

- Jacob is the last of the three patriarchs of the Israelite nation: Abraham, Isaac, and Jacob. The descendants of Jacob's twelve sons became the twelve tribes of Israel.
- The name Jacob is similar to the Hebrew word meaning "heel." As Jacob was being born, he was holding onto the heel of his twin brother Esau. In the Old Testament times, the heel was a body part associated both with attack and with the rear part of a person's body. The Hebrew name Jacob was probably associated with the idea of attacking someone from behind.
- Many years later, God changed Jacob's name to "Israel," which probably means "He struggles with God."
- The name Jacob is often used to represent the nation of Israel.
- Jacob married Laban's two daughters, Leah and Rachel, as well as each of their servants, Zilpah and Bilhah. These four women mothered the twelve sons who became the ancestral fathers of the twelve tribes of Israel.
- In the New Testament, a different man named Jacob is listed as being Joseph's father in Matthew's genealogy.

(Translation suggestions: How to Translate Names)

(See also: Israel, twelve tribes of Israel, Leah, Rachel, Zilpah, Bilhah, deceive, Esau, Isaac, Rebekah, Laban)

Bible References:

- Acts 7:11
- Acts 7:46
- Genesis 25:26
- Genesis 29:1-3
- Genesis 32:1-2
- John 4:4-5
- Matthew 8:11-13
- Matthew 22:32

Examples from the Bible stories:

- 7:1 As the boys grew up, Rebekah loved **Jacob**, but Isaac loved Esau. **Jacob** loved to stay at home, but Esau loved to hunt.
- 7:7 **Jacob** lived there for many years, and during that time he married and had twelve sons and a daughter. God made him very wealthy.
- 7:8 After twenty years away from his home in Canaan, **Jacob** returned there with his family, his servants, and all his herds of animals.
- 7:10 The covenant promises God had promised to Abraham and then to Isaac now passed on to **Jacob**.
- 8:1 Many years later, when **Jacob** was an old man, he sent his favorite son, Joseph, to check on his brothers who were taking care of the herds.

Word Data:

- Strong's: H3290, G23840

Leviticus References:

26:42

joy, joyful, rejoice, glad

Definition:

joy

The term “joy” refers to a feeling of delight or deep satisfaction. The related term “joyful” describes a person who feels very glad and is full of deep happiness.

- A person feels joy when he has a deep sense that what he is experiencing is very good.
- God is the one who gives true joy to people.
- Having joy does not depend on pleasant circumstances. God can give people joy even when very difficult things are happening in their lives.
- Sometimes places are described as joyful, such as houses or cities. This means that the people who live there are joyful.

rejoice

The term “rejoice” means to be full of joy and gladness.

- This term often refers to being very happy about the good things that God has done.
- It could be translated as “be very happy” or “be very glad” or “be full of joy.”
- When Mary said “my soul rejoices in God my Savior,” she meant “God my Savior has made me very happy” or “I feel so joyful because of what God my Savior has done for me.”

Translation Suggestions:

- The term “joy” could also be translated as “gladness” or “delight” or “great happiness.”
- The phrase, “be joyful” could be translated as “rejoice” or “be very glad” or it could be translated “be very happy in God’s goodness.”
- A person who is joyful could be described as “very happy” or “delighted” or “deeply glad.”
- A phrase such as “make a joyful shout” could be translated as “shout in a way that shows you are very happy.”
- A “joyful city” or “joyful house” could be translated as “city where joyful people live” or “house full of joyful people” or “city whose people are very happy.” (See: metonymy)

Bible References:

- Nehemiah 8:10

- Psalm 48:2
- Isaiah 56:6-7
- Jeremiah 15:15-16
- Matthew 2:9-10
- Luke 15:7
- Luke 19:37-38
- John 3:29
- Acts 16:32-34
- Romans 5:1-2
- Romans 15:30-32
- Galatians 5:23
- Philippians 4:10-13
- 1 Thessalonians 1:6-7
- 1 Thessalonians 5:16
- Philemon 1:4-7
- James 1:2
- 3 John 1:1-4

Examples from the Bible stories:

- 33:7 "The rocky ground is a person who hears God's word and accepts it with **joy**."
- 34:4 "The kingdom of God is also like hidden treasure that someone hid in a field… Another man found the treasure and then buried it again. He was so filled with **joy**, that he went and sold everything he had and used the money to buy that field."
- 41:7 The women were full of fear and great **joy**. They ran to tell the disciples the good news.

Word Data:

- Strong's: H1523, H1524, H1525, H2302, H2304, H2305, H2654, H2898, H4885, H5937, H5947, H5965, H5970, H6342, H6670, H7440, H7442, H7444, H7445, H7797, H7832, H8055, H8056, H8057, H8342, H8643, G00200, G00210, G21650, G21670, G27440, G46400, G47960, G49130, G54630, G54790

Leviticus References:

23:40

judge, judgment

Definition:

The terms “judge” and “judgment” often refer to making a decision about whether or not something is good, wise, or right. However, these terms can also refer to actions performed by a person as the result of a decision, usually in the context of deciding that something is bad, wrong, or evil.

- The terms “judge” and “judgment” can also mean “to cause harm to” (usually because God has decided a person or nation’s actions are wicked).
- The “judgment of God” often refers to his decision to condemn something or someone as sinful.
- God’s judgment usually includes punishing people for their sin.
- The term “judge” can also mean “condemn.” God instructs his people not to judge each other in this way.
- Another meaning is “arbitrate between” or “judge between,” as in deciding which person is right in a dispute between them.
- In some contexts, God’s “judgments” are what he has decided is right and just. They are similar to his decrees, laws, or precepts.
- “Judgment” can refer to wise decision-making ability. A person who lacks “judgment” does not have the wisdom to make wise decisions.

Translation Suggestions:

- Depending on the context, ways to translate to “judge” could include to “decide” or to “condemn” or to “punish” or to “decree.”
- The term “judgment” could be translated as “punishment” or “decision” or “verdict” or “decree” or “condemnation.”
- In some contexts, the phrase “in the judgment” could also be translated as “on judgment day” or “during the time when God judges people.”

(See also: **decree**, **judge**, **judgment day**, just, **law**, law)

Bible References:

- **1 John 4:17**
- **1 Kings 3:9**
- **Acts 10:42-43**

- Isaiah 3:14
- James 2:4
- Luke 6:37
- Micah 3:9-11
- Psalm 54:1

Examples from the Bible stories:

- 19:16 The prophets warned the people that if they did not stop doing evil and start obeying God, then God would **judge** them as guilty, and he would punish them.
- 21:8 A king is someone who rules over a kingdom and **judges** the people. The Messiah would come would be the perfect king who would sit on the throne of his ancestor David. He would reign over the whole world forever, and who would always **judge** honestly and make the right decisions.
- 39:4 The high priest tore his clothes in anger and shouted to the other religious leaders, "We do not need any more witnesses! You have heard him say that he is the Son of God. What is your **judgment**?"
- 50:14 But God will **judge** everyone who does not believe in Jesus. He will throw them into hell, where they will weep and grind their teeth in anguish forever.

Word Data:

- Strong's: H0148, H0430, H1777, H1778, H1779, H1780, H1781, H1782, H2940, H4055, H4941, H6414, H6415, H6416, H6417, H6419, H6485, H8196, H8199, H8201, G01440, G03500, G09680, G11060, G12520, G13410, G13450, G13480, G13490, G29170, G29190, G29200, G29220, G29230, G42320

Leviticus References:

18:4; 19:37; 20:22; 24:22; 25:18; 26:15

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

Leviticus References:

19:intro

know, knew, knowledge, known, unknown, distinguish

Definition:

Used in this sense the term “know” and “knowledge” mean generally to understand something. It can also mean to be aware of a fact. The expression “to make known” means to tell information.

- The term “knowledge” refers to information that people know. It can apply to knowing physical concepts or abstract concepts.
- To “know about” God means to understand facts about him because of what he has revealed to us.
- To “know the Law” means to be aware of what God has commanded or to understand what God has instructed in the laws he gave to Moses.
- Sometimes “knowledge” is used as a synonym for “wisdom,” which includes living in a way that is pleasing to God.
- The “knowledge of God” is sometimes used as a synonym for the “fear of Yahweh.”

Translation Suggestions

- Depending on the context, ways to translate “know” could include “understand” or “be familiar with” or “be aware of” or “be acquainted with.”
- In the context of understanding the difference between two things, the term is usually translated as “distinguish.” When used in this way, the term is often followed by the preposition “between.”
- The term “make known” could be translated as “cause people to know” or “reveal” or “tell about” or “explain.”
- To “know about” something could be translated as “be aware of” or “be familiar with.”
- The expression “know how to” means to understand the process or method of getting something done. It could also be translated as “be able to” or “have the skill to.”
- The term “knowledge” could also be translated as “what is known” or “wisdom” or “understanding,” depending on the context.
- Some languages have two different words for “know,” one for knowing facts and one for knowing a person and having a relationship with that person. The word for knowing facts should be used when translating this sense of the word “know.”

(See also: **know-relationship**, law, **reveal**, **understand**, **wise**)

Bible References:

Word Data:

- Strong's: H1844, H1847, H3045, H3046, H3318, G00500, G00560, G03190, G10970, G11070, G11080, G11100, G14920, G19210, G19220, G19870, G42670

Leviticus References:

4:14; 4:23; 4:28; 5:1; 5:3; 5:4; 5:17; 5:18; 23:43

lamb, Lamb of God

Definition:

The term “lamb” refers to a young sheep. Sheep are four-legged animals with thick, woolly hair, used for sacrifices to God. Jesus is called the “Lamb of God” because he was sacrificed to pay for people’s sins.

- These animals are easily led astray and need protecting. God compares human beings to sheep.
- God instructed his people to sacrifice physically perfect sheep and lambs to him.
- Jesus is called the “Lamb of God” who was sacrificed to pay for people’s sins. He was a perfect, unblemished sacrifice because he was completely without sin.

Translation Suggestions:

- If sheep are known in the language area, the name for their young should be used to translate the terms “lamb” and “Lamb of God.”
- “Lamb of God” could be translated as “God’s (sacrificial) Lamb,” or “Lamb sacrificed to God” or “(sacrificial) Lamb from God.”
- If sheep are not known, this term could be translated as “a young sheep” with a footnote that describes what sheep are like. The note could also compare sheep and lambs to an animal from that area that lives in herds, that is timid and defenseless, and that often wanders away.
- Also consider how this term is translated in a Bible translation of a nearby local or national language.

(See: How to Translate Unknowns)

(See also: sheep, shepherd)

Bible References:

- 2 Samuel 12:3
- Ezra 8:35-36
- Isaiah 66:3
- Jeremiah 11:19
- John 1:29
- John 1:36

- Leviticus 14:21-23
- Leviticus 17:1-4
- **Luke 10:3**
- **Revelation 15:3-4**

Examples from the Bible stories:

- **5:7** As Abraham and Isaac walked to the place of the sacrifice Isaac asked, “Father, we have wood for the sacrifice, but where is the **lamb**?”
- **11:2** God provided a way to save the firstborn son of anyone who believed in him. Each family had to choose a perfect **lamb** or goat and kill it.
- **24:6** The next day, Jesus came to be baptized by John. When John saw him, he said, “Look! There is the **Lamb of God** who will take away the sin of the world.”
- **45:8** He read, “They led him like a **lamb** to be killed, and as a **lamb** is silent, he did not say a word.”
- **48:8** When God told Abraham to offer his son, Isaac, as a sacrifice, God provided a **lamb** for the sacrifice instead of his son, Isaac. We all deserve to die for our sins! But God provided Jesus, the **Lamb** of God, as a sacrifice to die in our place.
- **48:9** When God sent the last plague on Egypt, he told each Israelite family to kill a perfect **lamb** and spread its blood around the tops and sides of their door frames.

Word Data:

- Strong’s: H7716, G07210, G23160

Leviticus References:

4:32; 12:6; 14:10; 14:21; 14:24; 14:25; 23:12; 23:18; 23:19; 23:20

law, law of Moses, law of Yahweh, law of God

Definition:

Most simply, the term “law” refers to a rule or instruction that should be followed. In the Bible, the term “law” is often used generally to refer to anything and everything God wants his people to obey and do. The specific term “law of Moses” refers to the commandments and instructions that God gave Moses for the Israelites to obey.

- Depending on the context, the “law” can refer to:
  - the Ten Commandments that God wrote on stone tablets for the Israelites
  - all the laws given to Moses
  - the first five books of the Old Testament
  - the entire Old Testament (also referred to as “scriptures” in the New Testament).
  - all of God’s instructions and will
- The phrase “the Law and the Prophets” is used in the New Testament to refer to the Hebrew scriptures (or “Old Testament”)

Translation Suggestions:

- These terms could be translated using the plural, “laws,” since they refer to many instructions.
- The term “law of Moses” could be translated as “the laws that God told Moses to give to the Israelites.”
- Depending on the context, “the law of Moses” could also be translated as “the law that God told to Moses” or “God’s laws that Moses wrote down” or “the laws that God told Moses to give to the Israelites.”
- Ways to translate “the law” or “law of God” or “God’s laws” could include “laws from God” or “God’s commands” or “laws that God gave” or “everything that God commands” or “all of God’s instructions.”
- The phrase “law of Yahweh” could also be translated as “Yahweh’s laws” or “laws that Yahweh said to obey” or “laws from Yahweh” or “things Yahweh commanded.”

(See also: instruct, Moses, Ten Commandments, lawful, Yahweh)

Bible References:

- Acts 15:6

- Daniel 9:13
- Exodus 28:42-43
- Ezra 7:25-26
- Galatians 2:15
- Luke 24:44
- Matthew 5:18
- Nehemiah 10:29
- Romans 3:20

Examples from the Bible stories:

- 13:7 God also gave many other **laws** and rules to follow. If the people obeyed these **laws**, God promised that he would bless and protect them. If they disobeyed them, God would punish them.
- 13:9 Anyone who disobeyed **God's law** could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God.
- 15:13 Then Joshua reminded the people of their obligation to obey the covenant that God had made with the Israelites at Sinai. The people promised to remain faithful to God and follow **his laws**.
- 16:1 After Joshua died, the Israelites disobeyed God and did not drive out the rest of the Canaanites or obey **God's laws**.
- 21:5 In the New Covenant, God would write **his law** on the people's hearts, the people would know God personally, they would be his people, and God would forgive their sins.
- 27:1 Jesus answered, "What is written in **God's law**?"
- 28:1 Jesus said to him, "Why do you call me 'good?' There is only one who is good, and that is God. But if you want to have eternal life, obey **God's laws**."

Word Data:

- Strong's: H0430, H1881, H1882, H2706, H2710, H3068, H4687, H4872, H4941, H8451, G23160, G35510, G35650

Leviticus References:

6:9; 6:14; 6:25; 7:1; 7:7; 7:11; 7:37; 11:46; 12:7; 13:59; 14:2; 14:32; 14:54; 14:57; 15:32; 26:intro

Levi, Levite

Definition:

Levi was Jacob's third son. He was Leah's third son. His descendants became one of the tribes of Israel.

- The tribe descended from him was known as the "tribe of Levi" or the "Levites."
- The name Levi is similar to the Hebrew word for "join to."
- Unlike the other tribes, the tribe of Levi did not inherit a unified area of land in Canaan. Instead, they inherited various cities scattered throughout the regions belonging to the other tribes.
- The tribe of Levi was responsible for taking care of the tabernacle (and later, the temple) and conducting religious rituals, including offering sacrifices and prayers for the Israelite people.
- In the Old Testament, it is not always clear whether the term "Levite" refers generally to a descendant of Levi or specifically to a person who served in the temple helping the priests.
- The Old Testament law prescribed that all priests were to be chosen from the tribe of Levi. The Levite priests were set apart and dedicated for the special work of serving God in the temple.
- Two other men named "Levi" were ancestors of Jesus. Their names are listed in the genealogy in the gospel of Luke.
- Jesus' disciple Matthew was also called Levi.

(See also: twelve tribes of Israel, priest, sacrifice, temple, Jacob, Leah, Matthew)

Bible References:

- 1 Chronicles 2:1-2
- 1 Kings 8:3-5
- Acts 4:36-37
- Genesis 29:34
- John 1:19-21
- Luke 10:32

Word Data:

- Strong's: H3878, H3879, H3881, G30170, G30180, G30190, G30200

Leviticus References:

25:32; 25:33

locust

Definition:

The term “locust” refers to a type of large, flying grasshopper that sometimes flies with many other of its kind in a very destructive swarm that eats all vegetation.

- Locusts and other grasshoppers are large, straight-winged insects with long, jointed back legs that give them the ability to jump a long distance way.
- In the Old Testament, swarming locusts were referred to figuratively as a symbol or picture of the overwhelming devastation that would come as a result of Israel’s disobedience.
- God sent locusts as one of the ten plagues against the Egyptians.
- The New Testament says that locusts were a main source of food for John the Baptist while he was living in the desert.

(Translation suggestions: How to Translate Names)

(See also: captive, Egypt, Israel, John (the Baptist), plague)

Bible References:

- 2 Chronicles 6:28
- Deuteronomy 28:38-39
- Exodus 10:3-4
- Mark 1:6
- Proverbs 30:27-28

Word Data:

- Strong’s: H0697, H1357, H1462, H1501, H2284, H3218, H5556, H6767, G02000

Leviticus References:

11:22

lots, casting lots

Definition:

In the Bible, a “lot” is a marked object(s) used as a way of making a fair and/or random decision, usually for the purpose of selecting a specific person within a group. “Casting lots” refers to the process of using “lots” to make a fair and/or random decision.

- In modern times, some cultures “draw” or “pull out” lots using a bunch of straws. Someone holds the straws so that no one can see how long they are. Each person pulls out a straw and the one who picks the longest (or shortest) straw is the one who is chosen.
- In biblical times, the objects cast (the “lots”) were probably small marked stones. It is unknown how the “lots” actually indicated a decision, but it probably involved dropping or throwing marked stones on the ground.
- The phrase “casting lots” can be translated as “tossing lots” or “throwing lots” or “rolling lots.” The translation of “cast” should not sound like the lots were being thrown a long distance.
- If a decision is made “by lot,” this could be translated as “by casting lots” or “by throwing lots,” etc.

(See also: Elizabeth, priest, Zechariah (OT), Zechariah (NT))

Bible References:

- Jonah 1:7
- Luke 1:8-10
- Luke 23:34
- Mark 15:22
- Matthew 27:35-37
- Psalms 22:18-19

Word Data:

- Strong’s: H1486, H5307, G28190, G29750

Leviticus References:

16:8; 16:9; 16:10

love, beloved

Definition:

To love another person is to care for that person and do things that will benefit him. There are different meanings for "love" some languages may express using different words:

1. The kind of love that comes from God is focused on the good of others even when it does not benefit oneself. This kind of love cares for others, no matter what they do. God himself is love and is the source of true love.
    - Jesus showed this kind of love by sacrificing his life in order to rescue us from sin and death. He also taught his followers to love others sacrificially.
    - When people love others with this kind of love, they act in ways that show they are thinking of what will cause the others to thrive. This kind of love especially includes forgiving others.
    - In the ULT, the word "love" refers to this kind of sacrificial love, unless a Translation Note indicates a different meaning.
2. Another word in the New Testament refers to brotherly love, or love for a friend or family member.
    - This term refers to natural human love between friends or relatives.
    - The term can also be used in such contexts as, "They love to sit in the most important seats at a banquet." This means that they "like very much" or "greatly desire" to do that.
3. The word "love" can also refer to romantic love between a man and a woman.

Translation Suggestions:

- Unless indicated otherwise in a Translation Note, the word "love" in the ULT refers to the kind of sacrificial love that comes from God.
- Some languages may have a special word for the kind of unselfish, sacrificial love that God has. Ways to translate this might include, "devoted, faithful caring" or "care for unselfishly" or "love from God." Make sure that the word used to translate God's love can include giving up one's own interests to benefit others and loving others no matter what they do.
- Sometimes the English word "love" describes the deep caring that people have for friends and family members. Some languages might translate this with a word or phrase that means "like very much" or "care for" or "have strong affection for."

- In contexts where the word “love” is used to express a strong preference for something, this could be translated by “strongly prefer” or “like very much” or “greatly desire.”
- Some languages may also have a separate word that refers to romantic or sexual love between a husband and wife.
- Many languages must express “love” as an action. So for example, they might translate “love is patient, love is kind” as, “when a person loves someone, he is patient with him and kind to him.”

(See also: covenant, death, sacrifice, save, sin)

Bible References:

- 1 Corinthians 13:7
- 1 John 3:2
- 1 Thessalonians 4:10
- Galatians 5:23
- Genesis 29:18
- Isaiah 56:6
- Jeremiah 2:2
- John 3:16
- Matthew 10:37
- Nehemiah 9:32-34
- Philippians 1:9
- Song of Songs 1:2

Examples from the Bible stories:

- 27:2 The law expert replied that God’s law says, “**Love** the Lord your God with all your heart, soul, strength, and mind. And **love** your neighbor as yourself.”
- 33:8 “The thorny ground is a person who hears God’s word, but, as time passes, the cares, riches, and pleasures of life choke out his **love** for God.”
- 36:5 As Peter was talking, a bright cloud came down on top of them and a voice from the cloud said, “This is my Son whom I **love**.”
- 39:10 “Everyone who **loves** the truth listens to me.”
- 47:1 She (Lydia) **loved** and worshiped God.
- 48:1 When God created the world, everything was perfect. There was no sin. Adam and Eve **loved** each other, and they **loved** God.

- 49:3 He (Jesus) taught that you need to **love** other people the same way you love yourself.
- 49:4 He (Jesus) also taught that you need to **love** God more than you **love** anything else, including your wealth.
- 49:7 Jesus taught that God **loves** sinners very much.
- 49:9 But God **loved** everyone in the world so much that he gave his only Son so that whoever believes in Jesus will not be punished for his sins, but will live with God forever.
- 49:13 God **loves** you and wants you to believe in Jesus so he can have a close relationship with you.

Word Data:

- Strong's: H0157, H0158, H0159, H0160, H2245, H2617, H2836, H3039, H4261, H5689, H5690, H5691, H7355, H7356, H7453, H7474, G00250, G00260, G53600, G53610, G53620, G53630, G53650, G53670, G53680, G53690, G53770, G53810, G53820, G53830, G53880

Leviticus References:

19:18; 19:34

miracle, wonder, sign

Definition:

A “miracle” is something amazing that is not possible unless God causes it to happen.

- Examples of miracles that Jesus did include calming a storm and healing a blind man.
- Miracles are sometimes called “wonders” because they cause people to be filled with wonder or amazement.
- The term “wonder” can also refer more generally to amazing displays of God’s power, such as when he created the heavens and the earth.
- Miracles can also be called “signs” because they are used as indicators or evidence that God is the all-powerful one who has complete authority over the universe.
- Some miracles were God’s acts of redemption, such as when he rescued the Israelites from being slaves in Egypt and when he protected Daniel from being hurt by lions.
- Other wonders were God’s acts of judgment, such as when he sent a worldwide flood in Noah’s time and when he brought terrible plagues on the land of Egypt during the time of Moses.
- Many of God’s miracles were the physical healings of sick people or bringing dead people back to life.
- God’s power was shown in Jesus when he healed people, calmed storms, walked on water, and raised people from the dead. These were all miracles.
- God also enabled the prophets and the apostles to perform miracles of healing and other things that were only possible through God’s power.

Translation Suggestions:

- Possible translations of “miracles” or “wonders” could include “impossible things that God does” or “powerful works of God” or “amazing acts of God.”
- The frequent expression “signs and wonders” could be translated as “proofs and miracles” or “miraculous works that prove God’s power” or “amazing miracles that show how great God is.”
- Note that this meaning of a miraculous sign is different from a sign that gives proof or evidence for something. The two can be related.

(See also: **power**, **prophet**, **apostle**, **sign**)

Bible References:

- **2 Thessalonians 2:8-10**
- **Acts 4:17**

- Acts 4:22
- Daniel 4:1-3
- Deuteronomy 13:1
- Exodus 3:19-22
- John 2:11
- Matthew 13:58

Examples from the Bible stories:

- 16:8 Gideon asked God for two **signs** so he could be sure that God would use him to save Israel.
- 19:14 God did many **miracles** through Elisha.
- 37:10 Many of the Jews believed in Jesus because of this **miracle**.
- 43:6 “Men of Israel, Jesus was a man who did many mighty **signs** and **wonders** by the power of God, as you have seen and already know.”
- 49:2 Jesus did many **miracles** that prove he is God. He walked on water, calmed storms, healed many sick people, drove out demons, raised the dead to life, and turned five loaves of bread and two small fish into enough food for over 5,000 people.

Word Data:

- Strong’s: H0226, H0852, H2368, H2858, H4150, H4159, H4864, H5251, H5824, H5953, H6381, H6382, H6383, H6395, H6725, H7560, H7583, H8047, H8074, H8539, H8540, G08800, G12130, G12290, G14110, G15690, G17180, G17700, G18390, G22850, G22960, G22970, G31670, G39020, G45910, G45920, G50590

Leviticus References:

27:2

Moses

Definition:

Moses was a prophet and leader of the Israelite people for over 40 years. He was the leader of the Israelite people when they came out of Egypt, as described in the book of Exodus.

- When Moses was a baby, Moses' parents put him in a basket in the reeds of the Nile River to hide him from the Egyptian Pharaoh. Moses' sister Miriam watched over him there. Moses' life was spared when the pharaoh's daughter found him and took him to the palace to raise him as her son.
- God chose Moses to free the Israelites from slavery in Egypt and to lead them to the Promised Land.
- After the Israelites' escape from Egypt and while they were wandering in the desert, God gave Moses two stone tablets with the Ten Commandments written on them.
- Near the end of his life, Moses saw the Promised Land, but did not get to live in it, because he disobeyed God.

(Translation suggestions: How to Translate Names)

(See also: **Miriam**, **Promised Land**, **Ten Commandments**)

Bible References:

- **Acts 7:21**
- **Acts 7:30**
- **Exodus 2:10**
- **Exodus 9:1**
- **Matthew 17:4**
- **Romans 5:14**

Examples from the Bible stories:

- **9:12** One day while **Moses** was taking care of his sheep, he saw a bush that was on fire.
- **12:5** **Moses** told the Israelites, "Stop being afraid! God will fight for you today and save you."
- **12:7** God told **Moses** to raise his hand over the sea and divide the waters.

- 12:12 When the Israelites saw that the Egyptians were dead, they trusted in God and believed that Moses was a prophet of God.
- 13:7 Then God wrote these Ten Commandments on two stone tablets and gave them to **Moses**.

Word Data:

- Strong's: H4872, H4873, G34750

Leviticus References:

1:1; 4:1; 5:14; 6:1; 6:8; 6:19; 6:24; 7:22; 7:28; 7:38; 8:1; 8:4; 8:5; 8:6; 8:9; 8:10; 8:13; 8:15; 8:16; 8:17; 8:19; 8:20; 8:21; 8:23; 8:24; 8:28; 8:29; 8:30; 8:31; 8:36; 9:1; 9:5; 9:6; 9:7; 9:10; 9:21; 9:23; 10:3; 10:4; 10:5; 10:6; 10:7; 10:11; 10:12; 10:16; 10:19; 10:20; 11:1; 12:1; 13:1; 14:1; 14:33; 15:1; 16:1; 16:2; 16:34; 17:1; 18:1; 19:1; 20:1; 21:1; 21:16; 21:24; 22:1; 22:17; 22:26; 23:1; 23:9; 23:23; 23:26; 23:33; 23:44; 24:1; 24:11; 24:13; 24:23; 25:1; 26:46; 27:1; 27:34

nation

Definition:

In the Bible, a nation is a large group of people who share a common identity and speak the same language. The people of a nation often have the same ancestors and share a common ethnicity.

- In the Bible, a nation could be a country with an extensive government structure and defined boundaries (such as Egypt or Ethiopia), but usually it is more general and refers to a people group.
- Nations in the Bible included the Israelites, the Philistines, the Assyrians, the Babylonians, the Canaanites, the Romans, and the Greeks, among many others.
- Sometimes the word "nation" was used figuratively to refer to the ancestor of a certain people group, as when Rebekah was told by God that her unborn sons were "nations" that would fight against each other. This could be translated as "the founders of two nations" or the "ancestors of two people groups."
- When used in the plural in a general way, the word translated as "nations" often referred to the people who were not Israelites, that is, to Gentiles, the people who do not worship Yahweh. The context usually makes the meaning clear.

Translation Suggestions:

- Depending on the context, the word "nation" could also be translated as "people group" or "people" or "country."
- If a language has a term for "nation" that is distinct from these other terms, then that term can be used wherever it occurs in the Bible text, as long as it is natural and accurate in each context.
- The plural term "nations" can often be translated as "people groups."
- In certain contexts, this term could also be translated as "Gentiles" or "non-Jews."

(See also: **Assyria**, **Babylon**, Canaan, **Gentile**, **Greek**, **people group**, **Philistines**, **Rome**)

Bible References:

- **1 Chronicles 14:15-17**
- **2 Chronicles 15:6**
- **2 Kings 17:11-12**
- **Acts 2:5**

- **Acts 13:19**
- **Acts 17:26**
- **Acts 26:4**
- **Daniel 3:4**
- **Genesis 10:2-5**
- **Genesis 27:29**
- **Genesis 35:11**
- **Genesis 49:10**
- **Luke 7:5**
- **Mark 13:7-8**
- **Matthew 21:43**
- **Romans 4:16-17**

Word Data:

- Strong's: H0523, H0524, H0776, H1471, H3816, H4940, H5971, G02460, G10740, G10850, G14840

Leviticus References:

18:24; 18:28; 20:23; 25:44; 26:33; 26:38; 26:45

oath, vow, swear, swearing, swear by, sworn

Definition:

The term “oath” in the Bible refers to a formal promise, usually made in a legal or religious context, in which the person making the oath accepts some kind of accountability or punishment if he does not fulfill his promise. In the Bible, the term “swear” means to make an oath. A “vow” is a solemn promise or oath that a person makes to God.

- In a court of law, a witness often gives an oath to promise that whatever he says will be true and factual.
- In modern times, one meaning of the word “swear” is to use foul or vulgar language. This is never its meaning in the Bible.
- The term “swear by” means to use the name of something or someone as the basis or power on which the oath is made.
- Abraham and Abimelech swore an oath when they made a covenant together concerning the use of a well.
- Abraham told his servant to swear (formally promise) that he would find Isaac a wife from among Abraham’s relatives.
- God also made oaths in which he made promises to his people.
- If a person in ancient Israel made a vow to God, that person was obligated to fulfill the vow. The ancient Israelites believed that God might punish a person who did not fulfill a vow that he made.
- In ancient Israel, sometimes a person would ask God to protect him or provide for him in exchange for making the vow. However, the ancient Israelites did not believe that God was obligated to fulfill these requests.

Translation Suggestions:

- Depending on the context, “an oath” could also be translated as “a pledge” or “a solemn promise.”
- To “swear” could be translated as to “formally promise” or to “pledge” or to “commit to do something.”
- Other ways to translate “swear by my name” could include “make a promise using my name to confirm it.”
- To “swear by heaven and earth” could be translated as to, “promise to do something, stating that heaven and earth will confirm it.”
- Make sure the translation of “swear” or “oath” does not refer to cursing. In the Bible it does not have that meaning.

- Depending on the context, the term “vow” can be translated as “solemn promise” or “solemn oath” or “promise made to God.”

(See also: Abimelech, covenant, promise)

Bible References:

- Genesis 21:23
- Genesis 24:3
- Genesis 31:51-53
- Genesis 47:31
- Luke 1:73
- Mark 6:26
- Matthew 5:36
- Matthew 14:6-7
- Matthew 26:72
- 1 Corinthians 7:27-28
- Acts 21:23
- Genesis 28:21
- Genesis 31:12-13
- Jonah 1:14-16
- Jonah 2:9-10
- Proverbs 7:14

Word Data:

- Strong’s: H0422, H0423, H3027, H5375, H7621, H7650, G03320, G36600, G37270, G37280, H5087, H5088, G21710

Leviticus References:

5:4; 6:3; 6:5; 19:12

olive

Definition:

The olive is the small, oval fruit from an olive tree, which is mostly grown in the regions surrounding the Mediterranean Sea.

- Olive trees are a type of large evergreen shrub with tiny white flowers. They grow best in hot weather and can survive well with little water.
- The olive tree's fruit starts out green and changes to black as they ripen. Olives were useful for food and for the oil that could be extracted from them.
- Olive oil was used for cooking in lamps and for religious ceremonies.
- In the Bible, olive trees and branches are sometimes used figuratively to refer to people.

(See also: **lamp**, **the sea**, **Mount of Olives**)

Bible References:

- **1 Chronicles 27:28-29**
- **Deuteronomy 6:10-12**
- **Exodus 23:10-11**
- **Genesis 8:11**
- **James 3:12**
- **Luke 16:6**
- **Psalms 52:8**

Word Data:

- Strong's: H2132, H3323, H8081, G00650, G16360, G16370, G25650

Leviticus References:

2:1; 2:6; 2:15; 5:11; 8:2; 8:10; 8:26; 10:7; 14:10; 14:21; 21:10; 21:12; 24:2

ordinance, regulation, requirement, strict law, custom

Definition:

An ordinance is a public regulation or law that gives rules or instructions for people to follow.

This term is related to the term “ordain.”

- Sometimes an ordinance is a custom that has become well established through years of practice.
- In the Bible, an ordinance was something that God commanded the Israelites to do. Sometimes he commanded them to do it forever.
- The term “ordinance” could be translated as “public decree” or “regulation” or “law,” depending on the context.

(See also: command, decree, law, ordain, statute)

Bible References:

- Deuteronomy 4:13-14
- Exodus 27:20-21
- Leviticus 8:31-33
- Malachi 3:6-7

Word Data:

- Strong’s: H2706, H4687, H4931, H4941

Leviticus References:

5:10; 9:16

palm

Definition:

The term “palm” refers to a type of tall tree with long, flexible, leafy branches extending from the top in a fan-like pattern.

- The palm tree in the Bible usually refers to a type of palm tree that produces a fruit called a “date.” The leaves have a feather-like pattern.
- Palm trees typically grow in places that have a hot, humid climate. Their leaves stay green all year long.
- As Jesus was entering Jerusalem riding on a donkey, the people laid palm branches on the ground in front of him.
- Palm branches signified peace and the celebration of a victory.

(See also: donkey, Jerusalem, peace)

Bible References:

- 1 Kings 6:29-30
- Ezekiel 40:14-16
- John 12:12-13
- Numbers 33:9

Word Data:

- Strong’s: H3712, H8558, H8560, H8561, G54040

Leviticus References:

23:40

Passover

Definition:

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

Leviticus References:

2:intro

peace, peaceful, peacemaker

Definition:

The term “peace” refers to a state of being or a feeling of having no conflict, anxiety, or fearfulness. A person who is “peaceful” feels calm and assured of being safe and secure.

- In the Old Testament, the term “peace” often means a general sense of a person’s welfare, wellness, or wholeness.
- “Peace” can also refer to a time when people groups or countries are not at war with each other. These people are said to have “peaceful relations.”
- To “make peace” with a person or a group of people means to take actions to cause fighting to stop.
- A “peacemaker” is someone who does and says things to influence people to live at peace with each other.
- To be “at peace” with other people means being in a state of not fighting against those people.
- A good or right relationship between God and people happens when God saves people from their sin. This is called having “peace with God.”
- The greeting “grace and peace” was used by the apostles in their letters to their fellow believers as a blessing.
- The term “peace” can also refer to being in a good relationship with other people or with God.

Bible References:

- 1 Thessalonians 5:1-3
- Acts 7:26
- Colossians 1:18-20
- Colossians 3:15
- Galatians 5:23
- Luke 7:50
- Luke 12:51
- Mark 4:39
- Matthew 5:9
- Matthew 10:13

Examples from the Bible stories:

- 15:6 God had commanded the Israelites not to make a **peace** treaty with any of the people groups in Canaan.
- 15:12 Then God gave Israel **peace** along all its borders.
- 16:3 Then God provided a deliverer who rescued them from their enemies and brought **peace** to the land.
- 21:13 He (Messiah) would die to receive the punishment for other people's sin. His punishment would bring **peace** between God and people.
- 48:14 David was the king of Israel, but Jesus is the king of the entire universe! He will come again and rule his kingdom with justice and **peace**, forever.
- 50:17 Jesus will rule his kingdom with **peace** and justice, and he will be with his people forever.

Word Data:

- Strong's: H5117, H7961, H7962, H7965, H7999, H8001, H8002, H8003, H8252, G02690, G15140, G15150, G15160, G15170, G15180, G22720

Leviticus References:

26:6

persecute

Definition:

The terms “persecute” and “persecution” refer to continually treating a person or a certain group of people in a harsh way that causes harm to them.

- Persecution can be against one person or many people and usually involves repeated, persistent attacks.
- The Israelites were persecuted by many different people groups Who attacked them, captured them, and stole things from them.
- People often persecute other people who have different religious beliefs or who are weaker.
- The Jewish religious leaders persecuted Jesus because they did not like what he was teaching.
- After Jesus went back to heaven, the Jewish religious leaders and the Roman government persecuted his followers.
- The term “persecute” could also be translated as “keep oppressing” or “treat harshly” or “continually mistreat.”
- Ways to translate “persecution” could include, “harsh mistreatment” or “oppression” or “persistent hurtful treatment”

(See also: **Christian**, **church**, **oppress**, **Rome**)

Bible References:

- **Acts 7:52**
- **Acts 13:50**
- **Galatians 1:13-14**
- **John 5:16-18**
- **Mark 10:30**
- **Matthew 5:10**
- **Matthew 5:43-45**
- **Matthew 10:22**
- **Matthew 13:20-21**
- **Philippians 3:6**

Examples from the Bible stories:

- 33:7 “The rocky ground is a person who hears God’s word and accepts it with joy. But when he experiences hardship or **persecution**, he falls away.”
- 45:6 That day many people in Jerusalem started **persecuting** the followers of Jesus, so the believers fled to other places.
- 46:2 Saul heard someone say, “Saul! Saul! Why do you **persecute** me?” Saul asked, “Who are you, Master?” Jesus replied to him, “I am Jesus. You are **persecuting** me!”
- 46:4 But Ananias said, “Master, I have heard how this man has **persecuted** the believers.”

Word Data:

- Strong’s: H1814, H7291, H7852, G13750, G13760, G13770, G15590, G23470

Leviticus References:

26:8; 26:17; 26:36

possess, possessed, possession, dispossess

Definition:

The terms “possess” and “possession” usually refer to owning something. They can also mean to gain control over something or occupy an area of land.

- In the Old Testament, this term is often used in the context of “possessing” or “taking possession of” an area of land.
- When Yahweh commanded the Israelites to “possess” the land of Canaan, it meant that they should go into the land and live there. This involved first conquering the Canaanite peoples who were living on that land.
- Yahweh told the Israelites that he had given them the land of Canaan as “their possession.” This could also be translated as “their rightful place to live.”
- The people of Israel were also called Yahweh’s “special possession.” This means that they belonged to him as his people whom he had specifically called to worship and serve him.

Translation Suggestions:

- The term “possess” could also be translated as “own” or “have” or “have charge over.”
- The phrase “take possession of” could be translated as “take control of” or “occupy” or “live on,” depending on the context.
- When referring to things that people own, “possessions” could be translated as “belongings” or “property” or “owned things” or “things they owned.”
- When Yahweh calls the Israelites, “my special possession” this could also be translated as “my special people” or “people who belong to me” or “my people whom I love and rule.”
- The sentence, “they will become their possession” when referring to land, means “they will occupy the land” or “the land will belong to them.”
- The expression, “found in his possession” could be translated as “that he was holding” or “that he had with him.”
- The phrase “as your possession” could also be translated as “as something that belongs to you” or “as a place where your people will live.”
- The phrase, “in his possession” could be translated as “that he owned” or “which belonged to him.”

(See also: Canaan, worship, inherit)

Bible References:

- 1 Chronicles 6:70

- 1 Kings 9:17-19
- Acts 2:45
- Deuteronomy 4:5-6
- Genesis 31:36-37
- Matthew 13:44

Word Data:

- Strong's: H0270, H0272, H0834, H2505, H2631, H3027, H3423, H3424, H3425, H3426, H4180, H4181, H4672, H4735, H4736, H5157, H5159, H5459, H7069, G11390, G21920, G26970, G27220, G29320, G29330, G29350, G40470, G52240, G55640

Leviticus References:

20:24; 25:46

priest, priesthood

Definition:

In the Bible, a priest was someone who was chosen to offer sacrifices to God on behalf of God's people. The "priesthood" was the name for the office or condition of being a priest.

- In the Old Testament, God chose Aaron and his descendants to be his priests for the people of Israel.
- The "priesthood" was a right and a responsibility that was passed down from father to son in the Levite clan.
- The Israelite priests had the responsibility of offering the people's sacrifices to God, along with other duties in the temple.
- Priests also offered regular prayers to God on behalf of his people and performed other religious rites.
- The priests pronounced formal blessings on people and taught them God's laws.
- In Jesus' time, there were different levels of priests, including the chief priests and the high priest.
- Jesus is our "great high priest" who intercedes for us in God's presence. He offered himself as the ultimate sacrifice for sin. This means that the sacrifices made by human priests are no longer needed.
- In the New Testament, every believer in Jesus is called a "priest" who can come directly to God in prayer to intercede for himself and other people.
- In ancient times, there were also pagan priests who presented offerings to false gods such as Baal.

Translation Suggestions:

- Depending on the context, the term "priest" could be translated as "sacrifice person" or "God's intermediary" or "sacrificial mediator" or "person God appoints to represent him."
- The translation of "priest" should be different from the translation of "mediator."
- Some translations may prefer to always say something like "Israelite priest" or "Jewish priest" or "Yahweh's priest" or "priest of Baal" to make it clear that this does not refer to a modern-day type of priest.
- The term used to translate "priest" should be different from the terms for "chief priest" and "high priest" and "Levite" and "prophet."

(See also: Aaron, high priest, mediator, sacrifice)

Bible References:

- 2 Chronicles 6:41
- Genesis 14:17-18
- Genesis 47:22
- John 1:19-21
- Luke 10:31
- Mark 1:44
- Mark 2:25-26
- Matthew 8:4
- Matthew 12:4
- Micah 3:9-11
- Nehemiah 10:28-29
- Nehemiah 10:34-36
- Revelation 1:6

Examples from the Bible stories:

- 4:7 "Melchizedek, the **priest** of God Most High"
- 13:9 Anyone who disobeyed God's law could bring an animal to the altar in front of the Tent of Meeting as a sacrifice to God. A **priest** would kill the animal and burn it on the altar. The blood of the animal that was sacrificed covered the person's sin and made that person clean in God's sight. God chose Moses' brother, Aaron, and Aaron's descendants to be his **priests**.
- 19:7 So the **priests** of Baal prepared a sacrifice but did not light the fire.
- 21:7 An Israelite **priest** was someone who made sacrifices to God on behalf of the people as a substitute for the punishment of their sins. **Priests** also prayed to God for the people.

Word Data:

- Strong's: H3547, H3548, H3549, H3550, G07480, G07490, G24050, G24060, G24070, G24090, G24200

Leviticus References:

front:intro; 1:intro; 1:5; 1:7; 1:8; 1:9; 1:11; 1:12; 1:13; 1:15; 1:17; 2:2; 2:8; 2:9; 2:16; 3:2; 3:11; 3:16; 4:3; 4:5; 4:6; 4:7; 4:10; 4:16; 4:17; 4:20; 4:25; 4:26; 4:30; 4:31; 4:34; 4:35; 5:6; 5:8; 5:10; 5:12; 5:13; 5:16; 5:18; 6:6; 6:7; 6:10; 6:12; 6:22; 6:23; 6:26; 7:5; 7:7; 7:8; 7:9; 7:14;

7:31; 7:32; 7:34; 7:35; 12:6; 12:8; 13:intro; 13:2; 13:3; 13:4; 13:5; 13:6; 13:7; 13:8; 13:9; 13:10; 13:11; 13:12; 13:13; 13:15; 13:16; 13:17; 13:19; 13:20; 13:21; 13:22; 13:23; 13:25; 13:26; 13:27; 13:28; 13:30; 13:31; 13:32; 13:33; 13:34; 13:36; 13:37; 13:39; 13:43; 13:44; 13:49; 13:50; 13:53; 13:54; 13:55; 13:56; 14:intro; 14:2; 14:3; 14:4; 14:5; 14:11; 14:12; 14:13; 14:14; 14:15; 14:16; 14:17; 14:18; 14:19; 14:20; 14:23; 14:24; 14:25; 14:26; 14:27; 14:28; 14:29; 14:31; 14:35; 14:36; 14:38; 14:39; 14:40; 14:44; 14:48; 15:14; 15:15; 15:29; 15:30; 16:32; 16:33; 17:5; 17:6; 19:22; 21:intro; 21:1; 21:9; 21:10; 21:21; 22:10; 22:12; 22:13; 22:14; 23:10; 23:11; 23:20; 27:8; 27:11; 27:12; 27:14; 27:18; 27:21; 27:23

profane, profaned

Definition:

To profane something means to act in a way that defiles, pollutes, or disrespects something that is holy.

- A profane person is one who acts in a way that is unholy and dishonoring of God.
- The verb to “profane” could be translated as to “treat as unholy” or to “be irreverent toward” or to “dishonor.”
- God told the Israelites that they “profaned” themselves with idols, meaning that the people were making themselves “unclean” or “dishonored” by this sin. They were also dishonoring God.
- Depending on the context, the adjective “profane” could be translated as “dishonoring” or “godless” or “unholy.”

(See also: **defile**, holy, **clean**)

Bible References:

- **2 Timothy 2:16-18**
- **Ezekiel 20:9**
- **Malachi 1:10-12**
- **Matthew 12:5**
- **Numbers 18:30-32**

Word Data:

- Strong’s: H2455, H2490, H2491, H5234, H8610, G09520, G09530

Leviticus References:

19:12; 21:4

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

Leviticus References:

26:intro

prostitute, harlot, whored

Definition:

The terms “prostitute” and “harlot” both refer to a person who performs sexual acts for money or for religious rites. Prostitutes or harlots were usually female, but some were male.

- In the Bible, the word “prostitute” is sometimes used figuratively to refer to a person who worships false gods or who practices witchcraft.
- The expression “play the harlot” means to act like a harlot by being sexually immoral. This expression is also used in the Bible to refer to a person who worships idols.
- To “prostitute oneself” to something means to be sexually immoral or when used figuratively, to be unfaithful to God by worshiping false gods.
- In ancient times, some pagan temples used male and female prostitutes as part of their rituals.
- This term could be translated by the word or phrase that is used in the project language to refer to a prostitute. Some languages may have a euphemistic term that is used for this. (See: euphemism)

(See also: **adultery**, **false god**, **sexual immorality**, **false god**)

Bible References:

- **Genesis 34:31**
- **Genesis 38:21**
- **Luke 15:30**
- **Matthew 21:31**

Word Data:

- Strong’s: H2154, H2181, H2183, H2185, H6945, H6948, H8457, G42040

Leviticus References:

17:7; 19:29; 20:5; 21:7; 21:14

pure, purify, purification

Definition:

To be “pure” means to have no flaw or to have nothing mixed in that is not supposed to be there. To purify something is to cleanse it and remove anything that contaminates or pollutes it.

- In regard to Old Testament laws, “purify” and “purification” refer mainly to the cleansing from things that make an object or a person ritually unclean, such as disease, body fluids, or childbirth.
- The Old Testament also had laws telling people how to be purified from sin, usually by the sacrifice of an animal. This was only temporary and the sacrifices had to be repeated over and over again.
- In the New Testament, to be purified often refers to being cleansed from sin.
- The only way that people can be completely and permanently purified from sin is through repenting and receiving God’s forgiveness, through trusting in Jesus and his sacrifice.

Translation Suggestions:

- The term “purify” could be translated as “make pure” or “cleanse” or “cleanse from all contamination” or “get rid of all sin.”
- A phrase such as “when the time for their purification was over” could be translated as “when they had purified themselves by waiting the required number of days.”
- The phrase “provided purification for sins” could be translated as “provided a way for people to be completely cleansed from their sin.”
- Other ways to translate “purification” could include “cleansing” or “spiritual washing” or “becoming ritually clean.”

(See also: atonement, **clean**, **spirit**)

Bible References:

- **1 Timothy 1:5**
- **Exodus 31:6-9**
- **Hebrews 9:13-15**
- **James 4:8**
- **Luke 2:22**
- **Revelation 14:4**

Word Data:

- Strong's: H1249, H1252, H1253, H1305, H1865, H2134, H2135, H2141, H2212, H2398, H2403, H2561, H2889, H2890, H2891, H2892, H2893, H3795, H3800, H4795, H5343, H5462, H6337, H6884, H6942, H8562, G00480, G00490, G00530, G00540, G15060, G25110, G25120, G25130, G25140

Leviticus References:

11:32; 12:7; 12:8; 13:6; 13:13; 13:17; 13:23; 13:28; 13:34; 13:37; 13:58; 14:7; 14:8; 14:9; 14:20; 14:48; 14:53; 15:13; 15:28; 16:19; 16:30; 17:15; 18:intro; 22:4; 22:7

redeem, redeemer, redemption

Definition:

The term “redeem” refers to buying back something or someone that has been previously owned or held captive. A “redeemer” is someone who redeems something or someone.

- God gave laws to the Israelites about how to redeem people or things. For example, someone could redeem a person who was in slavery by paying the price so that the slave could go free. The word “ransom” also refers to this practice.
- If someone’s land had been sold, a relative of that person could “redeem” or “buy back” that land so that it would stay in the family.
- These practices show how God redeems people who are in slavery to sin. When he died on the cross, Jesus paid the full price for people’s sins and redeemed all those who trust in him for salvation. People who have been redeemed by God are set free from sin and its punishment.

Translation Suggestions:

- Depending on the context, the term “redeem” could also be translated as “buy back” or “pay to free (someone)” or “ransom.”
- The term “redemption” could be translated as “ransom” or “freedom payment” or “buying back.”
- The words “ransom” and “redeem” have basically the same meaning, so some languages may have only one term to translate both these words. The word “ransom,” however, can also mean the payment necessary to “redeem” something or someone. The term “redeem” never refers to the actual payment itself.

(See also: **free**, **ransom**)

Bible References:

- **Colossians 1:13-14**
- **Ephesians 1:7-8**
- **Ephesians 5:16**
- **Galatians 3:13-14**
- **Galatians 4:5**
- **Luke 2:38**
- **Ruth 2:20**

Word Data:

- Strong's: H1350, H1353, H6299, H6302, H6304, H6306, H6561, H7069, G00590, G06290, G18050, G30840, G30850

Leviticus References:

19:20; 22:11; 25:intro; 25:14; 25:15; 25:24; 25:25; 25:26; 25:29; 25:30; 25:31; 25:32; 25:33; 25:44; 25:45; 25:48; 25:49; 25:51; 25:52; 25:54; 27:13; 27:15; 27:19; 27:20; 27:24; 27:27; 27:28; 27:29; 27:31; 27:33

repent, repentance

Definition:

The terms “repent” and “repentance” refer to turning away from sin and turning back to God.

- To “repent” literally means to “change one’s mind.”
- In the Bible, “repent” usually means to turn away from a sinful, human way of thinking and acting, and to turn to God’s way of thinking and acting.
- When people truly repent of their sins, God forgives them and helps them start obeying him.

Translation Suggestions:

- The term “repent” can be translated with a word or phrase that means “turn back (to God)” or “turn away from sin and toward God” or “turn toward God, away from sin.”
- Often the term “repentance” can be translated using the verb “repent.” For example, “God has given repentance to Israel” could be translated as “God has enabled Israel to repent.”
- Other ways to translate “repentance” could include “turning away from sin” or “turning to God and away from sin.”

(See also: forgive, sin, turn)

Bible References:

- Acts 3:19-20
- Luke 3:3
- Luke 3:8
- Luke 5:32
- Luke 24:47
- Mark 1:14-15
- Matthew 3:3
- Matthew 3:11
- Matthew 4:17
- Romans 2:4

Examples from the Bible stories:

- 16:2 After many years of disobeying God and being oppressed by their enemies, the Israelites **repented** and asked God to rescue them.
- 17:13 David **repented** of his sin and God forgave him.
- 19:18 They (prophets) warned people that God would destroy them if they did not **repent**.
- 24:2 Many people came out to the wilderness to listen to John. He preached to them, saying, "**Repent**, for the kingdom of God is near!"
- 42:8 "It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to **receive** forgiveness for their sins."
- 44:5 "So now, **repent** and turn to God so that your sins will be washed away."

Word Data:

- Strong's: H5150, H5162, H5164, G02780, G33380, G33400, G33410

Leviticus References:

26:intro

restore, restoration

Definition:

The terms “restore” and “restoration” refer to causing something to return to its original place or condition.

- When a diseased body part is restored, this means it has been “healed.”
- A broken relationship that is restored has been “reconciled.” God restores sinful people and brings them back to himself.
- If people have been restored to their home country, they have been “brought back” or “returned” to that country.

Translation Suggestions:

- Depending on the context, ways to translate “restore” could include “renew” or “repay” or “return” or “heal” or “bring back.”
- Other expressions for this term could be “make new” or “make like new again.”
- When property is “restored,” it has been “repaired” or “replaced” or “given back” to its owner.
- Depending on the context, “restoration” could be translated as “renewal” or “healing” or “reconciliation.”

Bible References:

- 2 Kings 5:10
- Acts 3:21
- Acts 15:15-18
- Isaiah 49:5-6
- Jeremiah 15:19-21
- Lamentations 5:22
- Leviticus 6:5-7
- Luke 19:8
- Matthew 12:13
- Psalm 80:1-3

Word Data:

- Strong's: H7725, H7999, H8421, G06000, G26750

Leviticus References:

13:16; 14:43; 25:10; 25:13; 25:28; 25:41; 25:51; 25:52; 27:24

righteous, righteousness, unrighteous, unrighteousness, upright, uprightness

Definition:

The term “righteousness” refers to God’s absolute goodness, justice, faithfulness, and love. Having these qualities makes God “righteous.” Because God is righteous, he must condemn sin.

- These terms are also often used to describe a person who obeys God and is morally good. However, because all people have sinned, no one except God is completely righteous.
- Examples of people the Bible who were called “righteous” include Noah, Job, Abraham, Zachariah, and Elisabeth.
- When people trust in Jesus to save them, God cleanses them from their sins and declares them to be righteous because of Jesus’ righteousness.

The term “unrighteous” means to be sinful and morally corrupt. “Unrighteousness” refers to sin or the condition of being sinful.

- These terms especially refer to living in a way that disobeys God’s teachings and commands.
- Unrighteous people are immoral in their thoughts and actions.
- Sometimes “the unrighteous” refers specifically to people who do not believe in Jesus.

The terms “upright” and “uprightness” refer to acting in a way that follows God’s laws.

- The meaning of these words includes the idea of standing up straight and looking directly ahead.
- A person who is “upright” is someone who obeys God’s rules and does not do things that are against his will.
- Terms such as “integrity” and “righteous” have similar meanings and are sometimes used in parallelism constructions, such as “integrity and uprightness.” (See: parallelism)

Translation Suggestions:

- When it describes God, the term “righteous” could be translated as “perfectly good and just” or “always acting rightly.”
- God’s “righteousness” could also be translated as “perfect faithfulness and goodness.”

- When it describes people who are obedient to God, the term “righteous” could also be translated as “morally good” or “just” or “living a God-pleasing life.”
- The phrase “the righteous” could also be translated as “righteous people” or “God-fearing people.”
- Depending on the context, “righteousness” could also be translated with a word or phrase that means “goodness” or “being perfect before God” or “acting in a right way by obeying God” or “doing perfectly good.”
- The term “unrighteous” could simply be translated as “not righteous.”
- Depending on the context, other ways to translate this could include “wicked” or “immoral” or “people who rebel against God” or “sinful.”
- The phrase “the unrighteous” could be translated as “unrighteous people.”
- The term “unrighteousness” could be translated as “sin” or “evil thoughts and actions” or “wickedness.”
- If possible, it is best to translate this in a way that shows its relationship to “righteous, righteousness.”
- Ways to translate “upright” could include “acting rightly” or “one who acts rightly” or “following God’s laws” or “obedient to God” or “behaving in a way that is right.”
- The term “uprightness” could be translated as “moral purity” or “good moral conduct” or “rightness.”
- The phrase “the upright” could be translated as “people who are upright” or “upright people.”

(See also: evil, faithful, good, holy, **integrity**, just, **law**, law, **obey**, pure, righteous, sin, **unlawful**)

Bible References:

- **Deuteronomy 19:16**
- **Job 1:8**

- **Psalms 37:30**
- **Psalms 49:14**
- **Psalms 107:42**
- **Ecclesiastes 12:10-11**
- **Isaiah 48:1-2**
- **Ezekiel 33:13**
- **Malachi 2:6**
- **Matthew 6:1**
- **Acts 3:13-14**
- **Romans 1:29-31**
- **1 Corinthians 6:9**
- **Galatians 3:7**
- **Colossians 3:25**
- **2 Thessalonians 2:10**
- **2 Timothy 3:16**
- **1 Peter 3:18-20**
- **1 John 1:9**
- **1 John 5:16-17**

Examples from the Bible stories:

- **3:2** But Noah found favor with God. He was a **righteous** man, living among wicked people.
- **4:8** God declared that Abram was **righteous** because he believed in God's promise.
- **17:2** David was a humble and **righteous** man who trusted and obeyed God.
- **23:1** Joseph, the man Mary was engaged to, was a **righteous** man.
- **50:10** Then the **righteous** ones will shine like the sun in the kingdom of God their Father.

Word Data:

- Strong's: H0205, H1368, H2555, H3072, H3474, H3476, H3477, H3483, H4334, H4339, H4749, H5228, H5229, H5324, H5765, H5766, H5767, H5977, H6662, H6663, H6664, H6665, H6666, H6968, H8535, H8537, H8549, H8552, G00930, G00940, G04580, G13410, G13420, G13430, G13440, G13450, G13460, G21180, G37160, G37170

Leviticus References:

19:intro

robe, robed

Definition:

A robe is an outer garment with long sleeves that can be worn by a man or a woman. It is similar to a coat.

- Robes are open in the front and are tied shut with a sash or belt.
- They can be long or short.
- Purple robes were worn by kings as a sign of royalty, wealth, and prestige.

(See also: **royal**, tunic)

Bible References:

- **Exodus 28:4-5**
- **Genesis 49:11-12**
- **Luke 15:22**
- **Luke 20:46**
- **Matthew 27:27-29**

Word Data:

- Strong's: H0145, H0155, H0899, H1545, H2436, H2684, H3671, H3801, H3830, H3847, H4060, H4254, H4598, H5497, H5622, H6614, H7640, H7757, H7897, H8071, G17460, G20670, G24400, G47490, G40160, G55110

Leviticus References:

8:7

Sabbath

Definition:

The term “Sabbath” refers to the seventh day of the week, which God commanded the Israelites to set apart as a day of rest and doing no work.

- After God finished creating the world in six days, he rested on the seventh day. In the same way, God commanded the Israelites to set aside the seventh day as a special day to rest and worship him.
- The command to “keep the Sabbath holy” is one of the ten commandments that God wrote on the stone tablets that he gave Moses for the Israelites.
- Following the Jewish system of counting days, the Sabbath begins on Friday at sundown and lasts until Saturday at sundown.
- Sometimes in the Bible the Sabbath is called “Sabbath day” rather than only the Sabbath.

Translation Suggestions:

- This could also be translated as “resting day” or “day for resting” or “day of not working” or “God’s day of rest.”
- Some translations capitalize this term to show that it is a special day, as in “Sabbath Day” or “Resting Day.”
- Consider how this term is translated in a local or national language.

(See also: How to Translate Unknowns)

(See also: **rest**)

Bible References:

- **2 Chronicles 31:2-3**
- **Acts 13:26-27**
- **Exodus 31:14**
- **Isaiah 56:6-7**
- **Lamentations 2:6**
- Leviticus 19:3
- **Luke 13:14**
- **Mark 2:27**

- Matthew 12:2
- Nehemiah 10:32-33

Examples from the Bible stories:

- 13:5 "Always be sure to keep the **Sabbath day** holy. That is, do all your work in six days, for the seventh day is a day for you to rest and to honor me."
- 26:2 Jesus went to the town of Nazareth where he had lived during his childhood. On the **Sabbath**, he went to the place of worship.
- 41:3 The day after Jesus was buried was a **Sabbath** day, and the Jews were not permitted to go to the tomb on that day.

Word Data:

- Strong's: H4868, H7676, H7677, G43150, G45210

Leviticus References:

16:31; 19:3; 19:30; 23:intro; 23:3; 23:11; 23:15; 23:16; 23:32; 23:38; 24:8; 25:intro; 25:2; 25:4; 25:6; 25:8; 26:2; 26:34; 26:35; 26:43

sackcloth

Definition:

Sackcloth was a coarse, scratchy type of cloth that was made from goat hair or camel hair.

- A person who wore clothing made from it would be uncomfortable. Sackcloth was worn to show mourning, grief, or humble repentance.
- The phrase “sackcloth and ashes” was a common term referring to a traditional expression of grief and repentance.

Translation Suggestions:

- This term could also be translated as “coarse cloth from animal hair” or “clothes made of goat hair” or “rough, scratchy clothing.”
- Another way to translate this term could be “rough, scratchy mourning clothes.”
- The phrase “sit in sackcloth and ashes” could be translated as “show mourning and humility by wearing scratchy cloth and sitting in ashes.”

(See also: How to Translate Unknowns)

(See also: **ash**, **camel**, **goat**, **humble**, **mourn**, repent, **sign**)

Bible References:

- **2 Samuel 3:31**
- **Genesis 37:34**
- **Joel 1:8-10**
- **Jonah 3:5**
- **Luke 10:13**
- **Matthew 11:21**

Word Data:

- Strong’s: H8242, G45260

Leviticus References:

11:32

sacrifice, offering

Definition:

In the Bible, the terms “sacrifice” and “offering” refer to special gifts given to God as an act of worshiping him. People also offered sacrifices to false gods.

sacrifice

- Sacrifices to God often involved the killing of an animal.
- Only the sacrifice of Jesus, God’s perfect sinless Son, can completely cleanse people from sin; animal sacrifices could never do that.

offering

- The word “offering” generally refers to anything that is offered or given. The term “sacrifice” refers to something that is given or done at great cost to the giver.
- Offerings to God were specific things that he commanded the Israelites to give in order to express devotion and obedience to him.
- The names of the different offerings, such as “burnt offering” and “peace offering,” indicated what kind of offering was being given.

Translation Suggestions

- The term “offering” could also be translated as “a gift to God” or “something given to God” or “something valuable that is presented to God.”
- Depending on the context, the term “sacrifice” could also be translated as “something valuable given in worship” or “a special animal killed and presented to God.”
- The action to “sacrifice” could be translated as to “give up something valuable” or to “kill an animal and give it to God.”
- Another way to translate “present yourself as a living sacrifice” could be “as you live your life, offer yourself to God as completely as an animal is offered on an altar.”

(See also: altar, burnt offering, drink offering, **false god**, **fellowship offering**, freewill offering**peace offering**, priest, sin offering, **worship**)

Bible References:

- **2 Timothy 4:6**
- **Acts 7:42**

- Acts 21:25
- Genesis 4:3-5
- James 2:21-24
- Mark 1:43-44
- Mark 14:12
- Matthew 5:23

Examples from the Bible stories:

- 3:14 After Noah got off the boat, he built an altar and **sacrificed** some of each kind of animal which could be used for a **sacrifice**. God was happy with the **sacrifice** and blessed Noah and his family.
- 5:6 "Take Isaac, your only son, and kill him as a **sacrifice** to me." Again Abraham obeyed God and prepared to **sacrifice** his son.
- 5:9 God had provided the ram to be the **sacrifice** instead of Isaac.
- 13:9 Anyone who disobeyed God's law could bring an animal to the Tent of Meeting as a **sacrifice** to God. A priest would kill the animal and burn it on the altar. The blood of the animal that was **sacrificed** covered the person's sin and made that person clean in God's sight.
- 17:6 David wanted to build a temple where all the Israelites could worship God and offer him **sacrifices**.
- 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.
- 48:8 But God provided Jesus, the Lamb of God, as a **sacrifice** to die in our place.
- 49:11 Because Jesus **sacrificed** himself, God can forgive any sin, even terrible sins.

Word Data:

- Strong's: H0801, H0817, H0819, H1685, H1890, H1974, H2076, H2077, H2281, H2282, H2398, H2401, H2402, H2403, H2409, H3632, H4394, H4503, H4504, H5066, H5068, H5071, H5257, H5258, H5261, H5262, H5927, H5928, H5930, H6453, H6944, H6999, H7133, H7311, H8002, H8426, H8548, H8573, H8641, G02660, G03340, G10490, G14350, G14940, G23780, G23800, G36460, G43760, G54850

Leviticus References:

3:1; 4:10; 4:26; 4:31; 7:11; 7:12; 7:13; 7:14; 7:15; 7:16; 7:18; 7:21; 7:29; 7:32; 7:37; 9:18; 14:21; 17:5; 17:7; 17:8; 19:5; 19:6; 22:21; 22:29; 23:37

sanctuary

Definition:

The term “sanctuary” literally means “holy place” and refers to a place that God has made sacred and holy. It also can refer to a place that provides protection and safety.

- In the Old Testament, the term “sanctuary” was often used to refer to the tabernacle or temple building where the “holy place” and “most holy place” were located.
- God referred to the sanctuary as the place where he lived among his people, the Israelites.
- He also called himself a “sanctuary” or safe place for his people where they can find protection.

Translation Suggestions:

- This term has a basic meaning of “holy place” or “place that is set apart.”
- Depending on the context, the term “sanctuary” could be translated as “holy place” or “sacred building” or “God’s holy dwelling place” or “holy place of protection” or “sacred place of safety.”
- The phrase “shekel of the sanctuary” could be translated as “kind of shekel given for the tabernacle” or “shekel used in paying the tax to take care of the temple.”
- Note: Be careful that the translation of this term does not refer to a worship room in a modern-day church.

(See also: holy, Holy Spirit, holy, set apart, tabernacle, tax, temple)

Bible References:

- Amos 7:13
- Exodus 25:3-7
- Ezekiel 25:3
- Hebrews 8:1-2
- Luke 11:49-51
- Numbers 18:1
- Psalms 78:69

Word Data:

- Strong’s: H4720, H6944, G00400

Leviticus References:

12:4; 16:33; 19:30; 20:3; 21:12; 21:23; 26:2; 26:31

seed

Definition:

A “seed” is the part of a plant that gets planted in the ground to reproduce more of the same kind of plant.

- The term “seed” can also refer to what a man plants into a woman that allows them to reproduce.
- Related to this, “seed” is also used to refer to a man‘s or woman‘s offspring or descendants.
- This word often has a plural meaning, referring to more than one seed grain or more than one descendant.
- In the parable of the farmer planting seeds, Jesus compared his seeds to the Word of God, which is planted in people’s hearts in order to produce good spiritual fruit.
- The apostle Paul also uses the term “seed” to refer to the Word of God.

Translation Suggestions:

- For the seed of a plant, use a general term that can apply to all plants, if possible.
- When “seed” refers to people who are of the same family line, it may be more clear to use the word “descendant” or “descendants” instead of “seed.” Some languages may have a word that means “children and grandchildren.”
- For a man or woman’s “seed,” consider how the target expresses this in a way that will not offend or embarrass people.

(See also: children, descendant)

Bible References:

- 1 Kings 18:32
- Genesis 1:11
- Jeremiah 2:21
- Matthew 13:8

Word Data:

- Strong’s: H2232, H2233, H3610, H6507, G46150, G46870, G46900, G47010, G47030

Leviticus References:

11:37; 11:38; 15:16; 15:17; 15:18; 15:32; 19:20; 21:15; 22:3; 22:4; 26:5; 26:16; 27:16

seek, search, look for

Definition:

The term “seek” means to look for something or someone. In the past tense, the verb is “sought.” This term is sometimes used figuratively, meaning to “attempt” or “make an effort” to do something or to ask for something.

- To “seek” or “look for” an opportunity to do something can mean to “try to find a time” to do it.
- To “seek Yahweh” means to “spend time and energy getting to know Yahweh and learning to obey him.”
- To “seek protection” means to “try to find a person or place that will protect you from danger.”
- To “seek justice” means to “make an effort to see that people are treated justly or fairly.”
- To “seek the truth” means to “make an effort to find out what the truth is.”
- To “seek favor” means to “urgently ask for favor” or to “do things to cause someone to help you.”

(See also: just, true)

Bible References:

- 1 Chronicles 10:14
- Acts 17:26-27
- Hebrews 11:6
- Luke 11:9
- Psalms 27:8

Word Data:

- Strong’s: H0579, H1156, H1239, H1243, H1245, H1556, H1875, H2470, H2603, H2658, H2664, H3289, H7125, H7592, H7836, H8446, G03270, G15670, G19340, G20520, G22120

Leviticus References:

10:16; 19:31

servant, serve, maidservant, young man, young women

Definition:

A “servant” refers to a person who works for (or obeys) another person, either by choice or by force. A servant was under his master’s direction. In the Bible, “servant” and “slave” are mostly interchangeable terms. The term “serve” generally means to do work for someone, and the concept can be applied in a wide variety of contexts.

- In the Bible the words “young man” or “young woman” often mean “servant” or “slave.” This meaning will be discerned from context. One indicator of this situation is if the possessive is used, eg. “her young women” which could be translated as “her servants” or “her slaves.”

Translation Suggestions

- The term “serve” can also be translated as “minister to” or “work for” or “take care of” or “obey,” depending on the context.
- To “serve God” can be translated as to “worship and obey God” or to “do the work that God has commanded.”
- In the Old Testament, God’s prophets and other people who worshiped God were often called his “servants.”
- In the New Testament, people who obeyed God through faith in Christ were often called his “servants.”
- To “serve tables” means to bring food to people who are sitting at tables, or more generally, to “distribute food.”
- In the context of a person serving guests, this term means “care for” or “serve food to” or “provide food for.” When Jesus told the disciples to “serve” the fish to the people, this could be translated as, “distribute” or “hand out” or “give.”
- People who teach others about God are said to serve both God and the ones they are teaching.
- The apostle Paul wrote to the Corinthian Christians about how they used to “serve” the old covenant. This refers to obeying the laws of Moses. Now they “serve” the new covenant. That is, because of Jesus’ sacrifice on the cross, believers in Jesus are enabled by the Holy Spirit to please God and live holy lives.
- Paul talks about their actions in terms of their “service” to either the old or new covenant. This could be translated as “serving” or “obeying” or “devotion to.”
- Often, when a person referred to himself as “your servant” he was showing respect to the person addressed. That person may have had higher social status, or the speaker may be showing humility. It did not mean that the person speaking was an actual servant.

(See also: enslave, works, obey, house, lord)

Bible References:

Examples from the Bible stories:

- 6:1 When Abraham was very old and his son, Isaac, had grown to be a man, Abraham sent one of his **servants** back to the land where his relatives lived to find a wife for his son, Isaac.
- 19:10 Then Elijah prayed, “O Yahweh, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your **servant**.”
- 29:3 “Since the **servant** could not pay the debt, the king said, ‘Sell this man and his family as **slaves** to make payment on his debt.’”
- 35:6 “All my father’s **servants** have plenty to eat, and yet here I am starving.”
- 47:4 The **slave** girl kept yelling as they walked, “These men are servants of the Most High God.”
- 50:4 Jesus also said, “A **servant** is not greater than his master.”

Word Data:

- Strong’s for Servant: H0519, H5288, H5647, H5649, H5650, H5657, H7916, H8198, H8334, G12490, G14010, G14020, G23240, G34070, G34110, G36100, G38160, G49830, G52570

Strong’s for Serve: H3547, H4929, H4931, H5647, H5656, H5673, H5975, H6213, H6399, H6402, H6440, H6633, H6635, H7272, H8104, H8120, H8199, H8278, H8334, G12470, G12480, G13980, G14020, G14380, G19830, G20640, G22120, G23230, G29990, G30000, G30090, G43370, G43420, G47540, G50870, G52560

Leviticus References:

19:20; 25:39; 25:40; 25:42; 25:44; 25:46; 25:55; 26:13

silver

Definition:

Silver is a shiny, gray precious metal used to make coins, jewelry, containers, and ornaments.

- The various containers that are made from silver include silver cups and bowls, and other things used for cooking, eating, or serving.
- Silver and gold were used in the building of the tabernacle and the temple. The temple in Jerusalem had containers made of silver.
- In Bible times, a shekel was a unit of weight, and a purchase was often priced at a certain number of shekels of silver. By New Testament times there were silver coins of various weights that were measured in shekels.
- Joseph's brothers sold him as a slave for twenty shekels of silver.
- Judas was paid thirty silver coins for betraying Jesus.
- If your culture does not have silver you could translate this term as "precious metal"

(See also: tabernacle, temple)

Bible References:

- 1 Chronicles 18:9-11
- 1 Samuel 2:36
- 2 Kings 25:13-15
- Acts 3:6
- Matthew 26:15

Word Data:

- Strong's: H3701, H3702, H7192, G06930, G06940, G06950, G06960, G14060

Leviticus References:

5:15; 22:11; 25:37; 25:50; 27:3; 27:6; 27:15; 27:16; 27:18; 27:19

sin offering, purification offering

Definition:

The “sin offering” was one of several sacrifices that God required the Israelites to offer.

- This offering involved sacrificing a bull, burning its blood and fat on the altar, and taking the rest of the animal’s body and burning it on the ground outside the Israelite camp.
- The complete burning up of this animal sacrifice shows how holy God is and how terrible sin is.
- The Bible teaches that in order for there to be a cleansing from sin, blood must be shed to pay the cost for the sin that was committed.
- Animal sacrifices could not permanently bring about forgiveness of sin.
- Jesus’ death on the cross paid the penalty for sin, for all time. He was the perfect sin offering.

(See also: altar, cow, forgive, sacrifice, sin)

Bible References:

- 2 Chronicles 29:20-21
- Exodus 29:35-37
- Ezekiel 44:25-27
- Leviticus 5:11
- Numbers 7:15-17

Word Data:

- Strong’s: H2401, H2402, H2398, H2403

Leviticus References:

7:37

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 do not 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 do not 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

Leviticus References:

front:intro; 4:2; 4:3; 4:14; 4:21; 4:22; 4:23; 4:24; 4:27; 4:28; 4:35; 5:1; 5:5; 5:6; 5:7; 5:9; 5:10; 5:11; 5:12; 5:13; 5:15; 5:16; 5:17; 6:2; 6:4; 6:30; 9:7; 9:15; 10:19; 14:22; 14:31; 15:15; 15:30; 16:intro; 16:9; 16:16; 16:21; 16:30; 16:34; 17:intro; 19:22; 26:18; 26:24; 26:28

slaughter, slaughtered

Definition:

The term “slaughter” refers to killing a large number of animals or people, or to killing in a violent way. It can also refer to killing an animal for the purpose of eating it. The act of slaughtering is also called “slaughter.”

- When Abraham received three visitors at his tent in the desert, he ordered his servants to slaughter and cook a calf for his guests.
- The prophet Ezekiel prophesied that God would send his angel to slaughter all those who would not follow His word.
- 1 Samuel records a great slaughter in which 30,000 Israelites were killed by their enemies because of disobedience to God.
- “Weapons of slaughter” could be translated as “weapons for killing.”
- The expression “the slaughter was very great” could be translated as “a large number were killed” or “the number of deaths was very great” or “a terribly high number of people died.”
- Other ways to translate “slaughter” could include “kill” or “slay” or “killing.”

(See also: angel, cow, disobey, Ezekiel, servant, slay)

Bible References:

- Ezekiel 21:10-11
- Hebrews 7:1
- Isaiah 34:2
- Jeremiah 25:34

Word Data:

- Strong’s: H2026, H2027, H2028, H2076, H2491, H2873, H2874, H2878, H4046, H4293, H4347, H4660, H5221, H6993, H7524, H7819, H7821, G28710, G49670, G49690

Leviticus References:

1:5; 1:11; 3:2; 3:8; 3:13; 4:4; 4:15; 4:24; 4:29; 4:33; 8:15; 8:19; 8:23; 9:8; 9:12; 9:15; 9:18; 14:5; 14:13; 14:25; 14:50; 16:11; 16:15

statute

Definition:

A statute is a specific written law that provides guidance for people to live by.

- The term “statute” is similar in meaning to “ordinance” and “command” and “law” and “decree.” All these terms involve instructions and requirements that God gives to his people or rulers give to their people.
- King David said that he delighted himself in Yahweh’s statutes.
- The term “statute” could also be translated as “specific command” or “special decree.”

(See also: command, decree, law, ordinance, Yahweh)

Bible References:

- 1 Kings 11:11-13
- Deuteronomy 6:20-23
- Ezekiel 33:15
- Numbers 19:2

Word Data:

- Strong’s: H2706, H2708, H7010, G13450

Leviticus References:

6:18; 6:22; 10:11; 24:9; 26:46

sword, swordsmen

Definition:

A sword is a flat-bladed metal weapon used to cut or stab. It has a handle and a long, pointed blade with a very sharp cutting edge.

- In ancient times the length of a sword's blade was about 60 to 91 centimeters.
- Some swords have two sharp edges and are called "double-edged" or "two-edged" swords.
- Jesus' disciples had swords for self defense. With his sword, Peter cut off the ear of the high priest's servant.
- Both John the Baptist and the apostle James were beheaded with swords.

Translation Suggestions

- A sword is used as a metaphor for God's word. God's teachings in the Bible exposed people's innermost thoughts and convicted them of their sin. In a similar way, a sword cuts deeply, causing pain. (See: Metaphor)
- One way to translate this figurative use would be, "God's word is like a sword, which cuts deeply and exposes sin."
- Another figurative use of this term occurred in the book of Psalms, where the tongue or speech of a person was compared to a sword, which can injure people. This could be translated as "the tongue is like a sword that can badly injure someone."
- If swords are not known in your culture, this word could be translated with the name of another long-bladed weapon that is used to cut or stab.
- A sword could also be described as a "sharp weapon" or "long knife." Some translations could include a picture of a sword.

(See also: How to Translate Unknowns)

(See also: **James (brother of Jesus)**, **John (the Baptist)**, **tongue**, **word of God**)

Bible References:

- **Acts 12:2**
- **Genesis 27:40**
- **Genesis 34:25**
- **Luke 2:33-35**

- **Luke 21:24**
- **Matthew 10:34**
- **Matthew 26:55**
- **Revelation 1:16**

Word Data:

- Strong's: H0019, H1300, H2719, H4380, H6609, H7524, H7973, G31620, G45010

Leviticus References:

26:6; 26:7; 26:8; 26:25; 26:33; 26:36; 26:37

tabernacle

Definition:

The tabernacle was a special tent-like structure where the Israelites worshiped God during the 40 years they traveled around in the desert.

- God had given the Israelites detailed instructions for building this large tent, which had two rooms and was surrounded by an enclosed courtyard.
- Each time the Israelites moved to a different place in the desert to live, the priests would take the tabernacle apart and carry it to their next campsite. Then they would set it up again in the center of their new camp.
- The tabernacle was constructed of wood frames hung with curtains made of cloth, goat hair, and animal skins. The courtyard surrounding it was enclosed with more curtains.
- The two sections of the tabernacle were the Holy Place (where the altar for burning incense was located) and the Most Holy Place (where the ark of the covenant was kept).
- The courtyard of the tabernacle had an altar for burning animal sacrifices and a special washbasin for ritual cleansing.
- The Israelites stopped using the tabernacle when the temple was built in Jerusalem by Solomon.

Translation Suggestions:

- The word “tabernacle” means “dwelling place.” Other ways to translate it could include, “sacred tent” or “tent where God was” or “God’s tent.”
- Make sure that the translation of this term is different from the translation of “temple.”

(See also: altar, **altar of incense**, ark of the covenant, temple, **tent of meeting**)

Bible References:

- **1 Chronicles 21:30**
- **2 Chronicles 1:2-5**
- **Acts 7:43**
- **Acts 7:45**
- **Exodus 38:21**
- **Joshua 22:19-20**
- Leviticus 10:16-18

Word Data:

- Strong's: H0168, H4908, H5520, H5521, H5522, H7900, G46330, G46340, G46360, G46380

Leviticus References:

front:intro; 8:10; 15:31; 17:4; 26:11

temple, house, house of God

Definition:

A temple is a building dedicated to the worship of a specific diety where that diety was thought to dwell. Nations around Israel had temples dedicated to their various gods. The temple in Israel was a building surrounded by walled courtyards where the Israelites came to pray and to offer sacrifices to God. It was located on Mount Moriah in the city of Jerusalem.

- Often the term “temple” referred to the whole temple complex, including the courtyards that surrounded the main building. Sometimes it referred only to the building.
- The temple building had two rooms, the Holy Place and the Most Holy Place.
- God referred to the temple as his dwelling place.
- King Solomon built the first temple during his reign. It was supposed to be the permanent place of worship in Jerusalem.

Translation Suggestions:

- Usually when the text says that people were “in the temple,” it is referring to the courtyards outside the building. This could be translated as “in the temple courtyards” or “in the temple complex.”
- Where it refers specifically to the building itself, some translations translate “temple” as “temple building,” to make it the reference clear.
- Ways to translate “temple” could include, “God’s holy house” or “sacred worship place.”
- Often in the Bible, the temple is referred to as “the house of Yahweh” or “the house of God.”

(See also: sacrifice, Solomon, Babylon, Holy Spirit, tabernacle, courtyard, Zion, house)

Bible References:

- Acts 3:2
- Acts 3:8
- Ezekiel 45:18-20
- Luke 19:46
- Nehemiah 10:28
- Psalm 79:1-3

Examples from the Bible stories:

- 17:6 David wanted to build a **temple** where all the Israelites could worship God and offer him sacrifices.
- 18:2 In Jerusalem, Solomon built the **Temple** for which his father David had planned and gathered materials. Instead of at the Tent of Meeting, people now worshiped God and offered sacrifices to him at the **Temple**. God came and was present in the **Temple**, and he lived there with his people.
- 20:7 They (Babylonians) captured the city of Jerusalem, destroyed the **Temple**, and took away all the treasures.
- 20:13 When the people arrived in Jerusalem, they rebuilt the **Temple** and the wall around the city.
- 25:4 Then Satan took Jesus to the highest point on the **Temple** and said, “If you are the Son of God, throw yourself down, for it is written, ‘God will command his angels to carry you so your foot does not hit a stone.’”
- 40:7 When he died, there was an earthquake and the large curtain that separated the people from the presence of God in the **Temple** was torn in two, from the top to the bottom.

Word Data:

- Strong’s: H1004, H1964, H1965, G14930, G24110, G34850

Leviticus References:

14:34; 14:35; 14:36; 14:43; 14:44; 14:47; 14:48

testimony, testify, witness, eyewitness, evidence

Definition:

When a person gives “testimony” he makes a statement about something he knows, claiming that the statement is true. To “testify” is to give “testimony.”

- In some places in the Old Testament, “Testimony” refers specifically to the tablets of stone on which Yahweh wrote his ten commandments. From that use it came to refer to God’s law more broadly.
- Often a person “testifies” about something he has experienced directly.
- A witness who gives “false testimony” does not tell the truth about what happened.
- Sometimes the term “testimony” refers to a prophecy that a prophet has stated.
- In the New Testament, this term was often used to refer to how Jesus’ followers testified about the events of Jesus’ life, death, and resurrection.

The term “witness” refers to a person who has personally experienced something that happened. Usually a witness is also someone who testifies about what they know is true. The term “eyewitness” emphasizes that the person was actually there and saw what happened.

- To “witness” something means to see it happen.
- At a trial, a witness “gives witness” or “bears witness.” This has the same meaning as “testify.”
- Witnesses are expected to tell the truth about what they have seen or heard.
- A witness who does not tell the truth about what happened is called a “false witness.” He is said to “give false witness” or to “bear false witness.”
- The expression “be a witness between” means that something or someone will be evidence that a contract has been made. The witness will make sure each person does what he has promised to do.

Translation Suggestions:

- The term “testify” or “give testimony” could also be translated as “tell the facts” or “tell what was seen or heard” or “tell from personal experience” or “give evidence” or “tell what happened.”

- Ways to translate “testimony” could include, “report of what happened” or “statement of what is true” or “evidence” or “what has been said” or “prophecy.”

- Ways to translate “Testimony” could include, “the stone slabs on which I wrote my commands” or “God’s law” or “God’s commands” or “the record of the agreement between Yahweh and Israel.”
- The phrase, “as a testimony to them” could be translated as to “show them what is true” or to “prove to them what is true.”
- The phrase, “as a testimony against them” could be translated as “which will show them their sin” or “exposing their hypocrisy” or “which will prove that they are wrong.”
- To “give false testimony” could be translated as “say false things about” or “state things that are not true.”
- The term “witness” or “eyewitness” could be translated with a word or phrase that means “person seeing it” or “the one who saw it happen” or “those who saw and heard (those things).”
- Something that is “a witness” could be translated as “guarantee” or “sign of our promise” or “something that testifies that this is true.”
- The phrase “you will be my witnesses” could also be translated as “you will tell other people about me” or “you will teach people the truth that I taught you” or “you will tell people what you have seen me do and heard me teach.”
- To “witness to” could be translated as to “tell what was seen” or to “testify” or to “state what happened.”
- To “witness” something could be translated as to “see something” or to “experience something happen.”

(See also: ark of the covenant, guilt, judge, **prophet**, **true**)

Bible References:

- **Deuteronomy 31:28**
- **Micah 6:3**
- **Matthew 26:60**
- **Mark 1:44**

- John 1:7
- John 3:33
- Acts 4:32-33
- Acts 7:44
- Acts 13:31
- Romans 1:9
- 1 Thessalonians 2:10-12
- 1 Timothy 5:19-20
- 2 Timothy 1:8
- 2 Peter 1:16-18
- 1 John 5:6-8
- 3 John 1:12
- Revelation 12:11

Examples from the Bible stories:

- 39:2 Inside the house, the Jewish leaders put Jesus on trial. They brought many **false witnesses** who lied about him.
- 39:4 The high priest tore his clothes in anger and shouted, “We do not need any more **witnesses**. You have heard him say that he is the Son of God. What is your judgment?”
- 42:8 “It was also written in the scriptures that my disciples will proclaim that everyone should repent in order to receive forgiveness for their sins. They will do this starting in Jerusalem, and then go to all people groups everywhere. You are **witnesses** of these things.”
- 43:7 “We are **witnesses** to the fact that God raised Jesus to life again.”

Word Data:

- Strong’s: H5707, H5713, H5715, H5749, H6030, H8584, G02670, G12630, G19570, G26490, G31400, G31410, G31420, G31430, G31440, G43030, G48280, G49010, G55750, G55760, G55770, G60200

Leviticus References:

5:1

transgress, transgression

Definition:

The term “transgress” means to cross a line or to violate a boundary. The term is often used figuratively, meaning to break a command, rule, or moral code.

- This term is very similar to the word “trespass,” but is generally used more often to describe violations against God than against other people.
- To “transgress” can also be described as to “cross a line,” that is, to go beyond a limit or boundary that has been set for the good of the person and others.

Translation Suggestions:

- To “transgress” could be translated as to “sin” or to “disobey” or to “rebel.”
- If a verse or passage uses two terms that mean “sin” or “transgress” or “trespass,” it is important, if possible, to use different ways to translate these terms. When the Bible uses two or more terms with similar meanings in the same context, usually its purpose is to emphasize what is being said or to show its importance.

(See: parallelism)

(See also: disobey, sin, trespass, iniquity)

Bible References:

- 1 Thessalonians 4:6
- Daniel 9:24-25
- Galatians 3:19-20
- Galatians 6:1-2
- Numbers 14:17-19
- Psalm 32:1

Word Data:

- Strong’s: H0898, H4603, H4604, H6586, H6588, G04580, G04590, G38450, G38470, G38480, G39280

Leviticus References:

5:15; 6:2

trespass

Definition:

The term “trespass” means to cross a line or to violate a boundary. This term is often used figuratively, meaning to break a law or to violate the rights of another person.

- This term is very similar to the word “transgression,” but is generally used more often to describe violations against other people than against God.
- A trespass can be a violation of a moral law or a civil law.
- A trespass can also be a sin committed against another person.
- This term is related to the terms “sin” and “transgress,” especially as it relates to disobeying God. All sins are trespasses against God.

Translation Suggestions:

- Depending on the context, to “trespass against” could be translated as to “sin against” or to “break the rule.”
- Some languages may have an expression like “cross the line” that could be used to translate “trespass.”
- Consider how this term fits with the meaning of the surrounding Bible text and compare it to other terms that have a similar meaning, such as “transgress” and “sin.”

(See also: disobey, iniquity, sin, transgress)

Bible References:

- 1 Samuel 25:28
- 2 Chronicles 26:16-18
- Colossians 2:13
- Ephesians 2:1
- Ezekiel 15:7-8
- Romans 5:17
- Romans 5:20-21

Word Data:

- Strong’s: H0816, H0817, H0819, H2398, H4603, H4604, H6586, H6588, G02640, G39000

Leviticus References:

26:40

tribe, tribal, tribesmen

Definition:

A tribe is a group of people who are descended from a common ancestor.

- People from the same tribe usually also share a common language and culture.
- In the Old Testament, God divided the people of Israel into twelve tribes. Each tribe was descended from a son or grandson of Jacob.
- A tribe is smaller than a nation, but larger than a clan.

(See also: clan, nation, people group, twelve tribes of Israel)

Bible References:

- 1 Samuel 10:19
- 2 Kings 17:16-18
- Genesis 25:16
- Genesis 49:17
- Luke 2:36-38

Word Data:

- Strong's: H0523, H4294, H7625, H7626, G14290, G54430

Leviticus References:

24:11

trumpet, trumpeter

Definition:

The term “trumpet” refers to an instrument for producing music or for calling people to gather together for an announcement or meeting.

- A trumpet was commonly made from either metal, seashell, or an animal horn.
- Trumpets were most commonly blown to call people to come together for battle, and for Israel’s public assemblies.
- The book of Revelation describes a scene in the end times in which angels blow their trumpets to signal the outpouring of the wrath of God on the earth.

(See also: angel, assembly, earth, horn, Israel, wrath)

Bible References:

- 1 Chronicles 13:7-8
- 2 Kings 9:13
- Exodus 19:12-13
- Hebrews 12:19
- Matthew 6:2
- Matthew 24:31

Word Data:

- Strong’s: H2689, H2690, H3104, H7782, H8619, H8643, G45360, G45370, G45380

Leviticus References:

25:9

tunic

Definition:

In the Bible, the term “tunic” referred to a garment that was worn next to the skin, under other clothing.

- A tunic reached from the shoulders down to the waist or knees and was usually worn with a belt. Tunics worn by wealthy people sometimes had sleeves and reached down to the ankles.
- Tunics were made of leather, haircloth, wool, or linen, and were worn by both men and women.
- A tunic was normally worn under a longer over-garment, such as a toga or outer robe. In warmer weather a tunic was sometimes worn with no outer garment.
- This term could be translated as “long shirt” or “long undergarment” or “shirt-like garment.” It could also be written in a similar way to “tunic,” with a note to explain what kind of clothing it was.

(See also: How to Translate Unknowns)

(See Also: robe)

Bible References:

- Daniel 3:21-23
- Isaiah 22:21
- Leviticus 8:12-13
- Luke 3:11
- Mark 6:7-9
- Matthew 10:10

Word Data:

- Strong’s: H2243, H3801, H6361, G55090

Leviticus References:

8:7; 8:13; 10:5; 16:4

unleavened bread

Definition:

The term “unleavened bread” refers to bread that is made without yeast or other leavening.

This kind of bread is flat because it has no leaven to make it rise.

- When God freed the Israelites from slavery in Egypt, he told them to flee Egypt quickly without waiting for their bread to rise. So they ate unleavened bread with their meal. Since then unleavened bread is used in their yearly Passover celebrations to remind them of that time.
- Since leaven sometimes is used as a picture of sin, “unleavened bread” represents the removal of sin from a person’s life in order to live in a way that honors God.

Translation Suggestions:

- Other ways to translate this term could include “bread with no yeast” or “flat bread that did not rise.”
- Make sure the translation of this term is consistent with how you translate the term “yeast, leaven.”
- In some contexts, the term “unleavened bread” refers to the “Feast of Unleavened Bread” and can be translated that way.

(See also: bread, Egypt, feast, Passover, servant, sin, yeast)

Bible References:

- 1 Corinthians 5:6-8
- 2 Chronicles 30:13-15
- Acts 12:3
- Exodus 23:14-15
- Ezra 6:21-22
- Genesis 19:1-3
- Judges 6:21
- Leviticus 8:1-3
- Luke 22:1

Word Data:

- Strong's: H4682, G01060

Leviticus References:

2:4; 2:5; 6:16; 7:12; 8:26; 10:12; 23:6

vineyard

Definition:

A vineyard is a large garden area where grapevines are grown and grapes are cultivated.

- A vineyard often has a wall around it to protect the fruit from thieves and animals.
- God compared the people of Israel to a vineyard that did not bear good fruit. (See: Metaphor)
- Vineyard could be also translated as “grapevine garden” or “grape plantation.”

(See also: grape, Israel, vine)

Bible References:

- Genesis 9:20-21
- Luke 13:6
- Luke 20:15
- Matthew 20:2
- Matthew 21:40-41

Word Data:

- Strong’s: H1612, H3754, H3755, H8284, G02900

Leviticus References:

19:10; 25:3; 25:4

virgin, virginity

Definition:

A virgin is a woman who has never had sexual relations.

- The prophet Isaiah said that the Messiah would be born from a virgin.
- Mary was a virgin when she was pregnant with Jesus. He did not have a human father.
- Some languages may have a term that is a polite way of referring to a virgin. (See: Euphemism)

(See also: **Christ**, **Isaiah**, **Jesus**, **Mary**)

Bible References:

- **Genesis 24:15-16**
- **Luke 1:27**
- **Luke 1:35**
- **Matthew 1:23**
- **Matthew 25:2**

Examples from the Bible stories:

- **21:9** The prophet Isaiah prophesied that the Messiah would be born from a **virgin**.
- **22:4** She (Mary) was a **virgin** and was engaged to be married to a man named Joseph.
- **22:5** Mary replied, “How can this be, since I am a **virgin**?”
- **49:1** An angel told a **virgin** named Mary that she would give birth to God’s Son. So while she was still a **virgin**, she gave birth to a son and named him Jesus.

Word Data:

- Strong’s: H1330, H1331, G39320, G39330

Leviticus References:

21:3; 21:14

watch, guard, take heed, beware

Definition:

The term “watch” means to look at something very closely and carefully. It also has several figurative meanings. A “watchman” was someone whose job was to guard a city by looking carefully all around him for any danger or threat to the people in the city.

- The command to “watch your life and doctrine closely” means to be careful to live wisely and to not believe false teachings.
- To “watch out” is a warning to be careful to avoid a danger or harmful influence.
- To “watch” or “keep watch” means to always be alert and on guard against sin and evil. It can also mean to “be ready.”
- To “keep watch over” or “keep close watch” can mean to guard, protect or take care of someone or something.
- Other ways of translating “watch” could include “pay close attention to” or “be diligent” or “be very careful” or “be on guard.”
- Other words for “watchman” are “sentry” or “guard.”

Bible References:

- 1 Thessalonians 5:6
- Hebrews 13:17
- Jeremiah 31:4-6
- Mark 8:15
- Mark 13:33-34
- Matthew 25:10-13

Word Data:

- Strong’s: H0821, H2370, H4929, H4931, H5027, H5341, H6486, H6822, H6836, H6974, H7462, H7789, H7919, H8104, H8108, H8245, G00690, G09910, G11270, G14920, G23340, G28920, G35250, G37080, G39060, G43370, G46480, G50830, G54380

Leviticus References:

18:4; 19:3; 19:19; 19:30; 25:18; 26:2; 26:3

wine, wineskin, new wine

Definition:

In the Bible, the term “wine” refers to a kind of fermented drink made from the juice of a fruit called grapes. Wine was stored in “wineskins,” which were containers made out of animal skin.

- The term “new wine” referred to grape juice that had just been taken from the grape and was not fermented yet. Sometimes the term “wine” also referred to unfermented grape juice.
- To make wine, grapes are crushed in a winepress so that the juice comes out. The juice eventually ferments and alcohol forms in it.
- In Bible times, wine was the normal drink with meals. It did not have as much alcohol as present-day wine has.
- Before wine was served for a meal, it was often mixed with water.
- A wineskin that was old and brittle would get cracks in it, which allowed the wine to leak out. New wineskins were soft and flexible, which meant they did not tear easily and could store the wine safely.
- If wine is unknown in your culture, it could be translated as “fermented grape juice” or “fermented drink made from a fruit called grapes” or “fermented fruit juice.” (See: How to Translate Unknowns)
- Ways to translate “wineskin” could include “bag for wine” or “animal skin wine bag” or “animal skin container for wine.”

(See also: grape, vine, vineyard, winepress)

Bible References:

- 1 Timothy 5:23
- Genesis 9:21
- Genesis 49:12
- John 2:3-5
- John 2:10
- Matthew 9:17
- Matthew 11:18

Word Data:

- Strong's: H2561, H2562, H3196, H4469, H4997, H5435, H6025, H6071, H8492, G10980, G36310, G38200, G39430

Leviticus References:

10:9; 23:13

winnow, sift

Definition:

The terms “winnow” and “sift” mean to separate grain from unwanted materials. In the Bible, both words can also be used to refer to separating or dividing people.

- To “winnow” means to separate grain from the unwanted parts of the plant by tossing both the grain and chaff into the air, allowing the wind to blow the chaff away.
- The word “sift” refers to shaking the winnowed grain in a sieve to get rid of any remaining unwanted materials, such as dirt or stones.
- In the Old Testament, “winnow” and “sift” are used figuratively to describe hardship that separates the righteous people from the unrighteous people.
- Jesus also used the term “sift” in this figurative way when he was telling Simon Peter about how he and the other disciples would be tested in their faith.
- To translate these terms, use the words or phrases in the project language that refer to these activities; possible translations might be “shaking” or “fanning.” If winnowing or sifting are not known, then these terms could be translated by a term that refers to a different method of separating grain from chaff or dirt, or by describing this process.

(See also: How to Translate Unknowns)

(See also: **chaff**, **grain**)

Bible References:

- **Isaiah 21:10**
- **Luke 22:31**
- **Matthew 3:12**
- **Proverbs 20:8**
- **Ruth 3:2**

Word Data:

- Strong’s: H2219, H5128, H5130, G44250, G46170

Leviticus References:

26:33

wrath, fury

Definition:

Wrath is an intense anger that is sometimes long-lasting. The Bible describes both people and God as experiencing intense anger. When speaking about God's "wrath," make sure the word or phrase used to translate this term does not refer to a sinful fit of rage (which might be true of a human person).

- In the Bible, "wrath" often refers to God's righteous judgment of sin and punishment of people who rebel against him.
- The "wrath of God" can also refer to his judgment and punishment for sin.
- God's wrath is the righteous penalty for those who do not repent of their sin.

Translation Suggestions:

- Depending on the context, other ways this term could be translated include "intense anger" or "righteous judgment" or "anger."
- God's wrath is just and holy. When talking about God's wrath, make sure the word or phrase used to translate this term does not refer to a sinful human rage.

(See also: judge, sin)

Bible References:

- 1 Thessalonians 1:8-10
- 1 Timothy 2:8-10
- Luke 3:7
- Luke 21:23
- Matthew 3:7
- Revelation 14:10
- Romans 1:18
- Romans 5:9

Word Data:

- Strong's: H0639, H2197, H2528, H2534, H2740, H3707, H3708, H5678, H7107, H7109, H7110, H7265, H7267, G23720, G37090, G39490, G39500

Leviticus References:

26:28

Yahweh, Yah

Definition:

The term "Yahweh" is God's personal name in the Old Testament. The specific origin of this name is unknown, but it is probably derived from the Hebrew verb meaning, "to be."

- Following tradition, many Bible versions use the term "LORD" or "the LORD" to represent "Yahweh." This tradition resulted from the fact that historically, the Jewish people became afraid of mispronouncing Yahweh's name and started saying "Lord" every time the term "Yahweh" appeared in the text. Modern Bibles write "LORD" with all capital letters to show that this represents God's personal name and to distinguish it from "Lord" which is a different Hebrew word.
- The ULT and UST texts always translate this term as "Yahweh," in agreement with the Hebrew text of the Old Testament.
- The term "Yahweh" never occurs in the original text of the New Testament; only the Greek term for "Lord" is used, even when quoting the Old Testament.
- In the Old Testament, when God spoke about himself, he would often use his name instead of a pronoun.
- "Yah" is a shortened form of the name Yahweh that occurs in poetry and praise (e.g. Hallelujah = "Praise Yah"), and in some Hebrew names (e.g. Zechariah = "Yah remembers").

Translation Suggestions:

- "Yahweh" could be translated by a word or phrase that means "I am" or "existing one" or "the one who is" or "he who is present."
- This name could also be written in a way that is similar to how "Yahweh" is spelled, or how it sounds in your language.
- Some church denominations prefer not to use the term "Yahweh" and instead use the traditional rendering, "LORD." An important consideration is that this may be confusing when read aloud because it will sound the same as the title "Lord." Some languages may have an affix or other grammatical marker that could be added to distinguish "LORD" as a name (Yahweh) from "Lord" as a title.
- In most cases it is good to keep the name Yahweh where it occurs in the text, but some translations may decide to use only a pronoun in some places to make the text more natural and clear.
- An introduction of a quote from Yahweh could be something like, "This is what Yahweh says."

(Translation suggestions: How to Translate Names)

(See also: God, Lord)

Bible References:

- 1 Kings 21:20
- 1 Samuel 16:7
- Daniel 9:3
- Ezekiel 17:24
- Genesis 2:4
- Genesis 4:3-5
- Genesis 28:13
- Hosea 11:12
- Isaiah 10:4
- Isaiah 38:8
- Job 12:10
- Joshua 1:9
- Lamentations 1:5
- Leviticus 25:35
- Malachi 3:4
- Micah 2:5
- Micah 6:5
- Numbers 8:11
- Psalm 124:3
- Ruth 1:21
- Zechariah 14:5

Examples from the Bible stories:

- 9:14 God said, “I AM WHO I AM. Tell them, ‘I AM has sent me to you.’ Also tell them, ‘I am **Yahweh**, the God of your ancestors Abraham, Isaac, and Jacob. This is my name forever.’”
- 13:4 Then God gave them the covenant and said, “I am **Yahweh**, your God, who saved you from slavery in Egypt. Do not worship other gods.”
- 13:5 “Do not make idols or worship them, for I, **Yahweh**, am a jealous God.”

- 16:1 The Israelites began to worship the Canaanite gods instead of **Yahweh**, the true God.
- 19:10 Then Elijah prayed, “O **Yahweh**, God of Abraham, Isaac, and Jacob, show us today that you are the God of Israel and that I am your servant.”

Word Data:

- Strong’s: H3050, H3068, H3069

Leviticus References:

1:1; 1:2; 1:3; 1:5; 1:9; 1:11; 1:13; 1:14; 1:17; 2:1; 2:2; 2:3; 2:8; 2:9; 2:10; 2:11; 2:12; 2:14; 2:16; 3:1; 3:3; 3:5; 3:6; 3:7; 3:9; 3:11; 3:12; 3:14; 3:16; 4:1; 4:2; 4:3; 4:4; 4:6; 4:7; 4:13; 4:15; 4:17; 4:18; 4:22; 4:24; 4:27; 4:31; 4:35; 5:6; 5:7; 5:12; 5:14; 5:15; 5:17; 5:19; 6:1; 6:2; 6:6; 6:7; 6:8; 6:14; 6:15; 6:18; 6:19; 6:20; 6:21; 6:22; 6:24; 6:25; 7:5; 7:11; 7:14; 7:20; 7:21; 7:22; 7:25; 7:28; 7:29; 7:30; 7:35; 7:36; 7:38; 8:1; 8:4; 8:5; 8:9; 8:13; 8:17; 8:21; 8:26; 8:27; 8:28; 8:29; 8:34; 8:35; 8:36; 9:2; 9:4; 9:5; 9:6; 9:7; 9:10; 9:21; 9:23; 9:24; 10:1; 10:2; 10:3; 10:6; 10:7; 10:8; 10:11; 10:12; 10:13; 10:15; 10:17; 10:19; 11:1; 11:44; 11:45; 12:1; 12:7; 13:1; 14:1; 14:11; 14:12; 14:16; 14:18; 14:23; 14:24; 14:27; 14:29; 14:31; 14:33; 15:1; 15:14; 15:15; 15:30; 16:1; 16:2; 16:7; 16:8; 16:9; 16:10; 16:12; 16:13; 16:18; 16:30; 16:34; 17:1; 17:2; 17:4; 17:5; 17:6; 17:9; 18:1; 18:2; 18:4; 18:5; 18:6; 18:21; 18:30; 19:1; 19:2; 19:3; 19:4; 19:5; 19:8; 19:10; 19:12; 19:14; 19:16; 19:18; 19:21; 19:22; 19:24; 19:25; 19:28; 19:30; 19:31; 19:32; 19:34; 19:36; 19:37; 20:1; 20:7; 20:8; 20:24; 20:26; 21:1; 21:6; 21:8; 21:12; 21:15; 21:16; 21:21; 21:23; 22:1; 22:2; 22:3; 22:8; 22:9; 22:15; 22:16; 22:17; 22:18; 22:21; 22:22; 22:24; 22:26; 22:27; 22:29; 22:30; 22:31; 22:32; 22:33; 23:1; 23:2; 23:3; 23:4; 23:5; 23:6; 23:8; 23:9; 23:11; 23:12; 23:13; 23:16; 23:17; 23:18; 23:20; 23:22; 23:23; 23:25; 23:26; 23:27; 23:28; 23:33; 23:34; 23:36; 23:37; 23:38; 23:39; 23:40; 23:41; 23:43; 23:44; 24:1; 24:3; 24:4; 24:6; 24:7; 24:8; 24:9; 24:12; 24:13; 24:16; 24:22; 24:23; 25:1; 25:2; 25:4; 25:17; 25:38; 25:55; 26:1; 26:2; 26:13; 26:44; 26:45; 26:46; 27:1; 27:2; 27:9; 27:11; 27:14; 27:16; 27:21; 27:22; 27:23; 27:26; 27:28; 27:30; 27:32; 27:34