

DEUTERONOMY 5

compiled and written by Gary Kukis

Deuteronomy 5:1–5

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

Document Navigation

Preface	Quotations	Outline of Chapter
Charts, Graphics, Short Doctrines	Doctrines Alluded to	Chapters Alluded to
Dictionary of Terms	Introduction	First Verse
Addendum	A Complete Translation	Chapter Word Clouds

Links to the completed chapters of Deuteronomy are found here ([HTML](#)) ([PDF](#)). This chapter is a part of that study. Sometime ago, I did a verse-by-verse exegesis of the books of the Pentateuch, and, in my opinion, did not really give these books the full treatment that they deserved. Here, I am going back and redoing the book of Deuteronomy. All of the information from that previous study will be included in here and this study will eventually supplant the shorter study of the book of **Deuteronomy** ([HTML](#)) ([PDF](#)). From time to time, there will be concepts and exegetical material which will be repeated.

These exegetical studies are *not* designed for you to read each and every word. For instance, the Hebrew exegesis is put into greyish tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Hebrew tables to sort it all out.

The intent is to make this particular study the most complete and most accurate examination of Deuteronomy 5 which is available in writing. The idea is to make every phrase, verse and passage understandable; and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples and armies as they move across the landscape of the Land of Promise.

Preface:

This should be the most extensive examination of Deuteronomy 5 available, where you will be able to examine in depth every word of the original text.

Quotations:

Kukis: What a backdrop for a sermon! Across the way, they can see the temple of a false god; and they are standing on the ground which God caused them to conquer. In this setting, how could the words of Moses, commending to them obedience to the laws of God, as well as a warning against idolatry, be more powerful?

Kukis: Moses can make the unambiguous case that they can depend upon God's promises and His power, as they now stand in the midst of land which previously belonged to heathen Kings Sihon and Og.

Outline of Chapter 5:

Preface
Introduction

vv. 1–
vv.
vv.
vv.
vv.

Addendum**Charts, Graphics and Short Doctrines:**

Preface
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction

Quotations
The Prequel of Deuteronomy 5
The Principals of Deuteronomy 5
The Places of Deuteronomy 5
Peter Pett Proves a Synopsis of Deuteronomy 5

Arno Gaebelein Introduces Deuteronomy 5

v. 1
v.
v.
v.
v.
v.
v.
v. 28
v. 28

James Coffman Outlines Moses' Great Sermon

What God is saying in Deuteronomy 5:28
Why it is a good reason for God to speak to Moses and not to all the people

Addendum
Addendum
Addendum
Addendum
Addendum
Addendum

Why Deuteronomy 5 is in the Word of God
What We Learn from Deuteronomy 5
Josephus' History of this Time Period
Edersheim Summarizes Deuteronomy 5
A Complete Translation of Deuteronomy 5
Word Cloud from a Reasonably Literal Paraphrase of Deuteronomy 5

Addendum **Word Cloud from Exegesis of Deuteronomy 5**

Chapter Outline	Charts, Graphics and Short Doctrines
Beginning of Document	Doctrines Covered and Alluded to
Definition of Terms	Chapters of the Bible Alluded to or Appropriately Exegeted with this Chapter
www.kukis.org	Addendum
	Exegetical Studies in Deuteronomy

Doctrines Alluded To			

Chapters of the Bible Alluded To or Appropriately Exegeted with this Chapter			

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. In addition to this, I will use a number of other more traditional technical theological terms which will be used and defined. Also, I have developed a few new terms and concepts as well.

Definition of Terms

Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers).
---	--

Some of these definitions are taken from
http://gracebiblechurchwichita.org/?page_id=1556
<http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml>
<http://rickhughesministries.org/content/Biblical-Terms.pdf>
<http://www.gbible.org/index.php?proc=d4d>
<http://www.wordoftruthministries.org/termsanddefs.htm>
<http://www.realtime.net/~wdoud/topics.html>
<http://www.theopedia.com/>

Introduction: Deut. 5

Barnes: *[Deut. 5 begins an address which is] 22 chapters, divided into two groups:*

(a) Deut. 5–11,

(b) Deut. 12–26. The address was delivered when they had already received the first-fruits of those promises Deut. 4:46, the full fruition of which was to be consequent on their fulfillment of that covenant now again about to be rehearsed to them in its leading features.¹

The firstfruits of God’s promises are the territories and cities which formerly belonged to Kings Sihon and Og.

Dr. John Gill: *[In Deut. 5, Moses] repeats in order the ten precepts, and makes observations on the manner of the delivery of them, and urges obedience to them.²*

It is important to understand what has gone before.

The Prequel of Deuteronomy 5

Deut. 5 will begin with

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know who the people are who populate this chapter.

The Principals of Deuteronomy 5

Characters

Commentary

Characters	Commentary

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This way you can understand the places which are named in this chapter.

The Places of Deuteronomy 5

Places

Description

Places	Description

¹ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Deut. 4:44–49.

² Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, Deut. 4:44.

The Places of Deuteronomy 5

Places

Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Peter Pett: *Chapter Deuteronomy 4:45 to Deuteronomy 5:33 The Major Covenant Requirements And The Giving of The Covenant.*

Peter Pett Proves a Synopsis of Deuteronomy 5

After a brief introduction in which they are reminded of how Yahweh has delivered them from Egypt and given them victory over the Amorites (Deuteronomy 4:45-49), Moses calls on Israel to ensure that they take heed to the words of Yahweh (Deuteronomy 5:1), recognising that they are a covenant directly spoken by Yahweh to them (Deuteronomy 5:2-4) 'out of the midst of the fire' (compare Deuteronomy 5:24; Deuteronomy 5:26). Then having reminded them of the awesome conditions under which they were given (Deuteronomy 5:4), he proceeds to spell out the detailed terms of the basic covenant (Deuteronomy 5:5-21), following it up with further reminders of the serious nature of it as revealed in the way in which it was given (Deuteronomy 5:22) and reminding them especially how they had pleaded not to have to deal with Yahweh directly because of the dreadful nature of their experience (Deuteronomy 5:23-27). This is then capped by explaining Yahweh's response to their plea (Deuteronomy 5:28-33).

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

From <http://www.studylight.org/commentaries/pet/view.cgi?bk=4&ch=4> accessed May 13, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This chapter of Deuteronomy has two reasonably complete manuscripts among the Dead Sea Scrolls, circa 100 B.C. There are some differences—missing words, added words; even missing or added phrases. Making note of these differences takes a great deal of time and effort, whereas the actual doctrinal differences involved are nil. I will note them, but bear in mind as you read through them, that there is not some long-hidden doctrine or doctrinal point which will become known to you as a result of the discovery of the Dead Sea Scrolls. What these scrolls actually do is, confirm the present-day text which we use, which has come from 9th century and later manuscripts. The differences which are noted will not change the interpretation of any passage or chapter.

A logical concern would be, *could there be a Jewish Bible and a Catholic Bible, which reveal fundamentally different doctrines?* Whereas, in fact, there are Jewish, Catholic and Protestant Bibles, the differences in the texts rarely result in exclusively Jewish (or Catholic or Protestant) doctrines. There may be some notes in Jewish Old Testament which gives a Jewish point of view; and there are certainly notes and outlines and explanations in Protestant Bibles which give a Protestant (and generally correct) point of view. However, the manuscripts that the Biblical texts are based upon are not different; and the English translations which we read rarely have substantive differences in them. One which occurs to me is, some Protestant Bibles may capitalize Old Testament prophecies which refer to the Lord Jesus Christ, the Prophet [Who is like unto Moses](#). A Jewish Bible may not capitalize such references.

Let me offer you a specific example: Isa. 53:2 [For He comes up before Him as a tender plant, and as a root out of dry ground. He has no form nor magnificence that we should see Him; nor form that we should desire Him.](#) (Green's literal translation). We understand Isa. 53 to refer to the Lord Jesus Christ. A Jewish Bible would not capitalize the pronouns here because they deny that the prophecies of the Messiah necessarily refer to God.

Many Jews do not believe that Isa. 53 refers to the Messiah, but that it refers to the nation Israel instead.³ There are no capital letters in the ancient Hebrew; they did not capitalize words as we do.

My point is, the underlying Hebrew text is the same. There are no ancient *Jewish* transcripts of the Old Testament text which are fundamentally different from the Protestant texts (we use the exact same texts). The differences in doctrine all come down to interpretation.

This does not mean that you can pick up the Bible and interpret it in anyway that you want. When you read through the interpretations which I lay out, you can look back at the Hebrew text and back at 60 or more other translations, and you can tell that I have done everything possible to give you an accurate explanation. When you are under the teaching by this or that pastor, most of the time you can compare what he says with the text (over a period of time), and you will recognize that he is either carefully interpreting the text or he is not. What you want is a pastor who explains the Bible so that you understand it; and so that you have confidence in his teaching as accurate.

As has been done in previous chapters, a quotation from Moses will be enclosed by only one pair of quotation marks, at the beginning of the discourse and at the end of the chapter. Each new paragraph will not be started with quotation marks.

Insert vv. 44–49 here:

*Guzik: As Moses addressed the nation they were on the threshold of the Promised Land. It had been some 38 years since they received the Law of God at Mount Sinai and now Moses reviewed and explained the Law of God with the new generation.*⁴

Matthew Henry suggests that they are standing in a valley, opposite the actual temple of the foreign god, which gives his words, warning against idolatry, even greater impact. *[They were] over-against Beth-peor, an idol-temple of the Moabites, which perhaps Moses sometimes looked towards, with a particular caution to them against the infection of that and other such like dangerous places.*⁵

Furthermore, Matthew Henry suggests, they are standing upon land which they had just conquered, their God defeating hostile armies. *It was upon their new conquests, in the very land which they had got out of the hands of Sihon and Og, and were now actually in possession of (Deut. 4:47). Their present triumphs herein were a powerful argument for obedience.*⁶

What a backdrop for a sermon! Across the way, they can see the temple of a false god; and they are standing on the ground which God caused them to conquer. In this setting, how could the words of Moses, commending to them obedience to the laws of God, as well as a warning against idolatry, be more powerful?

Chapter Outline

Charts, Graphics and Short Doctrines

The Modern Language Bible: *Ch. 5–11 are Moses' second discourse, introducing ch. 12–26, the Law. For Israel, the acceptance and observance of the Law was the all-important matter, and this discourse prepares the nation to receive and obey it. It stresses as the basis for obedience — love, reverence*

³ This is not necessarily complete incorrect. There are passages of Scripture which seem to have parallel meanings; one intended by the human author; the other intended by the Divine Author.

⁴ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Deut. 4:44–49.

⁵ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Deut. 4:41–49.

⁶ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Deut. 4:41–49.

*and loyalty toward God. These chapters reveal a warmth of affection for God, rarely seen elsewhere in the Pentateuch.*⁷

Matthew Henry: *[Moses] had in general exhorted them to obedience in the former chapter; here he comes to repeat the law which they were to observe, for he demands a universal but not an implicit obedience. How can we do our duty if we do not know it? Here therefore he sets the law before them as the rule they were to work by, the way they were to walk in, sets it before them as the glass in which they were to see their natural face, that, looking into this perfect law of liberty, they might continue therein.*⁸

Like nearly every commentator, Gaebelin would place the end of Deut. 4 here in chapter 5.

I need to edit this down.

Arno Gaebelin Introduces Deuteronomy 5

II. THE EXPOSITION OF THE LAW, EXHORTATIONS AND WARNINGS, BLESSING AND CURSE

1. The Proclamation of the Decalogue

CHAPTERS 4:44-5:33

1. The introductory words (Deuteronomy 4:44-49)
2. The law proclaimed (Deuteronomy 5:1-21)
3. Moses, the mediator (Deuteronomy 5:22-33)

First a general announcement is given of the discourse on the law. The fact is emphasized, that it was set before them after they came forth out of Egypt. Then the victories over Sihon and Og are mentioned once more and that they now possessed their land. Why this repetition? It was to remind them of the goodness and faithfulness of Jehovah, whose law they were about to hear expounded. It was to be a helpful encouragement to them and stimulate their obedience, while it also was the pledge of greater victories and blessings to come. Jehovah would keep His promise.

All Israel is gathered about Moses. The aged servant, so soon to leave their midst, now solemnly begins to utter the main discourse, which composes this book. The first verse of the fifth chapter contains the four words, which are found so often in this book of moral responsibility and practical obedience. These words are "hear" (over thirty times); "learn" (seven times); "keep" (thirty-nine times); "do" (almost one hundred times). These are therefore characteristic words of this great book. They were to hear, and hearing to learn, and learning to keep, and keeping to do. And this is still Jehovah's demand of us His people. All who have a spiritual nature love to have it so. What is more delightful and blessed, than to hear Him speak, to learn of Him, to keep His Word and to do what He tells us!

Jehovah had made a covenant with them, not with their fathers, the patriarchs. The law covenant was made 430 years after Abraham. Moses then speaks in their hearing the words of the Decalogue. The words differ somewhat from the twentieth chapter in Exodus, showing again that Deuteronomy is not a mechanical repetition of previous history. Higher criticism with its confused and confusing theories has made the best of this difference. Upon this difference critics claim that Moses could not have been the author of both. Says a critic: "Indeed he could not have written either in its present form, because that in Exodus is Jehovistic, and older than the record in Deuteronomy" (Dr. Davidson). Such an assertion simply shows the blindness of these men of supposed learning and scholarship. Anyone can see that the records in Exodus and Deuteronomy differ. We do not need scholarship for that. The mysterious person, whom the critics call "Deuteronomist" certainly possessed the record in Exodus and could have easily copied the exact words. But why is there a difference?

⁷ *The Modern Language Bible (The New Berkeley Version)*, Revised Edition; ©1969 by Hendrickson Publishers, Inc.; p. 186 (footnote).

⁸ Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Deut. 4:41–49.

Arno Gaebelin Introduces Deuteronomy 5

Exodus gives the history; Deuteronomy does not repeat that history, but in restating the Decalogue, Moses makes such comments which are in perfect keeping with the object of Deuteronomy. If Deuteronomy claimed to be a literal repetition of the history recorded in Exodus and Numbers, then one might speak of discrepancy.

"Deuteronomy proves that we have here a grave and instructive reference to the commandments formally given in the second book of Moses. Such moral motives as are added are therefore as appropriate in Deuteronomy as they could not, ought not to, be in Exodus. The remembrance of their own estate as slaves in Egypt till delivered by Jehovah is most suitable in verse 15; but it is certain that this is an appeal to their hearts, not the ground stated by God in promulgating the fourth commandment. All is perfect in its own place, and the imputation of self contradiction as baseless as it is malicious and irreverent. But one must only expect this from men whose aim is to reduce the inspired writers to their own level, and who think that piety can co-exist with fraud, yea, with fraudulent falsehood about God."

Moses left out purposely certain statements he uttered when the law was given through him in Exodus; and he added by way of comment other words in fullest keeping with the moral purpose of his message to the people. This is most evident in connection with the commandment to keep the Sabbath-day holy. In Exodus 20 we find the words "for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the LORD blessed the Sabbath-day and hallowed it." This reference to creation is omitted now by Moses, but he adds another spiritual motive to keep that day. "And remember that thou wast a servant in the land of Egypt, and that the LORD thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore, the LORD thy God commanded thee to keep the Sabbath-day" (verse 15). We see at once that the characteristic of Deuteronomy is maintained. The people are reminded of the faithfulness and goodness of Jehovah, His gracious dealing with them, and that is made the ground of their responsibility to obey His Word. See in connection with the Sabbath Exodus 31:12-17. It was a sign between Jehovah and Israel. We refer the reader to our remarks on the Sabbath in the analysis of Exodus.

Moses then confirms the record in Exodus. "And He wrote them in two tables of stone, and delivered them unto me." They possessed them. Moses was also appointed as mediator, the type of Him, who is mediator between God and man, our Lord Jesus Christ. And He has done more than Moses did; He made atonement. The people had recognized their sinful distance from God as well as their merited condemnation (that which is the purpose of the law), and therefore had asked for the mediator. Note verse 29: Jehovah speaks, the One who searches the heart and knows what is in man. Absolute obedience is again demanded in the closing verses of this chapter.

From <http://www.studylight.org/commentaries/gab/view.cgi?bk=4&ch=4> accessed May 11, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Coffman looks forward, dividing up the coming sermon of Moses.

James Coffman Outlines Moses' Great Sermon

Of course, in our way of thinking, it would have been nice if they had included these verses in the next chapter, but we shall follow divisions as they have come down to us. Cook divided the discourse into two parts, namely, Deuteronomy 5-11, and Deuteronomy 12-26. Alexander's outline of this rather long discourse is as follows:

The Second Address of Moses Introduction ... Deuteronomy 4:44-49.

The Decalogue, Basis of the Covenant, the Essence of the Whole Law, etc. ... Deuteronomy 5:1-33.

First and Great Commandment ... Deuteronomy 6:1-25.

Entire Separation from Idolatry ... Deuteronomy 7:1-26.

Exhortation to Obedience ... Deuteronomy 8:1-20.

Dissuasives from Self-righteousness ... Deuteronomy 9:1-29.

James Coffman Outlines Moses' Great Sermon

Renewed Exhortations to Obedience ... Deuteronomy 10:1-11:33.

Announcement of Particular Statutes and Rights ... Deuteronomy 12:1-26; 19:1-21.

From <http://www.studylight.org/commentaries/bcc/view.cgi?bk=4&ch=4> accessed May 11, 2015. There appears to be a problem with the final section. Is this supposed to include all of chapters 12 and 19? Does it include what is between those chapters? The scriptural reference actually reads: *Deuteronomy 12:1-26:19*.

Chapter Outline

Charts, Graphics and Short Doctrines

Kukis slavishly literal:

Kukis moderately literal:

And so calls Moses unto all Israel and so he says unto them, "Hear, Israel, the statutes and the judicial verdicts that I am speaking in your ears the day and you have learned them [through repetition and discipline] and kept to do them.

Deuteronomy
5:1

Moses called to all Israel and he said to them, "Hear, O Israel, the statutes and the judicial applications that I am teaching you [lit., I am proclaiming in your ears] today. Learn them and preserve them [with the intention] to do them.

Kukis not so literal:

Moses summoned all of Israel and said to them, "Listen carefully, O Israel, to the statutes and the judicial applications which I proclaim to you today. Learn them and preserve these throughout all your generations with the intention of doing them.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation⁹; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

⁹ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

These Bibles often fall into more than one category; I placed them where I believed them to have the best fit.

Ancient texts:

Masoretic Text (Hebrew)	And so calls Moses unto all Israel and so he says unto them, “Hear, Israel, the statutes and the judicial verdicts that I am speaking in your ears the day and you have learned them [through repetition and discipline] and kept to do them.
Dead Sea Scrolls	Then Moses summoned all Israel, and said to them, “Hear, O Israel, the statutes and the ordinances which I am speaking in your hearing this day, ¹⁰ so that you may learn them, and be sure to carry them out.
Targum of Onkelos	And Mosheh called all Israel, and said to them: Hear, Israel, the statutes and judgments that I speak before you this day, to learn them, and observe to perform them.
Latin Vulgate	And Moses called all Israel, and said to them: Hear, O Israel, the ceremonies and judgments, which I speak in your ears this day: learn them, and fulfil them in work.
Peshitta (Syriac)	AND Moses called all Israel, and said to them, Hear, O Israel, the statutes and judgments which I speak in your presence this day, that you may learn them, and keep and do them.
Septuagint (Greek)	And Moses called all Israel, and said to them, Hear, O Israel, the ordinances and statutes, all that I speak in your ears this day, and you shall learn them, and observe to do them.

Significant differences:

Limited Vocabulary Bibles:

Bible in Basic English	And Moses sent for all Israel, and said to them, Give ear, O Israel, to the laws and the decisions which I give you today, and give attention to them so that you may keep and do them.
------------------------	---

¹⁰ 4QDeut^t LXX. *Today* 4QDeutⁿ 4QDeut^o MT Samaritan Pentateuch. *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 153.

Easy English	Chapters 5 6 and 7 - Moses teaches and explains again the 10 special rules that God gave him. God's 10 special rules Moses called all the Israelites together and said, `Listen, Israelites, to the rules that I explain to you today. You can hear what I am saying. Learn the rules and obey them.
Easy-to-Read Version	Moses called together all the people of Israel and said to them, "People of Israel, listen to the laws and rules that I tell you today. Learn these laws and be sure to obey them.
Good News Bible (TEV)	Moses called together all the people of Israel and said to them, "People of Israel, listen to all the laws that I am giving you today. Learn them and be sure that you obey them.
<i>The Message</i>	Moses Teaches Israel on the Plains of Moab Moses called all Israel together. He said to them, Attention, Israel. Listen obediently to the rules and regulations I am delivering to your listening ears today. Learn them. Live them.
NIRV	The Ten Commandments Moses sent for all the Israelites. Here is what he said to them. Israel, listen to me. Here are the rules and laws I'm announcing to you today. Learn them well. Be sure to obey them.

Thought-for-thought translations; paraphrases:

Common English Bible	Ten Commandments Moses called out to all Israel, saying to them: "Israel! Listen to the regulations and the case laws that I'm recounting in your hearing right now. Learn them and carefully do them.
Contemporary English V.	Moses called together the people of Israel and said: Today I am telling you the laws and teachings that you must follow, so listen carefully.
The Living Bible	Moses continued speaking to the people of Israel and said, "Listen carefully now to all these laws God has given you; learn them, and be sure to obey them!
New Berkeley Version	Moses summoned all Israel and said to them: "Hear, O Israel, the statutes and ordinances which I am announcing in your hearing today, that you may learn them and be careful to practice them, keeping ever in mind the covenant which the LORD our God made with us at Horeb.
New Living Translation	Ten Commandments for the Covenant Community Moses called all the people of Israel together and said, "Listen carefully, Israel. Hear the decrees and regulations I am giving you today, so you may learn them and obey them!

Partially literal and partially paraphrased translations:

American English Bible	Then Moses called all of IsraEl and said to them: 'Listen to the rules and decisions. all that I'm going to tell you today! Learn them and obey them, O IsraEl.
International Standard V	<i>The Ten Commandments</i> (Exodus 20:1-17) Moses called all of Israel together and told them: "Listen, Israel! Today I'm going to announce God's laws and regulations so that you will learn them and take care to obey them.
New Advent (Knox) Bible	Here, then, Moses called the whole of Israel together, and said to them, Listen, Israel, to the observances and the decrees I now proclaim in your hearing; learn them well, and live by them.
Translation for Translators	Moses repeated for them the Ten Commandments

Moses/I summoned all the people of Israel and said to them,
 "You Israeli people, listen to all the rules and regulations that I am giving to you
 today. Learn them and be sure to obey them.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Moses called to all Israel, and said to them, "Israel, hear the decrees and verdicts which I speak in your ears today to teach you. Keep them and do them.
Ferrar-Fenton Bible	Speech II
	Upon the Covenant of Sinai
	Moses again assembled all Israel and said to them ; - Listen, Israel, to the constitutions and decrees which I proclaim in your hearing to-day, - both to learn them, and preserve them by practising.
Jubilee Bible 2000	And Moses called all Israel and said unto them, Hear, O Israel, the statutes and rights which I speak in your ears this day, that ye may learn them and keep them, to do them.
Lexham English Bible	Basic Stipulations And then Moses summoned all of Israel and said to them, "Hear, Israel, the rules and the regulations that I am speaking in your ears <i>today</i> [Literally "the day"], and you shall learn them, and <i>you must observe them diligently</i> [Literally "you shall observe them carefully to do them"].
NIV – UK	The Ten Commandments Moses summoned all Israel and said: Hear, Israel, the decrees and the laws I declare in your hearing today. Learn them and be sure to follow them.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The Ten Commandments Moses gathered the whole of Israel and said to them: ¶Listen, Israel, to the laws and norms which I teach you this day. Learn them and be careful to put them into practice.
The Heritage Bible	And Mosheh called all Yisra'el and said to them, "Hear, Yisra'el, the statutes and judgments that I speak in your ears today that you may learn them and be careful to observe them
New American Bible (2011) ¹¹	<i>The Covenant at Horeb.</i> Moses summoned all Israel and said to them, Hear, O Israel, the statutes and ordinances which I proclaim in your hearing this day, that you may learn them and take care to observe them. Dt 4:1, 45; 5:31; 6:1, 17, 20; 11:32; 12:1; 26:16.
New Jerusalem Bible	Moses called all Israel together and said to them, 'Listen, Israel, to the laws and customs that I proclaim to you today. Learn them and take care to observe them.
New RSV	Moses convened all Israel, and said to them: Hear, O Israel, the statutes and ordinances that I am addressing to you today; you shall learn them and observe them diligently.
Revised English Bible	<i>Moses' second discourse</i> MOSES summoned all Israel and said to them: Israel, listen to the statutes and the laws which I proclaim to you this day. Learn them, and be careful to observe them.

Jewish/Hebrew Names Bibles:

¹¹ Also called the revised edition.

Complete Jewish Bible	(A: iv, S: iii) Then Moshe called to all Isra'el and said to them, "Listen, Isra'el, to the laws and rulings which I am announcing in your hearing today, so that you will learn them and take care to obey them.
exeGesés companion Bible	RESUME' OF STATUTES AND JUDGMENTS And Mosheh calls all Yisra El, and says to them, Hear, O Yisra El, the statutes and judgments I word in your ears this day - to learn them and guard and work them.
JPS (Tanakh—1985)	Va-'ethannan Moses summoned all the Israelites and said to them: Hear, O Israel, the laws and rules that I proclaim to you this day! Study them and observe them faithfully! .
Kaplan Translation	<i>Review of the Ten Commandments</i> Moses summoned [To repeat the Ten Commandments to the younger generation that had not been at Sinai (Chizzkuni; cf. Bachya).] all Israel, and said to them: Listen, Israel, to the rules and laws that I am publicly [Literally, 'in your ears.' See Genesis 20:8, 23:10.] declaring to you today. Learn them and safeguard them, so that you will be able to keep them.
Orthodox Jewish Bible	And Moshe called kol Yisroel, and said unto them, Shema, Yisroel, to the chukkim and mishpatim which I speak in your ears today, that ye may learn them, and be shomer to do them.
Restored Names Version	And Mosheh called all Yisra'el and said to them, "Hear, Yisra'el, the statutes and judgments that I speak in your ears today that you may learn them and be careful to observe them.
<i>The Scriptures</i> 1998	And Mosheh called all Yisra' ěl, and said to them, "Hear, O Yisra' ěl, the laws and right-rulings which I speak in your hearing today. And you shall learn them, and guard to do them.

Expanded/Embellished Bibles:

The Expanded Bible	The Ten Commandments Moses called all the people of Israel together and said: Listen, Israel, to the ·commands [statutes; requirements; ordinances] and laws I am ·giving you [·speaking in your ears] today. Learn them and obey them carefully.
Kretzmann's Commentary	Verses 1-21 The Ten Commandments as Given on Sinai And Moses called all Israel and said unto them, he intended his voice to reach as many as possible and to make the announcement as impressive as possible, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep and do them, watch carefully to perform them. After this brief introduction, Moses immediately launches forth in the repetition of the Decalogue as it was given by the Lord on Mount Sinai, Ex. 20:2-17.
NET Bible®	<i>The Opening Exhortation</i> Then Moses called all the people of Israel together and said to them: [<i>Heb</i> "and Moses called to all Israel and he said to them"; NAB, NASB, NIV "Moses summoned (convened NRSV) all Israel."] "Listen, Israel, to the statutes and ordinances that I am about to deliver to you today; learn them and be careful to keep them!. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote. Language footnotes will be placed in the Hebrew exegesis.
The Voice	Moses: Listen, Israel, as I proclaim these rules and decrees directly to you today! Learn them, and put them into practice.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Moses called to all Israel and said to them: Hear, Israel, the statutes and the judgments that I am speaking in your ears today, that you learn them and observe to obey them.
Context Group Version	And Moses called to all Israel, and said to them, Hear, O Israel, the statutes and the ordinances which I speak in your { pl } ears this day, that you { pl } may learn them, and observe to do them.
English Standard Version	And Moses summoned all Israel and said to them, "Hear, O Israel, the statutes and the rules that I speak in your hearing today, and you shall learn them and be careful to do them.
God's Truth (Tyndale)	And Moses called unto all Israel and said unto them: Hear Israel the ordinances and laws which I speak in your ears this day, and learn them and take heed that you do them.
Green's Literal Translation	And Moses called to all Israel and said to them, Hear, Israel, the statutes and the ordinances which I speak in your ears today. And you shall learn them, and shall take heed to do them.
NASB	The Ten Commandments Repeated Then Moses summoned all Israel and said to them: "Hear, O Israel, the statutes and the ordinances which I am speaking today in your hearing [Lit ears], that you may learn them and observe them [Lit to do them] carefully.
New King James Version	The Ten Commandments Reviewed And Moses called all Israel, and said to them: "Hear, O Israel, the statutes and judgments which I speak in your hearing today, that you may learn them and be careful to observe them.
Updated Bible Version 2.11	And Moses called to all Israel, and said to them, Hear, O Israel, the statutes and the ordinances which I speak in your+ ears this day, that you+ may learn them, and observe to do them.
Young's Updated LT	And Moses calls unto all Israel, and says unto them, "Hear, Israel, the statutes and the judgments which I am speaking in your ears today, and you [all] have learned them, and have observed to do them.

The gist of this verse:

Deuteronomy 5:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârâ' (אָרָא) [pronounced <i>kaw-RAW</i>]	<i>to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7121 BDB #894
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Deuteronomy 5:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (לָא) [pronounced eh]l]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
kôl (כֹּל) [pronounced koh]l]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: [Moses called to all Israel...](#) Moses summoned all Israel to speak to them. This would be his second speech that he makes to them. Chapters 1–4 was the first discourse and this begins the second. We have no idea how this was preserved—did Joshua take copious notes and preserve them? Did Moses write this all out in advance and his notes were preserved? Who wrote the small amount of narrative for Deuteronomy? Did Moses sit down after the fact and correlate his notes with the little narrative found in this chapter? In any case, the text itself was originally written by Moses.

Deuteronomy 5:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	3 rd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'el (לָא) [pronounced eh]l]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine plural suffix	Strong's #413 BDB #39
shâma ^c (שָׁמַע) [pronounced shaw-MAHÇ]	<i>listen [intently], hear, listen and obey, [or, and act upon, give heed to, take note of], hearken to, be attentive to, listen and be cognizant of</i>	2 nd person masculine singular, Qal imperative	Strong's #8085 BDB #1033

Deuteronomy 5:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
chuqqîym (חֻקִּים) [pronounced <i>khook-KEEM</i>]	<i>decrees, those things which are decreed; statutes; boundaries, defined limitations; appointed portions of labor, tasks</i>	masculine plural noun with the definite article	Strong's #2706 BDB #349
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
mîsh ^e pâṭîym (מִשְׁפָּטִים) [pronounced <i>mish^e-paw-TEEM</i>]	<i>laws; judgements; appeals; responsibilities; privileges; customs; justice; verdicts rendered by a judge, judicial decisions, judicial sentences</i>	masculine plural noun with the definite article	Strong's #4941 BDB #1048

Translation: ...and he said to them, “Hear, O Israel, the statutes and the judicial applications... We find these words often in Deuteronomy and the rest of the Mosaic Law (which does not include Genesis), as well as in the book of Proverbs.

The word for *statutes* is chuqqîym (חֻקִּים) [pronounced *khook-KEEM*], and it means, *decrees, those things which are decreed; statutes; boundaries, defined limitations; appointed portions of labor, tasks*. These are limitations which Moses is placing upon the behavior of the people of Israel, which information was given him by God. Strong's #2706 BDB #349.

Now, understand that, all of the adults who originally heard the teaching of the Law are now dead (except for Joshua). The people before him heard these things, perhaps, but they were young people at the time. Now they are adults and their children have died the sin unto death for their lack of faith, disobedience and idolatry. Pretty much, whatever Moses told them to do, they did they exact opposite.

The second word is mîsh^epâṭîym (מִשְׁפָּטִים) [pronounced *mish^e-paw-TEEM*], and it means, *laws; judgements; appeals; responsibilities; privileges; customs; justice; verdicts rendered by a judge, judicial decisions, judicial sentences*. Often, a law is given, which is general and an overarching concept. This word might be understood to be the day-to-day application of the Law to experience. Strong's #4941 BDB #1048.

Deuteronomy 5:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'ānôkîy (אֲנִי) [pronounced awn-oh-KEE]	<i>I, me; (sometimes a verb is implied)</i>	1 st person singular personal pronoun	Strong's #595 BDB #59
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>speaking, declaring, proclaiming, announcing; leading, guiding; ruling, directing</i>	Qal active participle	Strong's #1696 BDB #180
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ôzen (אָזְן) [pronounced OH-zen]	<i>ears; metaphorically for hearing</i>	feminine plural noun with the 2 nd person masculine plural suffix	Strong's #241 BDB #23
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398

Translation: ...that I am teaching you [lit., I am proclaiming in your ears] today. Moses taught these things before to their mothers and fathers; and their mothers and fathers are all dead. This is the generation of promise, those who were younger than age 20 when they exited Egypt.

Deuteronomy 5:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmad (לָמַד) [pronounced law-MAHD]	<i>to learn [by discipline], to train [by discipline and repetition]; to accustom oneself</i>	2 nd person masculine plural, Qal perfect	Strong's #3925 BDB #540
'êth (אֵת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>to keep, to guard, to protect, to watch, to preserve</i>	2 nd person masculine plural, Qal perfect	Strong's #8104 BDB #1036

Deuteronomy 5:1d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
All of the BDB Qal definitions: <i>to keep, have charge of; to keep, guard, keep watch and ward, protect, save life; watch, watchman (participle); to watch for, wait for; to watch, observe; to keep, retain, treasure up (in memory); to keep (within bounds), restrain; to observe, celebrate, keep (sabbath or covenant or commands), perform (vow); to keep, preserve, protect; to keep, reserve.</i>			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿâsâh (עָשָׂה) [pronounced ʿaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	Qal infinitive construct, with the 3 rd person masculine plural suffix	Strong's #6213 BDB #793

Translation: Learn them and preserve them [with the intention] to do them. These Israelites were to learn the laws of Moses through repetition and through discipline. You lay down the law in your home. You children disobey those guidelines. You discipline your children and then you lay out the law again for them. That is the idea behind them learning these laws.

They also must preserve these laws *to do them*. The infinitive construct with the lâmed preposition can indicate something which is intended. They were not simply to learn and memorize and repeat these laws whenever asked; these laws were given to them with the intent that they do them; with the intent that they obey them.

Y^ehowah our Elohim cut with us a covenant in Horeb—not with our fathers—made Y^ehowah the covenant the this, for with us, us—these here the day all of us [who are] alive.

Deuteronomy
5:2–3

Y^ehowah our Elohim made a covenant with us in Horeb—not with our fathers! Y^ehowah made this covenant with us, those [of] us [who are right] here alive today!

Jehovah our God made a covenant with us in Horeb; He did not make this covenant with our fathers, but with us, all of you here who are alive right now, here, today.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Y ^e howah our Elohim cut with us a covenant in Horeb—not with our fathers—made Y ^e howah the covenant the this, for with us, us—these here the day all of us [who are] alive.
Dead Sea Scrolls	The LORD our God made a covenant with us in Horeb. The LORD did not make this covenant with our ancestors, but with us, yes with us who are here today, all of us alive <i>today</i> . ¹²
Targum of Onkelos	The Lord our God confirmed a covenant with us in Horeb: not with our fathers did the Lord confirm this covenant, but with us, who are all of us here this day alive and abiding.
Latin Vulgate	The Lord our God made a covenant with us in Horeb. He made not the covenant with our fathers, but with us, who are now present and living.

¹² 4QDeutⁿ LXX. Not in MT or Samaritan Pent. *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 153.

Peshitta (Syriac)	The LORD our God made a covenant with us in Horeb. It was not with our fathers that the LORD made this covenant, but with us, even us, who are all of us here alive this day.
Septuagint (Greek)	The Lord your God made a covenant with you in Horeb. The Lord did not make this covenant with your fathers, but with you: you are all here alive this day.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	The Lord our God made an agreement with us in Horeb. The Lord did not make this agreement with our fathers but with us, who are all living and present here today.
Easy English	The <i>LORD</i> our God made a special promise to us at Horeb. He did not make this promise to our fathers. He made it to us, to all of us who are alive here today.
Easy-to-Read Version	The Lord our God made an agreement with us at Mount Horeb (Sinai). The Lord did not make this agreement with our ancestors, [24] but with us—yes, with all of us who are alive here today.
<i>The Message</i>	GOD, our God, made a covenant with us at Horeb. God didn't just make this covenant with our parents; he made it also with us, with all of us who are alive right now.
Names of God Bible	Yahweh our Elohim made a promise [Or "covenant."] to us at Mount Horeb. Yahweh didn't make this promise to our ancestors, but to all of us who are alive here today.
NIRV	The LORD our God made a covenant with us at Mount Horeb. He didn't make it only with our people of long ago. He also made it with us. In fact, he made it with all of us who are alive here today.

Thought-for-thought translations; paraphrases:

Common English Bible	The Lord our God made a covenant with us at Mount Horeb. The Lord didn't make this covenant with our ancestors but with us—all of us who are here and alive right now.
Contemporary English V.	The LORD our God made an agreement with our nation at Mount Sinai. That agreement wasn't only with our ancestors but with us, who are here today.
The Living Bible	"The Lord our God made a contract with you at Mount Horeb— <i>not with your ancestors, but with you who are here alive today.</i> "
New Century Version	The Lord our God made an Agreement with us at Mount Sinai. He did not make this Agreement with our ancestors, but he made it with us, with all of us who are alive here today.
New Life Version	The Lord our God made an agreement with us at Mount Sinai. The Lord did not make this agreement with our fathers, but with us, all those of us alive here today
New Living Translation	"The Lord our God made a covenant with us at Mount Sinai [<i>Hebrew Horeb, another name for Sinai</i>]. The Lord did not make this covenant with our ancestors, but with all of us who are alive today.

Partially literal and partially paraphrased translations:

American English Bible	For, Jehovah your God made a Sacred Agreement with you at the Dry Place (Horeb)...He didn't make it with your ancestors, but with you...yes you who are all here and living today!
Beck's American Translation	"The LORD our God made a covenant with us at Horeb. He didn't make this covenant with our fathers but with us, the living, every one of us who is here today.

International Standard V	When the LORD our God made a covenant with us in Horeb, it was not with our ancestors that the LORD made this covenant, but with us—we who are here today—all of us who are now living.
New Advent (Knox) Bible	When we were at Horeb, the Lord our God made a covenant with us, such a covenant as he never made with our fathers, but kept it for us, who stand here, living men, to-day. The sense would seem to be that God's covenant was made for the benefit of Moses' immediate hearers, not for that of their fathers, who were now dead in the wilderness.
Translation for Translators	When we were at Sinai Mountain, Yahweh our God made an agreement with us. But this agreement was not only for our ancestors. He made it also for us who are alive now.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	Our Ever-living God contracted a covenant with us in Horeb. Not with our fathers did the EVER-LIVING contract that covenant, but with us, ourselves ; those in this place, all of us alive to-day.
Lexham English Bible	Yahweh our God made a covenant with us at Horeb. It was not with our ancestors [Or "fathers"] that Yahweh made this covenant, <i>but with these of us who are here alive today.</i>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Yahweh, our God, made a covenant with us in Horeb, and his covenant was not only with our fathers, but with us as well who are all alive here today.
The Heritage Bible	Jehovah, our God, cut a covenant with us in Horeb. Jehovah did not cut this covenant with our fathers, but with us, us, these here today, all of us living.
New American Bible (2011)	The LORD, our God, made a covenant with us at Horeb; not with our ancestors [Not with our ancestors: in fact, the covenant was made with the ancestors, but these had died out during the "forty" years. The covenant is considered to be ongoing-for Israel in Moab and beyond.] did the LORD make this covenant, but with us, all of us who are alive here this day.
New RSV	The LORD our God made a covenant with us at Horeb. Not with our ancestors did the LORD make this covenant, but with us, who are all of us here alive today.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<i>ADONAI</i> our God made a covenant with us at Horeb. <i>ADONAI</i> did not make this covenant with our fathers, but with us - with us, who are all of us here alive today.
exeGesés companion Bible	Yah Veh our Elohim cut a covenant with us in Horeb: Yah Veh cut not this covenant with our fathers but with us - we here this day - all of us alive.
JPS (Tanakh—1985)	The Lord our God made a covenant with us at Horeb. It was not with our fathers that the Lord made this covenant, but with us, the living, every one of us who is here today.
Kaplan Translation	God your Lord made a covenant [See Exodus 19:5, 24:8, 34:27 (cf. Lekach Tov). Also see Deuteronomy 4:23, 28:69.] with you at Horeb. It was not with your ancestors that God made this covenant, but with us - those of us who are still alive here today.
Orthodox Jewish Bible	Hashem Eloheinu made a Brit with us in Chorev. Hashem made not this Brit with Avoteinu, but with us, even us, who are all of us here alive today.

Restored Names Version	Yahuwah our Eloah made a covenant with us in Choreb. Yahuwah did not make this covenant with our fathers, and with us, those who are here today, all of us who are alive.
<i>The Scriptures</i> 1998	“יהוה our Elohim made a covenant with us in חֹרֶב. יהוה did not make this covenant with our fathers, but with us, those who are here today, all of us who are alive.

Expanded/Embellished Bibles:

The Expanded Bible	The Lord our God ·made [^l -cut] an ·Agreement [Covenant; Treaty] with us at ·Mount Sinai [^l -Horeb; 1:6]. He did not ·make [^l -cut] this ·Agreement [Covenant; Treaty] with our ·ancestors [fathers], but he made it with us, with all of us who are alive here today.
Kretzmann's Commentary	The Lord, our God, made a covenant with us in Horeb, in the third month after their departure out of Egypt. The Lord made not this covenant with our fathers, with the patriarchs, but with us, even us, who are all of us here alive this day. The covenant which the Lord made with Israel as a nation differed from those made with Noah and Abraham, especially as to the extent and inclusiveness of the obligations imposed.
NET Bible®	The Lord our God made a covenant with us at Horeb. He [<i>Heb</i> "the Lord." The pronoun has been used in the translation for stylistic reasons to avoid redundancy.] did not make this covenant with our ancestors [<i>Heb</i> "fathers."] but with us, we who are here today, all of us living now.
The Voice	The Eternal our God made a covenant with us at Horeb. The Eternal didn't make that covenant just with our parents; He also made it with all of us who are alive here today, because we were included <i>in the covenant when He made it with them</i> .

Literal, almost word-for-word, renderings:

Concordant Literal Version	Yahweh our Elohim, He contracted a covenant with us at Horeb. Not with our fathers did Yahweh contract this covenant, but with us, us, these here today, all of us who are alive.
Context Group Version	YHWH our God made a covenant with us in Horeb. YHWH did not make this covenant with our fathers, but with us, even us, who are all of us here alive this day.
Darby Translation	Jehovah our God made a covenant with us in Horeb. Not with our fathers did Jehovah make this covenant, but with us, [even] us, those [who are] here alive all of us this day.
<i>Emphasized Bible</i>	Yahweh our God, solemnised with us a covenant in Horeb: not with our fathers did Yahweh solemnise this covenant,—but with us, ourselves—these here to-day, all of us living.
Green's Literal Translation	Jehovah your God cut a covenant with us in Horeb. Jehovah did not cut this covenant with our fathers, but with us, even us, these here today, all of us alive.
God's Truth (Tyndale)	The Lord our God made an appointment with us in Horeb. The Lord made not this bond with our fathers, but with us: we are they, which are all here alive this day.
New European Version	Yahweh our God made a covenant with us in Horeb. Yahweh didn't make this covenant with our fathers but with us, even us, who are all of us here alive this day.
New King James Version	The LORD our God made a covenant with us in Horeb. The Lord did not make this covenant with our fathers, but with us, those who are here today, all of us who <i>are</i> alive.
World English Bible	Yahweh our God made a covenant with us in Horeb. Yahweh didn't make this covenant with our fathers, but with us, even us, who are all of us here alive this day.
Young's Updated LT	Jehovah our God made with us a covenant in Horeb; not with our fathers has Jehovah made this covenant, but with us; we—these—here to-day—all of us alive.

The gist of this verse:

Deuteronomy 5:2

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 1 st person plural suffix	Strong's #430 BDB #43
kârath (כָּרַת) [pronounced <i>kaw- RAHTH</i>]	<i>to cut off, to cut down; to kill, to destroy; to make a covenant</i>	3 rd person masculine singular, Qal perfect	Strong's #3772 BDB #503
ʿîm (עִם) [pronounced <i>geem</i>]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 1 st person plural suffix	Strong's #5973 BDB #767
b ^e rîyth (בְּרִית) [pronounced <i>b^ereeth</i>]	<i>covenant; pact, alliance, treaty, alliance, contract</i>	feminine singular noun	Strong's #1285 BDB #136
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Chôrêb (חֹרֵב) [pronounced <i>khoh-RE^BV</i>]	<i>waste, desolate; desert and is transliterated Horeb</i>	proper noun	Strong's #2722 BDB #352

Translation: [Y^ehowah our Elohim made a covenant with us in Horeb...](#) I am not 100% certain about the way that I interpreted this sentence and broke it up, but I think it still conveys what Moses is saying.

Moses makes a rather startling statement here—Y^ehowah our God made a covenant with *us* in Horeb (that is, on Mount Sinai). However, the interaction was between God, Moses and the adults of that era, nearly 40 years ago. But Moses tells these young people that God made with covenant with them specifically, even though they may not have even been in attendance at these first meetings, being too young to get it.

Deuteronomy 5:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ʿêth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85

Deuteronomy 5:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âbôwth (אָבוֹת) [pronounced aw ^b -VOOTH]	<i>fathers, ancestors</i> , both as the heads of households, clans or tribes; <i>founders, civil leaders, military leaders</i>	masculine plural noun with the 1 st person plural suffix	Strong's #1 BDB #3

Translation: ...—*not with our fathers!* This might sound a little harsh! God did not make His covenant with our fathers (all of the fathers of the generation of promise are dead!).

God contract is with the Jews who are alive—God has a standing contract with the Jewish people in every generation.

Deuteronomy 5:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kârath (כָּרַת) [pronounced kaw-RAHTH]	<i>to cut off, to cut down; to kill, to destroy; to make a covenant</i>	3 rd person masculine singular, Qal perfect	Strong's #3772 BDB #503
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
b ^e rîyath (בְּרִית) [pronounced b ^e reeth]	<i>covenant; pact, alliance, treaty, alliance, contract</i>	feminine singular noun with the definite article	Strong's #1285 BDB #136
zô'th (זֶה) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'êth (אֵת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 1 st person plural suffix	Strong's #854 BDB #85
'ânach ^e nûw (אֲנַחְנוּ) [pronounced uh-NAHKH-noo]	<i>we;</i> (sometimes a verb is implied)	1 st person plural pronoun	Strong's #587 BDB #59
'êlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things</i>	demonstrative plural adjective (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41

Deuteronomy 5:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pôh (פֹּה) [pronounced poe]	<i>here, in this place</i>	adverb	Strong's #6311 BDB #805
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
kôl (כֹּל) [pronounced kohl]	<i>all of us, every one of us, each one of us, anyone of us</i>	masculine singular noun with the 1 st person plural suffix	Strong's #3605 BDB #481
chayyîym (חַיִּים) [pronounced khay-YEEM]	<i>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</i>	masculine plural substantive; masculine plural adjective	Strong's #2416 BDB #313

Translation: Y^ehowah made this covenant with us, those [of] us [who are right] here alive today! Moses, in about 5 different ways, says, God made this covenant with us, all of us here; we who are standing here right now. That is who God has a covenant with.

The great point that Moses is making is, this covenant that God made with Israel continues throughout every generation. God's covenant with Gen X is also His covenant with the generation of promise.

Faces in faces spoke Y^ehowah with you [all] in the mountain from a midst of the fire [while] I am standing between Y^ehowah and between you [all] in the time the that to make known to you [all] a word of Y^ehowah, for you were afraid from faces of the fire and you had not gone up into the mountain. He said:...

Deuteronomy
5:4-5

Y^ehowah spoke face to face with you at the mountain from the midst of the fire [while] I stood between you and Y^ehowah at that time, to make known to you the declaration of Y^ehowah, for you were afraid because of the fire, and you did not go up the mountain. He said [the following]:...

Jehovah first spoke face to face with all of you at Mount Sinai from the midst of the fire. I stood between you and Jehovah at that time in order to make know His declaration of the Law, for you were afraid to approach Him, because of the fire. You refused to go up into the mountain. This is the Law which he laid out:...

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

Faces in faces spoke Y^ehowah with you [all] in the mountain from a midst of the fire [while] I am standing between Y^ehowah and between you [all] in the time the that to make known to you [all] a word of Y^ehowah, for you were afraid from faces of the fire and you had not gone up into the mountain. He said:...

Dead Sea Scrolls	The LORD spoke with you face to face on the mountain from the midst of the fire. <i>But</i> ¹³ as for me, I was standing between the LORD and you at that time to declare to you the <i>words</i> ¹⁴ of the LORD <i>your God</i> ¹⁵ , for you were afraid because of the first and did not go up to the mountain. And He said:...
Targum of Onkelos	Word to word did the Lord speak with you at the mountain from the midst of the fire. I stood between the Word of the Lord and you at that time, to declare to you the Word of the Lord, because you were afraid before the voice of the Word of the Lord, which you heard from the midst of the fire; neither did you go up to the mountain while He said :...
Latin Vulgate	He spoke to us face to face in the mount out of the midst of fire. I was the mediator and stood between the Lord and you at that time, to shew you his words, for you feared the fire, and went not up into the mountain, and he said:...
Peshitta (Syriac)	The LORD talked with you face to face in the mountain out of the midst of the fire, (I stood between the LORD and you at that time, to declare to you the words of the LORD your God; for you were afraid because of the fire, and did not go up into the mountain), saying,...
Septuagint (Greek)	The Lord spoke to you face to face in the mountain out of the midst of the fire. And I stood between the Lord and you at that time to report to you the words of the Lord, (because you were afraid before the fire, and you went not up to the mountain,) saying,...

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	The word of the Lord came to you face to face on the mountain, out of the heart of the fire, <i>I was between the Lord and you at that time, to make clear to you the word of the Lord: because, through fear of the fire, you did not go up the mountain; saying,...</i>
Easy English	The <i>LORD</i> turned his face toward your faces and he spoke to you. He spoke out of the fire on the mountain. (At that time, I stood between the <i>LORD</i> and you. I repeated the <i>LORD's</i> words to you. You were afraid of the fire, so you did not go up the mountain.) And God said:...
Easy-to-Read Version	The Lord spoke with you face to face at that mountain. He spoke to you from the fire. But you were afraid of the fire. And you did not go up the mountain. So I stood between the Lord and you to tell you what the Lord said. The Lord said:...
Good News Bible (TEV)	There on the mountain the LORD spoke to you face-to-face from the fire. I stood between you and the LORD at that time to tell you what he said, because you were afraid of the fire and would not go up the mountain. The LORD said,...
<i>The Message</i>	God spoke to you personally out of the fire on the mountain. At the time I stood between God and you, to tell you what God said. You were afraid, remember, of the fire and wouldn't climb the mountain. He said:...
NIRV	The Lord spoke to you face to face. His voice came out of the fire on the mountain. At that time I stood between the Lord and you. I announced to you the Lord's message. I did it because you were afraid of the fire. You didn't go up the mountain. The Lord said,...

Thought-for-thought translations; paraphrases:

¹³ 4QDeutⁿ Samaritan Pent. LXX. Not in MT. *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 153.

¹⁴ 4QDeutⁿ Samaritan Pent. LXX. *Word* in MT. *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 153.

¹⁵ 4QDeutⁿ. Not in 4QDeut^t MT Samaritan Pent. LXX. *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 153.

Common English Bible	The Lord spoke with you face-to-face on the mountain from the very fire itself. At that time, I was standing between the Lord and you, declaring to you the Lord's word, because you were terrified of the fire and didn't go up on the mountain." The Lord said:...
Contemporary English V.	The LORD himself spoke to you out of the fire, but you were afraid of the fire and refused to go up the mountain. So I spoke with the LORD for you, then I told you that he had said:...
The Living Bible	He spoke with you face to face from the center of the fire, there at the mountain. 5 I stood as an intermediary between you and Jehovah, for you were afraid of the fire and did not go up to him on the mountain. He spoke to me and I passed on his laws to you. This is what he said:...
New Living Translation	At the mountain the Lord spoke to you face to face from the heart of the fire. I stood as an intermediary between you and the Lord, for you were afraid of the fire and did not want to approach the mountain. He spoke to me, and I passed his words on to you. This is what he said:...

Partially literal and partially paraphrased translations:

American English Bible	Jehovah spoke to you face to face at the mountain from the midst of the fire. 5 And I stood between Jehovah and you at that time, and reported the words of Jehovah to you, because you were afraid of the fire and you didn't want to get close to the mountain. And [there He] said:...
Beck's American Translation	The LORD talked to you face to face out of the fire on the mountain. At that time I stood between the LORD and you to tell you what the LORD was saying, because you were afraid of the fire and didn't go up on the mountain.
International Standard V	The LORD spoke to you face to face on the mountain from the fire. I stood at that time as mediator [The Heb. lacks <i>as mediator</i>] between the LORD and you to declare his [Lit. <i>the LORD's</i>] message to you, because you were afraid of the fire and would not go up the mountain. He said:...
New Advent (Knox) Bible	Face to face he spoke with us on the mountain, out of the flames; and yet I must be your representative all the while, a mediator between the Lord and you to tell you what his commands were, such dread of those fires kept you back from the hill-side...
Today's NIV	(At that time I stood between [Gal 3:19] the LORD and you to declare to you the word of the LORD, because you were afraid [S Ge 3:10 ; Heb 12:18-21 ; Ex. 20:18,21] of the fire and did not go up the mountain.) And he said:.
Translation for Translators	Yahweh spoke with us face-to-face on that mountain, from the middle of the fire. On that day, I stood between your ancestors and Yahweh to tell them what he said, because they were afraid of the fire, and they did not climb up the mountain. This is what Yahweh said:...

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Yahweh spoke with you face to face in the mount from amidst the fire, (I stood between Yahweh and you in that period, to tell you the word of Yahweh. For you feared the face of the fire, and never ascended the mount.) saying,...
Ferrar-Fenton Bible	The EVER-LIVING spoke face to face with you at the Hill, from the midst of the fire. I stood between the EVER-LIVING and you at that time to report to you the dictation of the EVER-LIVING, for you were afraid at the presence of the fire, and could not ascend to Him, and He said ; -...
HCSB	The LORD spoke to you face to face from the fire on the mountain. At that time I was standing between the LORD and you to report the word of the LORD to you, because you were afraid of the fire and did not go up the mountain. And He said:...

JPS (Tanakh—1985)	Face to face the Lord spoke to you on the mountain out of the fire- I stood between the Lord and you at that time to convey the Lord`s words to you, for you were afraid of the fire and did not go up the mountain-saying: I the Lord am your God who brought you out of the land of Egypt, the house of bondage: You shall have no other gods beside Me. Vv. 6–7 are included for context.
Kaplan Translation	On the mountain, God spoke to you face to face [See Exodus 33:11 (Bachya).] out of the fire. I stood between you and God at that time, to tell you God's words, since you were afraid [See Exodus 20:15,16.] of the fire, and did not go up on the mountain. [God then] declared [the Ten Commandments] [Given earlier in Ex. 20:2-14]. <i>The First Two Commandments</i> I am God your Lord, who brought you out of Egypt, from the place of slavery. V. 6 is included for context.
Orthodox Jewish Bible	Hashem talked with you panim b'panim in the har out of the midst of the eish, (I stood between Hashem and you at that time, to show you the Devar Hashem; for ye were afraid by reason of the eish, and went not up into the har) saying: I am Hashem Eloheicha, Which brought thee out of Eretz Mitzrayim, from the bais avadim. V. 6 is included for context.
Restored Names Version	Yahuwah talked with you face to face on the mountain from the midst of the fire. I stood between Yahuwah and you at that time to declare to you the word of Yahuwah for you were afraid because of the fire and you did not go up the mountain. He said, 'I am Yahuwah your Eloah who brought you out of the land of Mitsrayim, out of the house of slaves. V. 6 is included for context.
<i>The Scriptures</i> 1998	"I spoke with you face to face on the mountain from the midst of the fire. "I stood between הוה and you at that time, to declare to you the Word of הוה – for you were afraid because of the fire, and you did not go up the mountain – saying:...

Expanded/Embellished Bibles:

The Expanded Bible	The Lord spoke to you face to face from the fire on the mountain [Ex. 19]. (At that time I stood between you and the Lord in order to tell you what the Lord said; you were afraid of the fire, so you would not go up on the mountain.) The Lord said: "I am the Lord your God; I brought you out of the land of Egypt where you were slaves [from the house of bondage]. V. 6 is included for context.
Kretzmann's Commentary	The Lord talked with you face to face, as one Person might talk with another, but not in visible form, in the mount out of the midst of the fire, Ex. 20:22, (I stood between the Lord and you at that time, Ex. 20:21, in the capacity of mediator, to show you the word of the Lord, that is, to make it known to them; for ye were afraid by reason of the fire, Ex. 20:18, and went not up into the mount,) saying, I am the Lord, thy God, which brought thee out of the land of Egypt, from the house of bondage. There is here a reminder both of the fact that they were a peculiar people to the Lord and that a typical part of His redemptive work had been accomplished in delivering them out of their position as slaves.
NET Bible®	The Lord spoke face to face with you at the mountain, from the middle of the fire. (I was standing between the Lord and you at that time to reveal to you the message [Or "word" (so KJV, NASB, NIV); NRSV "words."] of the Lord, because you were afraid of the fire and would not go up the mountain.) He said: <i>The Ten Commandments</i> "I am the Lord your God, he who brought you from the land of Egypt, from the place of slavery. V. 6 is included for context.
The Voice	The Eternal <i>tried to</i> talk to you directly at that mountain from inside the fire <i>that rose up into the sky</i> . But you were afraid of the fire and wouldn't go up the mountain, so I stood between you and the Eternal and told you what He was saying.

Eternal One (*speaking to the people of Israel through Moses*): I am the Eternal. I am your True God. I led you out of Egypt where you were slaves. V. 6 is included for context.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Face to face Yahweh spoke with you at the mount from the midst of the fire (I was standing between Yahweh and you at that time, to tell you the word of Yahweh, for you were fearful because of the presence of the fire and did not ascend onto the mountain), saying.
Context Group Version	YHWH spoke with you { pl } face to face in the mountain out of the midst of the fire, (I stood between YHWH and you { pl } at that time, to show you { pl } the word of YHWH: for you { pl } were afraid because of the fire, and didn't go up into the mountain;) saying, I am YHWH your God, who brought you out of the land of Egypt, out of the house of slaves. V. 6 is included for context.
Darby Translation	Face to face on the mountain from the midst of the fire Jehovah spoke with you (I stood between Jehovah and you at that time, to declare to you the word of Jehovah; for ye were afraid by reason of the fire, and went not up to the mountain), saying, I am Jehovah thy God who have brought thee out of the land of Egypt, out of the house of bondage. V. 6 is included for context.
<i>Emphasized Bible</i>	Face to face, spake Yahweh with you in the mount out of the midst of the fire, (I was standing between Yahweh and you, at that time, to declare unto you the word of Yahweh,—for ye shrank with fear from the presence of the fire, and went not up in the mount) saying:—...
God's Truth (Tyndale)	The Lord talked with you face to face in the mount out of the fire. And I stood between the Lord and you the same time, to show you the saying of the Lord. For you were afraid of the fire and therefore went not up into the mount and he said. I am the Lord your God which brought you out of the land of Egypt the house of bondage. V. 6 is included for context.
NASB	The LORD spoke to you face to face at the mountain from the midst of the fire, while I was standing between the Lord and you at that time, to declare to you the word of the LORD; for you were afraid because of the fire and did not go up the mountain. He said [Lit <i>saying</i>], `I am the LORD your God who brought you out of the land of Egypt, out of the house of slavery [Lit <i>slaves</i>]. V. 6 is included for context.
New King James Version	The LORD talked with you face to face on the mountain from the midst of the fire. I stood between the Lord and you at that time, to declare to you the word of the LORD; for you were afraid because of the fire, and you did not go up the mountain. <i>He said:</i> `I am the LORD your God who brought you out of the land of Egypt, out of the house of bondage. V. 6 is included for context.
Updated Bible Version 2.11	Yahweh spoke with you+ face to face in the mount out of the midst of the fire, (I stood between Yahweh and you+ at that time, to show you+ the word of Yahweh: for you+ were afraid because of the fire, and didn't go up into the mount;) saying,...
Webster's Bible Translation	The LORD talked with you face to face on the mount, from the midst of the fire, (I stood between the LORD and you at that time, to show you the word of the LORD: for ye were afraid by reason of the fire, and went not up upon the mount;) saying, I [am] the LORD thy God, who brought thee out of the land of Egypt, from the house of bondage. V. 6 is included for context.
Young's Updated LT	Face to face has Jehovah spoken with you, in the mount, out of the midst of the fire; I am standing between Jehovah and you, at that time, to declare to you the word of Jehovah, for you [all] have been afraid from the presence of the fire, and you [all] have not gone up into the mount; saying:...

The gist of this verse:

Deuteronomy 5:4

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pānîym (פָּנִים) [pronounced paw-NEEM]	face, faces countenance; presence	masculine plural noun (plural acts like English singular)	Strong's #6440 BDB #815
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
pānîym (פָּנִים) [pronounced paw-NEEM]	face, faces countenance; presence	masculine plural noun (plural acts like English singular)	Strong's #6440 BDB #815
This phrase literally means <i>faces in faces</i> ; it is translated <i>face to face</i> .			
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce	3 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217
'im (עִם) [pronounced geem]	with, at, by, near; like; from	preposition of nearness and vicinity with the 2 nd person masculine plural suffix	Strong's #5973 BDB #767
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
har (הַר) [pronounced har]	hill; mountain, mount; hill- country, a mountainous area, mountain region	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249
min (מִן) [pronounced min]	from, off, out from, of, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
tâvek ^e (תַּוֶּכֶּה) [pronounced taw-VEK ^E]	midst, among, middle	masculine singular construct	Strong's #8432 BDB #1063
With the min preposition, this can mean <i>from the midst [of anything]</i> ; <i>out from, out of</i> .			
'esh (אֵשׁ) [pronounced aysh]	fire, lightning, supernatural fire; presence of Y ^e howah, the attendance of a theophany	feminine singular noun with the definite article	Strong's #784 BDB #77

Translation: *Y^ehowah spoke face to face with you at the mountain from the midst of the fire...* The events are not completely clear, but they seem to be as follows: God gave the Ten Commandments to the people of Israel so that they could hear His voice. However, because of the fire and the foreboding clouds, they were frightened, and it does not appear that they heard all of the Ten Commandments. They were so frightened by the circumstances, that they knew God was speaking to them, but they did not really want that. There seems to be a lot of cowering involved here on the part of the people of Israel.

Moses does not often differentiate between the two generations, but there are two generations of Israelites who came into the land: Gen X were those who were 20 and older when they left Egypt. They had been slaves in Egypt; and God did some tremendous miracles before them. However, even though they believed in the God of Abraham, they were not willing to let their faith take them any further than that. As a result, they heard the Ten Commandments (which is what Moses is speaking of here); they heard the Law of God, as Moses declared to them, but they were negative to it. They complained while in the desert, they rejected the demands of God, and God eventually killed them—and that generation died in the desert, never to enter the Land of Promise. This is what happened for the 40 years that Moses was in the desert with the people. He was not leading them about trying to figure out how to go from point A to point B. He was being guided by God; and periodically, God would wipe out large portions of that generation.

The generation which followed them—the people to whom Moses is speaking to in Deuteronomy—is the generation of promise. They were under 20 years old when leaving Egypt or they were born while the sons of Israel were in the desert. This people will go into the land under Joshua and they will conquer it. They are the generation of promise.

Most of the time, Moses does not distinguish between these two groups of Israelites; but they are very different generations.

Deuteronomy 5:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ānôkîy (אֲנִי) [pronounced <i>awn-oh-KEE</i>]	<i>I, me;</i> (sometimes a verb is implied)	1 st person singular personal pronoun	Strong's #595 BDB #59
'āmad (עָמַד) [pronounced <i>gaw-MAHD</i>]	<i>is taking a stand, is standing [nearby], stands; enduring; waiting, is remaining</i>	Qal active participle	Strong's #5975 BDB #763
bēyn (בֵּין) [pronounced <i>bane</i>]	<i>in the midst of, between, among;</i> when found twice, it means <i>between</i>	preposition	Strong's #996 BDB #107
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
bēyn (בֵּין) [pronounced <i>bane</i>]	<i>in the midst of, between, among;</i> when found twice, it means <i>between</i>	preposition with the 2 nd person masculine plural suffix	Strong's #996 BDB #107

Deuteronomy 5:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	Strong's# none BDB #88
'êth (תַּעַ) [pronounced <i>gayth</i>]	<i>time, the right time, the proper time; opportunity</i>	feminine singular noun with the definite article	Strong's #6256 BDB #773
With the bêyth preposition, this means <i>at the right time, at the proper time</i> .			
hîy' (אִיהַ) [pronounced <i>hee</i>]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is, is</i> implied	Strong's #1931 BDB #214
These three words together seem to mean <i>at this time, at that time; during this same time, during this same time period</i> .			

Translation: ...[while] I stood between you and Y^ehowah at that time,... So, God is speaking from the mountain, and there is fire, and they are covered with a thick darkness, but the fire from the mountain.

Deuteronomy 5:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâgad (נָגַד) [pronounced <i>naw-GAHD</i>]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	Hiphil infinitive construct	Strong's #5046 BDB #616
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular construct	Strong's #1697 BDB #182
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...to make known to you the declaration of Y^ehowah,... The people did not want to hear the voice of God. They were afraid of Him. They asked for Moses to be the mediator between them. They asked for him to tell them what God was saying.

Deuteronomy 5:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
yârê' (יָרֵא) [pronounced <i>yaw-RAY</i>]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	2 nd person masculine plural, Qal perfect	Strong's #3372 BDB #431
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, min pânîym mean <i>from before the face of; out from before the face, from the presence of</i> . However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered <i>because of, because that; by</i> . Literally, this means <i>from faces of</i> .			
'esh (אֵשׁ) [pronounced <i>aysh</i>]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77

Translation: ...for you were afraid because of the fire,... Moses told the people what God was saying, because they were filled with fear. When a person is afraid, they cannot think; they cannot reason; they cannot process new information. Everything about hearing God's voice frightened them.

Deuteronomy 5:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âlâh (אָלַח) [pronounced <i>gaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person masculine singular, Qal imperfect	Strong's #5927 BDB #748
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Deuteronomy 5:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
har (הַר) [pronounced <i>har</i>]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249

Translation: ...and you did not go up the mountain. Moses would go up the mountain. Moses would somehow record the Word of God and come back down and communicate it to the people. They were filled with fear and would not go up that mountain.

Deuteronomy 5:5e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

Translation: He said [the following]:... These are God's words. God originally spoke these words to all of the people of Israel. Whether He repeated them or not to Moses is not clear to me. However, Moses heard these words and he remembered them. Furthermore, God wrote these words in stone with His finger.

I [am] Y^ehowah your Elohim, Who brought you out of a land of Egypt out from a house of bondage. [There] is not to you elohim others upon My faces. Deuteronomy 5:6-7

I [am] Y^ehowah your Elohim, Who brought you out from the land of Egypt, out [and away] from a house of slavery. You will not have other gods [= elohim] before Me.

I am the Lord your God, Who brought you out from Egypt and out of slavery. You will have no gods before Me.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	I [am] Y ^e howah your Elohim, Who brought you out of a land of Egypt out from a house of bondage. [There] is not to you elohim others upon My faces.
Targum of Onkelos	Sons of Israel, My people, I am the Lord your God, who made and led you out free from the land of Mizraim, from the house of the bondage of slaves. Sons of Israel, My people, no other god shall you have beside Me.
Latin Vulgate	I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage. Thou shalt not have strange gods in my sight.
Peshitta (Syriac)	I am the LORD your God, who brought you out of the land of Egypt, from the house of bondage. You shall have no other gods besides me.

Septuagint (Greek) I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before Me.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	I am the Lord your God, who took you out of the land of Egypt, out of the prison-house. You are to have no other gods but me.
Easy English	"I am the LORD your God. I brought you out of Egypt, the country where you were slaves. You will have no other gods except Me.
Easy-to-Read Version	I am the Lord your God. I led you out of Egypt where you were slaves. {So you must obey these commands:} "You must not worship any other gods except me.
Good News Bible (TEV)	'I am the LORD your God, who rescued you from Egypt, where you were slaves. " 'Worship no god but me.
<i>The Message</i>	I am God, your God, who brought you out of the land of Egypt, out of a house of slaves. No other gods, only me.
Names of God Bible	"I am Yahweh your Elohim , who brought you out of slavery in Egypt. "Never have any other gods.
NIRV	The Lord said, "I am the Lord your God. I brought you out of Egypt. That is the land where you were slaves. "Do not put any other gods in place of me. A portion of v. 5 is included for context.
New Simplified Bible	»'I am Jehovah your God. I brought you out of the land of Egypt, from the house of bondage. »'Do not have any other god but me.

Thought-for-thought translations; paraphrases:

Contemporary English V.	I am the LORD your God, the one who brought you out of Egypt where you were slaves. Do not worship any god except me.
New Century Version	"I am the Lord your God; I brought you out of the land of Egypt where you were slaves. "You must not have any other gods except me.
New Life Version	'I am the Lord your God, Who brought you out of the land of Egypt, out of the house where you were servants. 'Have no other gods except Me.
New Living Translation	"I am the Lord your God, who rescued you from the land of Egypt, the place of your slavery. "You must not have any other god but me.

Partially literal and partially paraphrased translations:

American English Bible	<i>'I am Jehovah your God who brought you out of the land of Egypt and out of the house of slavery. So you must have no gods other than Me.</i>
Beck's American Translation	" 'I the LORD am your God.' He said, 'who took you out of Egypt, where you were slaves. Don't have any other gods besides Me.
International Standard V	x [5:6-21 The Heb. letters to the left denote numbers 1-10] "I am the LORD your God, who brought you out of the land of Egypt—from the house of slavery [Lit. slaves].

כ

“You are to have no other gods besides me.

New Advent (Knox) Bible	And thus he spoke: I am the Lord thy God, it was I who rescued thee from the land of Egypt, where thou didst dwell in slavery. Thou shalt not defy me by making other gods thy own.
Today's NIV	"I am the LORD your God, who brought you out of Egypt [S Ex 13:3 ; S 29:46], out of the land of slavery [Lev 26:1 ; Dt 6:4 ; Ps 81:10]. "You shall have no other gods before [Or "besides"] me.
Translation for Translators	`I am Yahweh your God, the one you <i>worship</i> . I am the one who brought you out of the land of Egypt. I am the one who freed you from being slaves <i>there</i> . <i>You must worship only me; you must not worship any other god.</i>

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	"I, Yahweh your God, proceeded you from the servant's house in the land of Egypt." Have no other gods for you toward my face.
Ferrar-Fenton Bible	I. " I am your Ever-living God Who brought you out of the land of Egypt, - from the house of bondage. You shall have no other gods in My place.
NIV – UK	`I am the Lord your God, who brought you out of Egypt, out of the land of slavery. `You shall have no other gods before [Or <i>besides</i>] me.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	I am Jehovah, your God, who brought you out of the land of Egypt, from the house of servitude. There shall not be other gods to you before my face.
New American Bible (2002)	'I, the LORD, am your God, who brought you out of the land of Egypt, that place of slavery. You shall not have other gods besides me.
New American Bible (2011)	<i>The Decalogue.</i> I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery. [5:6] Ex 20:2; Ps 81:11. You shall not have other gods beside me. [5:7-10] Dt 4:23-24, 31; 6:4-5; 7:9-10; 12:2-13:18; 17:3; 18:20; 24:16; 27:15; Ex 20:3-6; 34:6-7, 14; Lv 26:1; Nm 14:18; Ps 81:10; 97:7; Jer 7:9; 31:29-30; 32:18-19; Ez 18:1-24. [5:6-21] Ex 20:2-17.
New Jerusalem Bible	' "I am Yahweh your God who brought you out of Egypt, out of the place of slave-labour. ' "You will have no gods other than me.
New RSV	I am the Lord your God, who brought you out of the land of Egypt, out of the house of slavery; you shall have no other gods before [Or <i>besides</i>] me.
Revised English Bible	I am the LORD your God who brought you out of Egypt, out of that land where you lived as slaves. You must have no other gods beside me.

Jewish/Hebrew Names Bibles:

exeGesés companion Bible	...- Yah Veh your Elohim, who brought you from the land of Misrayim, from the house of servants. Have no other elohim in front of me.
JPS (Tanakh—1985)	I the Lord am your God who brought you out of the land of Egypt, the house of bondage: You shall have no other gods beside Me.
Judaica Press Complete T.	"I am the Lord your God, Who took you out of the land of Egypt, out of the house of bondage. You shall not have the gods of others in My presence.
Kaplan Translation	[God then] declared [the Ten Commandments [Given earlier in Deuteronomy 20:2-14.]]. <i>The First Two Commandments</i>

Orthodox Jewish Bible	I am God your Lord, who brought you out of Egypt, from the place of slavery. Do not have any other gods before Me. A portion of v. 5 is included for context.
Restored Names Version	I am Hashem Eloheicha, Which brought thee out of Eretz Mitzrayim, from the bais vadim. Thou shalt have no elohim acharim before Me.
<i>The Scriptures</i> 1998	'I am Yahuwah your Eloah who brought you out of the land of Mitsrayim, out of the house of slaves. You will have no other Elohim before Me.
	'I am יהוה your Elohim who brought you out of the land of Mitsrayim, out of the house of bondage.
	'You have no other mighty ones against My face.

Expanded/Embellished Bibles:

The Expanded Bible	"I am the Lord your God; I brought you out of the land of Egypt ·where you were slaves [from the house of bondage]. "You must not have any other gods ·except [or before] me.
Kretzmann's Commentary	I am the Lord, thy God, which brought thee out of the land of Egypt, from the house of bondage. There is here a reminder both of the fact that they were a peculiar people to the Lord and that a typical part of His redemptive work had been accomplished in delivering them out of their position as slaves. Thou shalt have none other gods before Me , either over and above Him, or by His side, or beneath Him, as subordinate gods; He is the one and only God.
NET Bible®	<i>The Ten Commandments</i> "I am the Lord your God, he who brought you from the land of Egypt, from the place of slavery. You must not have any other gods [Heb "there must not be for you other gods." The expression "for you" indicates possession.] besides me .
The Voice	Eternal One (<i>speaking to the people of Israel through Moses</i>): I am the Eternal. I am your True God. I led you out of Egypt where you were slaves. You are to worship no other gods before me- <i>My presence is enough</i> .

Literal, almost word-for-word, renderings:

Concordant Literal Version	I, Yahweh, am your Elohim Who brought you forth from the country of Egypt, from the house of servants. You shall not come to have other elohim in preference to Me.
Context Group Version	I am YHWH your God, who brought you out of the land of Egypt, out of the house of slaves. You shall have no other gods before me.
God's Truth (Tyndale)	I am the Lord your God which brought you out of the land of Egypt the house of bondage. You shall have therefore none other gods in my presence.
New European Version	I am Yahweh your God, who brought you out of the land of Egypt, out of the house of bondage. You must have no other gods before Me.
New King James Version	`I am the Lord your God who brought you out of the land of Egypt, out of the house of slavery [Lit <i>slaves</i>]. `You shall have no other gods before [Or <i>besides</i>] Me.
Updated Bible Version 2.11	I am Yahweh your God, who brought you out of the land of Egypt, out of the house of slaves. You will have no other gods before me.
Webster's Bible Translation	I [am] the LORD thy God, who brought thee out of the land of Egypt, from the house of bondage. Thou shalt have no other gods before me.
Young's Updated LT	"I Jehovah am your God, who has brought you out from the land of Egypt, from a house of servants. You have no other gods in My presence.

The gist of this verse:

Deuteronomy 5:6

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'ânôkîy (אֲנִי) [pronounced <i>awn-oh-KEE</i>]	<i>I, me; (sometimes a verb is implied)</i>	1 st person singular personal pronoun	Strong's #595 BDB #59
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #430 BDB #43
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out; [of money:] to put forth, to lay out, to exact; to promulgate; to produce</i>	1 st person singular, Hiphil perfect with the 2 nd person masculine singular suffix	Strong's #3318 BDB #422
is this the 3 rd person masculine singular?			
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	proper noun	Strong's #4714 BDB #595
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108

Deuteronomy 5:6

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
עֲבָדִים (עֲבָדִים) [pronounced <i>ĕvaw-DEEM</i>]	<i>slaves, servants; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers in the plural</i>	masculine plural noun	Strong's #5650 BDB #713

Translation: I [am] Y^ehowah your Elohim, Who brought you out from the land of Egypt, out [and away] from a house of slavery. God identifies Himself to this people. He is their God. He led them out of Egypt. He led them out of slavery. They called upon God, begging Him to remove their chains, and God came to them and did this.

There is an oddity here in this text. When the relative pronoun is used, often the verb associated with it is a 3rd person masculine singular. Here, according to Owens, it is the 1st person singular. I don't have all my resources with me to check this for myself. If this is the 1st person singular, then the relative pronoun is unnecessary. It would read, instead, I am Y^ehowah your Elohim; I brought you out of the land of Egypt and out of the house of slavery.

Deuteronomy 5:7

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
לֹא (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
הָיָאֵה (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
לְ (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510

Literally, this would be translated *[there] is not to you*; however, it means *you will not have*.

עֲלֹהִים (עֲלֵהִים) [pronounced <i>el-o-HEEM</i>]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated elohim, Elohim</i>	masculine plural noun	Strong's #430 BDB #43
---	---	-----------------------	--------------------------

Context inevitably tells us whether this is the God, the Creator of the Universe, or foreign gods, which are the result of fertile imagination at best and representative of demons at worst. They are distinguished in a variety of ways (1) there will be the word *other* associated with the Hebrew word (Ex. 20:3 23:13 Joshua 24:2); (2) there will be a modifying word to indicate that *gods* is different from the God (Ex. 18:11); (3) the word *gods* is specifically differentiated from Y^ehowah in the immediate context (Ex. 22:19); (4) God would be associated with a singular verb (Deut. 4:34) and gods with plural verbs (Ex. 32:1, 23); (5) or gods will be modified by *foreign* or *of the Gentiles* (Gen. 35:2, 4 Deut. 31:16 2Kings 18:33).

אֲחֵר (אֲחֵר) [pronounced <i>ah-KHEHR</i>]	<i>another, following, next; other as well as foreign, alien, strange</i>	masculine plural adjective/substantive	Strong's #312 BDB #29
--	---	--	--------------------------

Deuteronomy 5:7

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿal (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
pānîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural noun (plural acts like English singular) with the 1 st person singular suffix	Strong's #6440 BDB #815

Together, ʿâl and pānîym mean *upon my face, against my face; facing me, in front of me, before (as in preference to) me, in addition to me, overlooking me.*

Translation: *You will not have other gods [= elohim] before Me.* These people are to have no gods in front of their God; they are to have no gods in addition to Him; they are to have no gods who are before Him.

The NET Bible: *Heb “upon my face,” or “before me” (עַל-פָּנָי, ʿal-panaya). Some understand this in a locative sense: “in my sight.” The translation assumes that the phrase indicates exclusion. The idea is that of placing any other god before the Lord in the sense of taking his place. Contrary to the view of some, this does not leave the door open for a henotheistic system where the Lord is the primary god among others. In its literary context the statement must be taken in a monotheistic sense. See, e.g., 4:39; 6:13-15.¹⁶*

Exclusivity is a theme throughout Scripture. At no time is the God of the Jews said to be identical to the God of Moab. At no time does Jesus say, “You worship your Greek gods? You have done well.” God is very specific; God is very God.

With this, we also set up the general formula for the commandments—the negation followed by the imperfect of the verb which is not supposed to be done. They Ten Commandments do not use imperatives. However, the sense of the negative + the imperfect is like that of an imperative.

You will not make for yourself a graven image, anything of a likeness which [is] in the [two] heavens above and which [is] in the earth below and which [is] in the waters under the earth. You will not bow down to them and you will not be caused to serve them, for I Y^ehowah your Elohim[am] a God [= ʿÊl] jealous, visiting iniquity of fathers upon sons and upon thirds and upon fourths to those hating Me; and producing grace to thousands to those loving Me and to those keeping My commandments.

Deuteronomy
5:8–10

You will not manufacture for yourself a carved image, a likeness of anything which [is] in the heavens or in the earth beneath or in the waters below the earth. You will not bow down to them and you [will not allow yourselves] to be made to serve them, for I, Y^ehowah your Elohim [am] a jealous God [= ʿÊl], [personally] visiting the iniquity of the fathers upon [their] sons and upon the third and fourth [generations] for those who hate Me; but I manufacture grace to thousands, to those who love Me and to those who keep My commandments.

¹⁶ From <https://bible.org/netbible/index.htm?deu5.htm> accessed April 11, 2015 (footnote).

You will not make for yourselves any sort of carved image to worship, of anything you think is in the heavens above you, in the earth below you, or in the waters below the surface of the earth. You will not bow down to such idols and you will not allow yourselves to be made to serve them, for I, Jehovah your God, am a jealous God, and I will personally bring the iniquity of the fathers and put it upon their sons, and upon the third and fourth generations of those who hate Me. However, I will produce grace to those who love Me and to those who keep My commandments.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	You will not make for yourself a graven image, anything of a likeness which [is] in the [two] heavens above and which [is] in the earth below and which [is] in the waters under the earth. You will not bow down to them and you will not be caused to serve them, for I Y ^e howah your Elohim[am] a God [= 'ÉI] jealous, visiting iniquity of fathers upon sons and upon thirds and upon fourths to those hating Me; and producing grace to thousands to those loving Me and to those keeping My commandments.
Dead Sea Scrolls	“You shall not make for yourself a graven image, <i>or</i> ¹⁷ any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. You shall not bow down to them, nor serve them—for I, the LORD your God, am a jealous God, visiting the iniquity of the parents on the children, <i>to</i> ¹⁸ the third and fourth generation of those who reject Me, <i>showing</i> ¹⁹ steadfast love to thousands of those who love Me and keep <i>My</i> ²⁰ commandments.
Targum of Onkelos	You shall not make to you an image or the likeness of anything which is in the heavens above, or in the earth below, or in the waters under the earth: thou shalt not worship them or do service before them; for I am the Lord your God, a jealous and avenging God, taking vengeance in jealousy; remembering the sins of wicked fathers upon rebellious children to the third genera-tion and to the fourth of them that hate Me, when the children complete to sin after their fathers; but keeping mercy and bounty for a thousand generations of the righteous who love Me and keep My mandates and My laws.
Latin Vulgate	Thou shalt not make to thy self a graven thing, nor the likeness of any things, that are in heaven above, or that are in the earth beneath, or that abide in the waters under the earth. Thou shalt not adore them, and thou shalt not serve them. For I am the Lord thy God, a jealous God, visiting the iniquity of the fathers upon their children unto the third and fourth generation, to them that hate me, And shewing mercy unto many thousands, to them that love me, and keep my commandments.
Peshitta (Syriac)	You shall not make for yourself any graven image or any likeness of anything that is in heaven above, or that is on the earth beneath, or that is in the waters under the earth; You shall not worship them, nor serve them; for I the LORD your God am a zealous God, visiting the iniquities of the fathers upon the children to the third and fourth generation of those who hate me, But showing mercy to thousands of generations of those who love me and keep my commandments.

¹⁷ 4QDeutⁿ Samaritan Pent. LXX. Not in MT. *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 153.

¹⁸ 4QDeutⁿ Samaritan Pent. LXX. *And to* in MT. *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 154.

¹⁹ 4QDeutⁿ. *And showing* in MT Samaritan Pent. LXX. *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 154.

²⁰ 4QDeutⁿ MT *qere* Samaritan Pent. LXX. *His* in MT *ketib*. *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 154.

Septuagint (Greek) You shall not make to yourself an image, nor likeness of anything, whatever things are in the heaven above, and whatever are in the earth below, and whatever are in the waters under the earth. You shall not bow down to them, nor shall you serve them; for I am the Lord your God, a jealous God, visiting the sins of the fathers upon the children to the third and fourth generation to them that hate Me, and doing mercifully to thousands of them that love Me, and that keep My commandments.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English You may not make for yourselves an image in the form of anything in heaven or on earth or in the waters under the earth: You may not go down on your faces before them or give them worship: for I, the Lord your God, am a God who will not give his honour to another; and I will send punishment on the children for the wrongdoing of their fathers, to the third and fourth generation of my haters; And I will have mercy through a thousand generations on those who have love for me and keep my laws.

Easy English You will not make a false god for yourself. Do not make the shape of anything that is in the sky above nor on the earth beneath. Do not make the shape of anything that lives in the water. You must not bend down to them or obey them. I, the *LORD* your God, love you with a powerful love. I cannot let you love any other god. I punish children because of the bad things that their fathers have done. I do this to the grandchildren and to their children of everyone who hates me. But I show my love to thousands (1000s) of families who love me. These families will obey me.

Easy-to-Read Version "You must not make any idols [Statues of false gods that people worshiped.]. Don't make any statues or pictures of anything up in the sky or of anything on the earth or of anything down in the water. Don't worship or serve idols of any kind. Why? Because I am the Lord your God. I hate for my people to worship other gods [Or, "I am El Kanah--the Jealous God."]. People who sin against me become my enemies. And I will punish those people. And I will punish their children, their grandchildren, and even their great-grandchildren. But I will be very kind to people who love me and obey my commands. I will be kind to their families for thousands of generations [Or, "I will show mercy to thousands of people who love me and obey my commandments."].

The Message No carved gods of any size, shape, or form of anything whatever, whether of things that fly or walk or swim. Don't bow down to them and don't serve them because I am God, your God, and I'm a most jealous God. I hold parents responsible for any sins they pass on to their children to the third, and yes, even to the fourth generation. But I'm lovingly loyal to the thousands who love me and keep my commandments.

Names of God Bible "Never have any other gods. Never make your own carved idols or statues that represent any creature in the sky, on the earth, or in the water. Never worship them or serve them, because I, *Yahweh* your *Elohim*, am *El Kanna*. I punish children for their parents' sins to the third and fourth generation of those who hate me. But I show mercy to thousands of generations of those who love me and obey my commandments. V. 7 is included for context.

NIRV "Do not make statues of gods that look like anything in the sky or on the earth or in the waters. Do not bow down to them or worship them. I am the Lord your God. I want you to worship only me. I cause the sins of the parents to affect their children. I will cause the sins of those who hate me to affect even their grandchildren and great-grandchildren. But for all time to come I show love to all those who love me and keep my commandments.

New Simplified Bible »'Do not make for yourself an idol in the form of anything in heaven above, or on the earth below, or that is in the waters beneath the earth:

»'Do not bow down to them. Do not serve them! For I Jehovah your God am a totally demanding zealous God. I require exclusive devotion and punish the fathers and children who hate me to the third and fourth generation.

»'I show loving kindness to thousands of generations who love me and obey my commandments.

Thought-for-thought translations; paraphrases:

Common English Bible	Do not make an idol for yourself-no form whatsoever-of anything in the sky above or on the earth below or in the waters under the earth. Do not bow down to them or worship them because I, the Lord your God, am a passionate God. I punish children for their parents' sins-even to the third and fourth generations of those who hate me. But I am loyal and gracious to the thousandth generation [<i>Or to thousands</i>] of those who love me and keep my commandments.
Contemporary English V.	Do not make idols that look like anything in the sky or on earth or in the ocean under the earth. Don't bow down and worship idols. I am the LORD your God, and I demand all your love. If you reject me and worship idols, I will punish your families for three or four generations. But if you love me and obey my laws, I will be kind to your families for thousands of generations.
The Living Bible	"Never make idols; don't worship images, whether of birds, animals, or fish. You shall not bow down to any images nor worship them in any way, for I am the Lord your God. I am a jealous God, and I will bring the curse of a father's sins upon even the third and fourth generation of the children of those who hate me; but I will show kindness to a thousand generations of those who love me and keep my commandments.
New Berkeley Version	You shall not make for yourself an image or the likeness of anything in the heavens above, or on the earth below, or in the waters lower than the earth; you shall not bow down to them or serve them; for I, the LORD your God, am God who brooks no rival, bringing home to the children the iniquities of their fathers to the third and fourth generation of those who hate Me, and bestowing loving kindness on thousands of those who love Me and keep My commandments.
New Century Version	"You must not make for yourselves any idols or anything to worship that looks like something in the sky above or on the earth below or in the water below the land. You must not worship or serve any idol, because I, the Lord your God, am a jealous God. If people sin against me and hate me, I will punish their children, even their grandchildren and great-grandchildren. But I will be very kind for a thousand lifetimes to those who love me and obey my commands.
New Life Version	'Do not make a false god for yourselves, or anything that is like what is in heaven above or on the earth below or in the water under the earth. Do not bow down to them or serve them. I, the Lord your God, am a jealous God. I punish the children, the grandchildren and the great-grandchildren for the sins of their fathers who hate Me. But I show loving-kindness to thousands, to those who love Me and keep My Laws.
New Living Translation	"You must not make for yourself an idol of any kind, or an image of anything in the heavens or on the earth or in the sea. You must not bow down to them or worship them, for I, the Lord your God, am a jealous God who will not tolerate your affection for any other gods. I lay the sins of the parents upon their children; the entire family is affected-even children in the third and fourth generations of those who reject me. But I lavish unfailing love for a thousand generations on those [<i>Hebrew for thousands of those</i>] who love me and obey my commands.

Partially literal and partially paraphrased translations:

American English Bible	<i>'You must not make images for yourselves of anything in the skies above, on the ground below, or of things that live in the water under the ground. You must not bow before them or serve them, for I (Jehovah your God) am a zealous God, and I bring the sins of the ancestors upon the children, grandchildren, and great-grandchildren of those who hate Me, while I am merciful to the thousands who love Me and keep My Commandments.</i>
Beck's American Translation	Don't make an idol for yourself or any likeness of anything in heaven above, on the earth below, or in the water below ground level. Don't worship them or serve them, because I the LORD your God am a jealous God; for their fathers' sins I punish children, if they hate Me too, to the third and fourth generation, but if they love Me and do what I order, I am kind to them to the thousandth generation."
International Standard V	ב "You are to have no other gods besides me "You are not to make for yourselves a carved image resembling any form in the heavens above, on earth below, or in the waters under the earth. You are not to bow down to them in worship or serve them, because I, the LORD your God, am a jealous God, punishing the children [Or sons] for the iniquity of their parents [Or fathers] to the third and fourth generations [So LXX. The Heb. lacks generations] of those who hate me, but showing gracious love to the thousandth [Lit. to the thousands] generation [The Heb. lacks generation] of those who love me and keep my [So LXX. Lit. his; cf. Exod 20:6] commandments.
New Advent (Knox) Bible	Thou shalt not carve thyself images, or fashion the likeness of anything in heaven above, or on earth beneath, or in the waters at the roots of earth, to bow down and worship it. I, thy God, the Lord Almighty, am jealous in my love; be my enemy, and thy children, to the third and fourth generation, shall make amends; love me, keep my commandments, and mercy shall be thine a thousand-fold.
Translation for Translators	You must not carve/make for yourselves any idol that represents anything in the sky or anything that is on the ground or anything that is in the water under the ground/earth. You must not bow down to any idol and worship it, because I am Yahweh God, and I ◀am very jealous/want you to worship me only▶. I punish those who sin and hate me. I punish not only them, but I will punish ◀their descendants, down to the third and fourth generation/their children and grandchildren and great-grandchildren▶. But I will steadfastly love ◀thousands of generations/all the descendants▶ of those who love me and obey my commandments (OR, I will love for thousands of generations).

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Make no carvings for yourselves picturing anyone in heaven above, in the land underneath and the waters under the land. Never bow to them and never serve them. For I, Yahweh your God, am a jealous God, and count over the iniquity of the fathers and the sons hating me over the third and over the fourth generation, but do mercy to the thousands loving me and keeping my commandments.
Ferrar-Fenton Bible	II. " You shall not make for yourselves an Image, - any likeness of what is in the heavens above, or what is on the earth beneath ; or what is in the waters lower than the land. You shall not bow down to them nor serve them, for I, your Ever-living God, am a jealous God, punishing the sins of the parents upon their children to the third and fourth generation, of those who hate Me ; but I show mercy to thousands of generations of those who love Me and keep My commandments.
Lexham English Bible	`You shall not make for yourself a divine image of any <i>type of</i> form that is in the heaven above or that is on the earth beneath or that is in the water under the earth.

“You shall not bow down to them, and you shall not serve them, for I, Yahweh your God, *am* a jealous God, punishing the guilt of fathers upon *their* children and upon the third and upon the fourth generation of *those* hating me, but showing loyal love to thousands of *those* who love me and of *those* who keep my commandments.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Do not have idols, do not make any figure of things in the heaven or here below on the earth, or in the waters under the earth. Do not kneel before them or worship them, because I, Yahweh, am your God, a jealous God who punishes the children until the third and fourth generation for the wickedness of their parents who hate me. But I am merciful to the thousandth generation to those who love me and obey my commandments.

The Heritage Bible You shall not make for yourself any carved image, any likeness of what is in the heavens above, or what is in the earth beneath, or what is in the waters beneath the earth. You shall not prostrate yourself to them, and you shall not serve them, because I Jehovah, your God, am a jealous God, visiting the iniquity of the fathers on the children, and on the third and fourth generation of those hating me, And doing mercy to thousands of them who love me and hedge about my commandments.

New American Bible (2002) You shall not carve idols for yourselves in the shape of anything in the sky above or on the earth below or in the waters beneath the earth; you shall not bow down before them or worship them. For I, the LORD, your God, am a jealous God, inflicting punishments for their fathers' wickedness on the children of those who hate me, down to the third and fourth generation but bestowing mercy, down to the thousandth generation, on the children of those who love me and keep my commandments. God does not punish us for another's sins, but because of the solidarity of human society, the good or evil deeds of one generation may make their effects felt even in later generations. Yet note how God's mercy allows the good effects of virtue to last much longer than the bad effects of vice: a thousand generations compared to three or four.

New American Bible (2011) You shall not make for yourself an idol or a likeness of anything in the heavens above or on the earth below or in the waters beneath the earth; * you shall not bow down before them or serve them. For I, the LORD, your God, am a jealous* God, bringing punishment for their parents' wickedness on the children of those who hate me, down to the third and fourth generation, but showing love down to the thousandth generation of those who love me and keep my commandments. [5:9-10] Israel is confronted with a choice, to "love" or to "hate" the Lord, and with the consequences of each choice. "Wickedness" works destruction not only on those who do it but also down the generations, in a sort of ripple effect. Yet, if Israel keeps the commandments, they will experience the Lord's hesed ("love") down to the thousandth generation. Thus the Lord's merciful love is disproportionate to the evil results of iniquity ("down to the third and fourth generation"). To the thousandth generation: lit., "to thousands"; cf. 7:9. **A jealous God:** Hebrew 'el qanna. The root of the adjective qanna expresses the idea of intense feeling focused on solicitude for someone or something; see, e.g., Ps 69:10; Sg 8:6; Is 9:6; 37:32; Ez 39:25. The Septuagint translated the adjective as zelotes, and the Vulgate followed suit; hence the traditional English rendering "jealous" (and sometimes "zealous") found in the Douai-Rheims and King James versions. In modern usage, however, "jealous" denotes unreasonable, petty possessiveness, a meaning, even as nuance, wanting in the Hebrew. In the first commandment (5:6-10; Ex 20:2-6) and passages derived from it (like 4:24; 6:15; Ex 34:14; Jos 24:19; Na 1:2), Israel's God is represented as totally committed to his purpose, and Israel is put on notice to take him and his directives for their life as a people with equal seriousness.

New Jerusalem Bible ' "You must not make yourselves any image or any likeness of anything in heaven above or on earth beneath or in the waters under the earth; you must not bow down to these gods or serve them. For I, Yahweh your God, am a jealous God and I punish the parents' fault in the children, the grandchildren and the great-grandchildren, among those who hate me; but I show faithful love to thousands, to those who love me and keep my commandments.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible א "I am Adonai your God, who brought you out of the land of Egypt, where you lived as slaves.

ב "You are to have no other gods before me. You are not to make for yourselves a carved image or any kind of representation of anything in heaven above, on the earth beneath or in the water below the shoreline - you are not to bow down to them or serve them; for I, Adonai your God, am a jealous God, punishing the children for the sins of the parents, also the third and fourth generation of those who hate me, but displaying grace to the thousandth generation of those who love me and obey my mitzvot. Vv. 6–7 are include for context.

exeGeses companion Bible Work not any sculptile or any manifestation of that in the heavens above, or that in the earth beneath, or in the waters beneath the earth: neither prostrate to them, nor serve them: for I - Yah Veh your Elohim, am a jealous EI, visiting the perversity of the fathers on the sons to the third and fourth of them who hate me, and working mercy to thousands of them who love me and guard my misvoth.

JPS (Tanakh—1985) You shall not make for yourself a sculptured image, any likeness of what is in the heavens above, or on the earth below, or in the waters below the earth. You shall not bow down to them or serve them. For I the Lord your God am an impassioned God, visiting the guilt of the parents upon the children, upon the third and upon the fourth generations of those who reject Me, but showing kindness to the thousandth generation of those who love Me and keep My commandments.

Kaplan Translation Do not represent [such gods] by a statue or picture of anything in the heaven above, on the earth below, or in the water below the land. Do not bow down to [such gods] and do not worship them. I, God your Lord, am a god who demands exclusive worship. Where My enemies are concerned, I keep in mind the sin of the fathers for [their] descendants for three and four [generations]. But to those who love Me, and keep My commandments, I show love for thousands [of generations]..

Orthodox Jewish Bible Thou shalt not make thee any pesel, or any temunah of anything that is in Shomayim above, or that is in Ha'Aretz beneath, or that is in the mayim beneath ha'aretz; Lo tishtachaveh (thou shalt not bow down thyself) unto them, nor serve them; for I Hashem Eloheicha am an EI Kannah, visiting the iniquity of the avot upon the banim unto the third and fourth generation of them that hate Me, And showing chesed unto thousands of them that love Me and are shomer over My mitzvot.

The Scriptures 1998 'You do not make for yourself a carved image, any likeness of which is in the heavens above, or which is in the earth beneath, or which is in the waters under the earth, you do not bow down to them nor serve them. For I, יהוה your Elohim, am a jealous ĖI, visiting the crookedness of the fathers upon the children to the third and fourth generations of those who hate Me, but showing kindness to thousands, to those who love Me and guard My commands.

Expanded/Embellished Bibles:

The Expanded Bible	"You must not make for yourselves any idols or anything to worship that looks like something in the ·sky [heavens] above or on the earth below or in the water below the ·land [earth]. You must not worship or serve ·any idol [^L them], because I, the Lord your God, am a jealous God [4:24]. ·If people sin against me and hate me, I will punish their children, even their grandchildren and great-grandchildren [^L I will visit/punish the guilt of the fathers on the sons until the third and fourth generations of those who hate me]. But I will be very kind for a thousand lifetimes to those who love me and obey my commands.
Kretzmann's Commentary	Thou shalt not make thee any graven image, a carved or hewn picture or statue of wood, stone, or metal, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters beneath the earth, Deut. 4:15-17. Thou shalt not bow down thyself unto them, nor serve them; for that is the real point of the prohibition, the prevention of idolatry; for I, the Lord, thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me, if the children follow their sinful parents in their iniquity, in their wicked behavior, and showing mercy unto thousands of them that love Me and keep my commandments, since it pleases the Lord to make His grace and mercy known in much more abundant measure than His wrath and justice. The love toward God is a fruit of faith, itself a gift of God, and this love shows itself in keeping His commandments.
NET Bible®	You must not make for yourself an image [<i>Heb</i> "an image, any likeness."] of anything in heaven above, on earth below, or in the waters beneath [<i>Heb</i> "under the earth" (so ASV, NASB, NRSV); NCV "below the land."]. You must not worship or serve them, for I, the Lord your God, am a jealous God. I punish [In the Hebrew text the form is a participle, which is subordinated to what precedes. For the sake of English style, the translation divides this lengthy verse into two sentences.] the sons, grandsons, and great-grandsons for the sin of the fathers who reject me, but I show covenant faithfulness to the thousands who choose me and keep my commandments.
The Voice	You are not to make idols of anything in the sky above or on the earth below or down in the sea. You are not to bow down in worship of any images of <i>other gods</i> , for I am the Eternal your God. I am jealous <i>for worship</i> , bringing punishment on you and your children to come, even down to your great-grandchildren, to whoever hates Me. Instead, those who obey My commands and truly love Me will receive My loyal love endlessly, even for a thousand generations.

Literal, almost word-for-word, renderings:

Concordant Literal Version	You shall not make for yourself a carving nor any physical representation of that in the heavens above or that on the earth beneath or that in the waters beneath the earth. You shall not bow yourself down to them, nor be made to serve them, for I, Yahweh your Elohim, am a jealous El, visiting the depravity of the fathers on the sons, on the third and on the fourth generation, to those hating Me, yet doing kindness to thousands, to those loving Me and observing My instructions.
Context Group Version	You shall not make to you a carved image, [nor] any likeness [of anything] that is in the skies { or heavens } above, or that is in the land { or earth } beneath, or that is in the water under the land { or earth }: you shall not bow yourself down to them, nor serve them; for I, YHWH, your God, am a possessive God, visiting the iniquity of the fathers on the sons, and on the third and on the fourth generation of those that spurn me; and showing family allegiance { Hebrew: hesed } to thousands of those that give allegiance to me and keep my commandments.

Emphasized Bible

I, am Yahweh thy God, who have brought thee forth out of the land of Egypt out of the house of servants:—

Thou shalt not have other gods, besides me:

Thou shalt not make unto thee an image, any form that is in the heavens above, or that is in the earth beneath or that is in the waters beneath the earth: thou shalt not bow thyself down to them nor be led to serve them,—for, I Yahweh thy God, am a jealous GOD, visiting the iniquity of fathers upon sons even unto three generations and unto four, unto them that hate me; but shewing lovingkindness unto a thousand generation—unto them who love me, and keep my commandments:… Vv. 6–7 are included for context.

English Standard Version

"You shall not make for yourself a carved image, or any likeness of anything that is in heaven above, or that is on the earth beneath, or that is in the water under the earth. You shall not bow down to them or serve them; for I the Lord your God am a jealous God, visiting the iniquity of the fathers on the children to the third and fourth generation of those who hate me, but showing steadfast love to thousands [Or to the thousandth generation] of those who love me and keep my commandments.

God's Truth (Tyndale)

You shall make you no graven Image of any manner likeness that is in heaven above, or in the earth beneath, or in the water beneath the earth. You shall neither bow yourself unto them nor serve them, for I the Lord your God, am a jealous God, visiting the wickedness of the fathers upon the children, even in the third and the fourth generation, among them that hate me: and show mercy upon thousands among them that love me and keep my commandments.

New King James Version

`You shall not make for yourself a carved image—any likeness of *anything* that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; you shall not bow down to them nor serve them. For I, the Lord your God, am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth *generations* of those who hate Me, but showing mercy to thousands, to those who love Me and keep My commandments.

Webster's Bible Translation

Thou shalt not make for thee [any] graven image, [or] any likeness [of any thing] that [is] in heaven above, or that [is] on the earth beneath, or that [is] in the waters beneath the earth: Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God [am] a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth [generation] of them that hate me, And showing mercy to thousands of them that love me, and keep my commandments.

Young's Updated LT

"You will not make to you a graven image, any similitude which is in the heavens above, and which is in the earth beneath, and which is in the waters under the earth; you will not bow yourself to them nor serve them, for I Jehovah your God am a zealous God, charging iniquity of fathers on children, and on a third generation , and on a fourth, to those hating Me; and doing kindness to thousands, to those loving Me, and to those keeping My commands.

The gist of this verse:

Deuteronomy 5:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לא or לוּל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Deuteronomy 5:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿāsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
peçel (פֶּעֶל) [pronounced <i>PEH-cell</i>]	<i>sculpted image, carved image, graven image, engraved image</i>	masculine singular noun	Strong's #6459 BDB #820
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
t ^e mûwnâh (תְּמוּנָה) [pronounced <i>tem-oo-NAW</i>]	<i>a form, image; likeness, representation, similitude, semblance; something portioned out, an undefinable shape, a manifestation</i>	feminine singular noun	Strong's #8544 BDB #568
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shâmayîm (שָׁמַיִם) [pronounced <i>shaw-MAH-yim</i>]	<i>heaven, heavens, skies; the visible heavens, as in as abode of the stars or as the visible universe, the sky, atmosphere, etc.; Heaven (as the abode of God)</i>	masculine dual noun with the definite article	Strong's #8064 BDB #1029
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
maʿal (מֵעַל) [pronounced <i>MAH-gah</i>]	<i>higher, higher part, above, upon, forward</i>	preposition	Strong's #4605 BDB #751

With the preposition, this means *from above, above, upon; near, by*.

Translation: You will not manufacture for yourself a carved image, a likeness of anything which [is] in the heavens... The second commandment is all about putting other things before God. In this era, it was apparently common for people to carve images with their hands, and then worship these images. In our modern era, this is not done quite as much, but we do have a tendency to make this or that thing, and then to admire it—and often put our names to it if we possibly can.

People had some idea of what creatures of the heavens looked like—or they had an imagination about such a thing. They would manufacture something which might represent a creature of the heavens (an angel or demon or whatever). The purpose of these things was to worship them and to give these things deference.

Deuteronomy 5:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʾerets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
tachath (תַּחַת) [pronounced <i>TAH-khahth</i>]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition	Strong's #8478 BDB #1065

Min + tachath together mean *below, beneath, from under, from beneath* and it is used of those that were *under* anything and came out from there.

Translation: ...or in the earth beneath... People might imagine that there are angelic creatures within the earth (and there well might be a physical place or torments there. They would make some kind of creature out of wood which represents such a creature in the earth.

The idea is, these are supernatural or divine beings of sorts, which these statuettes represented. God never allowed Himself to be worshiped as some sort of created statue.

Deuteronomy 5:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81

Deuteronomy 5:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
tachath (תַּחַת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition	Strong's #8478 BDB #1065
Min + tachath together mean <i>below, beneath, from under, from beneath</i> and it is used of those that were <i>under</i> anything and came out from there.			
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: ...or in the waters below the earth. There might be various angelic or supernatural creatures in the seas, and these would be represented in sculpture (again, with the intention of worshipping

Deuteronomy 5:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâchah (שָׁחָה) [pronounced shaw-KHAW]	<i>to bow down, to prostrate oneself, to do obeisance to; to honor [with prayers]; to do homage to, to submit to</i>	2 nd person masculine singular, Hithpael imperfect	Strong's #7812 BDB #1005
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Deuteronomy 5:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lō' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'ābad (עָבַד) [pronounced gaw ^b -VAHD]	<i>to be led or enticed to serve [work, labor], to be made [persuaded, incited] to serve</i>	2 nd person masculine singular, Hophal imperfect with the 3 rd person masculine plural suffix	Strong's #5647 BDB #712

Translation: You will not bow down to them and you [will not allow yourselves] to be made to serve them,... These creatures made by hand were not to be worshiped, bowed down before, and those who believe in the Revealed God are not to be made to worship these creatures made with man's hands.

We are made in God's image and, if you have not noticed it, you have a desire to create. I recall a friend of mine working for Franchise Tax Board in Sacramento, and he was jazzed about making a form which would be used. This is what we do as images of God. He has a creative nature; we have a creative nature.

What woman goes into a house and does not have an idea of how she wants to arrange the furniture or display photographs on the wall? What woman when buying a house does not have ideas about re-doing this or that thing in the house? This is in our nature.

I was a math teacher. I spent a great deal of time creating worksheets and tests. I had definite ideas of what I wanted to do and things which I wanted to teach, and methods which I wanted to use. If I did not find these in the books (the math books got worse and worse as the years progressed), then I designed my own worksheets to teach these principles. This is my innate nature.

Today I buy houses and fix them up and rent them out. Even though I often trust the taste of this or that builder, and simply try to restore a house to what it used to be, very often I want to change this or that; improve this or that thing in the house—and if it is within budget, I do that.

However, what we do not get to create is some sort of image of God; we do not get to create something that we personally venerate.

So there is no misunderstanding, it is normal to create something and then to stand back and look at it and be proud of what you have done. It is another thing to venerate that thing which you have created.

Deuteronomy 5:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'ānōkîy (אֲנִי) [pronounced awn-oh-KEE]	<i>I, me; (sometimes a verb is implied)</i>	1 st person singular personal pronoun	Strong's #595 BDB #59

Deuteronomy 5:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #430 BDB #43
ʿĒl (אֵל) [pronounced <i>ALE</i>]	<i>God, god, mighty one, strong, hero; transliterated El</i>	masculine singular noun	Strong's #410 BDB #42
qannâ' (אָנָּן) [pronounced <i>kahn-NAW</i>]	<i>jealous</i>	masculine singular adjective	Strong's #7067 BDB #888

Translation: ...for I, Y^ehowah your Elohim [am] a jealous God [ʿĒl],... This is an anthropathism; this is assigning God characteristics which He does not actually possess. Our God is not emotional. He does not get into some kind of snit when we worship something other than Himself. However, His resultant actions may appear like the actions of a jealous person—a jealous person who is all-powerful.

Deuteronomy 5:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pâqad (פָּקַד) [pronounced <i>paw-KAHD</i>]	<i>going to a person, visiting, having personal contact with, sorting out, visiting a person, committing; charging to the care of; falling upon, attacking, numbering, taking a census</i>	Qal active participle	Strong's #6485 BDB #823
ʿâvôwn (אָוֹן) [pronounced <i>gaw-VOHN</i>]	<i>iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing</i>	masculine singular construct	Strong's #5771 BDB #730
ʿâbôwth (אָבוֹת) [pronounced <i>aw^b- VOOTH</i>]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun	Strong's #1 BDB #3
ʿal (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
bânîym (בָּנִים) [pronounced <i>baw- NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun	Strong's #1121 BDB #119
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Deuteronomy 5:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘al (לְעַ) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
shillêsh (שְׁלִישׁ) [pronounced <i>shill-LAYSH</i>]	<i>pertaining to the third, a third [generation]</i>	masculine plural adjective	Strong's #8029 BDB #1026
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘al (לְעַ) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
ribbê‘ym (רִבְעִים) [pronounced <i>rihb-bay-GEEM</i>]	<i>pertaining to the fourth (in a series), a fourth [generation]</i>	masculine plural adjective	Strong's #7256 BDB #918
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
sânê’ (שׂוֹנְאִים) [pronounced <i>saw-NAY</i>]	<i>hating ones, the ones hating, the haters</i>	masculine plural, Qal active participle with the 1 st person singular suffix	Strong's #8130 BDB #971

Translation:...[personally] visiting the iniquity of the fathers upon [their] sons and upon the third and fourth [generations] for those who hate Me;... One of my favorite words in the Hebrew is *pâqad* (פָּקַד) [pronounced *paw-KAHD*]. It means *to go to a person, to visit, to have personal contact with, to sort out, to visit a person, to commit; to charge to the care of; to fall upon, to attack, to number, to take a census*. It is almost the exact equivalent of that British term *to sort out*. Something is going on with Charley Brown, and so you have a need to go to him personally and *sort it out*. There is a personal contact involved here; a direct contact. The idea is, this personal contact is going to result in the changing of this or that behavior or action that the person is doing. Strong's #6485 BDB #823. When a people turn away from God and begin to worship the works of their own hands, God will visit them; He will sort them out; He will make Himself known and effect some changes in their lives.

Worshiping the works of your own hands here is called *iniquity*. That is the word *‘âvôwn* (עָוֹן) [pronounced *gaw-VOHN*], and it means *iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing*. Strong's #5771 BDB #730. That wrongdoing, that offense, the transgression must be dealt with; God will personally deal with it.

God goes to those who are responsible—these are the *fathers*, the older people who are in charge. Their values and morals set the standards for all those to follow them. God will deal with them.

In the United States, we have a great deal of anti-establishment thinking; we have a great deal of degeneracy and socialistic thinking. Now, some of this was brought here by communist operatives and communist propaganda; but a large number of people have latched onto it. Despite the great evidence for the nobility of our country and despite all of the information that is available concerning socialism and its barbaric authoritarianism, there are still large numbers of people in the United States who spout its tenants, who try to sell it every chance that they get. Much of this comes from my generation, who would be, for the most part, the elders (the fathers, if you will) in today's society.

This thinking directly affects the thinking of their own children. They brainwash their own children while accusing conservatives of filling their own children's heads with nonsense and fairy tales. All of this takes time to play out. A generation of socialists does not change the society overnight (although Barrack Obama has done an amazing amount of damage to our society through his own authoritarian, socialist thinking).

This approach to life continues. Now, the context of this passage is idolatry; and the idolatry that I am speaking of is that of socialism; it is the idolatry of man being able to develop an economic system which will pretty much fix everything and make it all better. All they need is just a few more dollars from the rich to implement it. And that is what they always need, just a little more revenue from taxes in order to make our lives better.

As an aside, you will notice how hard it is to get liberals to admit to a top tax rate. For this year or that year, they might say, "We just need another 2 or 3%, and only from the very rich—but they can afford it." But could you get them to say, "And we will *never* ask for an increase in taxes ever again"? No, of course not. Whatever they want in taxes today, they just want a little more tomorrow and just a little more the day after that. Money is power; so they want the money of the rich, so that they can enjoy the power of the rich.

Back to the main point—when a generation goes bad, they teach this to their children, who teach it to their children, and this goes on for several generations. Usually, by the 4th generation, the insane policies of the fathers is playing out in society. That and God disciplines them as well. Now this may seem like double discipline, because they receive the results of the works of their hands and they receive God's discipline.

The idea is, God wants to turn this around. In context, we are talking about the Jews and the Jewish nation; but by application (and pretty much all of what we are studying can be applied today), a nation either operates under the laws of divine establishment or it does not. We began as a nation which operated under the laws of divine establishment. We have been turning away from that steadily, and at a great pace under Woodrow Wilson, FDR and Barrack Obama. These men had evil philosophies and they foisted this evil upon the public, thinking their sense of the world was greater than that of the general public, so they have all attempted to turn people in the United States further and further away from divine establishment.

The NET Bible: Heb "visiting the sin of fathers upon sons and upon a third (generation) and upon a fourth (generation) of those who hate me." God sometimes punishes children for the sins of a father (cf. Num 16:27, 32; Josh 7:24-25; 2 Sam 21:1-9). On the principle of corporate solidarity and responsibility in OT thought see J. Kaminsky, Corporate Responsibility in the Hebrew Bible (JSOTSup). In the idiom of the text, the father is the first generation and the "sons" the second generation, making grandsons the third and great-grandsons the fourth. The reference to a third and fourth generation is a way of emphasizing that the sinner's punishment would last throughout his lifetime. In this culture, where men married and fathered children at a relatively young age, it would not be unusual for one to see his great-grandsons. In an Aramaic tomb inscription from Nerab dating to the seventh century b.c., Agbar observes that he was surrounded by "children of the fourth generation" as he lay on his death bed (see ANET 661). The language of the text differs from Exod 34:7, the sons are the first generation, the grandsons (literally, "sons of the sons") the second, great-grandsons the third, and great-great-grandsons the fourth. One could argue that formulation in Deut 5:9 (see also Exod 20:50) is elliptical/abbreviated or that it suffers from textual corruption (the repetition of the words "sons" would invite accidental omission).²¹

The NET Bible: Heb "who hate" (so NAB, NIV, NLT). Just as "to love" (אָהַב, 'ahav) means in a covenant context "to choose, obey," so "to hate" (שָׂנֵא, sane) means "to reject, disobey" (cf. the note on the word "loved" in Deut 4:37; see also 5:10).²²

Those who hate God are those who reject Him, His Person, His justice, His grace and, most of all, His Son.

²¹ From <https://bible.org/netbible/index.htm?deu5.htm> accessed April 11, 2015 (footnote).

²² From <https://bible.org/netbible/index.htm?deu5.htm> accessed April 11, 2015 (footnote).

Deuteronomy 5:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>doing, making, manufacturing, constructing, fashioning, forming, preparing; producing</i>	Qal active participle	Strong's #6213 BDB #793
The full set of Qal meanings from BDB: <i>to do, work, make, produce; to do; to work; to deal (with); to act, act with effect, effect; to produce; to prepare; to make (an offering); to attend to, put in order; to observe, celebrate; to acquire (property); to appoint, ordain, institute; to bring about; to use; to spend, pass.</i> It is possible that this ought to be <i>to provide for</i> .			
cheçed (חֶסֶד) [pronounced <i>KHEH-sed</i>]	<i>grace, benevolence, mercy, kindness</i>	masculine singular noun	Strong's #2617 BDB #338
The NET Bible: <i>This theologically rich term (חֶסֶד, khesed) describes God's loyalty to those who keep covenant with him. Sometimes it is used synonymously with תִּרְבָּה (bÿrit, "covenant"; Deut 7:9), and sometimes interchangeably with it (Deut 7:12). See H.-J. Zobel, TDOT 5:44-64.²³</i>			
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
‘âlâpîhîym (אַלְפִיִּים) pronounced <i>uh-law-FEEM</i>	<i>thousands, families, [military] units</i>	masculine plural noun	Strong's #505 (and #504) BDB #48
The NET Bible: <i>By a slight emendation (אַלְפִיִּים [a'allufim] for אֲלָפִים [a'alafim]) "clans" could be read in place of the MT reading "thousands." However, no ms or versional evidence exists to support this emendation. Another option is to understand this as referring to "thousands (of generations) of those who love me" (cf. NAB, NIV, NRSV, NLT). See Deut 7:9.²⁴</i>			
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
‘âhêb (אָהֵב) [pronounced <i>aw-HAYV^h</i>]	<i>lovers; friends; those who are desired or loved; people that one delights in; those who love; those who delight in</i>	masculine plural, Qal active participle with the 1 st person singular suffix	Strong's #157 BDB #12
The NET Bible: <i>Heb "love." See note on the word "reject" in v. 9.²⁵</i>			

Translation: ...but I manufacture grace to thousands, to those who love Me... God also blesses; God also shows grace. I can personally testify to this, as can many believers who have pursued Bible doctrine. God has manufactured great grace to me, far, far more than I could ever deserve.

I understand that I will have to leave this life. However, at the same time, I am so damn happy to be in this life and to enjoy every single day of it.

²³ From <https://bible.org/netbible/index.htm?deu5.htm> accessed April 11, 2015 (footnote).

²⁴ From <https://bible.org/netbible/index.htm?deu5.htm> accessed April 11, 2015 (footnote).

²⁵ From <https://bible.org/netbible/index.htm?deu5.htm> accessed April 11, 2015 (footnote).

Deuteronomy 5:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i>]	<i>keepers, those who guard, watchers, spies; the ones watching [guarding]; preservers</i>	masculine plural, Qal active participle	Strong's #8104 BDB #1036
mits ^e ôwth (מִצְוֹת) [pronounced <i>mits^e-OHTH</i>]	<i>prohibitions, precepts, those things which are forbidden, constraints, proscriptions, countermands; commandments</i>	feminine plural noun with the 3 rd person masculine singular suffix	Strong's #4687 BDB #846

I think there are alternative readings here.

Translation: ...and to those who keep My commandments. God looks at two things—those who love Him and those who keep His commandments. Now, keeping God's commandments include preserving them and teaching them; and obeying them.

You will not lift up a name of Y^ehowah your Elohim for iniquity [or a lie, or for vanity]; for will not leave unpunished Y^ehowah when you lift up His name for iniquity. Deuteronomy 5:11 **You will not take the name of Y^ehowah your Elohim to lie [or, for iniquity, in a vain manner]; for Y^ehowah will not leave you unpunished when you lift up His name for a lie.**

You will not use the name of the Lord your God in a disrespectful manner; God will hold accountable those who disrespect His name.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	You will not lift up a name of Y ^e howah your Elohim for iniquity [or a lie, or for vanity]; for will not leave unpunished Y ^e howah when you lift up His name for iniquity.
Targum of Onkelos	Sons of Israel, My people, no one of you shall swear by the Name of the Word of the Lord your God in vain: for the Lord, in the day of the great judgment, will not acquit any one who shall swear by His Name in vain.
Latin Vulgate	You will not take the name of the Lord your God in vain: for he will not be unpunished that takes his name upon a vain thing.
Peshitta (Syriac)	You shall not take an oath by the name of the LORD your God in vain; for the LORD will not hold him guiltless who takes an oath by his name in vain.
Septuagint (Greek)	You shall not take the name of the Lord your God in vain, for the Lord your God will certainly not acquit him that takes His name in vain.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	You are not to make use of the name of the Lord your God for an evil purpose; whoever takes the Lord's name on his lips for an evil purpose will be judged as a sinner by the Lord.
Easy English	You must not use the name of the <i>LORD</i> your God in a wrong way. The <i>LORD</i> will not excuse anyone who does this.
Easy-to-Read Version	"You must not use the name of the Lord your God in a wrong way. If a person uses the Lord's name in a wrong way, then that person is guilty. And the Lord will not make him innocent..
<i>The Message</i>	No using the name of God, your God, in curses or silly banter; God won't put up with the irreverent use of his name.
Names of God Bible	"Never use the name of Yahweh your Elohim carelessly. Yahweh will make sure that anyone who uses his name carelessly will be punished.

Thought-for-thought translations; paraphrases:

Common English Bible	Do not use the Lord your God's name as if it were of no significance; the Lord won't forgive anyone who uses his name that way.
The Living Bible	"You must never use my name to make a vow you don't intend to keep [<i>You must never use my name to make a vow you don't intend to keep</i> , literally, "You must not utter the name of the Lord your God to misuse it."]. I will not overlook that.
New Berkeley Version	"You shall not use the name of the LORD your God profanely; for the LORD will not hold him guiltless who uses His name profanely.
New Century Version	"You must not use the name of the Lord your God thoughtlessly, because the Lord will punish anyone who uses his name in this way.
New Life Version	'Do not use the name of the Lord your God in a bad way. For the Lord will punish the one who uses His name in a bad way.

Partially literal and partially paraphrased translations:

American English Bible	<i>"You must not misuse the Name of your God, Jehovah; for your God Jehovah will not forgive those who misuse His Name.</i>
Beck's American Translation	"Don't use the name of the LORD your God without a good purpose, because the LORD will not let anyone who misused His name go unpunished.
New Advent (Knox) Bible	Thou shalt not take the name of the Lord thy God lightly on thy lips; if a man uses that name lightly, he will not go unpunished.
Today's NIV	"You shall not misuse the name [Ps 139:20] of the LORD your God, for the LORD will not hold anyone guiltless who misuses his name [Lev 19:12 ; Dt 10:20 ; Matt. 5:33-37].
Translation for Translators	Do not use/speak my name carelessly (OR, for wrong/evil purposes), because I am Yahweh God, the one whom you <i>should worship</i> , and I will certainly punish those who use/speak my name for wrong/evil purposes [LIT].

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Never lift the name of Yahweh your God in pretense. For Yahweh pardons none lifting his name in pretense.
Ferrar-Fenton Bible	III. " You shall not take the Name of your Ever-living God in vain, for the Ever-living will not hold him guiltless who takes His Name in vain.
Lexham English Bible	`You shall not take up the name of Yahweh your God for a worthless purpose, for Yahweh will not leave unpunished <i>anyone</i> who uses his name for a worthless purpose.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	You shall not take up the name of Jehovah, your God, for ruin, because Jehovah will not hold him to be clean who takes up his name for ruin.
New American Bible (2011)	You shall not invoke the name of the LORD, your God, in vain. For the LORD will not leave unpunished anyone who invokes his name in vain. Dt 6:13; 10:20; 18:20; 23:21-23; Ex 20:7; Lv 19:12; 24:10-23; Ps 24:4; Jer 29:23; Mt 5:33-37.
New RSV	You shall not make wrongful use of the name of the LORD your God, for the LORD will not acquit anyone who misuses his name.
Revised English Bible	You shall not make wrong use of the name of the LORD your God; the LORD will not leave unpunished anyone who misuses his name.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	ג "You are not to misuse the name of Adonai your God, because Adonai will not leave unpunished someone who misuses his name.
exeGesés companion Bible	Bear not the name of Yah Veh your Elohim in defamation: for Yah Veh exonerates him not who bears his name in defamation.
JPS (Tanakh—1985)	You shall not swear falsely by the name of the Lord your God; for the Lord will not clear one who swears falsely by His name.
Kaplan Translation	<i>The Third Commandment</i> Do not take the name of God your Lord in vain. God will not allow the person who takes His name in vain to go unpunished.
Orthodox Jewish Bible	Thou shalt not take the Shem of Hashem Eloheicha in vain; for Hashem will not hold him guiltless that taketh Shmo in vain.
<i>The Scriptures</i> 1998	'You do not bring [Or lift up, or take.] the Name of יהוה your Elohim to naught, for יהוה does not leave him unpunished who brings His Name to naught.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	You shall not take the name of the Lord your God in vain, for the Lord will not hold him guiltless who takes His name in falsehood <i>or</i> without purpose.
The Expanded Bible	"You must not use the name of the Lord your God thoughtlessly [take/lift up the name of the Lord your God in vain], because the Lord will punish [not hold/treat as innocent; not acquit] anyone who uses [takes in vain] his name in this way.
Kretzmann's Commentary	Thou shalt not take the name of the Lord, thy God, in vain, not use it in a foolish, fruitless manner; for the Lord will not hold him guiltless that taketh His name in vain. Such a person cannot plead innocence; his transgression will invariably be charged to his account and will be demanded of him with a sharp reckoning.
NET Bible®	You must not make use of the name of the Lord your God for worthless purposes, ¹⁵ for the Lord will not exonerate anyone who abuses his name that way [<i>Heb</i> "who takes up his name to emptiness."].
The Voice	You are to not use My name lightly or flippantly <i>or as a curse</i> . I will punish anyone who treats My name as anything less than sacred.

Literal, almost word-for-word, renderings:

Concordant Literal Version	You shall not take up the name of Yahweh your Elohim for futility, for Yahweh shall not hold innocent him who takes up His name for futility.
Context Group Version	You shall not take the name of YHWH your God in emptiness: for YHWH will not hold him innocent that takes his name in emptiness.
Darby Translation	Thou shalt not idly utter the name of Jehovah thy God; for Jehovah will not hold him guiltless that idly [Or 'for an untruth;' so Ex. 20.7: see Lev. 19.12.] uttereth his name.

Emphasized Bible

Thou shalt not utter the name of Yahweh thy God, for falsehood,—for Yahweh will not at him go unpunished who uttereth his name for falsehood:...

Green's Literal Translation

You shall not take the name of Jehovah your God in vain; for Jehovah will not hold *him* guiltless who takes His name in vain.

NASB

`You shall not take the name of the Lord your God in vain, for the Lord will not leave him [Or *hold him guiltless*] unpunished who takes His name in vain.

Young's Updated LT

"You will not take up the Name of Jehovah your God for a vain thing, for Jehovah does not acquit him who takes up His Name for a vain thing.

The gist of this verse:

Deuteronomy 5:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâsâ' (נָסָא) [pronounced <i>naw-SAW</i>]	<i>to lift up, to bear, to carry</i>	2 nd person masculine singular, Qal imperfect	Strong's #5375 BDB #669
Nâsâ' actually has a variety of Qal meanings: It means ❶ <i>to take up, to lift up, to bear up</i> ; ❷ <i>to lift up someone's head</i> (this is used in a favorable way; i.e., it is misused to mean <i>to make one cheerful or merry</i> ; ❸ <i>to lift up one's own countenance</i> , i.e., <i>to be cheerful, full of confidence</i> , ❹ <i>to bear, to carry</i> , ❺ <i>to lift up in a balance</i> , i.e., <i>to weigh carefully</i> ; ❻ <i>to bear one's sin or punishment</i> , ❼ <i>to lift up the voice</i> (this can be used in the sense of bemoaning, crying, crying out, rejoicing, <i>to lift up any with the voice</i> (a song, an instrument); ❽ <i>to lift up the soul</i> (i.e., <i>to wish for, to desire</i>); ❾ <i>to have the heart lifted up</i> (i.e., they are ready and willing to do something; ❿ <i>to bear one's sin</i> (in such a way to expiate the sin, to make atonement for the sin, to pardon the sin). This list does not exhaust the various connotations for nâsâ'. BDB adds the following: <i>to support, to sustain, to endure; to take, to take away, to carry off, to forgive</i> .			
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular construct	Strong's #8034 BDB #1027
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Yehowah</i>	proper noun	Strong's #3068 BDB #217
'Ēlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #430 BDB #43
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Deuteronomy 5:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâv ^e (שׁוֹאֵ) [pronounced shawv]	wickedness, iniquity; destruction, calamity; falsehood, a lie, false report; vanity, emptiness, unsubstantial, worthlessness	masculine singular noun with the definite article	Strong's #7723 BDB #996

It is that which furnishes no support, that which cannot uphold or sustain, and will give away when any trust is placed in it.

The NET Bible: *Heb "take up the name of the Lord your God to emptiness"; KJV "take the name of the Lord thy God in vain."* The idea here is not cursing or profanity in the modern sense of these terms but rather the use of the divine Name for unholy, mundane purposes, that is, for meaningless (the Hebrew term is שׁוֹאֵ) and empty ends. In ancient Israel this would include using the Lord's name as a witness in vows one did not intend to keep.²⁶

Translation: You will not take the name of Y^ehowah your Elohim to lie [or, for iniquity, in a vain manner];... The 3rd commandment is not to use God's name in an empty or vain way; or as a means to do iniquity; or in order to lie, saying, *I swear to God*, when you are lying.

We might discuss, are we speaking of God's personal name? Are we dealing with God's given name, and that is the name which cannot be abused? I would think that any misuse of God's name or title would be understood as a defilement of His name. God is separate from all things; God is perfect in all way. God has perfect righteousness. To place anything else upon Him is wrong.

I disagree with the NET Bible here (which usually has excellent reference notes). I believe that this includes swearing, using God's name—associating His name with *damn*; or using *Jesus Christ* as an expletive.

Deuteronomy 5:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lô' (לֹא or לוֹ) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâqâh (נָקָה) [pronounced naw-KAWH]	to be cleansed, to be acquitted, to be declared innocent; to leave unpunished	3 rd person masculine singular, Piel perfect	Strong #5352 BDB #667
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

²⁶ From <https://bible.org/netbible/index.htm?deu5.htm> accessed April 11, 2015 (footnote).

Deuteronomy 5:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, they mean <i>how, that which, what, whatever; whom, whomever. Possibly when, whenever.</i>			
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	2 nd person masculine singular, Qal imperfect	Strong's #5375 BDB #669
Nâsâ' actually has a variety of Qal meanings: It means ❶ <i>to take up, to lift up, to bear up</i> ; ❷ <i>to lift up someone's head</i> (this is used in a favorable way; i.e., it is misused to mean <i>to make one cheerful or merry</i>); ❸ <i>to lift up one's own countenance, i.e., to be cheerful, full of confidence</i> , ❹ <i>to bear, to carry</i> , ❺ <i>to lift up in a balance, i.e., to weigh carefully</i> ; ❻ <i>to bear one's sin or punishment</i> , ❼ <i>to lift up the voice</i> (this can be used in the sense of bemoaning, crying, crying out, rejoicing, <i>to lift up any with the voice</i> (a song, an instrument)); ❽ <i>to lift up the soul</i> (i.e., <i>to wish for, to desire</i>); ❾ <i>to have the heart lifted up</i> (i.e., they are ready and willing to do something); ❿ <i>to bear one's sin</i> (in such a way to expiate the sin, to make atonement for the sin, to pardon the sin). This list does not exhaust the various connotations for nâsâ'. BDB adds the following: <i>to support, to sustain, to endure; to take, to take away, to carry off, to forgive.</i>			
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular construct	Strong's #8034 BDB #1027
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâv ^e (שָׁוְ) [pronounced shawv]	<i>wickedness, iniquity; destruction, calamity; falsehood, a lie, false report; vanity, emptiness, unsubstantial, worthlessness</i>	masculine singular noun with the definite article	Strong's #7723 BDB #996

It is that which furnishes no support, that which cannot uphold or sustain, and will give away when any trust is placed in it.

Translation: ...for Y^ehowah will not leave you unpunished when you lift up His name for a lie. God makes it clear that this sort of violation will not be ignored by God; God will not simply let such a loose tongue go unpunished. God will not ignore this.

Even though the Ten Commandments were given at a specific time for a specific purpose, I think that it is reasonable to assume that this applies to anyone; and that God, when dealing with someone who knows better, will cause harm to fall upon such a person.

Keeping day of the Sabbath: to regard him as holy just as commanded you Y^ehowah your Elohim. Six days you will work and have done all your work; and a day of the seventh—a Sabbath to Y^ehowah your Elohim. You will not do any work—you and your son and your daughter; and your male servant and your female servant; and your ox and your ass and any of your cattle; and a temporary resident who [is] in your gates. And will rest your male servant and your female servant [just] like you. And you have remembered that a servant you were in a land of Egypt; and so brings you out Y^ehowah your Elohim from there in a hand of strength and in an arm stretched out. Upon so has commanded you Y^ehowah your Elohim to do a day of the Sabbath.

Deuteronomy
5:12–15

Keeping the Sabbath; to regard it as set apart just as Y^ehowah your Elohim commanded you. Six days you will work and you will do all of your work [in that time]; but on the seventh day (a Sabbath to Y^ehowah your Elohim), you will not do any work: not your or your son or your daughter; nor your male or female servants; nor your ox, your ass or any of your cattle; [not even] the temporary resident who [lives] within your gates. Your male servant and your female servant will [both] rest, just as you do. Furthermore, you will remember that you were a servant in the land of Egypt; and [that] Y^ehowah your Elohim brought you out from there with a mighty hand and with an outstretched arm. Therefore, Y^ehowah your Elohim has commanded you to observe the Sabbath day.

You will keep the Sabbath day by setting it apart from the other days, just as Jehovah your God has commanded you to do. You will work for six days, completing all of your work during that time, but on the seventh day—the Sabbath day to the Lord your God—you will not do any work. Nor will your sons or daughters work; nor your male or female servants; not your ox, your ass and any of your cattle; even the temporary resident who lives within the city will take this day off. Your servants will rest just as you rest on this day. Remember that you were slaves in Egypt; and Jehovah your God brought you out of there with great power. Therefore, He has commanded you to observe the Sabbath day.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

Keeping day of the Sabbath: to regard him as holy just as commanded you Y^ehowah your Elohim. Six days you will work and have done all your work; and a day of the seventh—a Sabbath to Y^ehowah your Elohim. You will not do any work—you and your son and your daughter; and your male servant and your female servant; and your ox and your ass and any of your cattle; and a temporary resident who [is] in your gates. And will rest your male servant and your female servant [just] like you. And you have remembered that a servant you were in a land of Egypt; and so brings you out Y^ehowah your Elohim from there in a hand of strength and in an arm stretched out. Upon so has commanded you Y^ehowah your Elohim to do a day of the Sabbath.

Dead Sea Scrolls

Observe the sabbath day, to keep it holy, as the LORD your God commanded you. Six days you shall labor, and do all your work, but the seventh day is a sabbath to the LORD your God. *On it*²⁷ you shall not do any work, you, your son, your daughter, your male servant, nor your female servant, your ox, nor your ass, nor your cattle, your stranger²⁸ who is within your gates, so that your male servants and female servant may rest as well as you. You shall remember that you were a servant in the land of Egypt, and the LORD your God brought you out from there with a mighty hand and an outstretched arm. Therefore the LORD your God commanded you to

²⁷ 4QDeutⁿ Samaritan Pent. LXX. Not in MT. *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 154.

²⁸ 4QDeutⁿ LXX. More conjunctions and *any of* before *cattle* in 4QDeutⁱ MT. Samaritan Pent. is similar to the MT. *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 154.

keep²⁹ the sabbath day to hallow it. For in six days the LORD made heaven and earth, the sea, and all that is in them, and rested the seventh day; so the LORD blessed the sabbath day and hallowed it.³⁰ In nearly every case I have observed, the differences between these various manuscripts is so minor (note the footnotes) that many translations, with access to the Dead Sea Scrolls, do not make mention of them. This particular passage has a number of differences, some quite significant in some ways, but doctrinally insignificant.

There is a short and longer version of Deut. 5:15. The short version, found primarily in the translations below, is the text of the MT LXX Samaritan Pent. The longer version, found in the 4QDeutⁿ, concludes the verse with two reasons for observing the Sabbath—which reasons are also found in Ex. 20:11. The Nash Papyrus, also a very early manuscript, has these additional reasons, but in reverse order.³¹

Targum of Onkelos

Soils of Israel, My people, observe the day of Sabbath, to sanctify it according to all that the Lord your God hath commanded. Six days you shall labour and do all your work, but the seventh day (shall be for) rest and quiet before the Lord your God; ye shall do no work, neither you, nor your sons, nor your daughters, nor your servants, nor your handmaids, nor your oxen, your asses, nor any of your cattle, nor your sojourners who are among you; that your servants and handmaids may have repose as well as you. And remember that you were servants in the land of Mizraim, and that the Lord your God delivered and led you out with a strong hand and uplifted arm; therefore the Lord thy God hath commanded thee to keep the Sabbath day.

Latin Vulgate

Observe the day of the sabbath, to sanctify it, as the Lord thy God hath commanded thee. Six days shalt thou labour, and shalt do all thy works. The seventh is the day of the sabbath, that is, the rest of the Lord thy God. Thou shalt not do any work therein, thou nor thy son nor thy daughter, nor thy manservant nor thy maidservant, nor thy ox, nor thy ass, nor any of thy beasts, nor the stranger that is within thy gates: that thy manservant and thy maidservant may rest, even as thyself. Remember that thou also didst serve in Egypt, and the Lord thy God brought thee out from thence with a strong hand, and a stretched out arm. Therefore hath he commanded thee that thou shouldst observe the sabbath day.

Peshitta (Syriac)

Keep the sabbath day and sanctify it, as the LORD your God has commanded you. Six days you shall labor, and do all your work; But the seventh day is the sabbath to the LORD your God; in it you shall not do any work, you, nor your son, nor your daughter, nor your manservant, nor your maidservant, nor your ox, nor your ass, nor any of your cattle, nor the sojourner that is in your towns; that your manservant and your maidservant may rest as well as you. And remember that you were a servant in the land of Egypt, and that the LORD your God brought you out thence by a mighty hand and by a stretched out arm; therefore the LORD your God has commanded you to keep the sabbath day.

Septuagint (Greek)

Keep the Sabbath day to sanctify it, as the Lord your God has commanded you. Six days you shall work, and you shall do all your works; but on the seventh day is the Sabbath of the Lord your God: you shall do in it no work, neither you, your son, your daughter, your male servant, your female servant, your ox, your donkey, your livestock, nor the stranger that sojourns in the midst of you; that your male servant may rest, and your maid and your ox, as well as you. And you shall remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand, and an outstretched arm; therefore the Lord has commanded you to keep the Sabbath day, and to sanctify it.

²⁹ 4QDeutⁿ LXX. *To perform* MT Samaritan Pent. *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 154.

³⁰ These two reasons are not found in the MT; see the following paragraph for an explanation.

³¹ *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 154.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Keep the Sabbath day as a holy day, as you have been ordered by the Lord your God. On six days do all your work: But the seventh day is a Sabbath to the Lord your God; on that day do no work, you or your son or your daughter, or your man-servant or your woman-servant, or your ox or your ass or any of your cattle, or the man from a strange country who is living among you; so that your man-servant and your woman-servant may have rest as well as you. And keep in mind that you were a servant in the land of Egypt, and that the Lord your God took you out of that land by his strong hand and his stretched-out arm: for this reason the Lord has given you orders to keep the Sabbath day.
Easy English	Always make the <i>Sabbath</i> day a special day, as the <i>LORD</i> your God has told you. Work hard for 6 days and do all the necessary work. But the 7th day is a day for rest which the <i>LORD</i> your God has given to you. On that day, you must not do any work. Neither will your children work, nor your servants, nor your animals, nor people from other countries who live with you. Your servants must rest in the same way as you rest. You must remember that you were slaves in Egypt. But I, the <i>LORD</i> your God, brought you out by my powerful authority. So the <i>LORD</i> your God has told you to make the <i>Sabbath</i> day a special day.
Easy-to-Read Version	"You must keep the Sabbath [Saturday, a day of rest and worship for the Jews.] a special day like the Lord your God commanded. Work at your job six days a week. But the seventh day is a day of rest in honor of the Lord your God. So on that day no person should work—not you, your sons and daughters, foreigners living in your cities or your men and women slaves. Not even your cows, donkeys, and other animals should do any work! Your slaves should be able to rest just like you. Don't forget that you were slaves in the land of Egypt. The Lord your God brought you out of Egypt with his great power. He made you free. That is why the Lord your God commands you to always make the Sabbath [Saturday, a day of rest and worship for the Jews.] a special day.
Good News Bible (TEV)	" Observe the Sabbath and keep it holy, as I, the LORD your God, have commanded you. You have six days in which to do your work, but the seventh day is a day of rest dedicated to me. On that day no one is to work---neither you, your children, your slaves, your animals, nor the foreigners who live in your country. Your slaves must rest just as you do. Remember that you were slaves in Egypt, and that I, the LORD your God, rescued you by my great power and strength. That is why I command you to observe the Sabbath.
<i>The Message</i>	No working on the Sabbath; keep it holy just as God, your God, commanded you. Work six days, doing everything you have to do, but the seventh day is a Sabbath, a Rest Day-no work: not you, your son, your daughter, your servant, your maid, your ox, your donkey (or any of your animals), and not even the foreigner visiting your town. That way your servants and maids will get the same rest as you. Don't ever forget that you were slaves in Egypt and God, your God, got you out of there in a powerful show of strength. That's why God, your God, commands you to observe the day of Sabbath rest.
Names of God Bible	"Observe the day of worship as a holy day. This is what Yahweh your Elohim has commanded you. You have six days to do all your work. The seventh day is the day of worship dedicated to Yahweh your Elohim . You, your sons, your daughters, your male and female slaves, your oxen, your donkeys-all of your animals-even the foreigners living in your city must never do any work on that day. In this way your male and female slaves can rest as you do. Remember that you were slaves in Egypt and that Yahweh your Elohim used his mighty hand and powerful arm to

bring you out of there. This is why **Yahweh** your **Elohim** has commanded you to observe the day of worship.

NIRV

"Keep the Sabbath day holy. Do this just as the Lord your God has commanded you. Do all your work in six days. But the seventh day is a sabbath to honor the Lord your God. Do not do any work on that day. The same command applies to your sons and daughters, your male and female servants, your oxen, your donkeys and your other animals. It also applies to any outsiders who live in your towns. I want your male and female servants to rest, just as you do. Remember that you were slaves in Egypt. The Lord your God reached out his mighty hand and powerful arm and brought you out of there. So the Lord your God has commanded you to keep the Sabbath day holy.

Thought-for-thought translations; paraphrases:

Common English Bible

Keep the Sabbath day and treat it as holy, exactly as the Lord your God commanded: Six days you may work and do all your tasks, but the seventh day is a Sabbath to the Lord your God. Don't do any work on it-not you, your sons or daughters, your male or female servants, your oxen or donkeys or any of your animals, or the immigrant who is living among you-so that your male and female servants can rest just like you. Remember that you were a slave in Egypt, but the Lord your God brought you out of there with a strong hand and an outstretched arm. That's why the Lord your God commands you to keep the Sabbath day.

The Living Bible

"Keep the Sabbath day holy. This is my command. Work the other six days, but the seventh day is the Sabbath of the Lord your God; no work shall be done that day by you or by any of your household-your sons, daughters, servants, oxen, donkeys, or cattle; even foreigners living among you must obey this law. Everybody must rest as you do. Why should you keep the Sabbath? It is because you were slaves in Egypt, and the Lord your God brought you out with a great display of miracles.

New Life Version

'Remember the Day of Rest, to keep it holy, as the Lord your God told you. Six days you will do all your work. But the seventh day is a Day of Rest to the Lord your God. You, your son, your daughter, your man servant, your woman servant, your bull, donkey or any of your cattle, or the traveler who stays with you, must not do any work on this day. So your man servant and woman servant may rest as well as you. Remember that you were servants in the land of Egypt. The Lord your God brought you out of there by a powerful hand and a long arm. So the Lord your God told you to keep the Day of Rest.

New Living Translation

"Observe the Sabbath day by keeping it holy, as the Lord your God has commanded you. You have six days each week for your ordinary work, but the seventh day is a Sabbath day of rest dedicated to the Lord your God. On that day no one in your household may do any work. This includes you, your sons and daughters, your male and female servants, your oxen and donkeys and other livestock, and any foreigners living among you. All your male and female servants must rest as you do. Remember that you were once slaves in Egypt, but the Lord your God brought you out with his strong hand and powerful arm. That is why the Lord your God has commanded you to rest on the Sabbath day.

Partially literal and partially paraphrased translations:

American English Bible

'Keep the Sabbath and make it holy, as Jehovah your God commanded you. You may work and get everything done in six days; but the seventh day is the Sabbath of your God Jehovah, and you must do no work. not you, your sons or daughters, your male or female servants, your oxen, your burros, any of your cattle, or any converts that are visiting among you. Both you and your servants must rest.

Remember that you were once slaves in the land of Egypt, then Jehovah your God brought you out of there with His strong hand and mighty arm. So Jehovah has instructed you to keep the Sabbath and to make it holy!

Beck's American Translation	“ Be careful to keep the rest day holy as the LORD your God ordered. Six days you should labor and do all your work, but on the seventh, the rest day of the LORD your God, don't do any work, you, your son, your daughter, your male or female servant, your ox, donkey, or any of your animals, or your foreigner who is within your gates, so that your male and female servant will rest as well as you. Remember you were a slave in Egypt, and the LORD your God took you out of it with a strong hand and an outstretched arm; this is why the LORD your God has ordered you to keep the day of rest.
International Standard V	τ "You are to keep the Sabbath day holy, just as the LORD your God commanded. Six days you are to labor and do all your work, but the seventh day is a Sabbath for the LORD your God. You are not to do any work—neither you, your children [Lit. <i>your sons and your daughters</i>], your male and female servants, your oxen and donkeys, nor any of your livestock—as well as any of the foreigners who live among you [Lit. <i>live within your gates</i>], so that your male and female servants may rest as you do. You are to remember that you were a slave in the land of Egypt, but the LORD your God brought you out from there with great power and a show of force [Lit. <i>with a mighty hand and an outstretched arm</i>]. Therefore, the LORD your God has commanded you to observe the Sabbath day.
New Advent (Knox) Bible	Observe the sabbath day and keep it holy, as the Lord thy God has bidden thee. Six days for drudgery, for doing all the work thou hast to do; when the seventh day comes, it is a sabbath, a day of rest, consecrated to the Lord thy God. That day, all work shall be at an end, for thee and for every son and daughter of thine, thy servants and serving-women, thy ass, too, and thy ox, and all thy beasts, and the aliens that live within thy city walls. It must bring rest to thy men-servants and thy maid-servants, as to thyself. Remember that thou too wast a slave in Egypt; what constraining force the Lord used, what a display he made of his power, to rescue thee; and now he will have thee keep this day of rest.
Translation for Translators	Do not forget that the seventh day of every week is mine. Dedicate those days to me just like I, Yahweh your God, am commanding you. There are six days each week for you to do all your work, but the seventh day is a rest day, a day dedicated to me, Yahweh your God. On that day you must not do any work. You and your sons and daughters and your male and female slaves must not work. You must not even force your livestock to work, and you must not tell foreigners to work, those who are living in your country. You must allow your slaves to rest on that day just like you do. Do not forget that you were slaves in Egypt, and that I, Yahweh your God, brought you out from there by my very great power. [DOU, MTY] That is the reason that I am commanding that <i>all of you</i> must rest on the seventh/Sabbath day <i>each week</i> .

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Keep the sabbath day sanctified, as Yahweh your God commanded. Six days you serve and do all your work, but the seventh day is the sabbath of Yahweh your God. Do not do any work: you, your son, your daughter, your servant, your maidservant, your bull, your ass, any of your animals, and the stranger in your gates. Therefore your servant and your maidservant will settle similar to you. Remember that you were a servant in the land of Egypt, and that Yahweh your God brought you from there with a fortified hand and by a fixed arm. So Yahweh your God commands you to do for the sabbath day.
---------------------------	--

Ferrar-Fenton Bible	IV. " Regard the Sabbath Day to keep it holy ; as the EVER-LIVING God commanded you. You may labour six days and do all your business, but the seventh day is a rest to your Ever-living God ; you shall not do any business upon it ; - you, or your son, or your daughter, or your servant, or your handmaid, or your ox, or your ass, or any of your cattle, or your hired man, who may be in your house, - because your workmen, and your maid servant shall rest like yourself. Remember also that you were slaves in the land of the Mitzeraim, but your EVER-LIVING God brought you out from there with a strong hand, and a directing arm, - therefore your EVER-LIVING God commanded you to make the Day of Rest.
HCSB	Be careful to dedicate the Sabbath day, as the LORD your God has commanded you. You are to labor six days and do all your work, but the seventh day is a Sabbath to the LORD your God. You must not do any work--you, your son or daughter, your male or female slave, your ox or donkey, any of your livestock, or the foreigner who lives within your gates, so that your male and female slaves may rest as you do. Remember that you were a slave in the land of Egypt, and the LORD your God brought you out of there with a strong hand and an outstretched arm. That is why the LORD your God has commanded you to keep the Sabbath day.
Lexham English Bible	Observe the <i>Sabbath day</i> [Literally "the day of the Sabbath"] to make it holy [Or "to sanctify it"], just as Yahweh your God has commanded you. Six days you shall work, and you shall do all of your work, but the seventh day is a Sabbath unto Yahweh your God; you shall not do any work, or your son, or your daughter, or your slave, or your slave woman, or your ox, or your donkey, or any of your domestic animals, or your resident alien who is in your <i>towns</i> [Literally "gates"], so that your slave and your slave woman may rest as you rest. And you shall remember that you were a slave in the land of Egypt, and Yahweh your God brought you out with a strong hand and with an outstretched arm; therefore, Yahweh your God commanded you to keep <i>the Sabbath</i> [Literally "the day of the Sabbath"].

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Take care to keep holy the sabbath day, as Yahweh, your God, commands you. You have six days to work and do your tasks. But the seventh day is the Day of Rest in honor of Yahweh, your God. Do not do any work, you or your child, or your servant, or your ox, or your donkey, or any of your animals. Neither will the foreigner who lives in your land work. Your servant will rest just like you. Remember that you were once enslaved in the land of Egypt from where Yahweh, your God, brought you out with his powerful hand and outstretched arm. For that reason, Yahweh, your God, commands you to observe the sabbath.
The Heritage Bible	Hedge about the Sabbath day to sanctify it, what Jehovah, your God, commanded you. You shall work six days, and do all your work, And the seventh day is the Sabbath of Jehovah, your God; you shall not do any work, you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your ox, nor your donkey, nor any of your animals, nor your guest who is within your gates, so that your male servant and your female servant may rest as you. And remember that you were a servant in the land of Egypt, and that Jehovah, your God, brought you out from there through a strong hand, and by a stretched out arm; therefore Jehovah, your God, commanded you to hedge about the Sabbath day.
New American Bible (2002)	Take care to keep holy the sabbath day as the LORD, your God, commanded you. Six days you may labor and do all your work; but the seventh day is the sabbath of the LORD, your God. No work may be done then, whether by you, or your son or daughter, or your male or female slave, or your ox or ass or any of your beasts, or the alien who lives with you. Your male and female slave should rest as you do. For remember that you too were once slaves in Egypt, and the LORD, your God,

New American Bible (2011)	<p>brought you from there with his strong hand and outstretched arm. That is why the LORD, your God, has commanded you to observe the sabbath day.</p> <p>Observe the sabbath day-keep it holy, as the LORD, your God, commanded you. Six days you may labor and do all your work, but the seventh day is a sabbath of the LORD your God. You shall not do any work, either you, your son or your daughter, your male or female slave, your ox or donkey or any work animal, or the resident alien within your gates, so that your male and female slave may rest as you do. Remember that you too were once slaves in the land of Egypt, and the LORD, your God, brought you out from there with a strong hand and outstretched arm. That is why the LORD, your God, has commanded you to observe the sabbath day. Dt 14:22-16:17; 24:18, 22; Ex 20:8-11; 23:12; 31:12-17; 34:21; Is 58:13-14; Jer. 17:21-27; Mt 12:1-14; Mk 2:23-3:6; Lk 6:1-11; 13:10-17; 14:1-6; Jn 5:2-18; 7:22-23.</p>
New RSV	<p>Observe the sabbath day and keep it holy, as the Lord your God commanded you. For six days you shall labour and do all your work. But the seventh day is a sabbath to the Lord your God; you shall not do any work-you, or your son or your daughter, or your male or female slave, or your ox or your donkey, or any of your livestock, or the resident alien in your towns, so that your male and female slave may rest as well as you. Remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm; therefore the Lord your God commanded you to keep the sabbath day.</p>
Revised English Bible	<p>Observe the sabbath day and keep it holy as the LORD your God commanded you. You have six days to labour and do all your work; but the seventh day there is a sabbath of the LORD your God; that day you must not do any work, neither you, nor your son or your daughter, your slave or your slave-girl, your ox, your donkey, or any of your cattle, or the alien residing among you, so that your slaves and slave-girls may rest as you do. Bear in mind that you were slaves in Egypt, and the LORD your God brought you out with a strong hand and an outstretched arm, and for that reason the LORD your God has commanded you to keep the sabbath day.</p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>ט"ו Observe the day of <i>Shabbat</i>, to set it apart as holy, as <i>ADONAI</i> your God ordered you to do. You have six days to labor and do all your work, but the seventh day is a <i>Shabbat</i> for <i>ADONAI</i> your God. On it you are not to do any kind of work - not you, your son or your daughter, not your male or female slave, not your ox, your donkey or any of your other livestock, and not the foreigner staying with you inside the gates to your property - so that your male and female servants can rest just as you do. You are to remember that you were a slave in the land of Egypt, and <i>ADONAI</i> your God brought you out from there with a strong hand and an outstretched arm. Therefore Adonai your God has ordered you to keep the day of <i>Shabbat</i>.</p>
exeGesés companion Bible	<p>Guard the shabbath day to hallow it, as Yah Veh your Elohim misvahed you. Six days you serve and work all your work: but the seventh day is the shabbath of Yah Veh your Elohim: never work any work therein, - you, your son, your daughter, your servant, your maid, your ox, your he burro, your animals, your sojourner within your portals; that your servant and your maid rest as well as you. And remember that you were a servant in the land of Misrayim</p>

and that Yah Veh your Elohim brought you from there
by a strong hand and by a spread arm:
so Yah Veh your Elohim misvahs you
to guard the shabbath day.

Kaplan Translation

The Fourth Commandment

Observe the Sabbath to keep it holy, as God your Lord commanded you [At Sinai (Ibn Ezra; Bachya; Tur). Or, according to tradition, at Marah (Sanhedrin 56b; Rashi; See Exodus 15:25)]. You can work during the six weekdays, and do all your tasks, but Saturday is the Sabbath to God your Lord, so do not do anything that constitutes work. [This includes] you, your son, your daughter, your male and female slave, your ox, your donkey, your [other] animals, and the foreigner who is in your gates.

Your male and female slaves will then be able to rest just as you do.

You must remember that you were slaves in Egypt, when God your Lord brought you out with a strong hand and an outstretched arm. It is for this reason that God your Lord has commanded you to keep the Sabbath.

Orthodox Jewish Bible

Keep shomer Shabbos to set Shabbos apart as kodesh as Hashem Eloheicha commanded thee. Sheshet yamim thou shalt labor, and do all thy work: But the Yom HaShevi'i is the Shabbos of Hashem Eloheicha: in it thou shalt not do any work, thou, nor thy ben, nor thy bat, nor thy eved, nor thy maidservant, nor thine ox, nor thine donkey, nor any of thy cattle, nor thy ger that is within thy she'arim; that thy eved and thy amah may rest as well as thou. And remember that thou wast an eved in Eretz Mitzrayim, and that Hashem Eloheicha brought thee out thence through a yad chazakah and by an outstretched zero'a; therefore Hashem Eloheicha commanded thee to be shomer Shabbos on Yom HaShabbat.

Restored Names Version

You will not take the name of Yahuwah your Eloah in vain for Yahuwah will not hold him guiltless who takes His name in vain. Observe the shabbath day to keep it sacred as Yahuwah your Eloah commanded you. Six days you will labor and do all your work and the seventh day is the shabbath of Yahuwah your Eloah. You will do no work. You, nor your son, nor your daughter, nor your slave, nor your female slave, nor your ox, nor your donkey, nor any of your animals, nor your temporary resident who is within your gates, that your male slave and your female slave may rest as well as you. And remember that you were a slave in the land of Mitsrayim and Yahuwah your Eloah brought you out from there by a mighty hand and by an outstretched arm. Therefore Yahuwah your Eloah commanded you to keep the shabbath day.

Expanded/Embellished Bibles:

The Amplified Bible

Observe the Sabbath day to keep it holy, as the Lord your God commanded you. Six days you shall labor and do all your work, But the seventh day is a Sabbath to the Lord your God; in it you shall not do any work, you or your son or your daughter, or your manservant or your maidservant, or your ox or your donkey or any of your livestock, or the stranger or sojourner who is within your gates, that your manservant and your maidservant may rest as well as you. And [earnestly] remember that you were a servant in the land of Egypt and that the Lord your God brought you out from there with a mighty hand and an outstretched arm; therefore the Lord your God commanded you to observe and take heed to the Sabbath day.

The Expanded Bible

"-Keep [Observe] the Sabbath ·as a holy day [-to consecrate/sanctify it], as the Lord your God has commanded you. You may work and get everything done during six days each week, but the seventh day is a ·day of rest to honor [Sabbath to] the Lord your God. On that day no one may do any work: not you, your son or daughter, your male or female slaves, your ox, your donkey, or any of your animals, or the ·foreigners [resident aliens] living in your cities. That way your servants may rest as

Kretzmann's Commentary	<p>you do. Remember that you were slaves in Egypt and that the Lord your God brought you out of there by his ·great power [^l-strong hand] and ·strength [^l-extended arm]. So the Lord your God has commanded you to rest on the Sabbath day.</p> <p>Keep the Sabbath-day to sanctify it, observe it as a day set apart for the worship of Jehovah, as the Lord, thy God, hath commanded thee. Six days thou shalt labor and do all thy work; but the seventh day is the Sabbath of the Lord, thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates, that thy man-servant and thy maidservant may rest as well as thou. Cf Ex. 20:8-11. And remember that thou wast a servant in the land of Egypt, and that the Lord, thy God, brought thee out thence through a mighty hand and by a stretched-out arm, an expression denoting the exercise of God's almighty power; therefore the Lord, thy God, commanded thee to keep the Sabbath-day. The fact that Israel was the redeemed people of God and thus distinguished by Him above all nations was to be brought out in their Sabbath observance. The Sabbath-day, as a day of rest by God's command, has been abrogated in the New Testament, and we Christians do not transfer to any other day the special ceremonial prohibitions which attached to the Sabbath of old. Cf Matt. 12:8; Mark 2:28; Gal. 4:9-11; Col. 2:16-17. But the principle of the commandment is in force today as it ever was. It has been most succinctly and successfully stated by Luther: "We should fear and love God that we may not despise preaching and His Word, but hold it sacred, and gladly hear and learn it. " Be careful to observe [<i>Heb</i> "to make holy," that is, to put to special use, in this case, to sacred purposes (cf. vv. 13-15).] the Sabbath day just as the Lord your God has commanded you. You are to work and do all your tasks in six days, but the seventh day is the Sabbath of the Lord your God. On that day you must not do any work, you, your son, your daughter, your male slave, your female slave, your ox, your donkey, any other animal, or the foreigner who lives with you [<i>Heb</i> "in your gates"; NRSV, CEV "in your towns"; TEV "in your country."], so that your male and female slaves, like yourself, may have rest. Recall that you were slaves in the land of Egypt and that the Lord your God brought you out of there by strength and power [<i>Heb</i> "by a strong hand and an outstretched arm," the hand and arm symbolizing divine activity and strength. Cf. NLT "with amazing power and mighty deeds."]. That is why the Lord your God has commanded you to observe [Or "keep" (so KJV, NRSV).] the Sabbath day.</p>
NET Bible®	<p>Be careful to observe [<i>Heb</i> "to make holy," that is, to put to special use, in this case, to sacred purposes (cf. vv. 13-15).] the Sabbath day just as the Lord your God has commanded you. You are to work and do all your tasks in six days, but the seventh day is the Sabbath of the Lord your God. On that day you must not do any work, you, your son, your daughter, your male slave, your female slave, your ox, your donkey, any other animal, or the foreigner who lives with you [<i>Heb</i> "in your gates"; NRSV, CEV "in your towns"; TEV "in your country."], so that your male and female slaves, like yourself, may have rest. Recall that you were slaves in the land of Egypt and that the Lord your God brought you out of there by strength and power [<i>Heb</i> "by a strong hand and an outstretched arm," the hand and arm symbolizing divine activity and strength. Cf. NLT "with amazing power and mighty deeds."]. That is why the Lord your God has commanded you to observe [Or "keep" (so KJV, NRSV).] the Sabbath day.</p>
The Voice	<p><i>You and your family are to honor the Sabbath by setting it aside for the Lord your God. Make sure it remains holy, just as I commanded you. You should do all of your work in six days, and on the seventh-the Sabbath-do not do any work. This goes for you, your sons, your daughters, your male and female servants, your oxen and donkeys and cattle, and foreign travelers staying at your house. My Sabbath rest is for all to enjoy. Remember what it was like when you were a slave in Egypt. Then with overwhelming power I brought you out of there. That's why I have commanded you to observe the Sabbath each week.</i></p>

Literal, almost word-for-word, renderings:

Concordant Literal Version	<p>You are to observe the sabbath day to hallow it, just as Yahweh your Elohim had instructed you. Six days shall you serve and do all your work, yet the seventh day is a sabbath to Yahweh your Elohim. You shall not do any work on it; you, your son or your daughter, your servant or your maidservant, your bull, your donkey or any domestic beast of yours, or your sojourner who is within your gates, that your servant and your maidservant may rest as you do. Remember that you had become a servant in the country of Egypt, and Yahweh your Elohim brought you</p>
----------------------------	---

forth from there with a steadfast hand and with an outstretched arm. Therefore Yahweh your Elohim instructed you to observe the sabbath day.

Darby's updated Translation Keep the sabbath day to hallow it, as Jehovah your God has commanded you. Six days will you labour, and do all your work; but the seventh day is the sabbath of Jehovah your God: you will not do any work, thou, nor your son, nor your daughter, nor your bondman, nor your handmaid, nor your ox, nor your ass, nor any of your cattle, nor your sojourner [Or 'stranger,' Lev. 20.2.] that is within your gates; that your bondman and your handmaid may rest as well as thou. And you will remember that you wast a bondman in the land of Egypt, and that Jehovah your God brought you out there with a powerful hand and with a stretched-out arm; therefore Jehovah your God has commanded you to observe the sabbath day.

Emphasized Bible Observe the sabbath day, to hallow it,—as Yahweh thy God, hath commanded thee: six days, shalt thou labour, and do all thy work; but, the seventh day, is a sabbath unto Yahweh thy God,—thou shalt do no work—thou nor thy son nor thy daughter nor thy servant nor thy handmaid nor thine ox nor thine ass nor any of thy cattle, nor thy sojourner who is within thy gates, that thy servant and thy handmaid may rest, as well as thou. So shalt thou remember that a servant, wast thou in the land of Egypt, and that Yahweh thy God brought thee forth from thence, with a firm hand, and with a stretched-out arm,—for this cause, hath Yahweh thy God commanded thee to keep the sabbath day:.

English Standard V. – UK "Observe the Sabbath day, to keep it holy, as the Lord your God commanded you. For six days you shall labour and do all your work, but the seventh day is a Sabbath to the Lord your God. On it you shall not do any work, you or your son or your daughter or your male servant or your female servant, or your ox or your donkey or any of your livestock, or the sojourner who is within your gates, that your male servant and your female servant may rest as well as you. You shall remember that you were a slave [Or *servant*] in the land of Egypt, and the Lord your God brought you out from there with a mighty hand and an outstretched arm. Therefore the Lord your God commanded you to keep the Sabbath day.

God's Truth (Tyndale) Keep the Sabbath day that you sanctify it, as the Lord your God has commanded you. Six days you shall labor and do all that you have to do, but the seventh day is the Sabbath of the Lord your God: you shall do no manner work, neither you nor your son nor your daughter nor your servant nor your maid nor your ox nor your ass nor any of your cattle, nor the stranger that is within your city, that your servant and your maid may rest as well as you. And remember that you was a servant in the land of Egypt and how that the Lord God, brought you out from that place with a mighty hand and a stretched out arm. For which cause the Lord your God commands you to keep the Sabbath day.

New King James Version `Observe the Sabbath day, to keep it holy, as the Lord your God commanded you. Six days you shall labor and do all your work, but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your ox, nor your donkey, nor any of your cattle, nor your stranger who is within your gates, that your male servant and your female servant may rest as well as you. And remember that you were a slave in the land of Egypt, and the Lord your God brought you out from there by a mighty hand and by an outstretched arm; therefore the Lord your God commanded you to keep the Sabbath day.

Young's Updated LT "Observe the day of the sabbath—to sanctify it, as Jehovah your God has commanded you; six days you will labour, and have done all your work, and the seventh day is a sabbath to Jehovah your God; you will not do any work, thou, and your son, and your daughter, and your man-servant, and your handmaid, and your ox, and your ass, and all your cattle, and your sojourner who is within your gates; so that your man-servant, and your handmaid does rest like yourself; and you have remembered that a servant you have been in the land of Egypt, and Jehovah your

God is bringing you out there by a strong hand, and by a stretched-out arm; therefore has Jehovah your God commanded you to keep the day of the sabbath.

The gist of this verse:

Observing the sabbath is very important. It is given a lot of space and God's name is given 4 times in conjunction with this passage. Furthermore, unlike the commandments which follow, there is no objective morality found in this commandment. That is, we in the Church Age observe Sunday, and we do not observe it as a sabbath day, but as a day to celebrate and worship God. We might even work a little on Sunday—and there are no Church Age objections to this.

As a minor side-issue, the *seventh day* is Saturday. This is no disputing this. The *sabbath* did not somehow change to a Sunday in the Church Age. We worship on Sunday, because our Lord arose from the dead on Sunday; but Sunday is not a form of Israel's sabbath.

One of the many fascinating things about human history is, there has been a 7-day week observed in nearly every civilization. You can find exceptions to this of course, but that is all they are—exceptions. Somehow, mankind seemed to have made a collective decision very early on: *a week is 7 days long*. Now, we as believers (and even Jews who know the Bible) understand why this is true. God restored the earth in 6 days and He rested on the 7th. This was well-known, in some form or another—so it would only be natural for diverse societies to still mark time with a 7-day week.

We have no other reason for this to be true. Mathematically, why not a 6 or an 8 day week? Or a 9, 10 or 12 day week? All of these numbers have some mathematical reason for them being chosen by this or that society; but, for the most part, disparate societies chose a 7-day week.

God requires the 7-day week of the Jews, with a rest to occur on the 7th day. And God did not allow the Jews to sneak around this requirement. They could not tell their slaves, "You have to do everything today; it's our day off as commanded by God." This is because God required their slaves to all have that day off. They could not bring in a workforce from another country and have them work on Saturday—God gave them no way out of this. On Saturday, *no one was to work!*

Deuteronomy 5:12

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>to keep, to guard, to protect, to watch, to preserve</i>	Qal infinitive absolute	Strong's #8104 BDB #1036

All of the BDB Qal definitions: *to keep, have charge of; to keep, guard, keep watch and ward, protect, save life; watch, watchman (participle); to watch for, wait for; to watch, observe; to keep, retain, treasure up (in memory); to keep (within bounds), restrain; to observe, celebrate, keep (sabbath or covenant or commands), perform (vow); to keep, preserve, protect; to keep, reserve.*

Deuteronomy 5:12

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The infinitive absolute can act as a noun, a verb or an adverb. It takes the part of a noun, but with another verb (which may or may not be in the same stem), and it intensifies the verb's meaning, where it functions either as a complement of affirmation, and therefore translated <i>surely</i> or <i>indeed</i> ; or it may act as a complement of condition, and therefore be translated <i>at all</i> , <i>freely</i> or <i>indeed</i> . ³² It's primary use when found before its verb is to strengthen or emphasize. Its use does not simply intensify the meaning of a verb, as would a Piel, but applies an intensification to the entire phrase. Therefore, the infinitive absolute strengthens the note of certain in affirmations and in promises or threats, and of contrast in adversative or concessionary statements, while it reinforces any sense of supposition or doubt or volition present in conditional clauses or questions or wishes. For this reason, it is a characteristic of grammar generally not found in the narrative. This would be used in speech and in letters in order to make a point. The use of the English adverbs <i>indeed</i> , <i>surely</i> , <i>of course</i> , <i>even</i> , <i>really</i> , <i>at all</i> or by the addition of the modals <i>should</i> , <i>could</i> , <i>must</i> , <i>may</i> might catch the nuance, but actually are often unnecessarily strong. ³³			
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to</i> , <i>toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day</i> (with a definite article); possibly <i>immediately</i>	masculine singular construct	Strong's #3117 BDB #398
shâbbath (שַׁבָּת) [pronounced <i>shawb-BAHTH</i>]	<i>ceasing, resting; desisting; transliterated Sabbath</i>	feminine/masculine singular noun with the definite article	Strong's #7676 BDB #992
lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
qâdash (קִדַּשׁ) [pronounced <i>kaw-DAHSH</i>]	<i>to regard as holy, to declare holy or sacred; to consecrate, to sanctify, to inaugurate with holy rites</i>	Piel infinitive construct with the 3 rd person masculine singular suffix	Strong's #6942 BDB #872
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'âsher (כְּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i>] means <i>as which, as one who, as, like as, as just; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> .			
tsâvâh (צִוָּה) [pronounced <i>tsaw-VAW</i>]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect, 2 nd person masculine singular suffix	Strong's #6680 BDB #845

³² Paraphrased from *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 2277.

³³ Quoted or paraphrased from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar~Syntax*; 4th Edition, © T&T Clark Ltd., 1994, pp. 123–124.

Deuteronomy 5:12

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #430 BDB #43

Translation: [Keeping the Sabbath; to regard it as set apart just as Y^ehowah your Elohim commanded you.](#) This passage starts out a little clunky. This may be because this is a positive command; and it may be that the first few words are a title to this passage. The Sabbath is made *holy* here, meaning that it is set apart to God as something that is important to God.

We don't murder because we don't want to be murdered. A society would be out of control if we killed off all those with whom we disagreed. I could give you a personal list, if you requested it. However, I might be on the list of several hundred others, as I was a teacher for 29 years. So, most of us can weigh the benefits of the commandment, *you will not murder*. The Sabbath is quite different. So God explains, *you keep this commandment because I want you to; the Lord your God wants you to keep this commandment. I have set Saturday aside; I have made it holy.*

Deuteronomy 5:13

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shishshâh (שֵׁשֶׁת) [pronounced <i>shish-</i> <i>SHAW</i>]	<i>six</i>	feminine form of numeral; construct form	Strong's #8337 BDB #995
yâmîym (יָמִים) [pronounced <i>yaw-</i> <i>MEEM</i>]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398
ʿâbad (עָבַד) [pronounced <i>gaw^b-VAHD</i>]	<i>to work, to serve, to labor; to be a slave to</i>	2 nd person masculine singular, Qal imperfect	Strong's #5647 BDB #712
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

Deuteronomy 5:13

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
m ^e lâ'kâh (מַלְאָכָה) [pronounced m ^e law-KAWH]	<i>work, occupation, labor, workmanship, items produced by work; that which is related to work</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #4399 BDB #521

Translation: Six days you will work and you will do all of your work [in that time];... God will lay the whole thing out, and He will see to it that there will be no way around this commandment. There is no sneakiness that the Israelites could pull in order to get a buttload of work done on Saturday that they believe needs to be done.

God tells the people, "You are going to work for six days; whatever it is that needs to be done, make certain you do it in the allotted 6 days. You are not going to be allowed to work a half-day on Saturday to finish things up."

Deuteronomy 5:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular construct	Strong's #3117 BDB #398
sh ^e bîy'îy (שִׁבְעִי) [pronounced sh ^e -bee-EE]	<i>seventh</i>	masculine singular adjective; numeral ordinate with the definite article	Strong's #7637 BDB #988
shâbbath (שַׁבָּת) [pronounced shawb-BAATH]	<i>ceasing, resting; desisting; transliterated Sabbath</i>	feminine/masculine singular noun with the definite article	Strong's #7676 BDB #992
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'Ēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #430 BDB #43

Translation: ...but on the seventh day (a Sabbath to Y^ehowah your Elohim),... This seventh day, the Sabbath, Saturday, it is a Sabbath to the LORD God. What does that mean? Sabbath is a transliteration; it is not a translation. The translation for this word is *ceasing, resting; desisting*. It is a day of rest to the LORD God. Now, if God observes this day (and He set the precedent when He restored the earth in six days), He then stopped working. God did not need to work on Saturday. His word was *finished* (recognize that word?). There was

nothing else for God to do. Saturday did not roll around and He suddenly thought, “Crap! I forgot to give them iPhones.” Everything that Adam and the woman needed had been completed. Everything that man needed had been completed. God restored the earth, melting away the ice, and gave the earth an atmosphere; and He provided sunlight, and stars as well; and He provided plants and animals. There was nothing that Adam and woman needed (who were created on the 6th day, once everything else had been completed for them).

So, since God observes a Sabbath day, He wants His people to observe a Sabbath day, to commemorate creation.

Deuteronomy 5:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לא or לוּל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal perfect	Strong's #6213 BDB #793
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
m ^e lâ'kâh (מְלָכָה) [pronounced <i>m^elaw-KAWH</i>]	<i>work, occupation, labor, workmanship, items produced by work; that which is related to work</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #4399 BDB #521

Translation: ...you will not do any work... God will make this abundantly clear. No one was to do any work whatsoever. Here, God is speaking to individual adult Jews, but He will make certain that they know that this is for all people that they are related to (and for their animals as well).

Deuteronomy 5:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'attâh (אַתָּה) [pronounced <i>aht-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1121 BDB #119
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Deuteronomy 5:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bath (בַּת) [pronounced <i>bahth</i>]	<i>daughter; village</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #1323 BDB #123

Translation: ...[not] you, not your son or your daughter;... Not only were the adult Jews not to work, but they could not require their children to work. They could not say, "You know that beef dish your mother makes? Today, you need to make that dish." Or, "Look, we are observing the Sabbath, so grab the brook, the Clorox and a dish towel and go to work on the house." This option was removed from them. Your kids are not to work.

Deuteronomy 5:14d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘ebed (עֶבֶד) [pronounced <i>GE^B-ved</i>]	<i>slave, servant; underling; subject</i>	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #5650 BDB #713
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
’âmâh (אִמָּה) [pronounced <i>aw-MAW</i>]	<i>maid, maidservant, handmaid, female servant, female slave</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #519 BDB #51

Translation: ...nor your male or female servants;... You cannot require your servants to work. You cannot expect them to pick up the slack. They are not to do any work either.

Deuteronomy 5:14e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shôwr (שׂוֹר) [pronounced <i>shohr</i>]	<i>an ox, a bull, a head of cattle, oxen</i>	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #7794 BDB #1004
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
chămôwr (חֲמוֹר) [pronounced <i>khuh-MOHR</i>]	<i>ass, male donkey, he-ass, burrow</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #2543 BDB #331

Deuteronomy 5:14e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (לכ) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
b ^e hêmâh (בהמה) [pronounced <i>b^ehay-MAW</i>]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense; with the 2 nd person masculine singular suffix	Strong's #299 BDB #96

Translation: ...nor your ox, your ass or any of your cattle;... The Jews were not even allowed to have their animals work. It was their day off too.

Deuteronomy 5:14f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gêr (גר) [pronounced <i>gare</i>]	<i>sojourner, stranger, immigrant [or, outsider], temporary resident [inhabitant]; newcomer without inherited [property] rights</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1616 BDB #158
'ăsher (אשר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
b ^e (ב) [pronounced <i>b^eh</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
sha'ar (שער) [pronounced <i>SHAH-gahr</i>]	<i>gates [control of city can be implied]; entrance [through the gates]</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #8179 BDB #1044

Translation: ...[not even] the temporary resident who [lives] within your gates [will work]. This is how strict the law was—they could not even import foreign workers and tell them, “Look, we can’t do anything today, so you need to do this. We will pay you well.”

Deuteronomy 5:14g

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
l ^e ma'an (למען) [pronounced l ^e -MAH- gahn]	<i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that</i>	compound preposition and substantive which acts like a preposition	Strong's #4616 BDB #775
nûwach (נוח) [pronounced NOO-ahkh]	<i>rest, cause to rest, to be at rest, set down, lay down, deposit, leave</i>	3 rd person masculine singular, Qal imperfect	Strong's #5117 (and #3240) BDB #628
'ebed (עֶבֶד) [pronounced GE ^B -ved]	<i>slave, servant; underling; subject</i>	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #5650 BDB #713
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âmâh (אִמָּה) [pronounced aw-MAW]	<i>maid, maidservant, handmaid, female servant, female slave</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #519 BDB #51
k ^e mô (כִּמּוֹ) [pronounced k ^e moh]	<i>like, as, when; thus, so; when, afterwards, as soon as</i>	adverb/conjunction with the 2 nd person masculine singular suffix	Strong's #3644 BDB #455

I am not 100% certain that this is the correct adverb here.

Translation: Your male servant and your female servant will [both] rest, just as you do. Then God reiterates this—not only do your slaves not work, but they are to rest like you. So they cannot even do things for themselves.

Deuteronomy 5:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
zâkar (זָכַר) [pronounced zaw-KAHR]	<i>to remember, to recall, to call to mind</i>	2 nd person masculine singular, Qal perfect	Strong's #2142 BDB #269
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'ebed (עֶבֶד) [pronounced GE ^B -ved]	<i>slave, servant; underling; subject</i>	masculine singular noun	Strong's #5650 BDB #713
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	2 nd person masculine singular, Qal perfect	Strong's #1961 BDB #224

Deuteronomy 5:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	proper noun	Strong's #4714 BDB #595

Translation: Furthermore, you will remember that you were a servant in the land of Egypt;... This phrase pertains to the servants. They are not to work because the Jews were once slaves in Egypt. They Egyptians worked them viciously hard; and the Jews were not to do this to their own slaves. Their own slaves would not work 7 days a week, no matter what. They worked 6 days and then they had to rest. No way around that.

Deuteronomy 5:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsâ' (אָצַיַּי) [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out; [of money:] to put forth, to lay out, to exact; to promulgate; to produce</i>	3 rd person masculine singular, Hiphil perfect with the 2 nd person masculine singular suffix	Strong's #3318 BDB #422
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #430 BDB #43
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
shâm (שָׁם) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027

Deuteronomy 5:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control</i>	feminine singular construct	Strong's #3027 BDB #388
châzâq (חַזַּק) [pronounced khaw-ZAWK]	<i>strong, mighty, (most often found with the substantive hand) also fierce, intense</i>	feminine singular adjective	Strong's #2389 BDB #305
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
z ^e rôwa ^c (זְרוּעָה) [pronounced z ^e ROH-ahg]	<i>arm, shoulder and figuratively means strength</i>	feminine singular noun	Strong's #2220 BDB #283
nâţâh (נָטָה) [pronounced naw-TAWH]	<i>stretched out, spread out, bowing [out], being extend, inclining [to one side]; turning, being turned</i>	feminine singular, Qal passive participle	Strong's #5186 BDB #639

Translation: ...and [that] Y^ehowah your Elohim brought you out from there with a mighty hand and with an outstretched arm. God reminds the Jews, through Moses, what God had done for them. God pulled the Jews out of Egypt. So, they are not to get any ideas about disobeying this law.

Deuteronomy 5:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	adverb	Strong's #3651 BDB #485
Together, ‘al kên (כֵּן עַל) mean <i>so, upon the ground of such conditions, therefore, on this account, on account, for this reason</i> . Literally, these words would be translated <i>upon so, upon therefore, upon then</i> .			
tsâvâh (צָוָה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect, 2 nd person masculine singular suffix	Strong's #6680 BDB #845

Deuteronomy 5:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #430 BDB #43
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	Qal infinitive construct	Strong's #6213 BDB #793
ʿêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular construct	Strong's #3117 BDB #398
shâbbath (שַׁבָּת) [pronounced <i>shawb- BAHTH</i>]	<i>ceasing, resting; desisting; transliterated Sabbath</i>	feminine/masculine singular noun with the definite article	Strong's #7676 BDB #992

Translation: Therefore, Y^ehowah your Elohim has commanded you to observe the Sabbath day. God tells them again, you must observe the Sabbath day.

The Kaplan translation commentary: *Or, 'safeguard.' 'Remember' in Exodus 20:8. The earlier generation had experienced the Sabbath with the Manna (Exodus 16:26), and therefore merely had to remember it. However, the generation that would enter the promised land, whom Moses was addressing, would henceforth have to 'safeguard' the Sabbath (cf. Chizzkuni). According to tradition, the Ten Commandments were given prophetically, and at Sinai the people heard the words 'remember' and 'observe' simultaneously (Mekhilta on Exodus 20:8; Rashi).*³⁴

The NET Bible: *There is some degree of paronomasia (wordplay) here: "the seventh (הַיְּמִינִי, hashÿvî'i) day is the Sabbath (שַׁבָּת, shabbat)." Otherwise, the words have nothing in common, since "Sabbath" is derived from the verb שָׁבַת (shavat, "to cease").*³⁵

Where do these two quotations belong?

³⁴ From <http://bible.ort.org/books/pentd2.asp?ACTION=displaypage&BOOK=5&CHAPTER=5> accessed April 11, 2015 (footnote).

³⁵ From <https://bible.org/netbible/index.htm?deu5.htm> accessed April 11, 2015 (footnote).

The Modern Language Bible: *Reasons, then, for observing the Sabbath — physical and spiritual refreshing and remembrance of divine redemption.*³⁶

Reasons a Society Should Observe a Day Off

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Honor your father and your mother as which commanded you Y^ehowah your Elohim in order that are prolonged your days and in order that He is good to you upon the land which Y^ehowah your Elohim is giving to you.

Deuteronomy
5:16

Honor your father and mother as Y^ehowah your Elohim has commanded you, so that your days are prolonged and so that He is good to you on the land that Y^ehowah your Elohim is giving to you.

Honor your father and mother, just as Jehovah your God has commanded you, so that you have a greater amount of time in the land and so that life is good to you in the land that God is giving you.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Honor your father and your mother as which commanded you Y ^e howah your Elohim in order that are prolonged your days and in order that He is good to you upon the land which Y ^e howah your Elohim is giving to you.
Targum of Onkelos	Sons of Israel, My people, be every one mindful of the honour of his father and his mother, as the Lord your God hath commanded you, that your days may be prolonged, and it may be well with you in the land which the Lord your God giveth you.
Latin Vulgate	Honour your father and mother, as the Lord your God has commanded you, that you may live a long time, and it may be well with you in the land, which the Lord your God will give you.
Peshitta (Syriac)	Honor your father and your mother, as the LORD your God has commanded you; that your days may be prolonged, and that it may go well with you, in the land which the LORD your God gives you.
Septuagint (Greek)	Honor your father and your mother, as the Lord your God has commanded you; that it may be well with you, and that you may live long upon the land, which the Lord your God gives you.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Give honour to your father and your mother, as you have been ordered by the Lord your God; so that your life may be long and all may be well for you in the land which the Lord your God is giving you.
------------------------	---

³⁶ *The Modern Language Bible (The New Berkeley Version)*, Revised Edition; ©1969 by Hendrickson Publishers, Inc.; p. 186 (footnote).

Easy English	Always be very kind to your father and mother, as the LORD your God has told you. If you do that, you will have a long life. Also, your life will be good and happy in the country that God is giving to you.
Easy-to-Read Version	"You must honor (respect) your father and your mother. The Lord your God has commanded you to do this. If you follow this command, then you will live a long time, and everything will go well for you in the land that the Lord your God gives you.
<i>The Message</i>	Respect your father and mother-God, your God, commands it! You'll have a long life; the land that God is giving you will treat you well.

Thought-for-thought translations; paraphrases:

Common English Bible	Honor your father and your mother, exactly as the Lord your God requires, so that your life will be long and so that things will go well for you on the fertile land that the Lord your God is giving you.
Contemporary English V.	Respect your father and mother, and you will live a long and successful life in the land I am giving you.
The Living Bible	"Honor your father and mother (remember, this is a commandment of the Lord your God); if you do so, you shall have a long, prosperous life in the land he is giving you.
New Century Version	"Honor your father and your mother as the Lord your God has commanded you. Then you will live a long time, and things will go well for you in the land that the Lord your God is going to give you.
New Living Translation	"Honor your father and mother, as the Lord your God commanded you. Then you will live a long, full life in the land the Lord your God is giving you.

Partially literal and partially paraphrased translations:

American English Bible	<i>'Honor your father and mother, as Jehovah your God commanded you, so that things may go well for you and that you may live a long time in the land that Jehovah your God is giving you.</i>
New Advent (Knox) Bible	Honour thy father and thy mother, as the Lord God has bidden thee; so shalt thou live long to enjoy the land which the Lord thy God means to give thee.
Translation for Translators	Honor/Respect your fathers and your mothers, just like I, Yahweh your God, am commanding you, in order that you may live a long time in the land that I, Yahweh your God, will give you, and in order that things will go well for you there.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Honor your father and your mother, as Yahweh your God commanded you. Therefore your days <i>will</i> lengthen, and therefore you <i>will</i> do-good over the property which Yahweh your God gave you.
Ferrar-Fenton Bible	V. " Honour your father and your mother, as your Ever-living God commanded you, so that your days may be lengthened, and that you may prosper upon the land which your Ever-living God gives to you.
Lexham English Bible	´Honor your father and your mother, as Yahweh your God commanded you, so that it will be good for you [Or "it may go well for you"] <i>in the land</i> [Literally "on the ground"] that Yahweh your God is giving to you.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	Heavily honor your father and your mother, what Jehovah, your God, commanded you, so that your days may be long, and that it may be well with you, in the land which Jehovah, your God, gives you.
--------------------	--

New American Bible (2011)	Honor your father and your mother, as the LORD, your God, has commanded you, that you may have a long life and that you may prosper in the land the LORD your God is giving you. Dt 21:18-21; 27:16; Ex 20:12; 21:15, 17; Sir 3:1-16; Mt 10:34-39; 12:46-50; 15:4; 19:19; Mk 3:31-35; 7:10; 10:19; Lk 8:19-21; 14:26; 18:20, 28-30; Eph 6:1-4.
New Jerusalem Bible	' "Honour your father and your mother, as Yahweh your God has commanded you, so that you may have long life and may prosper in the country which Yahweh your God is giving you.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	ה ״ Honor your father and mother, as Adonai your God ordered you to do, so that you will live long and have things go well with you in the land Adonai your God is giving you.
exeGeses companion Bible	Honor your father and your mother, as Yah Veh your Elohim misvahed you; that your days be prolonged and that it well-please you, in the soil Yah Veh your Elohim gives you.
JPS (Tanakh—1985)	Honor your father and your mother, as the Lord your God has commanded you, that you may long endure, and that you may fare well, in the land that the Lord your God is assigning to you.
Judaica Press Complete T.	Honor your father and your mother as the Lord your God commanded you, in order that your days be lengthened, and that it may go well with you on the land that the Lord, your God, is giving you.
Kaplan Translation	<i>The Fifth Commandment</i> Honor your father and mother as God your Lord commanded you [At Sinai (Ibn Ezra; Bachya; Tur). Or, according to tradition, at Marah (Sanhedrin 56b; Rashi; See Exodus 15:25)]. You will then live long and have it well on the land that God your Lord is giving you.
Orthodox Jewish Bible	Honor thy av and thy em, as Hashem Eloheicha hath commanded thee; that thy yamim may be prolonged, and that it may go well with thee, in ha'adamah which Hashem Eloheicha giveth thee.

Expanded/Embellished Bibles:

The Expanded Bible	"Honor your father and your mother as the Lord your God has commanded you. Then you will live a long time [for many days], and things will go well for you in the land that the Lord your God is going to give you.
Kretzmann's Commentary	Honor thy father and thy mother, as the Lord, thy God, hath commanded thee, that thy days may be prolonged, and that it may go well with thee in the land which the Lord, thy God, giveth thee. The New Testament form of this commandment is given by Paul, Eph. 6:2-3..
NET Bible®	Honor your father and your mother just as the Lord your God has commanded you to do, so that your days may be extended and that it may go well with you in the land that he [Heb "the Lord your God." See note on "He" in 5:3] is about to give you.
The Voice	Honor your father and mother [Matthew 15:4; Mark 7:10], as I have commanded you. If you do, you will be blessed with long life and all will go well for you as you live on the ground I am giving you [Ephesians 6:2-3].

Literal, almost word-for-word, renderings:

Concordant Literal Version	Glorify your father and your mother, just as Yahweh your Elohim had instructed you, that your days may be prolonged and that it may be well with you on the ground which Yahweh your Elohim is giving to you.
Context Group Version	Honor your father and your mother, as YHWH your God commanded you; that your days may be long, and that it may go well with you, in the land { or earth } which YHWH your God gives you.
English Standard Version	"Honor your father and your mother, as the LORD your God commanded you, that your days may be long, and that it may go well with you in the land that the LORD your God is giving you.
New European Version	Honour your father and your mother as Yahweh your God commanded you, that your days may be long, and that it may go well with you in the land which Yahweh your God gives you.
Young's Updated LT	"Honour your father and your mother, as Jehovah your God has commanded you, so that your days are prolonged, and so that it is well with you, on the ground which Jehovah your God is giving to you.

The gist of this verse:

Deuteronomy 5:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kâbêd (כָּבֵד) [pronounced kaw ^b -VADE]	make heavy, make insensible; honor, do honor to	2 nd person masculine singular, Piel imperative	Strong's #3513 BDB #457
Owens says ³⁷ that this could be a Piel infinitive absolute or a Piel infinitive construct; but also says that it could be an imperative. Because of the direct object sign which follows, I would understand this to be an imperative.			
The NET Bible: <i>The imperative here means, literally, "regard as heavy" (כָּבֵד, kabbed). The meaning is that great importance must be ascribed to parents by their children.</i> ³⁸			
’êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
’âb (אָב) [pronounced aw ^b v]	father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1 BDB #3
w ^e (or v ^e) (וְ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
’êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84

³⁷ *Analytical Key to the Old Testament*; John Joseph Owens; Baker Book House, Grand Rapid, Michigan; ©1989; Vol. 1, p. 779.

³⁸ From <https://bible.org/netbible/index.htm?deu5.htm> accessed April 11, 2015 (footnote).

Deuteronomy 5:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ēm (אֵם) [pronounced aim]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #517 BDB #51
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
'āsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'āsher (כִּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, as just; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this for example.			
tsâvâh (צָוָה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect, 2 nd person masculine singular suffix	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #430 BDB #43

Translation: Honor your father and mother as Y^ehowah your Elohim has commanded you,... We have another positive command, one which is attached to no set of negatives. Every child has a better life if he listens to and obeys his parents; thus honoring them. There are a whole lot of crappy parents out there, but even a crappy parent is better than a child functioning with no direction at all. At the very least, the child learns not to think of himself as the center of the world.

Deuteronomy 5:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
l ^e ma'an (לְמַעַן) [pronounced l ^e -MAH-gahn]	<i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that</i>	compound preposition and substantive which acts like a preposition	Strong's #4616 BDB #775

Deuteronomy 5:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ārak ^e (אָרַךְ) [pronounced aw-RAHK]	<i>to prolong [days]; to make [tent cords] long; to grow long, to continue long, to live long</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #748 BDB #73
yāmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #3117 BDB #398

Translation: ...so that your days are prolonged... This is reasonably affixed to the land where they will be living, the land which God is giving to them. That is the Land of Promise, and one of the things which will extend their days in the land is obeying their parents; honoring their parents.

This is a general command, as are all of the Ten Commandments. They are given to this generation directly, but these commandments are for the people of Israel; and they are good laws for any people to obey.

In fact, I am not aware of any other system of laws from ancient history where the most important laws are laid out like this, #'s 1–10. Interestingly enough, the Bill of Rights is quite similar—not in the sense of providing the fundamental laws of the land, but in the sense of elaborating on the fundamental rights of citizens of the United States. The most succinct statement of our rights is given in the Declaration of Independence; and they are spelled out in the Bill of Rights.

However, I don't know anywhere that we can go in ancient history where laws which are this basic to a society are clearly laid out in such a way as to set them apart from all other laws, as being the most basic principles that a society should live by.

Deuteronomy 5:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
l ^e ma'an (לְמַעַן) [pronounced l ^e -MAH-ġahn]	<i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that</i>	compound preposition and substantive which acts like a preposition	Strong's #4616 BDB #775
yâṭab (יָטַב) [pronounced yaw-TA ^B V]	<i>to be good [well, commendable, pleasing]; to do good [well, commendably], to make glad, to make a thing good</i>	3 rd person masculine singular, Qal imperfect	Strong's #3190 BDB #405
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510
'al (עַל) [pronounced ġah/]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752

Deuteronomy 5:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ādāmâh (אָדָמָה) [pronounced <i>uh-daw-MAWH</i>]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9
'āsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #430 BDB #43
nāthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>is giving, granting, is placing, putting, setting; is making</i>	Qal active participle	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine singular suffix	No Strong's # BDB #510

Translation: ...and so that He is good to you on the land that Y^ehowah your Elohim is giving to you. I am torn between interpreting this as *so that it may be well for you in the land...* and *so that He is good to you in the land...* You see, based upon what we read in this and the previous commandment, when speaking of God, pronouns do not tend to be used (in the Hebrew, pronouns are used for emphasis; but the number and gender of a verb is embedded in the form of the verb itself—so I am not really talking about pronouns here; however, this communicates best to a person who speaks English and not Hebrew). So, we do not appear to have many times in the Ten Commandments where we find a pronoun used for God. This would suggest that God is not the subject for the verb.

On the other hand, it is unusual in the Hebrew to have an indefinite subject which does not really refer to anything concrete. However, this is the way that most translators rendered this.

Given all that, either interpretation makes sense. It is best to honor your parents because God will be good to you in the land, as a result. Also, it is best to honor your parents because things which will well for you in the land as a result. In the first case, God intentionally makes decisions based upon your behavior as to what He will do. Well, that happens all of the time³⁹. In the second case, there are the natural results of a set of actions. If you honor your parents, there will be a set of actions that will naturally take place. You will be a better person; you will grow up with some authority orientation (which is quite necessary in life); and you will generally make better decisions in life, because you are deferring to your parents out of respect. Therefore, it is true that there are both good natural results and God's interaction for good which are a result of us honoring our parents.

³⁹ It may appear to us that God is suddenly making this or that decision; but these decisions are a part of the divine decrees, where were formulated in eternity past. God is able to do this because He knows every decision that we will make and every event and how it will play out in advance.

You will not murder and you will not commit adultery and you will not steal and you will not testify against your neighbor [as] a witness false. Deuteronomy 5:17–20 **You will not murder. You will not commit adultery. You will not steal. You will not testify [as] a false witness against your neighbor.**

Do not commit murder; do not commit adultery; do not steal; to not false testify against anyone.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	You will not murder and you will not commit adultery and you will not steal and you will not testify against your neighbor [as] a witness false.
Targum of Onkelos	Sons of Israel, My people, you shall not murder, nor be companions or participators with those who do murder, nor shall there be seen in the congregations of Israel (those who have part) with murderers; that your children may not arise after you, and teach their own to have part with murderers; for because of the guilt of murder the sword cometh forth upon the world. Sons of Israel, My people, you shall not be adulterers, nor companions of, or have part with, adulterers; neither shall there be seen in the congregations of Israel (those who have part) with adulterers, and that your children may not arise after you, and teach theirs also to be with adulterers; for through the guilt of adulteries the plague cometh forth upon the world. Sons of Israel, My people, you shall not be thieves, nor be companions nor have fellowship with thieves, nor shall there be seen in the congregations of Israel (those who have part)with thieves; for because of the guilt of robberies famine cometh forth on the world. Sons of Israel, My people, you shall not bear false witness, nor be companions or have fellowship with the bearers of false testimony; neither shall there be seen in the congregations of Israel those who (have part) with false witnesses; for because of the guilt of false witnesses the clouds arise, but the rain does not come down, and dearth cometh on the world.
Latin Vulgate	Thou shalt not kill. Neither shalt thou commit adultery. And thou shalt not steal. Neither shalt thou bear false witness against thy neighbour.
Peshitta (Syriac)	You shall not kill. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor.
Septuagint (Greek)	You shall not commit murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor.
Significant differences:	4 phrases, in vv. 19–21 begin with <i>you will not</i> in the 4QDeut ⁿ Samaritan Pent. LXX; these same phrases begin <i>and you will not</i> in the MT. ⁴⁰ There are perhaps a dozen or more places in this chapter where there is a disagreement in the various manuscripts over the word <i>and</i> . Not all of them will be cited. See the book <i>The Dead Sea Scrolls Bible</i> .

Limited Vocabulary Translations:

Bible in Basic English	Do not put anyone to death without cause. Do not be false to the married relation. Do not take the property of another. Do not give false witness against your neighbour;...
Easy English	You must not kill anyone because you are angry with him. That is murder.

⁴⁰ *The Dead Sea Scrolls Bible*; translation and commentary by Martin Abegg Jr., Peter Flint and Eugene Ulrich; Harper SF, ©1999, p. 155.

	You must not have sex with the wife or husband of another person. You must not take another person's things. You must not say things that are not true about anyone.
God's Word™	"Never murder. "Never commit adultery. "Never steal. "Never avoid the truth when you testify about your neighbor.
Good News Bible (TEV)	" 'Do not commit murder. " 'Do not commit adultery. " 'Do not steal. " 'Do not accuse anyone falsely.
The Message	No murder. No adultery. No stealing. No lies about your neighbor.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Do not murder. Be faithful in marriage. Do not steal. Do not tell lies about others.
The Living Bible	"You must not murder. "You must not commit adultery. "You must not steal. "You must not tell lies.
New Century Version	"You must not murder anyone. "You must not be guilty of adultery. "You must not steal. "You must not tell lies about your neighbor.
New Life Version	'Do not kill another person. 'Do not do sex sins. 'Do not steal. 'Do not tell a lie about your neighbor.

Partially literal and partially paraphrased translations:

American English Bible	<i>'You must not commit murder. 'You must not commit adultery. 'You must not steal. 'You must not testify falsely against your neighbor.</i>
International Standard V	<p>י "You are not to murder.</p> <p>ט "You are not to commit adultery.</p> <p>ח "You are not to steal.</p> <p>ז "You are not to testify falsely against your neighbor.</p>
Translation for Translators	Do not murder anyone. Do not ◀commit adultery/have sex with anyone other than your spouse▶. Do not steal anything. Do not tell lies about anyone <i>when you are speaking in a court</i> .

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Never murder. Never do-adultery. Never steal. Never answer in pretense as a witness for your neighbor.
Ferrar-Fenton Bible	VI. " You shall not murder. VII. " You shall not fornicate. VIII. " You shall not steal. IX. " You shall not bring up false evidence against your neighbour.
HCSB	Do not murder. Do not commit adultery. Do not steal. Do not give dishonest testimony against your neighbor.
Lexham English Bible	`You shall not murder. `And you shall not commit adultery. `And you shall not steal. `And you shall not falsely bear evidence against your neighbor.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	You shall not kill. You shall not commit adultery. You shall not steal. You shall not respond with ruinous testimony against your neighbor.
New American Bible (2011)	You shall not kill. Kill: as frequent instances of killing in the context of war or certain crimes (see vv. 12-18) demonstrate in the Old Testament, not all killing comes within the scope of the commandment. For this reason, the Hebrew verb translated here as "kill" is often understood as "murder," although it is in fact used in the Old Testament at times for unintentional acts of killing (e.g., Dt 4:41; Jos 20:3) and for legally sanctioned killing (Nm 35:30). The term may originally have designated any killing of another Israelite, including acts of manslaughter, for which the victim's kin could exact vengeance. In the present context, it denotes the killing of one Israelite by another, motivated by hatred or the like (Nm 35:20; cf. Hos 6:9). Dt 4:41-43; 19:1-13; 20:1-21:9; 21:18-23; Gn 4:8-16; Ex 20:13; 21:12-14; Nm 35:16-34; Jer 7:9; Hos 4:2; Mt 5:21-26; 19:18; Mk 10:19; Lk 18:20; Jas 2:11. You shall not commit adultery. Dt 22:13-23:1; Gn 20:1-18; 39:7-20; Ex 20:14; Lv 18:20; 20:10; 2 Sm 11:1-12:25; Jer 7:9; Hos 4:2; Mt 5:27-30; 19:18; Mk 10:19; Lk 18:20; Jas 2:11. You shall not steal. Dt 23:24; 24:7; Gn 40:15; Ex 20:15; 21:16, 37; 22:1-3, 12; Lv 19:11, 13; 1 Kgs 21:1-19; Jer 7:9; Hos 4:2; Mt 19:18; Mk 10:19; Lk 18:20. You shall not bear dishonest witness against your neighbor. Dt 19:15-19; Ex 20:16; 23:1-3; Lv 19:11, 15-16; 1 Kgs 21:1-19; Ps 5:6-10; 10:7-9; 27:12; Prv 25:18; 30:8-10; Jer 7:9; Hos 4:2; Mt 19:18; 26:59-60; Mk 10:19; Lk 18:20.
New Jerusalem Bible	' "You must not kill. ' "You must not commit adultery. ' "You must not steal. ' "You must not give false evidence against your fellow.
New RSV	You shall not murder [Or <i>kill</i>]. Neither shall you commit adultery. Neither shall you steal. Neither shall you bear false witness against your neighbour.
Revised English Bible	Do not commit murder. Do not commit adultery.

Do not steal.
Do not give baseless evidence against your neighbour.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>י “Do not murder. ז “Do not commit adultery. נ “Do not steal. ו “Do not give false evidence against your neighbor</p>
exeGeses companion Bible	<p>Murder not. Adulterize not. Steal not. Answer not a vain witness against your friend.</p>
Kaplan Translation	<p><i>The Sixth, Seventh, Eighth, Ninth Commandments</i> Do not commit murder. Do not commit adultery. Do not steal. Do not testify as a perjurous witness against your neighbor.</p>
Orthodox Jewish Bible	<p>Lo tirtzah (thou shalt not murder). V'lo tinaf (neither shalt thou commit adultery). V'lo tignov (neither shalt thou steal). V'lo ta'aneh v'reacha ed shav (neither shalt thou bear false witness against thy neighbor).</p>

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<p>You shall not murder. Neither shall you commit adultery. Neither shall you act slyly or steal. Neither shall you witness falsely against your neighbor.</p>
The Expanded Bible	<p>"You must not murder anyone. "You must not be guilty of [commit] adultery. "You must not steal. "You must not tell lies about [bear false witness against] your neighbor.</p>
NET Bible®	<p>You must not murder. You must not commit adultery. You must not steal. You must not offer false testimony against another [<i>Heb</i> "your neighbor." Clearly this is intended generically, however, and not to be limited only to those persons who live nearby (frequently the way "neighbor" is understood in contemporary contexts). So also in v. 20].</p>
The Voice	<p>You must never murder anyone. You must never commit adultery [James 2:11]. You must never steal. You must never lie when you're called to give testimony about another person [Mark 10:19; Luke 18:20].</p>

Literal, almost word-for-word, renderings:

Context Group Version	<p>You shall not kill. Neither shall you commit adultery. Neither shall you steal. Neither shall you give false witness against your neighbor.</p>
<i>Emphasized Bible</i>	<p>Thou shalt not commit murder:</p>

God's Truth (Tyndale)	Neither shalt thou commit adultery: Neither shalt thou steal: Neither shalt thou testify against thy neighbour with a witness of falsehood:. You shall not slay. You shall not break wedlock. You shall not steal. You shall not bear false witness against your neighbor.
New European Version	You must not murder. Neither must you commit adultery. Neither must you steal. Neither must you give false testimony against your neighbour.
Webster's Bible Translation	Thou shalt not kill. Neither shalt thou commit adultery. Neither shalt thou steal. Neither shalt thou bear false witness against thy neighbor.
Young's Updated LT	"You will not murder. "You will not commit adultery. "You will not steal. "You will not answer against your neighbour—a false testimony.

The gist of this verse:

These last 5 commandments are about our interaction with the people around us and what we should not do.

Deuteronomy 5:17			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lō' (אול or אל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
râtsach (רצח) [pronounced raw-TSAHKH]	<i>to murder, to kill, to slay [premeditated, accidental, as a slayer]; to break, to dash in pieces</i>	2 nd person masculine singular, Qal imperfect	Strong's #7523 BDB #953

The NET Bible: Traditionally "kill" (so KJV, ASV, RSV, NAB). The verb here (רצח, ratsakh) is generic for homicide but in the OT both killing in war and capital punishment were permitted and even commanded (Deut. 13:5, 9; 20:13, 16-17), so the technical meaning here is "murder."⁴¹

Translation: **You will not murder.** This is specifically a reference to homicide. This is the intentional killing of another person, apart from war and capital punishment. This verse has often been seized upon by people who do not know the Bible to try to justify no killing anyone at any time for any reason (thus eliminating the death penalty and any reason to go to war. But the context of these commandments indicate that killing is not something which is forbidden under all circumstances; 2nd and 1st degree murder are forbidden.

This commandment was given to Noah and his sons upon their leaving the ark.

It does not appear to be given that the sabbath is observed in the book of Genesis, that I can recall; but for there to be a 7-day week, this would seem to naturally follow. Perhaps it was followed in principle without it being ordered by God, just as marriage followed in principle from the creation of one man and one woman designed for one another.

⁴¹ From <https://bible.org/netbible/index.htm?deu5.htm> accessed April 11, 2015 (footnote).

Deuteronomy 5:18

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לוּל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâ'aph (נאִפ) [pronounced <i>naw-AHF</i>]	<i>to commit adultery; figuratively, to commit idolatry</i>	2 nd person masculine singular, Qal imperfect	Strong's #5003 BDB #610

Translation: *You will not commit adultery.* The next commandment—and this is a biggie, because it is one of the Ten Commandments, is to not commit adultery. The principle of marriage is so important in the plan of God that adultery is forbidden as one of the fundamental laws.

Deuteronomy 5:19

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לוּל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
gânab (גָּנַב) [pronounced <i>gaw-NAH^{BV}</i>]	<i>to steal, to take away by theft; to deceive</i>	2 nd person masculine singular, Qal imperfect	Strong's #1589 BDB #170

Translation: *You will not steal.* The most basic property right is, *you will not steal.* This includes, by the way, the government, which periodically wastes land, destroys its value, and then buys it at a very reduced rate from a desperate seller. This is both evil and stealing. God allows for us to have possessions on this earth and He protects them within the Ten Commandments.

Deuteronomy 5:20

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לוּל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'ânâh (אָנַח) [pronounced <i>gaw-NAWH</i>]	<i>to answer, to respond; to speak loudly, to speak up [in a public forum]; to testify; to sing, to chant, to sing responsively</i>	3 rd person masculine singular, Qal imperfect	Strong's #6030 BDB #772

Deuteronomy 5:20

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
It is reasonable to render this <i>speak [or, answer] loudly, speak up [in a public forum]</i> . 'ânâh occasionally has a very technical meaning of giving a response in court, and could be rendered <i>testify</i> . in some contexts, this word can mean <i>to sing</i> . BDB lists this on p. 777.			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
rêa' (עַר) [pronounced RAY-ahó]	<i>associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase]</i>	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #7453 BDB #945
'êd (עֵד) [pronounced gáyde]	<i>witness, testimony, solemn testimony, evidence; a statement of truth, something which stands as a testimony or memorial to a fact (e.g., Gen. 31:48 Deut. 31:19)</i>	masculine singular noun	Strong's #5707 BDB #729
shâv ^e (שָׁוְ) [pronounced shawv]	<i>wickedness, iniquity; destruction, calamity; falsehood, a lie, false report; vanity, emptiness, unsubstantial, worthlessness</i>	masculine singular noun	Strong's #7723 BDB #996

It is that which furnishes no support, that which cannot uphold or sustain, and will give away when any trust is placed in it.

Translation: You will not testify [as] a false witness against your neighbor. One of the most important things in life is honesty—honesty with your parents, with your mate, with your friends. And here, the verbiage used refers primarily to honesty in a court of law. Lives and futures are determined by the actions of a court; and it is necessary, no matter what you believe the end results to be, to be honest with your testimony. You do not bend it or shape it, either for the defense or for the prosecution. You honestly give the facts, and if you are uncertain, then you indicate this.

I was once spoken to by some detectives about a tenant of mine. They believed that this man was involved in gang activity. He may have been and he said some things to me later suggesting that he may have not been on the up and up in his life. However, in all the time that I knew him, there was nothing that I observed which suggested to me that he was involved with a gang. Now, the detectives seemed pretty certain, but it was necessary for me to be completely honest about having no idea in this regard. It did not matter if this guy turned out to be a thug or not (I don't think that he was; but, as I said, after the fact, he made some odd statements to me). But it was not right for me to say anything which was dishonest in either direction.

Now, there are exceptions to this. We have spies and these spies are sent throughout the world. If a spy is captured and that spy is a believer in Jesus Christ, does he answer each and every question honestly? The Bible says *no*. We have the example of Hushie the Archite who was a spy for David—he was a mole in Absalom's operation. God praises him, and he was dishonest with Absalom. It was because of him that David foiled the revolution plot against him.

Rabah the prostitute was apparently dishonest, and because of her, Joshua developed enough intelligent to take her city—and she and her family were spared. She changed allegiance. She chose the people of God over her own people; so her dishonesty was for the good.

Now, most of the times that a person is dishonest is to either benefit himself or to harm an enemy or to benefit a friend. These are different circumstances. This is not operating as a spy.

And you will not desire a wife of your neighbor and you will not crave a house of your neighbor, his field; and his male servant and his female servant; his ox and his ass; and all which [is] to your neighbor.

Deuteronomy
5:21

You will not desire your neighbor's wife nor crave your neighbor's house [or] his field; or his male servant or female servant; his ox or his ass; or anything which [is] your neighbor's.

You should not crave after anything that belongs to your neighbor. You should not desire his wife, his house, his property, his business, his servants, his animals or anything else that he owns.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And you will not desire a wife of your neighbor and you will not crave a house of your neighbor, his field; and his male servant and his female servant; his ox and his ass; and all which [is] to your neighbor.

Targum of Onkelos

Sons of Israel, My people, you shall not be covetous, nor be companions or have fellowship with the covetous; neither shall there be seen in the congregations of Israel any who (have part) with the covetous; that your children may not arise after you, and teach their own to be with the covetous. Nor let any one of you desire his neighbour's wife, nor his field, nor his servant, nor his handmaid, nor his ox, nor his ass, nor anything that belongeth to his neighbour; for because of the guilt of covetousness the government (malkutha) seizeth upon men's property to take it away, and bondage cometh on the world.

Latin Vulgate

Thou shalt not covet thy neighbour's wife: nor his house, nor his field, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is his.

Peshitta (Syriac)

You shall not covet your neighbors wife, neither shall you covet your neighbors house, nor his field, nor his vineyard, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is your neighbors.

Septuagint (Greek)

You shall not covet your neighbor's wife; you shall not covet your neighbor's house, nor his field, nor his male servant, nor his maid, nor his ox, nor his donkey, nor any beast of his, nor anything that belongs to your neighbor.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

Or let your desire be turned to your neighbour's wife, or his house or his field or his man-servant or his woman-servant or his ox or his ass or anything which is your neighbour's.

Easy English

You must not want another man's wife. You must not want the house or the field of another person. You must not want his slaves or his animals or anything that is his."

Easy-to-Read Version	"You must not want another man's wife. You must not want his house, his fields, his men and women servants, his cows or his donkeys. You must not want to take anything that belongs to another person!"
God's Word™	"Never desire to take your neighbor's wife away from him. "Never long for your neighbor's household, his field, his male or female slave, his ox, his donkey, or anything else that belongs to him."
Good News Bible (TEV)	"Do not desire another man's wife; do not desire his house, his land, his slaves, his cattle, his donkeys, or anything else that he owns.'
The Message	No coveting your neighbor's wife. And no lusting for his house, field, servant, maid, ox, or donkey either-nothing that belongs to your neighbor!
NIRV	"Do not want to have your neighbor's wife. Do not desire anything your neighbor owns. Do not desire to have your neighbor's house or land, male or female servant, ox or donkey."

Thought-for-thought translations; paraphrases:

Contemporary English V.	Do not want anything that belongs to someone else. Don't want anyone's wife or husband, house, land, slaves, oxen, donkeys, or anything else.
The Living Bible	"You must not burn with desire for another man's wife, nor envy him for his home, land, servants, oxen, donkeys, nor anything else he owns.'
New Century Version	"You must not want to take your neighbor's wife. You must not want to take your neighbor's house or land, his male or female slaves, his ox or his donkey, or anything that belongs to your neighbor."
New Living Translation	"You must not covet your neighbor's wife. You must not covet your neighbor's house or land, male or female servant, ox or donkey, or anything else that belongs to your neighbor.

Partially literal and partially paraphrased translations:

American English Bible	<i>'You must not desire your neighbor's woman, his house, his field, his male servant, his female servant, his ox, his burro, any other animal, or anything else that belongs to your neighbor.</i>
Beck's American Translation	"Don't desire another man's wife or wish you had his home, his field, his male or female servant, his ox, his donkey, or anything that belongs to him.'
New Advent (Knox) Bible	Thou shalt not covet thy neighbour's wife. Thou shalt not set thy heart upon thy neighbour's house or lands, his servants or handmaids, an ox or ass or anything that is his. See Ex. 20.2-17. The commandment which forbids a man to covet his neighbour's wife here precedes all the other regulations about covetousness, and is divided off from them in the Hebrew text as a separate commandment.
Translation for Translators	Do not <covet/desire to have> someone else's wife, someone else's house, someone else's fields, someone else's male slave or female slave, someone else's livestock, someone else's donkeys, or anything else that another person owns.'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Never desire your neighbor's woman, and never crave any-thing of your neighbor's: your neighbor's house, his field, his servant, his maidservant, his bull, and his ass.
Ferrar-Fenton Bible	X. " You shall not covet your neighbour's wife ; you shall not long for your neighbour's farm, or his slave, or his handmaid, his ox, or his ass, or anything that is your neighbour's."
Lexham English Bible	`And you shall not covet the wife of your neighbor, and you shall not crave the house of your neighbor, his field or his slave or his slave woman or his ox and his

donkey or anything *that belongs to your neighbor* [Literally "that is for your neighbor"].'

NIV – UK

'You shall not covet your neighbour's wife. You shall not set your desire on your neighbour's house or land, his male or female servant, his ox or donkey, or anything that belongs to your neighbour.'

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Do not desire the wife of your neighbor. Do not covet the house of your neighbor, or his field, or his servant, or his ox, or his donkey, or anything that is his.

New American Bible (2011) You shall not covet your neighbor's wife.
You shall not desire your neighbor's house or field, his male or female slave, his ox or donkey, or anything that belongs to your neighbor. Dt 7:25; Ex 20:17; Jos 7:21; 2 Sm 11:1-12:25; 1 Kgs 21:1-19; Is 5:8; Mi 2:2; Mt 5:27-30; Lk 12:13-21; Eph 5:5; Col 3:5.

New Jerusalem Bible ' "You must not set your heart on your neighbour's spouse, you must not set your heart on your neighbour's house, or field, or servant-man or woman -- or ox, or donkey or any of your neighbour's possessions."

Revised English Bible Do not lust after your neighbour's wife; do not covet your neighbour's household, his land, his slave, his slave-girl, his ox, his donkey, or anything that belongs to him.

Jewish/Hebrew Names Bibles:

exeGesés companion Bible Neither desire the woman of your friend, nor desire the house of your friend - his field or his servant or his maid his ox or his he burro, or aught of your friend.

Kaplan Translation *The Tenth Commandment*
Do not desire your neighbor's wife.
Do not desire your neighbor's house, his field, his male or female slave, his ox, his donkey, or anything else that belongs to your neighbor.

Orthodox Jewish Bible V'lo tachmod (neither shalt thou covet, desiring) thy neighbor's wife, neither shalt thou covet thy neighbor's bais, his sadeh, or his eved, or his amah, his ox, or his donkey, or any thing that is thy neighbor's.

Expanded/Embellished Bibles:

The Expanded Bible "You must not want to take [covet] your neighbor's wife. You must not want to take [covet] your neighbor's house or land, his male or female slaves, his ox or his donkey, or anything that belongs to your neighbor [this final commandment indicates that the previous commandments also involve attitudes, not just actions]."

Kretzmann's Commentary Neither shalt thou desire thy neighbor's wife, neither shalt thou covet thy neighbor's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or anything that is thy neighbor's. The fact that the last commandment, or the last two commandments, differ slightly in form from the corresponding precepts in Ex. 20:17, is due to the special object in view at this point, when Israel was about to enter upon its possessions. The Law is in force to the end of time. It assists the regenerate in overcoming the temptations of the flesh, and serves as a rule and guide in showing them the holy will of God. It leads the way in sanctification.

NET Bible® You must not desire another man's [Heb "your neighbor's." See note on the term "fellow man" in v. 19.] wife, nor should you crave his [Heb "your neighbor's." The pronoun is used in the translation for stylistic reasons.] house, his field, his male

and female servants, his ox, his donkey, or anything else he owns [Heb "or anything that is your neighbor's."]."

Syndein/Theme

{Ten Commandments 10 of 10}

Neither shall you 'lust after' your neighbor's wife, neither shall you covet your neighbor's house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is your neighbor's.

{Note: This is the mental attitude sin of lust. If you think about it, and think about it more, eventually you will make an overt action to get it. The overt action is ANOTHER sin - adultery, theft, etc.}

The Voice

Never look at someone else's wife and wish you could have her. Never look at anything that belongs to someone else and wish it was yours-his house, field, male or female slave, ox, donkey, or anything else he owns.

Literal, almost word-for-word, renderings:

Concordant Literal Version	You shall not covet the wife of your associate. You shall not lust after the house of your associate, his field, his servant or his maidservant, his bull, his donkey or anything which is your associate's.
Context Group Version	Neither shall you covet your neighbor's woman { or wife }; neither shall you desire your neighbor's house, his field, or his male slave, or his female slave, his ox, or his donkey, or anything that is your neighbor's.
Darby Translation	Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, nor his bondman, nor his handmaid, his ox, nor his ass, nor anything that is thy neighbour's.
English Standard Version	"And you shall not covet your neighbor's wife. And you shall not desire your neighbor's house, his field, or his male servant, or his female servant, his ox, or his donkey, or anything that is your neighbor's.'
Green's Literal Translation	You shall not lust after your neighbor's wife; nor shall you covet your neighbor's house, his field, nor his male slave, nor his female slave, his ox, nor his ass, nor anything which is your neighbor's.
God's Truth (Tyndale)	You shall not lust after your neighbors wife: you shall not covet your neighbors house, field, servant, maid, ox, ass nor anything that is your neighbors.
Webster's Bible Translation	Neither shalt thou desire thy neighbor's wife, neither shalt thou covet thy neighbor's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any [thing] that [is] thy neighbor's.
Young's Updated LT	"You will not desire your neighbour's wife; nor will you covet your neighbour's house, his field, and his man-servant, and his handmaid, his ox, and his ass, and anything which is your neighbour's.

The gist of this verse:

Deuteronomy 5:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Deuteronomy 5:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châmad (חָמַד) [pronounced <i>khaw-MAHD</i>]	<i>to delight [in something]; to desire, to covet, to take pleasure in</i>	2 nd person masculine singular, Qal imperfect	Strong's #2530 BDB #326
The NET Bible: <i>The Hebrew verb used here (חָמַד, khamad) is different from the one translated "crave" (אָוָה, 'avah) in the next line. The former has sexual overtones ("lust" or the like; cf. Song of Sol 2:3) whereas the latter has more the idea of a desire or craving for material things.</i> ⁴²			
ʾishshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife</i>	feminine singular construct	Strong's #802 BDB #61
rêa' (רֵעַ) [pronounced <i>RAY-ahg'</i>]	<i>associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase]</i>	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #7453 BDB #945

Translation: *You will not desire your neighbor's wife...* Here we come upon one of the greatest problems for those of us in the United States: covetousness, lust, desire for those things which do not belong to us. Related to this is a sense of entitlement—the idea that, for some reason, if you see someone living a great lifestyle, then you believe that you ought to have something like that or, the government ought to come in and take some of his stuff away from him, because he has too much.

Related to adultery is, you are not to look at your neighbor's wife and wish she was yours. This is a big problem for men in the United States. At one time, if a woman was another's, that was that. However, for some men, this is not an impediment in any way. She seems desirable and if she is nice to you, then you go for it. This destroys a nation.

Deuteronomy 5:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ʾâvâh (אָוָה) [pronounced <i>aw-WAWH</i>]	<i>to desire, to crave [for oneself], to lust [after]</i>	2 nd person masculine singular, Hithpael imperfect	Strong's #183 BDB #16
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108

⁴² From <https://bible.org/netbible/index.htm?deu5.htm> accessed April 11, 2015 (footnote).

Deuteronomy 5:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rêa' (עָרָ) [pronounced RAY-ahg']	<i>associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase]</i>	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #7453 BDB #945
sâdeh (שָׂדֵה) [pronounced saw-DEH]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7704 BDB #961

Translation: ...nor crave your neighbor's house [or] his field;... A person's house and his field represent both his accumulation of wealth, his investment, and his business, to some degree (in an agrarian society, one supports himself with his farmland).

You see your neighbor's home and it looks better than yours and you want it. You think it is unfair that his house looks great and yours is a hovel.

Deuteronomy 5:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ebed (עֶבֶד) [pronounced GE ^B -ved]	<i>slave, servant; underling; subject</i>	masculine singular noun with a 3 rd person masculine singular suffix	Strong's #5650 BDB #713
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âmâh (אִמָּה) [pronounced aw-MAW]	<i>maid, maidservant, handmaid, female servant, female slave</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #519 BDB #51

Translation: ...or his male servant or female servant;... Servants also represent wealth, as well as luxury. Servants take care of many of the things we don't particularly want to do. We might call them personal assistants today or simply workers for this or that company. They handle many of the day to day affairs that the CEO has no interest in.

Deuteronomy 5:21d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shôwr (שׁוֹר) [pronounced shohr]	<i>an ox, a bull, a head of cattle, oxen</i>	masculine singular noun with a 3 rd person masculine singular suffix	Strong's #7794 BDB #1004

Deuteronomy 5:21d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
chămôwr (חמור) [pronounced <i>khuh-MOHR</i>]	<i>ass, male donkey, he-ass, burrow</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2543 BDB #331

Translation: ...his ox or his ass;... Animals represent both food and savings. These items would be seen as wealth in the ancient world; and some would desire to have them.

Deuteronomy 5:21e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all, the entirety, every</i>	masculine singular construct	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl 'ăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever.</i>			
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
rêa' (רֵא) [pronounced <i>RAY-ahg'</i>]	<i>associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase]</i>	masculine singular noun with a 2 nd person masculine singular suffix	Strong's #7453 BDB #945

Translation: ...or anything which [is] your neighbor's. Wealth and that which represents wealth is such a relative concept. The poor people today, those who think they have been short-changed and their lives suck, because they know of other people who have much more—200 years ago, they would represent great wealth. Their lives are superior to the lives of most kings and heads of state in those times past. But wealth is relative in all ages. No matter how much you have, if you see someone with more, you may allow yourself to crave that. The tenth commandment says don't.

The sales job which is done for socialism today is based upon violating this tenth commandment. People become so concerned over wealth inequality. It is absurd. In every society in every age, there is wealth inequality. The most socialistic nations in human history has wealth inequality. In fact, the wealth inequality between the workers and those who are politically connected can be quite dramatic. In North Korea, their leader lives in a grand residence, but many of the workers do not even have enough food to survive. If you do not have enough food to survive, that is a critical amount of wealth inequality.

The words the these spoke Y^ehowah unto all your assembly at the mountain from a midst of the fire—the cloud and the thick darkness [using] a voice loud, and he did not add anymore. And so he writes them down upon two of tablets of stones and so He gives them unto me.

Deuteronomy
5:22

Y^ehowah spoke these words to all the assembly from the midst of the fire, [from] the cloud and thick darkness, [using] a great voice, and [then] he added nothing [more]. He wrote these down on two tablets of stone and gave them to me.

Jehovah spoke these commandments to all the assembly from the midst of the fire, when there was a thick cloud overhead and darkness. He used a great voice and then added nothing more. He wrote these commandments down on two tables of stone and gave them to me.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	The words the these spoke Y ^e howah unto all your assembly at the mountain from a midst of the fire—the cloud and the thick darkness [using] a voice loud, and he did not add anymore. And so he writes them down upon two of tablets of stones and so He gives them unto me.
Targum of Onkelos	These words spake the Lord with all your congregation at the mount, from the midst of the fiery cloud and tempest, with a great voice which was not limited; and the voice of the Word was written upon two tables of marble, and He gave them unto me.
Latin Vulgate	These words the Lord spoke to all the multitude of you in the mountain, out of the midst of the fire and the cloud, and the darkness, with a loud voice, adding nothing more: and he wrote them in two tables of stone, which he delivered unto me.
Peshitta (Syriac)	These words the LORD spoke to all the assembly on the mountain out of the midst of the fire, in the cloud and in the thick darkness, with a loud voice which cannot be measured. And he wrote them upon two tablets of stone, and gave them to me.
Septuagint (Greek)	These words the Lord spoke to all the assembly of you in the mountain out of the midst of the fire — there was darkness, blackness, a storm, and a loud voice — and He added no more, and He wrote them on two tablets of stone, and He gave them to me.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	These words the Lord said to all of you together on the mountain, out of the heart of the fire, out of the cloud and the dark, with a great voice: and he said no more; he put them in writing on the two stones of the law and gave them to me.
Easy English	These are the rules that the <i>LORD</i> spoke in a loud voice to you. You were all there. He spoke from the mountain, from the middle of a great fire. There was a cloud, but there was no light. He spoke only these words. Then he wrote them on two flat stones and he gave them to me.
Easy-to-Read Version	{Moses said,} "The Lord gave these commands to all of you when you were together there at the mountain. The Lord spoke with a loud voice that came from the fire, the cloud, and the thick darkness. After he gave us these commands, he didn't say any more. He wrote his words on two stone tablets and gave them to me.

The Message	These are the words that God spoke to the whole congregation at the mountain. He spoke in a tremendous voice from the fire and cloud and dark mist. And that was it. No more words. Then he wrote them on two slabs of stone and gave them to me.
Names of God Bible	These are the commandments Yahweh spoke to your whole assembly on the mountain. He spoke in a loud voice from the fire, the cloud, and the gloomy darkness. Then he stopped speaking. He wrote the commandments on two stone tablets and gave them to me.
NIRV	These are the commandments the Lord announced in a loud voice to your whole community. He gave them to you there on the mountain. He spoke out of the fire, cloud and deep darkness. He didn't add anything else. Then he wrote the commandments on two stone tablets. And he gave them to me.
New Simplified Bible	»Jehovah spoke to us when we gathered on the mountain. He spoke with a loud voice from the dark fiery cloud. Jehovah gave us these words, and only these. Then he wrote them on two flat tablets of stone and gave them to me.

Thought-for-thought translations; paraphrases:

Contemporary English V.	When we were gathered on the mountain, the LORD spoke to us in a loud voice from the dark fiery cloud. The LORD gave us these commands, and only these. Then he wrote them on two flat stones and gave them to me.
The Living Bible	"The Lord has given these laws to each one of you from the heart of the fire, surrounded by the clouds and thick darkness that engulfed Mount Sinai. Those were the only commandments he gave you at that time [Those were the only commandments he gave you at that time, literally, "And he added no more."], and he wrote them out on two stone tablets and gave them to me.
New Living Translation	"The Lord spoke these words to all of you assembled there at the foot of the mountain. He spoke with a loud voice from the heart of the fire, surrounded by clouds and deep darkness. This was all he said at that time, and he wrote his words on two stone tablets and gave them to me.

Partially literal and partially paraphrased translations:

American English Bible	'Yes, these are the words that Jehovah spoke to the gathering with a loud voice at the mountain from the midst of the fire, darkness, blackness, and storms. and He didn't add any more. He wrote them on two tablets of stone, and then He gave them to me.
Beck's American Translation	"With a loud voice the LORD said this to all of you who were assembled at the mountain. He said this and no more out of the fire and dark cloud, then wrote them on two stone tablets and gave them to me.
International Standard V	Moses Recalls God's Warnings "The LORD declared these commands in a loud voice to your entire assembly on the mountain from out of the fire [LXX Sam Pentateuch read dark; cf. Deut 4:11] and dark clouds [Lit. <i>cloud and thick darkness</i>], and nothing more was added. He inscribed them on two tablets of stone and gave them to me.
New Advent (Knox) Bible	All this the Lord proclaimed to the whole multitude of you, there on the mountain, speaking aloud from the heart of the flames, the cloud, and the darkness; this and no more. And he wrote it down on two tablets of stone which he entrusted to me.
Translation for Translators	Those are the commandments that Yahweh spoke to your ancestors. When they were gathered there at <i>the bottom</i> of the mountain, he spoke with a very loud voice from the middle of the fire, and there were dark clouds surrounding the mountain. He spoke only those ten commandments, no more. Then he wrote them on two stone tablets and gave them to me.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Yahweh spoke these words and nothing more to all your assembly on the mount from amidst the fire, with a great voice in the cloud and mist. He wrote them over two tablets of stone and gave them to me.
Ferrar-Fenton Bible	The EVER-LIVING dictated these commands to the whole assembly of you, from the midst of the fire, of the cloud, and of the gloom; - a Great Voice, - and did not desist there, but wrote them upon two tables of stone, and gave them to me.
Lexham English Bible	"These words Yahweh spoke to your whole assembly at the mountain from the midst of the fire and the very thick cloud with a loud voice, and <i>he did not add anything</i> [Literally "and not he added"], and then he wrote them on two tablets of stone and gave them to me.
NIV – UK	These are the commandments the Lord proclaimed in a loud voice to your whole assembly there on the mountain from out of the fire, the cloud and the deep darkness; and he added nothing more. Then he wrote them on two stone tablets and gave them to me.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	These are the words of Yahweh said to the whole assembly on the mountain when he spoke from the midst of the fire and the thick cloud. He said only this and he wrote these words on the two slabs of stone which he gave to me.
New American Bible (2002)	"These words, and nothing more, the LORD spoke with a loud voice to your entire assembly on the mountain from the midst of the fire and the dense cloud. He wrote them upon two tablets of stone and gave them to me.
New American Bible (2011)	<i>Moses as Mediator.</i> These words the LORD spoke with a loud voice to your entire assembly on the mountain from the midst of the fire and the dense black cloud, and added no more. He inscribed them on two stone tablets and gave them to me. Dt 4:13; 9:9-11, 17; 10:1-5; Ex 24:12; 31:18; 32:15-20; 34:1-5.
New Jerusalem Bible	'These were the words Yahweh spoke to you when you were all assembled on the mountain. Thunderously, he spoke to you from the heart of the fire, in cloud and thick darkness. He added nothing, but wrote them on two tablets of stone which he gave to me.
Revised English Bible	These commandments the LORD spoke in a loud voice to your whole assembly on the mountain out of the fire, the cloud, and the thick mist; then he said no more. He wrote them on two stone tablets, which he gave to me.

Jewish/Hebrew Names Bibles:

Hebrew Bibles are numbered differently. Commandments 6–9 are all v. 17. This is v. 19 in the Hebrew Bible.

Complete Jewish Bible	(A: v, S: iv) ^{19 (22)} "These words Adonai spoke to your entire gathering at the mountain from fire, cloud and thick mist, in a loud voice; then it ceased. But he wrote them on two stone tablets, which he gave to me.
exeGesés companion Bible	Yah Veh worded these words to all your congregation in the mount from midst the fire of the cloud and of the dripping darkness, with a great voice: and he added not. And he inscribed them in two slabs of stone and gave them to me.
JPS (Tanakh—1985)	The Lord spoke those words-those and no more-to your whole congregation at the mountain, with a mighty voice out of the fire and the dense clouds. He inscribed them on two tablets of stone, which He gave to me.

Judaica Press Complete T.	The Lord spoke these words to your entire assembly at the mountain out of the midst of the fire, the cloud, and the opaque darkness, with a great voice, which did not cease. And He inscribed them on two stone tablets and gave them to me.
Kaplan Translation	<i>After the Revelation</i> God spoke these words in a loud voice to your entire assembly from the mountain, out of the fire, cloud and mist, but He added no more [(Chizzkuni; Septuagint; cf. Ibn Ezra). Or, 'in a loud voice that did not hesitate' (Targum; Rashi). See Numbers 11:25.]. He wrote [these words] on two stone tablets, and [later] gave them to me.
Orthodox Jewish Bible	These devarim Hashem spoke unto all your Kahal in the mountain out of the midst of the eish, of the anan, and of the thick darkness, with a kol gadol; and He added no more. And He wrote them in two luchot of even (stone), and delivered them unto me.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	These words the Lord spoke to all your assembly at the mountain out of the midst of the fire, the cloud, and the thick darkness, with a loud voice; and He spoke not again [added no more]. He wrote them on two tables of stone and gave them to me [Moses].
The Expanded Bible	The Lord spoke these commands [words] to all of you [your whole community/congregation/assembly] on the mountain in a loud voice out of the fire, the cloud, and the deep darkness; he did not say anything else. Then he wrote them on two stone tablets, and he gave them to me.
Kretzmann's Commentary	Verses 22-33 Admonition to Heed the Law These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice, Ex. 19:16-19; and He added no more, only the Decalogue was given in this manner. And He wrote them in two tables of stone and delivered them unto me, Ex. 24:12; Ex. 31:18.
NET Bible®	<i>The Narrative of the Sinai Revelation and Israel's Response</i> The Lord said these things to your entire assembly at the mountain from the middle of the fire, the cloud, and the darkness with a loud voice, and that was all he said [<i>Heb</i> "and he added no more" (so KJV, NASB, NRSV); NLT "This was all he said at that time."]. Then he inscribed the words [<i>Heb</i> "them"; the referent (the words spoken by the Lord) has been specified in the translation for clarity.] on two stone tablets and gave them to me.
The Voice	Moses (<i>summarizing</i>): When all of you were gathered at the mountain, the Eternal told you these things in a loud voice, speaking from inside the fire while dark clouds and mist obscured your view, and He added nothing more. He engraved <i>two copies</i> of them on two stone tablets and gave them to me.

Literal, almost word-for-word, renderings:

Concordant Literal Version	These were the words Yahweh spoke to your whole assembly at the mountain, in a loud voice from the midst of the fire, the darkness, the cloud and the murkiness; and He added no more. He wrote them on two tablets of stone and gave them to me.
Context Group Version	These words YHWH spoke to all your { pl } assembly in the mountain out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them on two tables of stone, and gave them to me.
<i>Emphasized Bible</i>	These words, spake Yahweh unto all the convocation of you in the mount out of the midst of the fire the cloud and the thick gloom, a loud voice, and added not,—and he wrote them upon two tables of stone, and gave them unto me.

English Standard Version	"These words the LORD spoke to all your assembly at the mountain out of the midst of the fire, the cloud, and the thick darkness, with a loud voice; and he added no more. And he wrote them on two tablets of stone and gave them to me.
God's Truth (Tyndale)	These words the Lord spoke unto all your multitude in the mount out of the fire, cloud and darkness, with a loud voice, and added no more thereto, and wrote them in two tables of stone and delivered them unto me.
NASB	Moses Interceded "These words the Lord spoke to all your assembly at the mountain from the midst of the fire, of the cloud and of the thick gloom, with a great voice, and He added no more. He wrote them on two tablets of stone and gave them to me.
Young's Updated LT	"These words has Jehovah spoken unto all your assembly, in the mount out of the midst of the fire, of the cloud, and of the thick darkness—a great voice; and He has not added, and He writes them on two tables of stone, and gives them unto me.

The gist of this verse:

Deuteronomy 5:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
d ^o bârîym (דְּבָרַיִם) [pronounced <i>daw^b-vawr-EEM</i>]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural noun with the definite article	Strong's #1697 BDB #182
'êlleh (אֵלֶּה) [pronounced <i>ALE-leh</i>]	<i>these, these things</i>	demonstrative plural adjective (often the verb <i>to be</i> is implied); with the definite article	Strong's #428 BDB #41
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel perfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all, the entirety, every</i>	masculine singular construct	Strong's #3605 BDB #481

Deuteronomy 5:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qâhâl (קָהָל) [pronounced kaw-HAWL]	<i>an organized assembly, a called convocation; this is not just a crowd, but people who were assembled for a reason</i>	masculine singular noun with the 2 nd person masculine plural suffix	Strong's #6951 BDB #874

I believe that this is the first masculine plural suffix in this chapter.

Translation: *Y^ehowah spoke these words to all the assembly...* The words which Moses is talking about are the Ten Commandments, which he just gave to this assembly. God gave the people the Ten Commandments; but it was difficult for them to take.

Deuteronomy 5:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
har (הַר) [pronounced har]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
tâvek ^e (תַּוֶּקֶ) [pronounced taw-VEK ^E]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the min preposition, this can mean <i>from the midst [of anything]; out from, out of.</i>			
'esh (אֵשׁ) [pronounced aysh]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77

Owens forgets to mention the definite article.

Translation: *...from the midst of the fire,...* There was a fire there in the mountain and these words came from the midst of the fire.

Fire speaks of judgment and that is what is going on here—the Law is all about judgment. There is no grace; there is no redemption in the Law of Moses.

Deuteronomy 5:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿânân (עָנַן) [pronounced <i>gaw-NAWN</i>]	<i>cloud</i> (as a veiling over or covering of heaven)	masculine singular noun with the definite article	Strong's #6051 BDB #777
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿârâphel (עָרַפֶּל) [pronounced <i>gur-aw-FELL</i>]	<i>cloud, heavy or dark cloud, darkness, gross darkness, thick darkness</i>	masculine singular noun with the definite article	Strong's #6205 BDB #791
qôwl (קוֹל) [pronounced <i>kohl</i>]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun	Strong's #6963 BDB #876
gâdôwl (גָּדוֹל) [pronounced <i>gaw-DOHL</i>]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective	Strong's #1419 BDB #152

Translation: ...[from] the cloud and thick darkness, [using] a great voice,... Everything was dark because of the clouds, except for this fire in the midst of the mountain; and they could hear this great voice coming out of the fire.

Deuteronomy 5:22d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâçaph (יָצַף) [pronounced <i>yaw-SAPPH</i>]	<i>to add, to augment, to continue to do a thing</i>	3 rd person masculine singular, Qal perfect	Strong's #3254 BDB #414

The Modern Language Bible: *In Deuteronomy, the Decalogue alone is the basis of the covenant — “He added nothing more.”*⁴³

Translation: ...and [then] he added nothing [more]. The Ten Commandments stood separate from everything else. Once they had been laid out, God did not add anything more to them.

⁴³ The Modern Language Bible (The New Berkeley Version), Revised Edition; ©1969 by Hendrickson Publishers, Inc.; p. 186 (footnote).

Deuteronomy 5:22e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
kâthab (כָּתַב) [pronounced <i>kaw-THAHB^v</i>]	<i>to write, to write down, to record [chronicle, document], to direct or decree in writing, to proscribe; to describe, to inscribe</i>	3 rd person masculine singular, Qal imperfect with the 3 rd person masculine plural suffix	Strong's #3789 BDB #507
‘al (עַל) [pronounced <i>gahʼ</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
sh ^e nêy (שְׁנַיִם) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
lûwchôth (לְחֹלִים) [pronounced <i>loo-KHOHTH</i>]	<i>tables or tablets [of stone], boards [of wood], plates [of metal]; something upon which words are inscribed, written; [wood] leaves [or a door]</i>	masculine plural construct	Strong's #3871 BDB #531
‘eben (אֲבֵן) [pronounced <i>EH^B-ven</i>]	<i>a stone [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance</i>	feminine plural noun	Strong's #68 BDB #6

Translation: He wrote these down on two tablets of stone... As I have postulated, it appears that the people did not hear all of the Ten Commandments because they were filled with fear. So God also wrote them down on two tablets of stone.

Deuteronomy 5:22f

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect with the 3 rd person masculine plural suffix	Strong's #5414 BDB #678
‘el (עַל) [pronounced <i>ehʼ</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 1 st person singular suffix	Strong's #413 BDB #39

Translation: ...and gave them to me. God gave these tablets to Moses.

This was a permanent record of these Ten Commandments. They would be put into the Ark of the Covenant.

And so he is as your hearing the voice from a midst of the darkness and the mountain is burning with the fire. And so you [all] come near unto me, all heads of your tribes and your elders; and so you say, 'Behold has shown us Y^ehowah our Elohim His glory and His greatness, and His voice we have heard from a midst of the fire. The day the this. We have seen that speaks Elohim with man and he has lived.

Deuteronomy
5:23–24

And it is, as you heard the voice from the midst of the darkness while the mountain is burning with fire. You all approached me, all the heads of your tribes, and you said, 'Listen, Y^ehowah our Elohim has shown us His glory and His greatness; we have heard His voice from the midst of the fire. This day, we have observed that Elohim speaks with man and [yet] the man lives.

When you heard the voice from the midst of the darkness while the mountain was burning with fire, you all approached me, all the heads of your tribes, saying, 'Clearly, Jehovah our God has shown us His glory and His greatness; we heard His voice [come] from the midst of the first on this day. We see that God speaks to man, and yet that man lives.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he is as your hearing the voice from a midst of the darkness and the mountain is burning with the fire. And so you [all] come near unto me, all heads of your tribes and your elders; and so you say, 'Behold has shown us Y^ehowah our Elohim His glory and His greatness, and His voice we have heard from a midst of the fire. The day the this, We have seen that speaks Elohim with man and he has lived.

Targum of Onkelos

But when you had heard the voice of the Word from the midst of the darkness, the mountain burning with fire, the chiefs of your tribes and your sages drew nigh to me, and said, Behold, the Word of the Lord our God has showed us His glorious Shekinah, and the greatness of His excellency, (tushbachteih, His magnificence,) and the voice of His Word have we heard out of the midst of the fire. This day have we seen that the Lord speaks with a man in whom is the Holy Spirit, and he remains alive.

Latin Vulgate

But you, after you heard the voice out of the midst of the darkness, and saw the mountain burn, came to me, all the princes of the tribes and the elders, and you said: Behold the Lord our God hath shewn us his majesty and his greatness, we have heard his voice out of the midst of the fire, and have proved this day that God speaking with man, man hath lived.

Peshitta (Syriac)

And when you heard the voice out of the midst of the darkness and saw the mountain burning with fire, you came near to me, all the heads of your tribes and your elders; And you said, Behold, the LORD our God has shown us his glory and his greatness, and we have heard his voice out of the midst of the fire; and have seen this day that God does talk with man, and that he lives.

Septuagint (Greek)

And it came to pass when you heard the voice out of the midst of the fire, for the mountain burned with fire, that you came to me, even all the heads of your tribes, and your elders, and you said, Behold, the Lord our God has shown us His glory, and we have heard His voice out of the midst of the fire: this day we have seen that God shall speak to man, and he shall live.

Significant differences: One of the Dead Sea Scrolls (not cited above) has *Y^ehowah speaking* rather than *God speaking*.

Limited Vocabulary Translations:

Bible in Basic English	And after hearing the voice which came out of the dark while the mountain was burning with fire, all the heads of your tribes and your chiefs came to me, And said, The Lord has let us see his glory and his power, and his voice has come to us out of the fire: today we have seen that a man may go on living even after hearing the voice of God.
Easy English	There was no light when you heard the voice of God. The mountain burned with fire. Then your leaders and your older men came to me. And they said, "The LORD our God has shown us how powerful and how special he is. We have seen how great he is and we have heard his voice from the fire. This is what we have seen today: A man can live, even if God speaks to him.
Easy-to-Read Version	"You heard the voice from the darkness while the mountain was burning with fire. Then all the elders [32] and the other leaders of your family groups came to me. They said, 'The Lord our God has shown us his Glory and his greatness! We heard him speak from the fire! We have seen today that it is possible for a person to continue living even after God speaks to him.
Good News Bible (TEV)	"When the whole mountain was on fire and you heard the voice from the darkness, your leaders and the chiefs of your tribes came to me and said, 'The LORD our God showed us his greatness and his glory when we heard him speak from the fire! Today we have seen that it is possible for people to continue to live, even though God has spoken to them.
<i>The Message</i>	As it turned out, when you heard the Voice out of that dark cloud and saw the mountain on fire, you approached me, all the heads of your tribes and your leaders, and said, "Our God has revealed to us his glory and greatness. We've heard him speak from the fire today! We've seen that God can speak to humans and they can still live.
New Simplified Bible	»Fire blazed from the mountain, and you heard the voice coming from the darkness. Then your elders came to me. »They said: 'Today Jehovah our God has shown us how powerful and glorious he is. He spoke to us from the fire. We learned that people could live, even though God speaks to them.

Thought-for-thought translations; paraphrases:

Common English Bible	Moses' intercessory role Now once you heard the voice from the darkness while the mountain was blazing with fire, you came to me-more specifically, all the chiefs of your tribes and your elders came- and you said: "Look here! The Lord our God has shown us his glory and greatness. We've heard his voice come out of the very fire itself. We've seen firsthand that God can speak to a human being and they can survive!
Contemporary English V.	When fire blazed from the mountain, and you heard the voice coming from the darkness, your tribal leaders came to me and said: Today the LORD our God has shown us how powerful and glorious he is. He spoke to us from the fire, and we learned that people can live, even though God speaks to them.
The Living Bible	But when you heard the loud voice from the darkness and saw the terrible fire at the top of the mountain, all your tribal leaders came to me and pleaded, 'Today the Lord our God has shown us his glory and greatness; we have even heard his voice from the heart of the fire. Now we know that a man may speak to God and not die; but we will surely die if he speaks to us again. This awesome fire will consume us. V. 25 is included for context.

New Berkeley Version	When you heard the voice from within the darkness, with the whole mountain aflame with fire, all your elders and tribal chiefs came to me and said, 'This day the LORD our God has revealed to u His glory and greatness, and we have heard His voice from the fire; thus we have learned that God may speak to a person and the person still live [It was a common belief in Israel that if a man heard God speak to him, he would surely die. Deut. 4:33 Judges 6:22 13:22.]
New Living Translation	"When you heard the voice from the center of the darkness while the mountain burned with fire, you came to me with all the heads of your families and your leaders. And you said, 'See, the Lord our God has shown us His shining-greatness. We have heard His voice from the center of the fire. Today we have seen that God speaks with man and man still lives.

Partially literal and partially paraphrased translations:

American English Bible	'And when you heard the voice from the midst of the fire (for the mountain was burning with fire when all of you went there. including all the heads of your tribes and your elders), you said, <i>{Look!} Jehovah our God showed us His glory and we heard His voice from the midst of the fire. Yes, we have seen that when God speaks to men, we can still live!</i>
Beck's American Translation	But when you heard the voice coming out of the darkness while the mountain was blazing, all the leaders and elders of your tribes came to me. 'The LORD our God has let us see how wonderful and great He is,' you said, 'and we heard Him speak out of the fire. We have seen today that God can talk to a man and he still can stay alive.
International Standard V	When you heard the voice from the darkness while the mountain was blazing, all the leaders and elders of your tribes came to me and said: 'The LORD our God truly has displayed his glory and power, for we heard him from out of the fire today. We have witnessed how God spoke to human beings, yet they lived.
New Advent (Knox) Bible	And you, what thoughts were yours, when you listened to this voice that came out of the darkness, saw the mountain all aflame? You came to me, elders and chieftains of the tribes, and pleaded with me; The Lord our God has given us sight, now, of the splendour and the greatness that is his, we have been able to listen to his voice coming out of the heart of the flames; to-day has proved to us that a man may see God and live to tell of it.
Today's NIV	When you heard the voice out of the darkness, while the mountain was ablaze with fire, all the leaders of your tribes and your elders [S Ex 3:16] came to me. And you said, "The LORD our God has shown us [Dt 4:34 ; 8:5 ; 11:2 ; Isa 53:4] his glory and his majesty [S Dt 3:24], and we have heard his voice from the fire. Today we have seen that people can live even if God speaks with them.
Translation for Translators	After your ancestors heard <i>Yahweh's</i> voice when he spoke to them out of the darkness, while there was a big fire burning on the mountain, their leaders and elders came to me, and <i>one of them</i> said, 'Listen to us! Yahweh our God showed us that he is very great and glorious when we heard him speak [MTY] from the fire. Today we have realized that it is possible for us humans to continue to live even though God has spoken to us.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	As you were hearing the voice from amidst the darkness, with the mountain ignited with fire, you neared to me all the heads of your staffs and your elders. You said, "We saw and beheld Yahweh our God and the growth of his honor, and we heard his voice from amidst the fire. We see this day that God speaks with humans, and he lives!
---------------------------	--

Ferrar-Fenton Bible	But when you heard the VOICE from the midst of the darkness, and the mountain burning with fire, - then all the Chiefs of your tribes, and your nobles approached to me, and said ; - " Now we have seen our Ever-living God ;- His Majesty and His Greatness; - and have heard His Voice, His Voice from the midst of the fire to-day. We have seen that God can speak with mankind, and lives.
HCSB	All of you approached me with your tribal leaders and elders when you heard the voice from the darkness and while the mountain was blazing with fire. You said, 'Look, the LORD our God has shown us His glory and greatness, and we have heard His voice from the fire. Today we have seen that God speaks with a person, yet he still lives.
Lexham English Bible	<i>And then</i> [Literally "And it happened"] <i>when you heard</i> [Literally "and as/when you heard" or "at the moment of your hearing"] the voice from the midst of the darkness, and as the mountain was burning with fire, and all the heads of your tribes and your elders approached me, you said, 'Look, Yahweh our God has shown us his glory and his greatness, and we have heard his voice from the midst of the fire; this day we have seen [Or "saw"] that God can speak with a human being, <i>yet he remains alive</i> [Literally "and he lives"].
NIV – UK	When you heard the voice out of the darkness, while the mountain was ablaze with fire, all the leaders of your tribes and your elders came to me. 24 And you said, 'The Lord our God has shown us his glory and his majesty, and we have heard his voice from the fire. Today we have seen that a person can live even if God speaks with them.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	You heard that voice in the midst of darkness, while the mountain was becoming resplendent. Then all the heads of the tribes together with the elders gathered around me and said: 'See, Yahweh, our God, has shown us his glory and greatness, and we have heard his voice from the midst of the fire. We now know that the word of Yahweh is life for man.
New American Bible (2002)	But when you heard the voice from the midst of the darkness, while the mountain was ablaze with fire, you came to me in the person of all your tribal heads and elders, and said, 'The LORD, our God, has indeed let us see his glory and his majesty! We have heard his voice from the midst of the fire and have found out today that a man can still live after God has spoken with him.
New American Bible (2011)	But when you heard the voice from the midst of the darkness, while the mountain was ablaze with fire, you came near to me, all your tribal heads and elders, and said, "The LORD, our God, has indeed let us see his glory and his greatness, and we have heard his voice from the midst of the fire [Dt 4:33, 36; Ex 20:19.]. Today we have found out that God may speak to a mortal and that person may still live.
New Jerusalem Bible	'Now, having heard this voice coming out of the darkness, while the mountain was all on fire, you came to me, all of you, heads of tribes and elders, and said, "Yahweh our God has shown us his glory and his greatness, and we have heard his voice from the heart of the fire. Today we have seen that God can speak with a human being and that person still live.
New RSV	When you heard the voice out of the darkness, while the mountain was burning with fire, you approached me, all the heads of your tribes and your elders; and you said, 'Look, the Lord our God has shown us his glory and greatness, and we have heard his voice out of the fire. Today we have seen that God may speak to someone and the person may still live.
Revised English Bible	When you heard the voice out of the darkness, while the mountain was ablaze with fire, all the heads of your tribes and the elders came to me and said, "The LORD our God has indeed shown us his glory and his great power, and we have heard his

voice from the heart of the fire: today we have seen that people may still live after God has spoken with them.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	²⁰⁽²³⁾ When you heard the voice coming out of the darkness, as the mountain blazed with fire, you came to me, all the heads of your tribes and your leaders, ^{21 (24)} and said, `Here, Adonai our God has shown us his glory and his greatness! We have heard his voice coming from the fire, and we have seen today that God does speak with human beings, and they stay alive.
exeGeses companion Bible	And so be it, as you heard the voice from midst the darkness, for the mountain kindled with fire, that you approached me - all the heads of your scions and your elders; and you said, Behold, Yah Veh our Elohim has us see his honor and his greatness and we hear his voice from midst the fire: we see this day that Elohim words with humanity and he lives.
JPS (Tanakh—1985)	When you heard the voice out of the darkness, while the mountain was ablaze with fire, you came up to me, all your tribal heads and elders, and said, "The Lord our God has just shown us His majestic Presence, and we have heard His voice out of the fire; we have seen this day that man may live though God has spoken to him.
Kaplan Translation	When you heard the voice out of the darkness, with the mountain burning in flames, your tribal leaders and elders approached me. You said, 'It is true that God our Lord has showed us His glory and greatness, and we have heard His voice out of the fire. Today we have seen that when God speaks to man, he can still survive.
Orthodox Jewish Bible	And it came to pass, when ye heard the voice out of the midst of the choshech, (for the har did burn with eish,) that ye came near unto me, even all your Rashei Shvatim (Heads of Tribes), and your Zekenim (Elders); And ye said, Behold, Hashem Eloheinu hath showed us His kavod and His gadol (greatness), and we have heard His voice out of the midst of the eish; we have seen today that Elohim doth talk with man, and he liveth.
<i>The Scriptures</i> 1998	"And it came to be, when you heard the voice from the midst of the darkness, while the mountain was burning with fire, that you came near to me, all the heads of your tribes and your elders, and said, 'See, הוה our Elohim has shown us His esteem and His greatness, and we have heard His voice from the midst of the fire. Today we have seen that Elohim speaks with man – and he lives!

Expanded/Embellished Bibles:

The Expanded Bible	When you heard the voice from the darkness, as the mountain was blazing with fire, all the leaders of your tribes and your elders ·came to [approached] me. And you said, "The Lord our God has shown us his glory [^{his} manifest presence] and ·majesty [greatness], and we have heard his voice from the fire. Today we have seen that a person can live even if God speaks to him.
Kretzmann's Commentary	And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, even all the heads of your tribes and your elders; and ye said, Behold, the Lord, our God, hath showed us His glory and His greatness, and we have heard His voice out of the midst of the fire; we have seen this day that God doth talk with man, and he liveth, Deut. 4:33; Ex. 20:18-19.

NET Bible®

Then, when you heard the voice from the midst of the darkness while the mountain was ablaze, all your tribal leaders and elders approached me. You said, "The Lord our God has shown us his great glory [*Heb* "his glory and his greatness."] and we have heard him speak from the middle of the fire. It is now clear to us [*Heb* "this day we have seen."] that God can speak to human beings and they can keep on living.

The Voice

Then all of your tribal representatives and elders approached me *because you were so afraid* when you heard His voice coming from the darkness, as the mountain blazed with fire. *They told me what you were saying*: "Today the Eternal our God has displayed His glory and power, and we've heard His voice from inside that fire. We see that God can speak to mortals, and they can survive!

Literal, almost word-for-word, renderings:

Concordant Literal Version

Then it came to be, as you heard the voice from the midst of the fire and the darkness, when the mountain was consuming with fire, that you came near to me, all the heads of your tribes and your elders, and you said: Behold, Yahweh our Elohim has shown us His glory and His greatness, and we heard His voice from the midst of the fire. This day we have seen that Elohim speaks with the human and he still lives.

Context Group Version

When you { pl } heard the voice out of the midst of the darkness, while the mountain was burning with fire, you { pl } came near to me, even all the heads of your { pl } tribes, and your { pl } elders; and you { pl } said, Look, YHWH our God has shown us his glory { or public honor } and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God does speak with man, and yet he [still] lives.

Emphasized Bible

And it came to pass, when ye heard the voice out of the midst of the darkness, the mountain also burning with fire, then drew ye near unto me, even all the heads of your tribes and your elders, and ye said—Lo! Yahweh our God hath let us see his glory and his greatness, his voice also, have we heard out of the midst of the fire,—this day, have we seen, that God may speak with man who yet may live.

God's Truth (Tyndale)

But as soon as you heard the voice out of the darkness and saw the hill burn with fire, you came unto me all the heads of your tribes and your elders: and you said: behold, the Lord our God has showed us his glory and his greatness, and we have heard his voice out of the fire, and we have seen this day that God may talk with a man and he yet live.

New King James Version

The People Afraid of God's Presence

"So it was, when you heard the voice from the midst of the darkness, while the mountain was burning with fire, that you came near to me, all the heads of your tribes and your elders. And you said: `Surely the Lord our God has shown us His glory and His greatness, and we have heard His voice from the midst of the fire. We have seen this day that God speaks with man; yet he *still* lives.

Third Millennium Bible

And it came to pass, when ye heard the voice out of the midst of the darkness (for the mountain did burn with fire), that ye came near unto me, even all the heads of your tribes and your elders. And ye said, `Behold, the LORD our God hath shown us His glory and His greatness, and we have heard His voice out of the midst of the fire. We have seen this day that God doth talk with man, and he liveth.

Young's Updated LT

"And it comes to pass as you [all] hear the voice out of the midst of the darkness, and of the mountain burning with fire, that you [all] come near unto me, all the heads of your tribes, and your elders, and say, Lo, Jehovah our God has shewed us His honour, and His greatness; and His voice we have heard out of the midst of the fire; this day we have seen that God does speak with man—and he has lived.

The gist of this verse:

Deuteronomy 5:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	2 nd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition	No Strong's # BDB #453
shâma' (שָׁמַעַ) [pronounced <i>shaw-MAHÇ</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	Qal infinitive construct	Strong's #8085 BDB #1033
The infinitive construct with the kaph preposition is very similar to its use with the bêyth preposition. Generally, this is seen as a temporal clause, where the preposition is translated <i>when, as, just as, as soon as</i> . ⁴⁴			
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
qôwl (קוֹל) [pronounced <i>kohl</i>]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular noun with the definite article	Strong's #6963 BDB #876
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
tâvek ^e (תְּוֶכֶּ) [pronounced <i>taw-VEK^e</i>]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the min preposition, this can mean <i>from the midst [of anything]; out from, out of</i> .			
chôshek ^e (חֹשֶׁךְ) [pronounced <i>KHOH-shek^e</i>]	<i>darkness, obscurity, extraordinary [extreme] darkness; metaphorically for misery, adversity, sadness, wickedness; destruction; ignorance</i>	masculine singular noun with the definite article	Strong's #2822 BDB #365

Translation: *And it is, as you heard the voice from the midst of the darkness...* Actually, some of the people before Moses heard God's voice. Most of the adults who heard God's voice are now dead, having died the sin unto death. However, it is reasonable that a number of the people before Moses did hear God's voice; or they heard about it from their parents.

Now, everywhere around Mount Sinai is dark with clouds and thick darkness. From the mountain, there is a great fire. Apparently God's voice was not contained by the fire.

⁴⁴ *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 182.

The darkness both makes the fire more easy to see; but it also represents the darkness of sin as well.

Deuteronomy 5:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
har (הַר) [pronounced <i>har</i>]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular noun with the definite article	Strong's #2022 (and #2042) BDB #249
bâ'ar (רָעַב) [pronounced <i>baw-GAHR</i>]	<i>is burning, is beginning to burn, kindling; burning; being consumed [with fire]</i>	Qal active participle	Strong's #1197 BDB #128
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'esh (אֵשׁ) [pronounced <i>aysh</i>]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77

Translation: ...while the mountain is burning with fire. There is a great fire in the mountain; and as we observed before, fire refers to judgment, and the Ten Commandments judges us and finds us wanting.

Deuteronomy 5:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qârab (בָּרַק) [pronounced <i>kaw-RA^{BV}</i>]	<i>to come near, to approach, to draw near</i>	2 nd person masculine plural, Qal imperfect	Strong #7126 BDB #897
'el (אֵל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 1 st person singular suffix	Strong's #413 BDB #39
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
râ'shîym (רִאשִׁימ) [pronounced <i>raw-SHEEM</i>]	<i>heads, princes, officers, captains, chiefs; company, band, division</i>	masculine plural construct	Strong's #7218 BDB #910

Deuteronomy 5:23c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shêbeṭ (שִׁבְט) [pronounced SHAY ^B -vef]	<i>rod, staff, club; spear; scepter and figuratively for a tribe, subdivision of a tribe or family and for a ruler (scepter-bearer), governor</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #7626 BDB #986
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
z ^e qênîym (זְקֵנִים) [pronounced zê-kay-NEEM]	<i>old men; elders; chiefs, respected ones</i>	masculine plural adjective; used as a substantive; with the 2 nd person masculine plural suffix	Strong's #2205 BDB #278

Translation: You all approached me, all the heads of your tribes,... So, God is speaking the Ten Commandments; and the people are really upset by this. They cannot bear to hear His voice; they cannot bear the circumstances that they are in.

Deuteronomy 5:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	2 nd person masculine plural, Qal imperfect	Strong's #559 BDB #55
hên (הֵן) [pronounced hayn]	<i>lo!, behold, observe, look, look here, get this, listen, listen up</i>	demonstrative adverb/interjection	Strong's #2005 BDB #243
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to cause to see, to cause to look; to show; to cause to see [with pleasure]; to cause to know, to cause to learn; to cause to experience [evil or good]</i>	3 rd person masculine singular, Hiphil perfect with the 1 st person plural suffix	Strong's #7200 BDB #906
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 nd person masculine singular suffix	Strong's #430 BDB #43

Deuteronomy 5:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kâbôwd (כְּבוֹד) [pronounced kaw ^b -VODE]	<i>glory, honor</i> [with an emphasis upon <i>power, wealth</i> and/or <i>abundance</i>]	masculine singular adjective which sometimes acts as a noun; with the 3 rd person masculine plural suffix	Strong's #3519 BDB #458
w ^e (or v ^e) (וְ, וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
gôdel (גֹּדֵל) [pronounced GO-del]	<i>strength, might; magnitude, greatness; magnificence, majesty; immutability; arrogance, insolence</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1433 BDB #152

Translation: ...and you said, 'Listen, Y^ehowah our Elohim has shown us His glory and His greatness;... The heads of the tribes recognized that God was revealing His glory and His greatness by what He was doing.

Deuteronomy 5:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וְ, וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object with the 3 rd person masculine singular suffix	Strong's #853 BDB #84
shâma ^c (שָׁמַעַ) [pronounced shaw-MAHÇ]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	1 st person plural, Qal perfect	Strong's #8085 BDB #1033
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
tâvek ^e (תַּוֶּקֶ) [pronounced taw-VEK ^E]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063

Deuteronomy 5:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
With the min preposition, this can mean <i>from the midst [of anything]; out from, out of</i> .			
'esh (אֵשׁ) [pronounced aysh]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77

Translation: ...we have heard His voice from the midst of the fire. They heard God's voice come out from the fire, and it frightened them greatly.

Deuteronomy 5:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yōwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to behold; to observe; to perceive, to understand, to learn, to know</i>	1 st person plural, Qal perfect	Strong's #7200 BDB #906
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
'Ēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'âdâm (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun with the definite article	Strong's #120 & #121 BDB #9

Deuteronomy 5:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châyâh(חַיָּה) [pronounced <i>khaw-YAW</i>]	<i>to live, to have life, to revive, to recover health, to be healed, to be refreshed</i>	3 rd person masculine singular, Qal perfect	Strong's #2421 & #2425 BDB #310

Translation: This day, we have observed that Elohim speaks with man and [yet] the man lives. But, what is amazing to these men is, they have heard God's voice and yet, they are still alive.

And now for why should we die? For consumes us the fire the great the this. If additional [for] us to hear, a voice of Y^ehowah our Elohim again and we have died. For who [of] all flesh who has heard a voice of Elohim living, speaking from a midst of the fire as which we [have] and has [still] lived? Go near you and hear all which says Y^ehowah our Elohim unto you and we have heard and we have done.

Deuteronomy
5:25–27

Why, therefore, should we die? This great fire will consume us, if we hear more [words from God] again [from] the voice of Y^ehowah our Elohim, we will die. For who, of all flesh, has heard the voice of the Living Elohim, speaking out from the midst of the fire, as we [have] and [yet] lives? You [Moses] go near [to God] and listen to all Y^ehowah our Elohim says to you, and then we will listen [to you] and do [what God demands].

Is there any reason for us to die? The great fire will consume us. If we hear more from Jehovah our God, we will die. Who of all flesh has heard the voice of the Living God, as we have, and yet still lives? We would like you, Moses, to go near to God, instead of us. Whatever He says to you, we will hear that from you and we will do it.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And now for why should we die? For consumes us the fire the great the this. If additional [for] us to hear, a voice of Y^ehowah our Elohim again and we have died. For who [of] all flesh who has heard a voice of Elohim living, speaking from a midst of the fire as which we [have] and has [still] lived? Go near you and hear all which says Y^ehowah our Elohim unto you and we have heard and we have done.

Targum of Onkelos

But now why should we die? For this great fire will devour us; if we again hear the voice of the Word of the Lord our God, we shall die. For who, of all the offspring of flesh, hath heard the voice of the Word of the Living God speaking from amid the fire as we, and hath lived? Go thou nigh, and hear all that the Lord our God shall say, and speak thou with us all that the Lord our God will say to thee, and we will hearken and will do.

Latin Vulgate

Why shall we die therefore, and why shall this exceeding great fire consumes us: for if we hear the voice of the Lord our God any more, we shall die. What is all flesh, that it should hear the voice of the living God, who speaks out of the midst of the fire, as we have heard, and be able to live? Approach thou rather: and hear all things that the Lord our God shall say to thee, and thou shalt speak to us, and we will hear and will do them.

Peshitta (Syriac)	Now therefore why should we die? For this great fire will consume us; if we hear the voice of the LORD our God any more, then we shall die. For who is there of all flesh, that has heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? Go near and hear all that the LORD our God shall say; and speak to us all that the LORD our God shall speak to you; and we will hear it and do it.
Septuagint (Greek)	And now let us not die, for this great fire will consume us, if we shall hear the voice of the Lord our God anymore, and we shall die. For what man is there, who has heard the voice of the living God, speaking out of the midst of the fire, as we have heard, and shall live? But draw near, and hear all that the Lord our God shall say, and you shall speak to us all things whatsoever the Lord our God shall speak to you, and we will hear, and do.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Why then is death to be our fate? For if the voice of the Lord our God comes to us any more, death will overtake us, and we will be burned up in this great fire. For what man is there in all the earth, who, hearing the voice of the living God as we have, out of the heart of the fire, has been kept from death? Do you go near: and after hearing everything which the Lord our God has to say, give us an account of all he has said to you, and we will give ear, and do it.
Easy English	But now, we do not want to die. This great fire will kill us. We will die if we continue to hear the voice of our God. No other person has ever heard the voice of God and lived. We heard him speak out of the fire. And we are still alive! Please go near to the LORD our God. Listen to all that he says. Then tell us what he tells you. We will listen and obey."
Easy-to-Read Version	But if we hear the Lord our God speak to us again, surely we will die! That terrible fire will destroy us! We don't want to die! No person has ever heard the living God speak from the fire like we have and still lived! Moses, you go near and hear all the things the Lord our God says. Then tell us all the things the Lord tells you. We will listen to you, and we will do everything you say.'
Good News Bible (TEV)	But why should we risk death again? That terrible fire will destroy us. We are sure to die if we hear the LORD our God speak again. Has any human being ever lived after hearing the living God speak from a fire? Go back, Moses, and listen to everything that the LORD our God says. Then return and tell us what he said to you. We will listen and obey.'
<i>The Message</i>	"Our God has revealed to us his glory and greatness. We've heard him speak from the fire today! We've seen that God can speak to humans and they can still live. But why risk it further? This huge fire will devour us if we stay around any longer. If we hear God's voice anymore, we'll die for sure. Has anyone ever known of anyone who has heard the Voice of God the way we have and lived to tell the story? "From now on, you go and listen to what God, our God, says and then tell us what God tells you. We'll listen and we'll do it." V. 24 is included for context.
Names of God Bible	Why should we die? This great fire will consume us! If we continue to hear the voice of Yahweh our Elohim , we'll die! Who has ever heard the voice of Elohim Chay speak from a fire, as we did, and lived? Moses, go and listen to everything that Yahweh our Elohim says. Then tell us whatever Yahweh our Elohim tells you. We'll listen and obey."
NIRV	But why should we die? This great fire will burn us up. We'll die if we hear the voice of the Lord our God again. We have heard the voice of the living God. We've heard him speaking out of the fire. Has any other human being ever heard him speak like

that and stayed alive? Go near and listen to everything the Lord our God says. Then tell us what he tells you. We will listen and obey."

New Simplified Bible

»'We do not want to take a chance on being killed by that terrible fire. If we hear Jehovah's voice again we will die.

»'Has any other human ever heard the only true God speaking from fire, as we have? And if they have, would they live to tell about it?

»'They spoke to Moses: 'Moses, go and listen to everything that Jehovah our God says. Then tell us whatever Jehovah our God tells you. We will listen and obey.'

Thought-for-thought translations; paraphrases:

Common English Bible

But why should we die? Surely this massive fire will consume us! If we hear any more of the Lord our God's voice, we will die. Is there anyone who has heard the living God's voice speaking out of the very fire itself, like we have, and survived? You go and listen to all that the Lord our God says. Then tell us all that the Lord our God speaks to you. We'll listen and we'll do it."

Contemporary English V.

But we don't want to take a chance on being killed by that terrible fire, and if we keep on hearing the LORD's voice, we will die. Has anyone else ever heard the only true God speaking from fire, as we have? And even if they have, would they live to tell about it? Moses, go up close and listen to the LORD. Then come back and tell us, and we will do everything he says.

The Living Bible

Now we know that a man may speak to God and not die; but we will surely die if he speaks to us again. This awesome fire will consume us. What man can hear, as we have, the voice of the living God speaking from the heart of the fire, and live? You go and listen to all that God says, then come and tell us, and we will listen and obey.' A portion of v. 24 is included for context.

New Century Version

But now, we will die! This great fire will burn us up, and we will die if we hear the Lord our God speak anymore. No human being has ever heard the living God speaking from a fire and still lived, but we have. Moses, you go near and listen to everything the Lord our God says. Then you tell us what the Lord our God tells you, and we will listen and obey."

New Life Version

But why should we die now? For this big fire will burn us up. If we hear the voice of the Lord our God any more, we will die. For who of all flesh has ever heard the voice of the living God speaking from the center of the fire, as we have heard, and lived? Go near and hear all the Lord our God says. Then tell us all the Lord our God says to you, and we will listen and do it.'

New Living Translation

But now, why should we risk death again? If the Lord our God speaks to us again, we will certainly die and be consumed by this awesome fire. Can any living thing hear the voice of the living God from the heart of the fire as we did and yet survive? Go yourself and listen to what the Lord our God says. Then come and tell us everything he tells you, and we will listen and obey.'

Partially literal and partially paraphrased translations:

American English Bible

Yet, we were [afraid] that we would all die. that this great fire would burn us up and kill us if we listened to the voice of Jehovah our God any longer. For, what flesh has ever heard the voice of the living God speaking from a fire as we have and still lived? So [you told me]: We want you to get close to Him and listen to everything that Jehovah our God wishes to say, and then tell us whatever Jehovah our God says to you, and we will all do it!

Beck's American Translation

But why should we die now? This great fire will consume us. If we hear the LORD our God speaking any longer, we'll die. What human being ever heard the living God speak out of the fire as we did and stayed alive? You go near and listen to

International Standard V	everything the LORD our God says, and then tell su everything the LORD our God tells you. We'll listen and do it.'
New Advent (Knox) Bible	Now therefore, why should we die? This great fire will consume us. If we continue to listen to the voice of the LORD our God any longer, we'll die. For what mortal man [Lit. <i>For who among all flesh</i>] has heard the voice of the living God speaking out of the fire like we did, and lived? As for you, go near and listen to everything that the LORD our God will say to you, then repeat it [Lit. <i>Then tell everything that the LORD our God will speak</i>] to us, and we'll listen and obey.'
Translation for Translators	Must we court death, with this raging fire ever ready to devour us? Die we surely must, if we hear the voice of the Lord God again. Frail mortality cannot listen, as we have listened, to the voice of the living God speaking from the heart of the flames, without incurring death at last. Do thou go near, and listen to all the commands the Lord thy God has for thee; thou shalt proclaim it to us, and we will obey. But we are afraid that we will die [RHQ] if we hear Yahweh our God speak [MTY] to us again; his terrible fire will destroy/kill us. ◀Who has/Certainly no human has▶ remained alive after hearing the all-powerful God speak [MTY] to them from a fire. So Moses, you go up the mountain and listen to everything that Yahweh our God will say. Then <i>come back and</i> tell us everything that he has said, and we will listen to what he has said and obey it.'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Now, why die? This great fire <i>will</i> eat us! If we again hear more of the voice of Yahweh our God, we <i>will</i> die. For who of all flesh heard the voice of the living God speaking from amidst the fire, similar to us, and lived? Moses, you near to hear all that Yahweh our God says. You speak to us all that Yahweh our God speaks to you, and we will hear and do them."
Ferrar-Fenton Bible	Therefore, now, why should we die ? For this Great Fire will consume us, if we ourselves remain longer to hear the Voice of our EVER-LIVING God, - we shall die, for who is there of any race who has heard ; the Voice of the Living God speaking from the midst of the fire, like us, and has lived ? Go yourself near and listen to all that our EVER-LIVING God says, and then report to us all that our EVER-LIVING God dictates to you, and we will listen to it, and do it."
HCSB	But now, why should we die? This great fire will consume us and we will die if we hear the voice of the LORD our God any longer. For who out of all mankind has heard the voice of the living God speaking from the fire, as we have, and lived? Go near and listen to everything the LORD our God says. Then you can tell us everything the LORD our God tells you; we will listen and obey.'
Lexham English Bible	And so then why shall we die, for this great fire will consume us if <i>we continue</i> [Literally "we do again to hear"; or "we are doing again to hear"] to hear the voice of Yahweh our God any longer, and so we shall die? For who is there of all flesh who has heard the voice of the living God speaking from the midst of the fire as we <i>have heard it and remained alive</i> [Literally "and lives"]? You go near and hear <i>everything</i> [Literally "all of that which"] that Yahweh our God will say; and then you tell us all that Yahweh our God tells you, and we will listen, and we will do <i>it</i> .'
NIV – UK	But now, why should we die? This great fire will consume us, and we will die if we hear the voice of the Lord our God any longer. For what mortal has ever heard the voice of the living God speaking out of fire, as we have, and survived? Go near and listen to all that the Lord our God says. Then tell us whatever the Lord our God tells you. We will listen and obey.'

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) We are, nevertheless, going to die devoured by this terrible fire if we keep listening to the voice of Yahweh, our God. For who can remain alive after listening to the voice of the living God speaking from the midst of the fire, as he has now done for us? Better that you go nearer to hear all the things that Yahweh, our God, will say to you. Then tell these to us that we may put them into practice.ⁱ
- The Heritage Bible Now, why should we die, because this great fire will consume us? If we hear the voice of Jehovah, our God, any more we shall die, Because who is there of all flesh who has heard the voice of the living God speaking out of the midst of the fire, as we, and lived? Come near, and hear attentively all that Jehovah, our God, shall say, and you speak to us all that Jehovah, our God, speaks to you, and we will hear it, and do.
- New American Bible (2002) But why should we die now? Surely this great fire will consume us. If we hear the voice of the LORD, our God, any more, we shall die. For what mortal has heard, as we have, the voice of the living God speaking from the midst of fire, and survived? Go closer, you, and hear all that the LORD, our God, will say, and then tell us what the LORD, our God, tells you; we will listen and obey.'
- New American Bible (2011) Now, why should we die? For this great fire will consume us. If we hear the voice of the LORD, our God, any more, we shall die [Dt 18:16.]. For what mortal has heard the voice of the living God speaking from the midst of fire, as we have, and lived? You go closer and listen to all that the LORD, our God, will say, and then tell us what the LORD, our God, tells you; we will listen and obey [Ex 20:19.]."
- New Jerusalem Bible So why should we expose ourselves to death again? For this great fire might devour us if we go on listening to the voice of Yahweh our God, and then we should die. For what creature of flesh could possibly live after hearing, as we have heard, the voice of the living God speaking from the heart of the fire? Go nearer yourself and listen to everything that Yahweh our God may say, and then tell us everything that Yahweh our God has told you; we shall listen and put it into practice!"
- New RSV So now why should we die? For this great fire will consume us; if we hear the voice of the Lord our God any longer, we shall die. For who is there of all flesh that has heard the voice of the living God speaking out of fire, as we have, and remained alive? Go near, you yourself, and hear all that the LORD our God will say. Then tell us everything that the LORD our God tells you, and we will listen and do it.'
- Revised English Bible But why should we now risk death, for this great fire will devour us? If we hear the voice of the LORD our God again, we shall die. Is there any creature like us who has heard the voice of the living God speaking out of the fire and remained alive? Go near and listen to all that the LORD our God says to you, and report to us whatever the LORD our God says; we shall listen and obey."

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible ^{22 (25)} But why should we keep risking death? This great fire will consume us! If we hear the voice of Adonai our God any more, we will die! ^{23 (26)} For who is there of all humanity that has heard the voice of the living God speaking from the fire, as we have, and stayed alive? ^{24 (27)} You, go near; and hear everything Adonai our God says. Then you will tell us everything Adonai our God says to you; and we will listen to it and do it.'
- exeGeses companion Bible And now, why die we?
for this great fire consumes us:
if we hear the voice of Yah Veh our Elohim again,
we die.
For who is there of all flesh,
who hears the voice of the living Elohim
wording from midst the fire, as we, and lives?
Go near, and hear all Yah Veh our Elohim says:

	and you - you word to us all Yah Veh our Elohim words to you; and we hearken, and work it.
JPS (Tanakh—1985)	Let us not die, then, for this fearsome fire will consume us; if we hear the voice of the Lord our God any longer, we shall die. For what mortal ever heard the voice of the living God speak out of the fire, as we did, and lived? You go closer and hear all that the Lord our God says, and then you tell us everything that the Lord our God tells you, and we will willingly do it."
Kaplan Translation	But now, why should we die? Why should this great fire consume us? If we hear the voice of God our Lord any more, we will die! 'What mortal has heard the voice of the living God speaking out of fire as we did and has survived? You approach God our Lord, and listen to all He says. You can transmit to us whatever God our Lord tells you, and when we hear it, we will do it.'
Orthodox Jewish Bible	Now therefore why should we die? For this great eish will consume us; if we hear the voice of Hashem Eloheinu any more, then we shall die. For who is there of all basar, that hath heard the voice of the Elohim Chayyim speaking out of the midst of the eish, as we have, and lived? Go thou near, and hear all that Hashem Eloheinu shall say; and speak thou unto us all that Hashem Eloheinu shall speak unto thee; and we will hear it, and do it.
<i>The Scriptures</i> 1998	'And now why should we die? For this great fire is consuming us. If we hear the voice of הוה our Elohim any more, then we shall die. 'For who is there of all flesh who has heard the voice of the living Elohim speaking from the midst of the fire, as we have, and does live? 'You go near and hear all that הוה our Elohim says, and speak to us all that הוה our Elohim says to you, and we shall hear and do it.'

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Now therefore, why should we die? For this great fire will consume us; if we hear the voice of the Lord our God any longer, we shall die. For who is there of all flesh who has heard the voice of the living God speaking out of the midst of fire, as we have, and lived? Go near [Moses] and hear all that the Lord our God will say. And speak to us all that the Lord our God will speak to you; and we will hear and do it.
The Expanded Bible	But now, ·we will [~why should we . ?] die! This great fire will burn us up, and we will die if we hear the Lord our God speak anymore. ·No human being [~For who of all flesh.~] has ever heard the living God speaking from a fire and still lived, but we have. Moses, you go near and listen to everything the Lord our God says. Then you tell us what the Lord our God tells you, and we will listen and obey."
Kretzmann's Commentary	Now, therefore, why should we die? For this great fire will consume us; if we hear the voice of the Lord, our God, any more, then we shall die. The consciousness of their sinfulness would rest upon them so heavily as to make them die for fear and dread of God's majesty. For who is there of all flesh that hath heard the voice of the living God speaking out of the midst of the fire as we have, and lived? Flesh in itself, natural man in his inherited sinfulness, to which is added the guilt of the many transgressions in thought, word, and deed, is opposed to the holiness of God, is conscious of the fact that the punishment upon sin is death, John 3:6. Go thou near and hear all that the Lord, our God, shall say; and speak thou unto us all that the Lord, our God, shall speak unto thee; and we will hear it and do it, Ex. 20:19. They were altogether ready to accept the service of Moses as mediator between the Lord and themselves. Note that the speeches are here given in their full form, since Moses was speaking to the children of those who actually spoke these words at Mount Sinai.
NET Bible®	But now, why should we die, because this intense fire will consume us! If we keep hearing the voice of the Lord our God we will die! Who is there from the entire

human race [*Heb* "who is there of all flesh."] who has heard the voice of the living God speaking from the middle of the fire as we have, and has lived? You go near so that you can hear everything the Lord our God is saying and then you can tell us whatever he [*Heb* "the Lord our God." See note on "He" in 5:3.] says to you; then we will pay attention and do it."

The Voice

But if we keep listening to the voice of the Eternal, our True God, that huge fire is going to burn us up, and we'll die! Why should we let that happen? Who on earth has ever heard the voice of the living God speaking from inside a flame, as we just did, and survived? You, go up and listen to everything the Eternal our God is saying, and then come tell us everything He tells you. We'll listen, and we'll obey."

Literal, almost word-for-word, renderings:

Context Group Version

Now therefore why should we die? For this great fire will consume us: if we hear the voice of YHWH our God anymore, then we shall die. For who is there of all flesh, that has heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? You go near, and hear all that YHWH our God shall say: and you speak to us all that YHWH our God shall speak to you; and we will hear it, and do it

God's Truth (Tyndale)

And now wherefore should we die that this great fire should consume us: If we should hear the voice of the Lord our God any more, we should die. For what is any flesh that he should hear the voice of the living God speaking out of the fire as we have done and should yet live: Go you and hear all that the Lord our God says, and tell you unto us all that the Lord our God says unto you, and we will hear it and do it.

New King James Version

Now therefore, why should we die? For this great fire will consume us; if we hear the voice of the Lord our God anymore, then we shall die. For who is there of all flesh who has heard the voice of the living God speaking from the midst of the fire, as we have, and lived? You go near and hear all that the Lord our God may say, and tell us all that the Lord our God says to you, and we will hear and do it.'

Third Millennium Bible

Now therefore why should we die? For this great fire will consume us; if we hear the voice of the LORD our God any more, then we shall die. For who is there of all flesh that hath heard the voice of the living God speaking out of the midst of the fire, as we have, and lived? Go thou near and hear all that the LORD our God shall say; and speak thou unto us all that the LORD our God shall speak unto thee, and we will hear it and do it.'

Webster's Bible Translation

Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die. For who [is there of] all flesh that hath heard the voice of the living God speaking out of the midst of the fire, as we [have], and lived? Go thou near, and hear all that the LORD our God shall say; and speak thou to us all that the LORD our God shall speak to thee; and we will hear [it], and do [it].

Young's Updated LT

"And, now, why do we die? for consume us does this great fire—if we add to hear the voice of Jehovah our God any more—then we have died. For who of all flesh is he who has heard the voice of the living God speaking out of the midst of the fire like us—and lives? Draw near thou, and hear all that which Jehovah our God says, and thou, you will speak unto us all that which Jehovah our God speaks unto you, and we have heard and done it.

The gist of this verse:

Deuteronomy 5:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿattâh (עַתָּה) [pronounced <i>gâht-TAWH</i>]	<i>now, at this time, already</i>	adverb of time	Strong's #6258 BDB #773
When followed by an imperative or an interrogative, w ^e + the adverb ʿattâh mean <i>and so, thus, things being so, therefore, now therefore, now then</i> . Sometimes, the concept of time is lost when this combination is used to incite another.			
lâmed (ל) [pronounced <i>lê</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
mâh (מַה) [pronounced <i>maw</i>]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
Lâmed + mâh together literally mean <i>for why</i> . They can be rendered <i>why, for what reason, to what purpose, for what purpose</i> , indicating an interrogatory sentence. BDB also offers the rendering <i>lest</i> . Gesenius, perhaps for this passage alone (1Chron. 15:13), offers the rendering <i>on account of [that] which, because that</i> .			
mûwth (מוֹת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	1 st person plural, Qal imperfect	Strong's #4191 BDB #559

Translation: *Why, therefore, should we die?* These Israelites have heard God, and they did not die, as they testified, but here, they are saying, *why should we die?* It seems a bit irrational, doesn't it? Fear tends to be irrational. When people give in to fear, they stop thinking logically.

Deuteronomy 5:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾâkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to devour, to consume, to destroy</i>	3 rd person feminine singular, Qal imperfect	Strong's #398 BDB #37
ʿesh (אֵשׁ) [pronounced <i>aysh</i>]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77

Deuteronomy 5:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gâdôwl (גָּדוֹל) [pronounced <i>gaw-DOHL</i>]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	feminine singular adjective with the definite article	Strong's #1419 BDB #152
zô'th (זֹה) [pronounced <i>zoth</i>]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260
îm (אִם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
The particle <i>îm</i> (אִם) can be used as a demonstrative (<i>lo, behold</i>), an interrogative (usually expecting a negative response and often used with other particles and rhetorically), and as a conditional particle (<i>if, though</i>); an indication of a wish or desire (<i>oh that, if only</i> ; this is a rare usage).			
yâçaph (יָצַח) [pronounced <i>yaw-SAHPH</i>]	<i>adding, augmenting, continuing to do a thing</i>	Qal active participle	Strong's #3254 BDB #414
ânach ^e nûw (אֲנַחְנוּ) [pronounced <i>uh-NAHKH-noo</i>]	<i>we; (sometimes a verb is implied)</i>	1 st person plural pronoun	Strong's #587 BDB #59
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâma' (שָׁמַע) [pronounced <i>shaw-MAHÇ</i>]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	Qal infinitive construct	Strong's #8085 BDB #1033
êth (אֵת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
qôwl (קוֹל) [pronounced <i>kohl</i>]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular construct	Strong's #6963 BDB #876
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Deuteronomy 5:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 1 st person plural suffix	Strong's #430 BDB #43
ʿōwd (וְעַד) [pronounced <i>gohd</i>]	<i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728
w ^e (or v ^e) (וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mûwth (מוֹת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	1 st person plural, Qal perfect	Strong's #4191 BDB #559

Translation: This great fire will consume us, if we hear more [words from God] again [from] the voice of Y^ehowah our Elohim, we will die. The fire that these people see, they claim this fire will consume them; it will destroy them. If they hear anything more directly from God, they will die.

This tell us a little bit about eternity. People are not going to reject God every day of their lives, but then, in eternity, do a complete about face and suddenly love God and want to spend eternity with Him. "If we hear any more words from God, we will die!" is their claim here. They cannot bear to hear God's voice; He is God and they are mere mortals, who will die if they hear His voice again.

Deuteronomy 5:26

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
mîy (מִי) [pronounced <i>mee</i>]	<i>who, whom; whose, whomever; what; occasionally rendered how, in what way</i>	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i>]	<i>flesh; body; animal meat</i>	masculine singular noun	Strong's #1320 BDB #142
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Deuteronomy 5:26

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâma ^c (שָׁמַע) [pronounced shaw-MAHĠ]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 rd person masculine singular, Qal perfect	Strong's #8085 BDB #1033
qôwl (קוֹל) [pronounced kohl]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular construct	Strong's #6963 BDB #876
ʿĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
chay (חַי) [pronounced KHAH-ee]	<i>living, alive, active, lively, vigorous [used of man or animals]; green [vegetation]; fresh [used of a plant]; flowing [water]; reviving [of the springtime]; raw [flesh]</i>	masculine singular adjective	Strong's #2416 BDB #311
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>speaking, talking [and back with action], giving an opinion, expounding, making a formal speech, speaking out, promising, proposing, speaking kindly of, declaring, proclaiming, announcing</i>	Piel participle	Strong's #1696 BDB #180
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
tâvek ^e (תַּוֵּק) [pronounced taw-VEK ^E]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the min preposition, this can mean <i>from the midst [of anything]; out from, out of.</i>			
ʿesh (אֵשׁ) [pronounced aysh]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77
k ^e mô (כַּמּוֹ) [pronounced k ^e moh]	<i>like, as, when; thus, so; when, afterwards, as soon as</i>	adverb/conjunction with the 1 st person plural suffix	Strong's #3644 BDB #455
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Deuteronomy 5:26

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châyâh(חַיָּה) [pronounced <i>khaw-YAW</i>]	<i>to live, to have life, to revive, to recover health, to be healed, to be refreshed</i>	3 rd person masculine singular, Qal imperfect	Strong's #2421 & #2425 BDB #310

Translation: For who, of all flesh, has heard the voice of the Living Elohim, speaking out from the midst of the fire, as we [have] and [yet] lives? There is not this great abiding history of men who have heard the words of God and have lived to tell about it.

However, this is more irrationality on the part of the people of Israel. There is Abraham, Isaac and Jacob; there is Job; there is Noah. In fact, we don't have much history at all of people who heard God's voice and have died.

Deuteronomy 5:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qârab (בָּרַק) [pronounced <i>kaw-RA^{BV}</i>]	<i>come near, approach, draw near</i>	2 nd person masculine singular, Qal imperative	Strong #7126 BDB #897
'attâh (אַתָּה) [pronounced <i>aht-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâma ^c (שָׁמַע) [pronounced <i>shaw-MAHG</i>]	<i>listen [intently], hear, listen and obey, [or, and act upon, give heed to, take note of], hearken to, be attentive to, listen and be cognizant of</i>	2 nd person masculine singular, Qal imperative	Strong's #8085 BDB #1033
'êth (אֵת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all, the entirety, every</i>	masculine singular construct	Strong's #3605 BDB #481
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl 'âsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever.</i>			
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	2 nd person masculine plural, Qal imperfect	Strong's #559 BDB #55

Deuteronomy 5:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 1 st person plural suffix	Strong's #430 BDB #43

Translation: You [Moses] go near [to God]... The people tell Moses to go close to God.

Deuteronomy 5:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾat ^e (את) [pronounced <i>aht-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person feminine singular, personal pronoun	Strong's #859 BDB #61
No idea why we find the feminine singular, personal pronoun here. We should expect to find the masculine singular, personal pronoun instead:			
ʾattâh (אתָּ) [pronounced <i>aht-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	2 nd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
ʾel (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 1 st person plural suffix	Strong's #413 BDB #39
ʾêth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all, the entirety, every</i>	masculine singular construct	Strong's #3605 BDB #481

Deuteronomy 5:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl ʾăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever.</i>			
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
ʾĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 1 st person plural suffix	Strong's #430 BDB #43
ʾel (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 2 nd person masculine singular suffix	Strong's #413 BDB #39
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâmaʿ (שָׁמַע) [pronounced shaw-MAHÇ]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	1 st person plural, Qal perfect	Strong's #8085 BDB #1033
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾâsâh (עָשָׂה) [pronounced ʿaw-SAWH]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	1 st person plural, Qal perfect	Strong's #6213 BDB #793

Translation: ...and listen to all Y^ehowah our Elohim says to you, and then we will listen [to you] and do [what God demands]. Here is their request of Moses. You go listen to God and you tell us what He says and we will hear you and we will do what God says to do.” These people were not known for keeping their word; but they were obviously afraid to hear God’s voice.

And so hears Y^ehowah a sound of your words in your speaking unto me, and so says Y^ehowah unto me, 'I have heard a sound of words of the people the this which they have spoken unto you. They have done well all that they have spoken. Who gives and is their heart this to them to fear Me and to keep all My commandments all the days [that] he will go well to them and to their sons to forever.

Deuteronomy
5:28–29

Y^ehowah heard the sound of your words [possibly, *what you said*] when you spoke to me, and He [lit., *Y^ehowah*] said to me, 'I have heard the sounds of the words of this people [possibly, *what this people said*] which they have spoken to you. They have done well with that they said. O that they are given this [as] their heart to have, to fear Me and to keep all of My commandments all the days [of their lives, that] it will be well with them and with their sons forever.

Jehovah heard what you said when speaking to me, and He said to me, 'I have heard what this people have said to you, and they have done well with what they have said. O, that they are given this thinking, that they fear Me and that they keep all of my commandments all the days of their lives, so that it will be well with them and with their sons forever.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so hears Y ^e howah a sound of your words in your speaking unto me, and so says Y ^e howah unto me, 'I have heard a sound of words of the people the this which they have spoken unto you. They have done well all that they have spoken. Who gives and is their heart this to them to fear Me and to keep all My commandments all the days [that] he will go well to them and to their sons to forever.
Targum of Onkelos Latin Vulgate	. And when the Lord had heard this, he said to me: I have heard the voice of the words of this people, which they spoke to thee: they have spoken all things well. Who shall give them to have such a mind, to fear me, and to keep all my commandments at all times, that it may be well with them and with their children for ever?
Peshitta (Syriac)	And the LORD heard the voice of your words, when you spoke to me; and the LORD said to me, I have heard the voice of the people and the words which they have spoken to you; they have well said all that they have spoken. O that there were such a heart in them, to worship, and keep all my commandments always, that it might be well with them and with their children for ever!
Septuagint (Greek)	And the Lord heard the voice of your words as you spoke to me; and the Lord said to me, I have heard the voice of the words of this people, even all things that they have said to you. They have well said all that they have spoken. O that there were such a heart in them, that they should fear Me, and keep My commandments always, that it might be well with them, and with their sons forever!

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Then the Lord, hearing your words to me, said to me, The words which this people have said to you have come to my ears: what they have said is well said. If only they had such a heart in them at all times, so that they might go in fear of me and keep my orders and that it might be well for them and for their children for ever!
Easy English	The LORD heard what you said to me. He answered, "I have heard what these Israelites said to you. All that they said was good. I really want them to obey me

and to love my rules always! If they do that, everything will always be well for them and for their children.

Easy-to-Read Version	“The Lord heard what you said. And the Lord said to me, ‘I heard what the people said. And that is fine. I only wanted to change their way of thinking—I wanted them to respect me and obey all my commands from the heart! Then everything would be fine with them and with their descendants [A person’s children and their future families.] forever.
Good News Bible (TEV)	"When the LORD heard this, he said to me, 'I have heard what these people said, and they are right. If only they would always feel this way! If only they would always honor me and obey all my commands, so that everything would go well with them and their descendants forever
<i>The Message</i>	GOD heard what you said to me and told me, "I've heard what the people said to you. They're right-good and true words. What I wouldn't give if they'd always feel this way, continuing to revere me and always keep all my commands; they'd have a good life forever, they and their children!
NIRV	The LORD heard you when you spoke to me. He said to me, "I have heard what these people said to you. Everything they said was good. But I wish they would always have respect for me in their hearts. I wish they would always obey all my commands. Then things would go well with them and their children forever.

Thought-for-thought translations; paraphrases:

Common English Bible	The LORD heard what you said, when you said this to me. The Lord then told me: I heard what the people said when they spoke with you. Everything they suggest is good. If only their minds were like this: always fearing me and keeping all my commandments so that things would go well for them and their children forever!
Contemporary English V.	The LORD heard you and said: Moses, I heard what the people said to you, and I approve. I wish they would always worship me with fear and trembling and be this willing to obey me! Then they and their children would always enjoy a successful life.
The Living Bible	"And the LORD agreed to your request and said to me, 'I have heard what the people have said to you, and I agree. Oh, that they would always have such a heart for me, wanting to obey my commandments. Then all would go well with them in the future, and with their children throughout all generations!
New Century Version	The LORD heard what you said to me, and he said to me, "I have heard what the people said to you. Everything they said was good. I wish their hearts would always respect me and that they would always obey my commands so that things would go well for them and their children forever!
New Life Version	"The LORD heard what you said when you spoke to me. And the Lord said to me, 'I have heard the words which the people have spoken to you. They have done well in all that they have said. If only they had such a heart in them that they would fear Me and live by all My Laws always! Then it would go well with them and with their children forever

Partially literal and partially paraphrased translations:

American English Bible	'And when the Lord heard what you said to me, He replied: <i>I have heard all the things that these people have said to you. and everything that they've said is good. But I wish that they had the type of hearts in them that would cause them to fear Me and keep My commands, so things would always go well for them and their descendants through the ages!</i>
Beck’s American Translation	“The LORD heard what you told me. ‘I heard what these people said to you,’ the LORD told me. ‘They are right in everything they say. I wish they always had a

	heart to fear Me and do everything I order, so that they and their children would always prosper.
International Standard V	"The LORD heard what you said. He told me: `I've heard what this people said. Everything they said was good. If only they would commit [Lit. <i>only their heart would incline</i>] to fear me and keep all my commands, then it will go well with them and their children forever.
New Advent (Knox) Bible	Hearing this, the Lord said to me, I have listened to the plea this people of mine has made to thee, and all they have said is well said. Ah, had they but hearts so true that they would always fear me, always keep my commandments! Then it should go well with them, and with their sons for all time.
Today's NIV	The LORD heard you when you spoke to me, and the LORD said to me, "I have heard what this people said to you. Everything they said was good [Dt 18:17]. Oh, that their hearts would be inclined to fear me [Ps 81:8,13] and keep all my commands [Jos 22:5 ; Ps 78:7 ; Dt 11:1 ; Isa 48:18] always, so that it might go well with them and their children forever [ver 33; S Dt 4:1,40 ; 12:25 ; 22:7]!
Translation for Translators	Yahweh heard your leaders say that, <i>so when I went back up the mountain</i> , Yahweh said to me, `I have heard what your leaders have said, and what they have said is right/correct. I surely wish that they would always think like that and have an awesome respect for me and obey all my commandments, in order that things may go well for them and for their descendants forever.

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Yahweh heard the voice of the words you spoke to me. Yahweh said to me, "I heard the voice of this people and the words which they spoke to you. All that they spoke was-good. Who has given this heart to those that fear me to keep all my commandments all the days? Therefore they and their sons will do-good forever!
Ferrar-Fenton Bible	And the EVER-LIVING heard the voice of your speeches when you spoke to me, and the EVER-LIVING said to me ; - " I have heard the voice of this People speaking to you. All they have said is beautiful ! What would I give if there were such a heart in them to attend to Me, and to keep all My commands for all time ? Then there would be prosperity to them and to all their children forever !
Lexham English Bible	"And Yahweh heard the sound of your words when you spoke to me [Literally "in/at you to speak to me"], and Yahweh said to me, `I have heard the sound of the words of this people that they have spoken to you; <i>they are right with respect</i> to all that they have spoken. <i>If only</i> [Literally "Who gives/will give"] <i>they had such a mind'</i> [Literally "it would be their heart this to them"]; that is, to fear me and to keep all my commandments <i>at all times</i> [Literally "all the days"], so that <i>it will go well</i> [Literally "he/it is good"] for them and for their children forever.
NIV – UK	The Lord heard you when you spoke to me, and the Lord said to me, `I have heard what this people said to you. Everything they said was good. Oh, that their hearts would be inclined to fear me and keep all my commands always, so that it might go well with them and their children for ever!

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Yahweh heard your words and said to me, ¡I have heard what this people said and they have spoken well. May they always have the same spirit, fear me and observe all my precepts that all may go well with you and with your children for all time.
The Heritage Bible	And Jehovah heard the voice of your words you spoke to me, and Jehovah said to me, I have attentively heard the voice of the words of this people, which they spoke to you; they have well said all that they have spoken. Who can give such a heart as this to be in them, to fear me, and hedge about all my commandments all the days, that it might be well with them and with their children forever!

New Jerusalem Bible	'Yahweh heard what you were saying to me, and he then said to me, "I have heard what these people are saying. Everything they have said is well said. If only their heart were always so, set on fearing me and on keeping my commandments, so that they and their children might prosper for ever!
New RSV	The Lord heard your words when you spoke to me, and the Lord said to me: `I have heard the words of this people, which they have spoken to you; they are right in all that they have spoken. If only they had such a mind as this, to fear me and to keep all my commandments always, so that it might go well with them and with their children for ever!
Revised English Bible	When the LORD heard these words which you spoke to me, he said, "I have heard what this people has said to you; every word they have spoken is right. Would that they may always be of a mind to fear me and observe my commandments, so that all will be well with them and their children for ever!

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	^{25 (28)} "Adonai heard what you were saying when you spoke to me, and Adonai said to me, `I have heard what this people has said when speaking to you, and everything they have said is good. ^{26 (29)} Oh, how I wish their hearts would stay like this always, that they would fear me and obey all my mitzvot; so that it would go well with them and their children forever.
exeGesés companion Bible	And Yah Veh heard the voice of your words you worded to me; and Yah Veh said to me, I hear the voice of the words of this people, which they word to you: they well-pleasingly say all they word. O give that there were such a heart in them, that they awe me and guard all my misvoth all days, that it well-please them and their sons eternally!
JPS (Tanakh—1985)	The Lord heard the plea that you made to me, and the Lord said to me, "I have heard the plea that this people made to you; they did well to speak thus. May they always be of such mind, to revere Me and follow all My commandments, that it may go well with them and with their children forever!
Kaplan Translation	God heard what you said, and God told me, 'I have heard what this nation has said to you. They have spoken well. If only their hearts [Here we see what absolute free will God gives man (Bachya). That generation was therefore called 'the enlightened generation,' dor de'ah in Hebrew (Lekach Tov).] would always remain this way, where they are in such awe of Me. They would then keep all My commandments for all time, so that it would go well with them and their children forever.
Orthodox Jewish Bible	And Hashem heard the voice of your words, when ye spoke unto me; and Hashem said unto me, I have heard the voice of the words of this people, which they have spoken unto thee; they have well said all that they have spoken. O that there were such a lev in them, that they would fear Me, and be shomer mitzvot over all My mitzvot always, that it might be well with them, and with their banim l'olam!
<i>The Scriptures</i> 1998	"And הויה heard the voice of your words when you spoke to me, and הויה said to me, 'I have heard the voice of the words of this people which they have spoken to you. They have done well in all that they have spoken. 'Oh, that they had such a heart in them, to fear Me and to guard all My commands always, so that it might be well with them and with their children forever!

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	And the Lord heard your words when you spoke to me and the Lord said to me, I have heard the words of this people which they have spoken to you. They have said well all that they have spoken. Oh, that they had such a [mind and] heart in them always [reverently] to fear Me and keep all My commandments, that it might go well with them and with their children forever!
The Expanded Bible	The LORD heard what you said to me, and he said to me, "I have heard what the people said to you. Everything they said was good. ·I wish [^L If only] their ·hearts [minds] would always ·respect [fear] me and that they would always obey my commands so that things would go well for them and their children forever!
Kretzmann's Commentary	And the Lord heard the voice of your words when ye spake unto me; and the Lord said unto me, I have heard the voice of the words of this people which they have spoken unto thee; they have well said all that they have spoken. Their plea had been prompted by the consciousness of their unworthiness before the Lord; it showed a condition of the heart which was peculiarly receptive to the precepts which Jehovah was about to give. O that there were such an heart in them that they would fear Me, and keep all My commandments always, that it might be well with them and with their children forever! The state of mind which Israel showed here is best adapted to heed the commandments of the Lord and to follow the directions of His holy will. But even here there seems to be a show of apprehension concerning the lasting qualities of the professed feeling.
NET Bible®	When the Lord heard you speaking to me, he [<i>Heb</i> "the Lord." See note on "He" in 5:3.] said to me, "I have heard what these people have said to you - they have spoken well. If only it would really be their desire to fear me and obey [<i>Heb</i> "keep" (so KJV, NAB, NIV, NRSV).] all my commandments in the future, so that it may go well with them and their descendants forever.
The Voice	The Eternal heard everything you said when you told me this. He responded to me, "I've heard what the people told you. They have a good idea! I wish they would always think this way-that they would fear Me and keep all My commands. Then everything would go well for them and their children forever.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Yahweh heard the sound of your words when you spoke to me, and Yahweh said to me:I have heard the sound of the words of this people that they have spoken to you. They have done well in all they have spoken. O that their heart might become this way with them:to fear Me and to observe all My instructions all the days, that it might be well with them and with their sons for the eon.
Context Group Version	And YHWH heard the voice of your { pl } words, when you { pl } spoke to me; and YHWH said to me, I have heard the voice of the words of this people, which they have spoken to you: they have well said all that they have spoken. Oh that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their sons forever!
Darby Translation	And Jehovah heard the voice of your words, when ye spoke to me; and Jehovah said unto me, I have heard the voice of the words of this people that have spoken to thee: they have well spoken all that [Lit. 'they have done all well that.'] they have spoken. Oh that there were such a heart in them, that they would fear me, and keep all my commandments continually [Lit. 'all the days:' so ch. 6.24.], that it might be well with them and with their sons for ever!
<i>Emphasized Bible</i>	And Yahweh heard the voice of your words, when ye spake unto me,—and Yahweh said unto me—I have heard the voice of the words of this people which they have spoken unto thee, they have well said all which they have spoken. Oh that this their heart might remain in them to revere me, and to keep all my commandments all the days,—that it might he well with them and with their sons unto times age-abiding.

English Standard V. – UK	"And the Lord heard your words, when you spoke to me. And the Lord said to me, `I have heard the words of this people, which they have spoken to you. They are right in all that they have spoken. Oh that they had such a mind as this always, to fear me and to keep all my commandments, that it might go well with them and with their descendants[e] for ever!
God's Truth (Tyndale)	And the Lord heard the voice of your words when you spoke unto me, and he said unto me: I have heard the voice of the words of this people which they have spoken unto you, they have well said all that they have said. Oh that they had such an heart with them to fear me and keep all my commandments always, that it might go well with them and with their children for ever.
New King James Version	"Then the Lord heard the voice of your words when you spoke to me, and the Lord said to me: `I have heard the voice of the words of this people which they have spoken to you. They are right in all that they have spoken. Oh, that they had such a heart in them that they would fear Me and always keep all My commandments, that it might be well with them and with their children forever!
Third Millennium Bible	"And the LORD heard the voice of your words when ye spoke unto me; and the LORD said unto me: `I have heard the voice of the words of this people which they have spoken unto thee. They have well said all that they have spoken. O that there were such a heart in them, that they would fear Me and keep all My commandments always, that it might be well with them and with their children for ever!
A Voice in the Wilderness	And Jehovah heard the voice of your words when you spoke to me, and Jehovah said to me: I have heard the voice of the words of this people which they have spoken to you. They have done well in all that they have spoken. Oh, that this heart of theirs would be fully yielded, to fear Me and to keep all My commandments at all times, that it might be well with them and with their children forever!
Webster's Bible Translation	And the LORD heard the voice of your words, when ye spoke to me; and the LORD said to me, I have heard the voice of the words of this people, which they have spoke to thee: they have well said all that they have spoken. O that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!
Young's Updated LT	"And Jehovah hears the voice of your words, in your speaking unto me, and Jehovah says unto me, I have heard the voice of the words of this people which they have spoken unto you; they have done well in all that they have spoken. O that their heart had been thus to them, to fear Me, and to keep My commands all the days, that it may be well with them, and with their sons—to the age!

The gist of this verse:

Deuteronomy 5:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וַ) [pronounced waw]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
shâma' (שמע) [pronounced shaw-MAHG]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	3 rd person masculine singular, Qal imperfect	Strong's #8085 BDB #1033

Deuteronomy 5:28a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
qôwl (לוך) [pronounced <i>kohl</i>]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular construct	Strong's #6963 BDB #876
d ^e bârîym (דברים) [pronounced <i>daw^b-vawr- EEM</i>]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #1697 BDB #182
Literally, this is translated, <i>a sound of your words, the voice of your words</i> . Possibly, this means, <i>what you said</i> .			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
dâbar (דבר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	Piel infinitive construct with the 2 nd person masculine plural suffix	Strong's #1696 BDB #180
'el (אל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 1 st person singular suffix	Strong's #413 BDB #39

Translation: *Y^ehowah heard the sound of your words* [possibly, *what you said*] *when you spoke to me,...* We literally have here, *the voice of your words, the sound of your words*; and many KJV-based translations went with that translation. God often uses plays on words. These Israelites, in their fright, heard the *sound of His words*, but it does not appear that they actually heard and concentrated on the content. God heard the *sound of their words*, but He actually heard the content of them.

That seems to be a contrast which God is making, but without stating this. They heard the sound of His words, but did not really hear the content. He heard the sound of their words, and He understood the content of them.

Deuteronomy 5:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253

Deuteronomy 5:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	2 nd person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 1 st person singular suffix	Strong's #413 BDB #39
shâma' (שָׁמַע) [pronounced shaw-MAHÇ]	<i>to listen [intently], to hear, to listen and obey, [or, and act upon, give heed to, take note of], to hearken to, to be attentive to, to listen and be cognizant of</i>	1 st person singular, Qal perfect	Strong's #8085 BDB #1033
'eth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
qôwl (קוֹל) [pronounced koh]	<i>sound, voice, noise; loud noise, thundering</i>	masculine singular construct	Strong's #6963 BDB #876
d ^e bârîym (דְּבָרִים) [pronounced daw ^b -vawr-EEM]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural construct	Strong's #1697 BDB #182
Possibly, this could mean <i>what was said</i> . Literally, this reads, <i>the sound of the words of; a voice of the words of</i> .			
'am (עַם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the definite article	Strong's #5971 BDB #766
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
'asher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Deuteronomy 5:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine plural, Piel perfect	Strong's #1696 BDB #180
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 2 nd person masculine singular suffix	Strong's #413 BDB #39

Translation: ...and He [lit., *Y^ohowah*] said to me, 'I have heard the sounds of the words of this people [possibly, *what this people said*] which they have spoken to you. This is what God actually said to Moses; and this is where God is possibly using a play on words. "I heard the content of what this people said to you" might be a reasonable translation for this. Again, this appears to be a play on their hearing the *sound of His words*, but without hearing or retaining any of the content.

What did they say to Moses? "Look, we can't hear the voice of God; we will all die. You go and hear Him and tell us what He said."

Deuteronomy 5:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâṭab (יָטַב) [pronounced yaw-TA ^{BV}]	<i>to do well, to cause to do well, to do rightly, to do good, to make merry, to make glad, to rejoice; to make fit, to adjust</i>	3 rd person masculine plural, Hiphil perfect	Strong's #3190 BDB #405
kôl (כֹּל) [pronounced koh]	<i>the whole, all, the entirety, every</i>	masculine singular construct	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl 'ăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever.</i>			
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine plural, Piel perfect	Strong's #1696 BDB #180

Translation: They have done well with that they said. The verb here is *yâṭab* (יָטַב) [pronounced *yaw-TA^BV*], which means *to do well, to cause to do well, to do rightly, to do good, to make merry, to make glad, to rejoice; to make fit, to adjust* (Hiphil meanings because this is in the Hiphil). Generally, the Hiphil is the causative stem. I think the sense is, they spoke out of fear; they were not thinking, and yet, what they said was actually a good idea.

I almost titled this, *splane it to me, loosey*; but now many people are going to have a clue was to the reference I am making, since it is from 60 years ago.

What God is saying in Deuteronomy 5:28

1. God first spoke to the Israelites as a group. It was dark all around, there was fire on the mountain, and God spoke to them, both out of the darkness and out of the fire.
2. The people were quite upset by all of this; they were filled with fear. This is not reverential fear, but they actually feared all that was happening around them. It was too much for them.
3. They heard the words of God, but they did not take any of it in. Their fear short-circuiting their reception. It is like coming to Bible class, but you have many personal matters on your mind, that you do not hear any of what is said, even if it might be the answer to all of your personal matters.
4. Then they went to Moses and said, "Don't make us hear the voice of God. Listen to him yourself and then come and tell us what He said. That we will listen to and obey."
5. They spoke out of fear; this whole circumstance really upset them all. They were so upset, that they heard the sound of God's words, but they were unable to concentrate upon the words themselves.
6. God heard the sound of their words, even though they were speaking out of fear. Even though they were not necessarily thinking clearly, what they said was reasonable; it was even doctrinal.
7. So, they heard the sound of God's words, but did not digest the content. God heard the sound of their words, spoken out of fear, and He heard the content and, in His plan, knew what this was the better way.
- 8.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The elders who came to Moses spoke to him out of fear, but their idea was still good. They had stumbled upon how this interaction should work.

Why it is a good reason for God to speak to Moses and not to all the people

1. Throughout the Bible, the people that we study are often *types*; they often illustrate things about the Lord Jesus Christ.
2. Moses here will act as an intermediary between God and man. The Israelites all have sin natures. Not one of them is clean. Therefore, hearing God's voice directly is very difficult for them. They will constantly be distracted; they will constantly be upset. As a result, they are unable to process what God actually says to them. They can hear the words, but this does not go past the perception of their hearts.
3. Moses is able to hear the voice of God. He has a sin nature just like anyone, but he has named his sins to God (which sins are few); and He has great positive volition toward God and toward God's plan.
4. In this way, Moses is a type of Christ. He is the intermediary between God and the people.
5. Furthermore, since Moses will hear the words of God, and these words need to be taught and preserved, Moses would write them down; he would deliver them verbally; and he would require that this people *keep God's Word*; that is, they must preserve it, guard it, and bring it to the next generation.
6. As a result, the Jews have faithfully preserved God's Word (the Old Testament) throughout hundreds of generations.
7. So, despite them speaking to Moses out of fear, still, what they suggest is good and a part of God's plan.
- 8.

By this, Moses is an intermediary and a communicator of the Word of God; which is what our Lord is.

Chapter Outline

Charts, Graphics and Short Doctrines

Deuteronomy 5:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mîy (מִי) [pronounced mee]	<i>who, whom; whose, whomever; what; occasionally rendered how, in what way</i>	pronominal interrogative; the verb <i>to be</i> may be implied	Strong's #4310 BDB #566
Under some circumstances, the mîy pronominal interrogative can express a wish or a desire, as in Deut. 5:28 2Sam. 15:4 or 23:15. ⁴⁵ So, it could be translated, <i>o that!</i>			
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
All of the BDB meanings for the Qal stem of nâthan are as follows: 1) <i>to give, put, set; 1a) (Qal); 1a1) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend; 1a2) to put, set, put on, put upon, set, appoint, assign, designate; 1a3) to make, constitute.</i>			
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal perfect	Strong's #1961 BDB #224
lêbab (בְּבֶל) [pronounced lay-BAHB ^v]	<i>mind, inner man, inner being, heart</i>	masculine singular noun with a 3 rd person masculine plural suffix	Strong's #3824 BDB #523
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510

The verb *to be* followed by *to them* can be translated *they have*.

Translation: *O that they are given this [as] their heart to have,...* This was a very difficult section for me to translate. Now, part of it can be understood with the words *and he (it) is...to them*; this is properly translated *they have, they possess*.

God is wishing that the thinking of this people might always be like this, where they are able to react to a situation with the proper approach and ideas. "*O that they could always think this clearly!*" seems to be the gist of this.

Although I try to give the most accurate translation possible, there are certainly times when I don't believe that I have accomplished that.

⁴⁵ *The Brown-Driver-Briggs Hebrew and English Lexicon*; Hendrickson Publishers; ©1996; p. 566.

Translating Deuteronomy 5:29a

Translator	Text/Commentary
A Conservative Version	Oh that there were such a heart in them that they would fear me,...
Judaica Press Complete Tanach	Would that their hearts be like this, to fear Me...
The New King James Version	Oh, that they had such a heart in them that they would fear Me ...
Rotherham's Emphasized Bible	Oh that this their heart might remain in them to revere me,...
A Voice in the Wilderness	Oh, that this heart of theirs would be fully yielded, to fear Me...

Most of these are fairly literal in their approach. However, it ought to be clear that this is a difficult portion to translate.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Deuteronomy 5:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yârê' (יָרֵא) [pronounced yaw-RAY]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	feminine singular, Qal infinitive construct	Strong's #3372 BDB #431
'êth (אֵת) [pronounced ayth]	<i>me; untranslated mark of a direct object; occasionally to me, toward me</i>	sign of the direct object affixed to a 1 st person singular suffix	Strong's #853 BDB #84
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>to keep, to guard, to protect, to watch, to preserve</i>	Qal infinitive construct	Strong's #8104 BDB #1036
Owens mistakenly has BDB #1033.			
'êth (אֵת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
mits ^e ôwth (מִצְוֹת) [pronounced mits ^e -OHTH]	<i>prohibitions, precepts, those things which are forbidden, constraints, proscriptions, countermands; commandments</i>	feminine plural noun with the 1 st person singular suffix	Strong's #4687 BDB #846

Deuteronomy 5:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered <i>all of; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
yâmîym (יָמַיִם) [pronounced yaw-MEEM]	<i>days, time of life, lifetime; a specific time period, a year</i>	masculine plural noun with the definite article	Strong's #3117 BDB #398

Together, kôl + yâmîym are literally rendered *all the days*; together, they can also mean *in all time, all the time, perpetually, forever, always; henceforth, from hereon in*.

Translation: ...to fear Me and to keep all of My commandments all the days [of their lives,... The proper approach for this people is to fear God; to recognize His power and His holiness, and to respect this, and to think about it. As a result, they would keep His commandments, out of their fear and respect of Him.

Deuteronomy 5:29c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâṭab (יָטַב) [pronounced yaw-TA ^{BV}]	<i>to be good [well, commendable, pleasing]; to do good [well, commendably], to make glad, to make a thing good</i>	3 rd person masculine singular, Qal imperfect	Strong's #3190 BDB #405
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בָּנָיִם) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #1121 BDB #119
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
‘ôwlâm (עֹלָם) [pronounced gô-LAWM]	<i>long duration, forever, everlasting, eternal, perpetuity, antiquity, futurity; what is hidden, hidden time</i>	masculine singular noun	Strong's #5769 BDB #761

‘ôwlâm together with the lâmed preposition mean *forever, always*.

Translation: ...that] it will be well with them and with their sons forever. As a result of their fearing God, they would keep His commandments. Because they do this, their lives would be good; the state of their nation would be good. It would be well with them and with their descendants forever.

Earlier, I expressed some skepticism as the verb *yâṭab* (יָטַב) [pronounced *yaw-TA^BV*] functioning with an indefinite subject (which is quite rare in the Hebrew). However, it is used that way for a second time here, suggesting that we may find this verb used in such a way for time to time.

Go; say to them, “Return, regarding you [all], to your tents.” And you here stand with Me and let Me speak to you a whole of the commandment and the statutes and the judicial verdicts which you will teach them and they have done them in the land which I am giving to them to possess her.

Deuteronomy
5:30–31

Go [and] say to them, “Return, [all of] you to your tents.” But you stand here by Me and I will speak to you every commandment and the statutes and the judicial verdicts which you will teach them. And they will perform them in the land which I am giving them to possess it.

Go and say to them, “Return to your tents.” But you remain here with Me and I will give you every commandment along with the statutes and judicial verdicts, so that you may teach these to the people for them to do when in the land I am giving them.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	Go; say to them, “Return, regarding you [all], to your tents.” And you here stand with Me and let Me speak to you a whole of the commandment and the statutes and the judicial verdicts which you will teach them and they have done them in the land which I am giving to them to possess her.
Targum of Onkelos	Now therefore be separate from your wife, that with the orders above you may stand before Me, and I will speak with you the commandments, statutes, and judgments, which you will teach them to perform in the land that I give you to inherit.
Latin Vulgate	Go and say to them: Return into your tents. But stand thou here with me, and I will speak to thee all my commandments, and ceremonies and judgments: which thou shalt teach them, that they may do them in the land, which I will give them for a possession.
Peshitta (Syriac)	Go and say to them, Return to your tents. But as for you, stand here before me, and I will tell you all my commandments and my statutes and my judgments, which you shall teach them, that they may do them in the land which I give them to possess.
Septuagint (Greek)	Go, say to them, Return to your houses, but you stand here with Me, and I will tell you all the commands and the statutes and the judgments, which you shall teach them, and let them do so in the land which I give them for an inheritance.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Now say to them, Go back to your tents. But as for you, keep your place here by me, and I will give you all the orders and the laws and the decisions which you are to make clear to them, so that they may do them in the land which I am giving them for their heritage.
------------------------	--

Easy English	Now tell them to return to their tents. But I want you to stay here with me. I will give you all the rules and decrees that you must teach to the people. I will give this country to them so that they can keep it. But they must obey all these rules when they are living in that country."
Easy-to-Read Version	"Go and tell the people to go back to their tents. But you, Moses, stand here near me. I will tell you all the commands, laws, and rules that you must teach them. They must do these things in the land that I am giving them to live in.'
<i>The Message</i>	"Go ahead and tell them to go home to their tents. But you, you stay here with me so I can tell you every commandment and all the rules and regulations that you must teach them so they'll know how to live in the land that I'm giving them as their own."
NIRV	"Go and tell them to return to their tents. But you stay here with me. Then I will give you all my commands, rules and laws. You must teach the people to obey them in the land I am giving them as their very own."

Thought-for-thought translations; paraphrases:

Common English Bible	Go and tell them: You may go back to your tents. 31 But you, Moses, must stay here with me. I will tell you all the commandments [Heb is singular, <i>commandment</i> (see 6:1).], the regulations, and the case laws that you must teach the Israelites to do in the land that I am giving them to possess.
Contemporary English V.	Now, tell them to return to their tents, but you come back here to me. After I tell you my laws and teachings, you will repeat them to the people, so they can obey these laws in the land I am giving them.
The Living Bible	Go and tell them to return to their tents. Then you come back and stand here beside me, and I will give you all my commandments, and you shall teach them to the people; and they will obey them in the land I am giving to them."
New Century Version	"Go and tell the people to return to their tents, but you stay here with me so that I may give you all the commands, rules, and laws that you must teach the people to obey in the land I am giving them as their own."
New Life Version	Go and say to them, "Return to your tents." But you stand here by Me. And I will tell you all the Laws which you should teach them, so they may keep them in the land I give them for their own.'
New Living Translation	Go and tell them, "Return to your tents." But you stand here with me so I can give you all my commands, decrees, and regulations. You must teach them to the people so they can obey them in the land I am giving them as their possession."

Partially literal and partially paraphrased translations:

American English Bible	<i>Now, go tell them to return to their homes. Then you can stand here with Me and I will give you all the Commandments, rules, and decisions. and then you must teach them, and they must obey them all when they reach the land that I'm giving to them as their inheritance.</i>
New Advent (Knox) Bible	Go and bid them return to their tents; and do thou remain here at my side while I make known to thee the laws and observances and decrees I would have taught, the laws of that country which I am giving them for their home.
Translation for Translators	So go <i>down</i> and tell them to return to their tents. But <i>then you come back up here</i> and stand near me, and I will give to you all the rules and regulations that I <i>want them to obey</i> . Then you can teach them to the people, in order that they will obey them when they are in the land that I am giving to them.'

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear	Go say to them, 'You return to your tents.' But you, stand here with me. I will speak to you all the commandments, decrees, and verdicts to teach them to do in the land which I will give them to possess."
Ferrar-Fenton Bible	- Go ! tell them to return to their tents. But you, stay here, and I will dictate to you all My Commands, and the Constitutions, and Decrees, which you must teach them to practise in the country which I will give them to possess.'
HCSB	Go and tell them: Return to your tents. But you stand here with Me, and I will tell you every command--the statutes and ordinances--you are to teach them, so that they may follow them in the land I am giving them to possess.'
Lexham English Bible	Go! Say to them, "Return to your tents." But you stand here with me, and let me tell you all of the commandments and the rules and the regulations that you shall teach them, so that they may do <i>them</i> in the land that I <i>am</i> giving to them to take possession of it.'

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Rise up and tell them to return to their tents in the fields. But as for you, remain here with me that I may teach you all the commandments, precepts and laws which you have to teach that they may put them into practice in the land that I will give them for their possession. j±
The Heritage Bible	Walk, and say to them, Return to your tents. And you stand here by me, and I will speak to you all the commandments, and the enactments, and the judgments, what you shall teach them to do in the land which I give them to possess.
New American Bible (2002)	Go, tell them to return to their tents. Then you wait here near me and I will give you all the commandments, the statutes and decrees you must teach them, that they may observe them in the land which I am giving them to possess.'
New American Bible (2011)	Go, tell them: Return to your tents. Then you stand here near me and I will give you all the commandments, the statutes and the ordinances; you must teach them, that they may observe them in the land I am giving them to possess. Dt 4:1, 45; 5:1; 6:1, 17, 20; 11:32; 12:1; 26:16.
New Jerusalem Bible	Go and tell them to go back to their tents. But you yourself stay here with me, and I shall tell you all the commandments, the laws and the customs which you are to teach them and which they are to observe in the country which I am giving them as their possession."
New RSV	Go, say to them, "Return to your tents." But you, stand here by me, and I will tell you all the commandments, the statutes and the ordinances, that you shall teach them, so that they may do them in the land that I am giving them to possess.'
Revised English Bible	Go, and tell them to return to their tents, but you yourself stand here beside me; I will set forth to you all the commandments, statutes, and laws which you are to teach them to observe in the land which I am about to give them to occupy."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	^{27 (30)} Go, tell them to return to their tents. ^{28 (31)} But you, stand here by me; and I will tell you all the mitzvot, laws and rulings which you are to teach them, so that they can obey them in the land I am giving them as their possession.'
exeGesés companion Bible	Go say to them, Return to your tents. But as for you, you stand here by me and I word to you all the misvoth and the statutes and the judgments to teach them - to work them in the land I give them to possess it..

Hebrew Names Version	Go tell them, Return you to your tents. But as for you, stand you here by me, and I will speak to you all the mitzvah, and the statutes, and the ordinances, which you shall teach them, that they may do them in the land which I give them to possess it.
JPS (Tanakh—1985)	Go, say to them, 'Return to your tents.' But you remain here with Me, and I will give you the whole Instruction-the laws and the rules-that you shall impart to them, for them to observe in the land that I am giving them to possess."
Kaplan Translation	'Go tell them to return to their tents [A euphemism for marital relations (Betza 5b; see Exodus 19:15)]. You, however, must remain here with Me [Indicating that Moses would henceforth always remain on the level of prophecy (Yad, Yesodey HaTorah 7:6; cf. Shabbath 87a)]. I will declare to you all the rules and laws that you shall teach them, so they will keep them in the land that I am giving them to occupy.'
Orthodox Jewish Bible	Go say to them, Get you into your oholim again. But as for thee, stand thou here by Me, and I will speak unto thee all the mitzvot, and the chukkim, and the mishpatim, which thou shalt teach them, that they may do them in ha'aretz which I give them to possess it.
<i>The Scriptures</i> 1998	'Go, say to them, "Return to your tents." 'But you, stand here by Me, and let Me speak to you all the commands, and the laws, and the right-rulings which you are to teach them. And they shall do them in the land which I am giving them to possess.'

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Go and say to them, Return to your tents. But you [Moses], stand here by Me, and I will tell you all the commandments and the statutes and the precepts which you shall teach them, that they may do them in the land which I give them to possess.
The Expanded Bible	"Go and tell the people to return to their tents, but you stay here with me so that I may give you all the commands, ·rules [statutes; ordinances; requirements], and laws that you must teach the people to obey in the land I am giving them as their ·own [possession]."
Kretzmann's Commentary	Go, say to them, Get you in to your tents again, since their petition was granted. But as for thee, stand thou here by Me, and I will speak unto thee all the commandments, and the statutes, and the judgments which thou shalt teach them, that they may do them in the land which I give them to possess it. In this way Moses became the formal mouthpiece of the Lord, the recognized mediator between Him and the people, at their own request.
NET Bible®	Go and tell them, 'Return to your tents!' But as for you, remain here with me so I can declare to you all the commandments, statutes, and ordinances that you are to teach them, so that they can carry them out in the land I am about to give them."
The Voice	Tell them they can return to their tents, <i>and I will speak solely through you.</i> 31 But you are to stand here by Me; and I'll tell you all the commands, rules, and judgments I want you to teach them to follow in the land I'm giving them to live in."

Moses deals with God directly because the people are simply too terrified of the Lord! These well-known Ten Directives or Commandments teach broad principles for godly life and relationships by presenting specific rules meant to be applied more widely, through thoughtful reflection. There are ten because this is the "human" number in the Bible—people ordinarily have ten fingers and ten toes. But our moral reflection is not supposed to be limited only to the ten areas considered here. The same principles of right relationship illustrated in these areas can be carried into all other areas of human life. The genius of the instruction here is that it's brief enough to be carved on a stone tablet a person can carry or to be remembered when looking at one's fingers or toes, but it has implications that are limitless.

Literal, almost word-for-word, renderings:

Concordant Literal Version	Go, say to them: You return to your tents!" As for you, stay here with Me, and let Me speak to you about all the instruction and the statutes and the judgments that you shall teach them, so that they may obey them in the land that I am giving to them to tenant it.
Context Group Version	Go say to them, You { pl } return to your { pl } tents. But as for you, you stand here by me, and I will speak to you all [of] the commandment, and the statutes, and the ordinances, which you shall teach them, that they may do them in the land {or earth} which I give them to possess it.
English Standard V. – UK	Go and say to them, "Return to your tents." But you, stand here by me, and I will tell you the whole commandment and the statutes and the rules that you shall teach them, that they may do them in the land that I am giving them to possess.'
God's Truth (Tyndale)	Go and say unto them: get you into your tents again, but stand you here before me and I will tell you all the commandments, ordinances and laws which you shall teach them, that they may do them in the land which I give them to possess.
New King James Version	Go and say to them, "Return to your tents." But as for you, stand here by Me, and I will speak to you all the commandments, the statutes, and the judgments which you shall teach <i>them</i> , that they may observe them in the land which I am giving them to possess.'
Updated Bible Version 2.11	Go say to them, You+ return to your+ tents. But as for you, you stand here by me, and I will speak to you all [of] the commandment, and the statutes, and the ordinances, which you will teach them, that they may do them in the land which I give them to possess it.
Webster's Bible Translation	Go, say to them, Return to your tents again. But as for thee, stand thou here by me, and I will speak to thee all the commandments, and the statutes, and the judgments, which thou shalt teach them, that they may do [them] in the land which I give them to possess it.
Young's Updated LT	"Go, say to them, Turn back for yourselves, to your tents; and you here you stand with Me, and let Me speak unto you all the command, and the statutes, and the judgments which you will teach them, and they have done in the land which I am giving to them to possess it.

The gist of this verse:

Deuteronomy 5:30			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak ^e (הלך) [pronounced haw-LAHK ^e]	go, come, depart, walk; advance	2 nd person masculine singular, Qal imperative	Strong's #1980 (and #3212) BDB #229
'âmar (אמר) [pronounced aw-MAHR]	say, speak, utter; say [to oneself], think; command; promise; explain; intend	2 nd person masculine singular, Qal imperative	Strong's #559 BDB #55
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510

Deuteronomy 5:30

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shûwb (שׁוּב) [pronounced shoo ^b v]	<i>return, turn, turn back, reminisce, restore something, bring back something, revive, recover something, make restitution</i>	2 nd person masculine plural, Qal imperative	Strong's #7725 BDB #996
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine plural noun with a 2 nd person masculine plural suffix	Strong's #168 BDB #13

Translation: Go [and] say to them, “Return, [all of] you to your tents.” The Israelites could not stand to hear God’s voice; the fire and the dark clouds and the voice of God were all too much for them. Their request was for God to not speak to them directly. God told Moses, “This is a good idea. Go back to them and tell them to return to their tents. What they want will be granted to them.”

Deuteronomy 5:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'attâh (אַתָּה) [pronounced aht-TAW]	<i>you (often, the verb to be is implied)</i>	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
pôh (פֹּה) [pronounced poe]	<i>here, in this place</i>	adverb	Strong's #6311 BDB #805
'âmad (עָמַד) [pronounced gaw-MAHD]	<i>take a stand, stand, remain, endure, withstand; stop</i>	2 nd person masculine singular, Qal imperative	Strong's #5975 BDB #763
'îm (עִם) [pronounced geem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity with the 1 st person singular suffix	Strong's #5973 BDB #767

Translation: But you stand here by Me... Moses is to remain with God. Well, obviously, he will have to go and speak to the people, and then return and speak with God directly. So, Moses will speak to God; and the people will not gather for God to speak to them.

Deuteronomy 5:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	1 st person singular, Piel perfect with the voluntative hê	Strong's #1696 BDB #180
The voluntative hê; that is, it ends with <i>âh</i> , not to indicate a feminine ending (although the meaning is similar), but this indicates that with the verb in the 1 st person, we should have the additional words <i>let me, allow me to</i> .			
'el (אֵל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 2 nd person masculine singular suffix	Strong's #413 BDB #39
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
mits ^e vâh (מִצְוָה) [pronounced <i>mits^e-VAH</i>]	<i>prohibition, precept, that which is forbidden, constraint, proscription, countermand; commandment</i>	feminine singular noun with the definite article	Strong's #4687 BDB #846
The NET Bible: <i>Heb "commandment." The MT actually has the singular (הַמִּצְוָה, hammitsvah), suggesting perhaps that the following terms (חֻקֵּי [khuqqim] and מִשְׁפָּטִים [mishpatim]) are in expegetical apposition to "commandment." That is, the phrase could be translated "the entire command, namely, the statutes and ordinances." This would essentially make מִצְוָה (mitsvah) synonymous with תּוֹרָה (torah), the usual term for the whole collection of law.</i> ⁴⁶			
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mîsh ^e pâṭîym (מִשְׁפָּטִים) [pronounced <i>mish^e-paw-TEEM</i>]	<i>laws; judgements; appeals; responsibilities; privileges; customs; justice; verdicts rendered by a judge, judicial decisions, judicial sentences</i>	masculine plural noun with the definite article	Strong's #4941 BDB #1048

Translation: ...and I will speak to you every commandment and the statutes and the judicial verdicts... God will give all of the information that Moses needs for the people. One thing which God is teaching Moses is *the entire*

⁴⁶ From <https://bible.org/netbible/index.htm?deu5.htm> accessed April 12, 2015 (footnote).

commandment or *every commandment*. It appears as if this makes *mits^evâh* (מצַוָּה) [pronounced *mits^e-VAH*] equivalent to *torah* under some circumstances (which is a point the NET Bible makes). We might translate this, “And I will give you the entire system of commandments, namely the statutes and the judicial application.” As there is with any system of law, there are the laws, rules and/or statutes; but then these must be applied to real-life circumstances. It is one thing to say, “You will not steal.” It is quite another thing for Charlie Brown to have stolen Lucy Van Pelt’s goat, and now, what are we going to do about it?

Early on, when Noah and his sons exited the ark, God said, “A man who kills another man will be executed himself.” The basic principle is, *you will not kill*; the judicial application is, *a murderer must die*.

Deuteronomy 5:31c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
’ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom;</i> <i>where</i>	relative pronoun	Strong's #834 BDB #81
lâmad (לָמַד) [pronounced <i>law-MAHD</i>]	<i>to train, to accustom, to teach</i>	2 nd person masculine singular, Piel imperfect with the 3 rd person masculine plural suffix	Strong's #3925 BDB #540

Translation: ...*which you will teach them*. You may not realize it, but there is some shorthand going on here. Moses is to teach the statutes and judicial applications (often translated *ordinances*) to the people of Israel. So there are two *them*’s involved here, only one of which is noted. Properly, we might say, “...*you will them to them*.” So, is God using bad grammar here? Actually not, because this is preceded by the word *that, which*; which refers back to the *statutes and the ordinances*. So, this is very properly stated, and we might fill in the blanks with, *which [statutes and ordinances] you will teach them [the sons of Israel]*.

One thing I have noticed in my studies of the Word of God, often there is a single word or short phrase, that, when ignored, leaves us with some kind of problem (here, a problem of correct grammar). However, when we go back and say, *but this particular word is found here*; then that straightens everything out again.

Some time ago, I gathered up many of the so-called Bible contradictions listed by a webpage, and explained how they were wrong. Here’s the deal: sometimes, they intentionally interpret a passage to have a contradiction which does not have a contradiction; and often it hinges of a single word or phrase which they ignore.

I will have to see if I can find a specific example of this.

Deuteronomy 5:31d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when;</i> <i>since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
’âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to</i> <i>fashion, to form, to prepare, to</i> <i>manufacture; accomplish</i>	3 rd person masculine plural, Qal imperfect	Strong's #6213 BDB #793

Deuteronomy 5:31d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Translation: *And they will perform them in the land...* The intention of learning the laws of God is for the people to do them. They are to perform them. This will make their nation stand out as being guided by the wisdom of God. Their laws preserve Israel as a nation and Israel as a people for several millennia. Most of the peoples of that land have since faded into history, being wiped out or absorbed. Some of them, like the Egyptians, may have barely a tenuous relationship to the original Egyptians. However, for the most part, there are a dozen or more peoples who lived side-by-side with the Jews, and they are gone now. They did not have the laws to preserve them or a God like Y^ehowah to preserve them.

Deuteronomy 5:31e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
'ânôkîy (אֲנִי) [pronounced awn-oh-KEE]	<i>I, me; (sometimes a verb is implied)</i>	1 st person singular personal pronoun	Strong's #595 BDB #59
nâthan (נָתַן) [pronounced naw-THAHN]	<i>is giving, granting, is placing, putting, setting; is making</i>	Qal active participle	Strong's #5414 BDB #678
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yârash (יָרַשׁ) [pronounced yaw-RASH]	<i>to possess, to take possession of, to occupy a geographical area [by driving out the previous occupants], to take possession of anyone [or their goods]; to inherit, to possess; to expel, to drive out</i>	Qal infinitive construct with the 3 rd person feminine singular suffix	Strong's #3423 BDB #439

Translation: ...which I am giving them to possess it. God is giving the land of promise to the children of Israel. They will take it from the current residents and they will possess that land, and they will establish themselves on that land, and a part of all of this is the Law of God which Moses will teach this people.

And you [all] have guarded to do all which commanded Y^ehowah your Elohim you [all]. You [all] will not turn aside a right hand and a left hand in all the way that has commanded Y^ehowah your Elohim you [all]; you [all] have walked. To the intent that you [all] will live and he [He] has been good to you [all] and you have lived days in the land which you [all] have possessed.

Deuteronomy
5:32–33

You have kept to do all that Y^ehowah your Elohim has commanded you [all]. You will not turn aside to the right or to the left in all the way that Y^ehowah your Elohim has commanded you to walk. As a result, you will live and it will be good for you and you will live many days in the land which you [all] will possess.

You will preserve all which Jehovah your God has commanded you to do and you will not turn to the left or to the right from the way that God has commanded you to walk. As a result, you will live in the land and He will be good to you in the land which you will possess.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And you [all] have guarded to do all which commanded Y ^e howah your Elohim you [all]. You [all] will not turn aside a right hand and a left hand in all the way that has commanded Y ^e howah your Elohim you [all]; you [all] have walked. To the intent that you [all] will live and he [He] has been good to you [all] and you have lived days in the land which you [all] have possessed.
Targum of Onkelos	And now observe to do as the Lord your God hath commanded you; decline not to the right hand or to the left. Walk in all the way which the Lord your God commandeth you, that you may live and do well, and lengthen out days in the land you shall inherit.
Latin Vulgate	Keep therefore and do the things which the Lord God hath commanded you: you shall not go aside neither to the right hand, nor to the left. But you shall walk in the way that the Lord your God hath commanded, that you may live, and it may be well with you, and your days may be long in the land of your possession.
Peshitta (Syriac)	You must observe and do therefore as the LORD your God has commanded you; you shall not turn aside to the right hand or to the left. You shall walk in all the ways which the LORD your God has commanded you, that you may live, and that it may be well with you, and that you may prolong your days in the land which you shall possess.
Septuagint (Greek)	And you shall take heed to do as the Lord your God has commanded you; you shall not turn aside to the right or to the left, according to all the way which the Lord your God commanded you to walk in it, that He may give you rest; and that it may be well with you, and you may prolong your days on the land which you shall inherit.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Take care, then, to do whatever the Lord your God has given you orders to do; let there be no turning away to the right hand or to the left. Go on walking in the way
------------------------	---

	ordered for you by the Lord your God, so that life may be yours and it may be well for you, and your days may be long in the land of your heritage.
Easy English	So you must be careful to obey the LORD your God. You must not refuse any of his rules. You must live as the LORD your God says. If you do that, you will live for many years in your own country. You will enjoy all your good work.
Easy-to-Read Version	"So, you people must be careful to do all the things the Lord commanded you. Don't stop following God! You must live the way the Lord your God commanded you. Then you will continue to live, and everything will be fine with you. You will live a long life in the land that will belong to you.
Good News Bible (TEV)	"People of Israel, be sure that you do everything that the LORD your God has commanded you. Do not disobey any of his laws. Obey them all, so that everything will go well with you and so that you will continue to live in the land that you are going to occupy.
<i>The Message</i>	So be very careful to act exactly as God commands you. Don't veer off to the right or the left. Walk straight down the road God commands so that you'll have a good life and live a long time in the land that you're about to possess.
Names of God Bible	So be careful to do what Yahweh your Elohim has commanded you. Never stop living this way. Follow all the directions Yahweh your Elohim has given you. Then you will continue to live, life will go well for you, and you will live for a long time in the land that you are going to possess.
NIRV	So be careful to do what the Lord your God has commanded you. Don't turn away from his commands to the right or the left. Live exactly as the Lord your God has commanded you to live. Then you will enjoy life in the land you will soon own. Things will go well with you there. You will live there for a long time.
New Simplified Bible	Be careful to do what Jehovah your God has commanded you. Never turn to the right or to the left. Follow all the directions Jehovah your God has given you. Then you will continue to live. Life will go well for you! You will live for a long time in the land that you are going to possess.

Thought-for-thought translations; paraphrases:

Common English Bible	So you must carefully do exactly what the Lord your God commands you. Don't deviate even a bit! You must walk the precise path that the Lord your God indicates for you so that you will live, and so that things will go well for you, and so you will extend your time on the land that you will possess.
Contemporary English V.	Israel, you must carefully obey the LORD's commands. Follow them, because they make a path that will lead to a long successful life in the land the LORD your God is giving you.
The Living Bible	So Moses told the people, "You must obey all the commandments of the Lord your God, following his directions in every detail, going the whole way he has laid out for you; only then will you live long and prosperous lives in the land you are to enter and possess.
New Berkeley Version	Thus you must be most careful to do as the LORD your God has commanded you, not turning to right or left, but going strictly the whole course the LORD your God has ordered you, that you may live and prosper and enjoy length of days in the land you shall possess.
New Century Version	So be careful to do what the Lord your God has commanded you, and follow the commands exactly. Live the way the Lord your God has commanded you so that you may live and have what is good and have a long life in the land you will take.
New Life Version	Be careful to do just as the Lord your God has told you. Do not turn aside to the right or to the left. Walk in all the way the Lord your God has told you. Then you may live, it may be well with you, and you may live a long time in the land that will belong to you.

New Living Translation So Moses told the people, "You must be careful to obey all the commands of the Lord your God, following his instructions in every detail. Stay on the path that the Lord your God has commanded you to follow. Then you will live long and prosperous lives in the land you are about to enter and occupy.

Partially literal and partially paraphrased translations:

American English Bible *They must pay attention and do as Jehovah their God commands them. they must not turn to the right or to the left, but they must follow the path that Jehovah their God will tell them to walk, so He may provide them with rest, so that things may go well for them, and so that they may live even longer upon the land that they're going to inherit.'*

International Standard V You must be careful to do what the LORD your God commanded you, turning neither to the left nor to the right. You are to walk in every pathway that the LORD your God commanded you, so that life [Lit. *it*] may go well for you, and so that you will prolong your days in the land that you will possess."

New Advent (Knox) Bible It is for you, then, to observe the commands which the Lord has given you, never swerving to right or left, but still treading the path which the Lord your God has marked out for you; so that you may enjoy, in long prosperity, the land which shall be yours.

Today's NIV So be careful to do what the LORD your God has commanded you; do not turn aside to the right or to the left. Walk in obedience to all that the LORD your God has commanded you, so that you may live and prosper and prolong your days in the land that you will possess.

Translation for Translators *So I went back down to the people, and I said to them, 'Be sure that you do everything that Yahweh our God has commanded us to do. Do not disobey any of his laws. Conduct your lives as Yahweh our God has commanded us to do, in order that you may live a long time, and in order that things will go well for you when you are living in the land that you will occupy.' "*

Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Keep and do as Yahweh your God commanded you. Never turn right and left: Go any way which Yahweh your God commands you. Therefore you will live better and lengthen your days in the land which you possess.

Ferrar-Fenton Bible You shall walk in every way as your EVER-LIVING God commanded you, so that you may live, and prosper, and lengthen your days in the country which you shall possess. And these are the commands, and constitutions, and decrees which your EVER-LIVING God commands you to learn to practise in the land to which you will pass over to possess. So you must fear your EVER-LIVING God, and preserve all the Constitutions, and Commandments, which I command you ; - you and your children, and the children of your children, all the time of your life.

HCSB "Be careful to do as the LORD your God has commanded you; you are not to turn aside to the right or the left. Follow the whole instruction the LORD your God has commanded you, so that you may live, prosper, and have a long life in the land you will possess.

Lexham English Bible "So you must be careful to do just as Yahweh your God commanded you; you shall not turn to the right or to the left. *In exactly the path* [Literally "In all the way/path] that Yahweh your God has commanded, you must go, so that you may live and *it will go well* [Literally "and good it is"] for you and *you may live long* [Literally "you may make long"] in the land that you will take possession of."

NIV – UK So be careful to do what the Lord your God has commanded you; do not turn aside to the right or to the left. Walk in obedience to all that the Lord your God has

commanded you, so that you may live and prosper and prolong your days in the land that you will possess.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Observe and carry out the things that Yahweh has commanded us. Do not turn aside from them either to the right or to the left. Follow all the way which Yahweh has marked out for you, and you will live and be happy and you will live long in the land you are going to conquer.
The Heritage Bible	And you shall hedge about to do what Jehovah, your God, has commanded you; you shall not turn aside to the right or to the left. In all the ways which Jehovah, your God, has commanded you, you shall walk, so that you may live, and that it may be well with you, and that you may prolong your days in the land which you will possess.
New American Bible (2002)	"Be careful, therefore, to do as the LORD, your God, has commanded you, not turning aside to the right or to the left, but following exactly the way prescribed for you by the LORD, your God, that you may live and prosper, and may have long life in the land which you are to occupy.
New American Bible (2011)	Be careful, therefore, to do as the LORD, your God, has commanded you, not turning aside to the right or to the left, but following exactly the way that the LORD, your God, commanded you that you may live and prosper, and may have long life in the land which you are to possess. Dt 4:40.
New Jerusalem Bible	'Keep them and put them into practice: such is Yahweh's command to you. Stray neither to right nor to left. Follow the whole way that Yahweh has marked for you, and you will survive to prosper and live long in the country which you are going to possess.'
New RSV	You must therefore be careful to do as the Lord your God has commanded you; you shall not turn to the right or to the left. You must follow exactly the path that the Lord your God has commanded you, so that you may live, and that it may go well with you, and that you may live long in the land that you are to possess.
Revised English Bible	You must be careful to do as the LORD your God has commanded you; do not deviate from it to right or to left. You must conform to all the LORD your God commands you, if you would live and prosper and remain long in the land you are to occupy.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	^{29 (32)} "Therefore you are to be careful to do as Adonai your God has ordered you; you are not to deviate either to the right or the left. ^{30 (33)} You are to follow the entire way which Adonai your God has ordered you; so that you will live, things will go well with you, and you will live long in the land you are about to possess.
exeGesés companion Bible	Guard to work as Yah Veh your Elohim misvahs you: turn not aside to the right or to the left. Walk in all the ways Yah Veh your Elohim misvahs you, that you live and that it be good with you and that you prolong your days in the land you possess.
JPS (Tanakh—1985)	Be careful, then, to do as the Lord your God has commanded you. Do not turn aside to the right or to the left: follow only the path that the Lord your God has enjoined upon you, so that you may thrive and that it may go well with you, and that you may long endure in the land you are to possess.

Kaplan Translation	Be careful to do what God your Lord has commanded you, not turning to the right or left. Follow the entire way that God your Lord has commanded you, so that you may live and do well, enduring for a long time on the land that you are going to occupy.
Orthodox Jewish Bible	Ye shall be shomer to do therefore as Hashem Eloheicha hath commanded you; ye shall not turn aside to the right or to the left. Ye shall walk in kol HaDerech which Hashem Eloheicha hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your yamim in ha'aretz which ye shall possess [see Ac 21:21].

Expanded/Embellished Bibles:

The Expanded Bible	So be careful to do what the Lord your God has commanded you, and follow the commands exactly [do not turn aside to the right or to the left]. Live the way [Walk on the way/path that] the Lord your God has commanded you so that you may live and have what is good and have a long life in the land you will take possess].
Kretzmann's Commentary	Ye shall observe to do, therefore, as the Lord, your God, hath commanded you; ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which the Lord, your God, hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess. The picture is that of a straight road, every deviation from which will plunge the wayfarer into destruction. It will be the aim of every Christian to follow the narrow pathway and to enter in at the strait gate which leads to eternal life, through the mercy and power of the Lord Jesus Christ.
NET Bible®	Be careful, therefore, to do exactly what the Lord your God has commanded you; do not turn right or left! Walk just as he [Heb "the Lord your God." The pronoun has been used in the translation for stylistic reasons to avoid redundancy.] has commanded you so that you may live, that it may go well with you, and that you may live long [Heb "may prolong your days"; NAB "may have long life"; TEV "will continue to live."] in the land you are going to possess.
The Voice	Moses: So be very careful to do what the Eternal your God commanded you! Don't turn to the right or to the left; stay on the path the Eternal your God has marked out for you. That way you won't die, everything will go well for you, and you'll live a long time in the land that's going to be your territory.

Literal, almost word-for-word, renderings:

Concordant Literal Version	You will observe to do just as Yahweh your Elohim had enjoined on you. You shall not withdraw to the right or to the left. In all the ways which Yahweh your Elohim had enjoined on you, you should walk that you may live, and it may be well with you, and you may prolong your days in the land that you shall tenant..
Context Group Version	You { pl } shall observe to do therefore as YHWH your { pl } God has commanded you { pl }: you { pl } shall not turn aside to the right hand or to the left. You { pl } shall walk in all the way which YHWH your { pl } God has commanded you { pl }, that you { pl } may live, and that it may be well with you { pl }, and that you { pl } may prolong your { pl } days in the land { or earth } which you { pl } shall possess.
God's Truth (Tyndale)	Take heed therefore that you do as the Lord your God has commanded you, and turn not aside: either to the right hand or to the left: but walk in all the ways which the Lord your God has commanded you, that you may live and that it may go well with you and that you may prolong your days in the land which you shall possess.
New King James Version	"Therefore you shall be careful to do as the LORD your God has commanded you; you shall not turn aside to the right hand or to the left. You shall walk in all the ways which the Lord your God has commanded you, that you may live and <i>that it may be</i>

	well with you, and <i>that</i> you may prolong <i>your</i> days in the land which you shall possess.
Updated Bible Version 2.11	You+ will observe to do therefore as Yahweh your+ God has commanded you+: you+ will not turn aside to the right hand or to the left. You+ will walk in all the way which Yahweh your+ God has commanded you+, that you+ may live, and that it may be well with you+, and that you+ may prolong your+ days in the land which you+ will possess.
Webster's Bible Translation	Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which the LORD your God hath commanded you, that ye may live, and [that it may be] well with you, and [that] ye may prolong [your] days in the land which ye shall possess.
Young's Updated LT	"And you [all] have observed to do as Jehovah your God has commanded you, you [all] turn not aside—right or left; in all the way which Jehovah your God has commanded you you [all] walk, so that you [all] live, and it is well with you, and you [all] have prolonged days in the land which you [all] possess.

The gist of this verse:

Deuteronomy 5:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i>]	<i>to keep, to guard, to protect, to watch, to preserve</i>	2 nd person masculine plural, Qal perfect	Strong's #8104 BDB #1036
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	Qal infinitive construct	Strong's #6213 BDB #793
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all, the entirety, every</i>	masculine singular construct	Strong's #3605 BDB #481
’âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl ’âsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever.</i>			
tsâvâh (צָוָה) [pronounced <i>tsaw-VAW</i>]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Deuteronomy 5:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #430 BDB #43
ʿêth (אֵת) [pronounced <i>ayth</i>]	<i>you; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 nd person masculine plural suffix	Strong's #853 BDB #84

Translation: You have kept to do all that Y^ehowah your Elohim has commanded you [all]. We are continuing with what Moses was to say to the people of Israel. Moses is speaking to the people, telling them what God had said to him; and this is what God has told Moses to say to the people. So we have a quotation within a quotation within a quotation as well.

The 2nd person masculine plural suffix being used indicates that these words are directed to the people of Israel.

Deuteronomy 5:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lōʿ (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
çûwr (סוּר) [pronounced <i>soor</i>]	<i>to turn aside, to depart, to go away</i>	2 nd person masculine plural, Qal imperfect	Strong's #5493 (and #5494) BDB #693
yāmîyn (יְמִינִי) [pronounced <i>yaw-MEEN</i>]	<i>[to] the right hand, the right side, on the right, at the right; the south</i>	feminine singular noun	Strong's #3225 BDB #411
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
s ^e môʾl (לְאַחַד) [pronounced <i>s^eMOHL</i>]	<i>[to] the left, the left hand, the left side; north [when facing east]</i>	masculine singular noun	Strong's #8040 BDB #969

Translation: You will not turn aside to the right or to the left... We are still using the 2nd person masculine plural verb, where God tells Moses to say this to the people, “You [all] will not turn aside to the left or to the right...”

God's laws were very specific and they were not to deviate from those laws. They were not to go free-form. Moses knew enough of the Law so that he could make proper applications of the Law to their daily life. That is much of what the book of Deuteronomy is about (but not the only thing).

Deuteronomy 5:33a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (לכ) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
derek ^e (דֶּרֶךְ) [pronounced DEH-rek ^e]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular noun	Strong's #1870 BDB #202
With the bêyth preposition, this means <i>in the way, along the way [road], near the road, by the way, on [your] journey.</i>			
’ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl ’ăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever.</i>			
tsâvâh (צָוָה) [pronounced tsaw-VAW]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
’Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #430 BDB #43
’êth (אֵת) [pronounced ayth]	<i>you; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 nd person masculine plural suffix	Strong's #853 BDB #84
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	2 nd person masculine plural, Qal imperfect; pausal form	Strong's #1980 (and #3212) BDB #229

Translation: ...in all the way that Y^ehowah your Elohim has commanded you to walk. The spiritual life in the Jewish dispensation is often referred to as a *walk*. Given the context, this is directed toward the Jewish people and how they were to behave as a nation. The idea was, they would learn, preserve and obey these laws, and people with wisdom would observe them and recognize the wisdom of the laws. Because these laws are said to come from God in a rather miraculous way, that leaves us with two reasonable alternatives: (1) these are real laws from God given to the Jews to guide them as a nation; or (2) someone is calling them God's laws and making that part of it up; but, at the same time, still producing wonderful laws for a nation—laws which, because of the wisdom

of these laws—appear to have been given by God. In case #2, this would mean that the creator of these laws (Moses) is willing to lay aside his own name, his own ego, and claim the laws to be divine. Most men who had personally developed a great system of laws would want to take credit for doing that. Most men, if they recognized that they had created a brilliant system, would want other people to know that they were the ones to design those laws. My point is, a man saying that a set of laws are from God (which story is backed up by 2 million or more people) if he did them himself, is just illogical. .

Deuteronomy 5:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
l ^e ma'an (למען) [pronounced l ^e -MAH- gahn]	<i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that</i>	compound preposition and substantive which acts like a preposition	Strong's #4616 BDB #775
châyâh(חַיָּה) [pronounced khaw-YAW]	<i>to live, to have life, to revive, to recover health, to be healed, to be refreshed</i>	2 nd person masculine plural, Qal imperfect	Strong's #2421 & #2425 BDB #310
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tôwb (טוֹב) [pronounced tow ^b v]	<i>to be good [pleasant, beautiful, delightful], to be delicious, to be cheerful [happy, joyful], to be kind, to be well, to do well, to do right</i>	3 rd person masculine singular, Qal perfect	Strong's #2895 BDB #373
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ârak ^e (אָרַךְ) [pronounced aw-RAHK]	<i>to prolong [days]; to make [tent cords] long; to grow long, to continue long, to live long</i>	2 nd person masculine plural, Hiphil perfect	Strong's #748 BDB #73
yâmîym (יָמִים) [pronounced yaw- MEEM]	<i>days, time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Deuteronomy 5:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yârash (יָרַשׁ) [pronounced yaw-RASH]	<i>to possess, to take possession of, to occupy a geographical area [by driving out the previous occupants], to take possession of anyone [or their goods]; to inherit, to possess; to expel, to drive out</i>	2 nd person masculine plural, Qal imperfect	Strong's #3423 BDB #439

Translation: *As a result, you will live and it will be good for you and you will live many days in the land which you [all] will possess.* God assures Moses that if His people preserve, learn and obey these laws, that life would be good for them.

The Jewish nation—a relatively small and generally non-aggressive nation—continued for about 1500 years. The people of that nation still retain a national identity, even though the modern-day Israel is relatively recent.

One might ask, what ancient people has been scattered to the four winds, and continued to maintain a national identity, even though they would be found in nearly every nation (as the Bible predicted) and that this nation reconstituted itself 1800 or so years later. That must be a unique experience in the history of mankind. However, because the Jews are God's people, the fact that this would happen should not strike us as odd.

What should seem odd is someone who completely denies the divine aspect of Jewish history; and, as a result, has to deny history itself, as no other people have been quite like the Jews.

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Doctrines Covered and Alluded to	Chapters of the Bible Alluded to or Appropriately Exegeted with this Chapter
Definition of Terms	Introduction	Addendum
www.kukis.org		Exegetical Studies in Deuteronomy

Addendum

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why Deuteronomy 5 is in the Word of God

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

There are a great many things to be studied in the book of Deuteronomy; here are a few of the studies that we embarked on and learned from.

What We Learn from Deuteronomy 5

- 1.
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

THE CONSTITUTION OF THE WORLD AND THE DISPOSITION OF THE ELEMENTS.

From: <http://www.sacred-texts.com/jud/josephus/ant-4.htm> accessed . Josephus *Antiquities of the Jews*; Book IV, Chapter 1.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter , entitled *The Flood*.

Edersheim Summarizes Deuteronomy 5

From <http://www.lewendwater.org/books/v2bhot.pdf> accessed .

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It may be helpful to see this chapter as a contiguous whole:

The following Psalms would be appropriately studied at this time:

Word Cloud from a Reasonably Literal Paraphrase of Deuteronomy 5

Word Cloud from Exegesis of Deuteronomy 5

Chapter Outline	Charts, Graphics and Short Doctrines	
Beginning of Document	Doctrines Covered and Alluded to	Chapters of the Bible Alluded to or Appropriately Exegeted with this Chapter
Definition of Terms	Introduction	Addendum
www.kukis.org	Exegetical Studies in Deuteronomy	