

# LEVITICUS 11

Written and compiled by Gary Kukis

**Leviticus 11:1–47**

**Distinguishing Between the Clean and the Unclean**

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 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.

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Links to the [word-by-word](#), [verse-by-verse](#) studies of **Leviticus** ([HTML](#)) ([PDF](#)) ([WPD](#)) (that is what this document is). This incorporates 2 previous studies done in the book of Leviticus. However, much of this material was thrown together without careful editing. Therefore, from time to time, there will be concepts and exegetical material which will be repeated, because there was no overall editing done once all of this material was combined.

This study makes reference to a wide-range of sources. There are quotations from doctrinal teachers, of course; but from Catholic commentaries and from other sources as well. Wherever I found relevant truth, I quoted from it or was inspired by it. Even though it is clear that some churches have a better concept of our reason for being here, that does not mean that there is no truth to be found anywhere else. So, from time to time, I will quote from John Calvin, even though I do not subscribe to 5-point Calvinism; I will quote from some Catholic sources, even though I believe that they are very wrong regarding Mary, the pope, apostolic succession and other such doctrines. The intention is for this to be the most thorough and accurate study of Leviticus available anywhere.

Also, **it is not necessary that you read the grey Hebrew exegesis tables**. They are set apart from the rest of the study so that you can easily skip over them (based upon the suggestion of a friend). However, if you ever doubt the translation of a word, phrase or a verse, these translation tables are then available.

**Preface:** The 11<sup>th</sup> chapter of Leviticus is all about what animals are **clean** and which are **unclean**. The Israelites could eat the clean animals, but not the unclean. There are some additional regulations regarding the carcasses of clean and unclean animals.

The Bible Summary of Leviticus 11 (in 140 characters or less): *You may eat animals with cloven hooves that chew the cud, and fish with scales and fins. Anything that touches a carcass is unclean.*<sup>1</sup>

There are many **chapter commentaries** on the book of Leviticus. This will be the most extensive examination of Leviticus 11, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

### Quotations:

Messianic Torah Truth Seeker: *The dietary laws of Vayikra 11 and Deuteronomy 14 are scientifically ACCURATE, LOGICAL, and medically SOUND. David Macht's phytotoxic index clearly shows that these abominations destroy living flesh. Why would anyone want to eat toxins?*<sup>2</sup>

### Outline of Chapter 11:

#### Introduction

vv. 1–2	<b>Introduction to What May Be Eaten of the Earth's Animals</b>
vv. 3–8	<b>Clean and Unclean Mammals</b>
vv. 9–12	<b>Clean and Unclean Sea Creatures</b>
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vv. 26–28	<b>Summary of Essential Clean and Unclean Rules</b>
vv. 29–31	<b>Clean and Unclean Reptiles and Amphibians</b>
vv. 32–40	<b>Clean and Unclean Vessels; the Carcass of an Animal</b>
vv. 41–43	<b>Unclean Swarming and Crawling Creatures</b>
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vv. 46–47	<b>Chapter 11 Summary</b>

#### Chapter Summary

#### Addendum

### Charts, Graphics and Short Doctrines:

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Introduction	<b>So You Think Homosexuality Is Sinful?</b> (A graphic)

<sup>1</sup> From <http://www.biblesummary.info/leviticus> accessed September 15, 2020.

<sup>2</sup> From <https://www.messianic-torah-truth-seeker.org/Torah/Kashrut/Elohim-Dietary-Laws.html> accessed September 21, 2020.

Introduction **Banned in the Bible** (a graphic)  
Introduction **What Shall We Eat?** (A chart)  
Introduction **Dietary Guidelines** (Bible Evidences)  
Introduction **Laws of Food Consumption** (by Karl Butt)  
Introduction **A Brief Summary of Dispensations in the Context of Leviticus 11**  
Introduction **Titles and/or Brief Descriptions of Leviticus 11** (by various commentators)  
Introduction **Brief, but insightful observations of Leviticus 11** (various commentators)  
Introduction **Fundamental Questions About Leviticus 11**  
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Introduction **A Synopsis of Leviticus 11**  
Introduction **Outlines of Leviticus 11** (Various Commentators)  
Introduction **A Synopsis of Leviticus 11 from the Summarized Bible**  
Introduction **The Big Picture (Leviticus 1–15)**  
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Introduction **Changes—additions and subtractions (for Leviticus 11)**  
Introduction

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v. 3 **The Divided Hoof of a Cow** (a photograph)  
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Additional doctrines and links are found in <a href="#">Definition of Terms</a> below.			

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			
		<a href="#">Acts 10</a>	

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> 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. Also, I have developed a few new terms and concepts which require definition as well.

In addition, there are other more traditional yet technical theological terms which will be used and therefore defined as well.

The terms below are cross-linked with their first occurrence in this document. This allows you to click on the first occurrence of a technical term and that will take you back to its definition below. Then you can click on that term below and be taken back to where you last left off in this document.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: ([HTML](#)) ([PDF](#)) ([WPD](#)). Often, the terms below are linked to complete doctrines.

Definition of Terms	
<a href="#">Age of Israel</a>	The Age of Israel is the period of time in history where God works through believers in nation Israel. God also worked through the Abraham and those descended from him until nation Israel was established. See the <b>Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<a href="#">Bible Doctrine</a>	Bible doctrine is the information found in the Old and New Testaments which God wants all believers to know. We live in the Church Age, where there is no additional Scripture being written; and therefore, there is no direct teaching by God to man. All that we need to know is found within the pages of the Bible. See the <b>Importance of Bible Doctrine</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<a href="#">Canaan, the Land of Promise</a>	Canaan is the land promised by God to Israel on a number of occasions. It is named <i>Canaan</i> after the <i>Canaanites</i> who live there. In modern terms, this would be the land between Egypt and Lebanon (roughly).
<a href="#">Church Age</a>	The Church Age is the period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord's resurrection and ascension, and continues today. See the <b>Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). See the doctrine of <b>Dispensations</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).

Definition of Terms	
<b>Clean, Unclean</b>	The words <i>clean</i> and <i>unclean</i> roughly correspond to being in or out of fellowship. It had a fairly extensive use in the Old Testament. There were clean and unclean foods. See <b>Leviticus 11</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ). There were certain things which made a person clean or unclean (touching a dead person made one unclean). There were no legal penalties attached to a person who has been made unclean (no one was executed for eating shellfish).
<b>Client nation</b>	The client nation is a nation where there are a lot of believers and a lot of mature and growing believers (who are called the <i>salt or the earth</i> ; or <i>pivot</i> ). This nation is known for its evangelization, for its Bible teaching, its Bible scholarship, and missionary activity. The government and leaders may or may not be supportive of such activity. However, generally speaking, such activity is allowed within the national entity. It is this activity which preserves such a national entity. A client nation is also sympathetic to the Jewish people and often has a considerable Jewish population. Doctrine of the <b>Client Nation</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Dispensation, Dispensations</b>	A Dispensation is a period of human history expressed from Divine viewpoint (God's point of view). Dispensations give us the Divine outline of human history (or, God's different game plans for various periods of time in history). See the doctrine of <b>Dispensations</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>The Dispensation of the Hypostatic Union</b>	This was a very short dispensation when the God-man, Jesus Christ, was on this earth. There were aspects of the Jewish Age and the Church Age which were true at this time. Jesus Christ test drove the spiritual life for us in the Church Age; His power was based upon the power of the Holy Spirit, just as ours is. Even though many of the animal sacrifices of the Old Testament were still occurring, they were in the background. What Jesus said and did took precedence over all Old Testament ritual. See the <b>Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Divine Good</b>	This is good which is completely in accordance with the plan of God. In order for a person to perform acts of divine good, they must be in fellowship and be thinking Bible doctrine. As a result, that which they do is divine good and moves the plan of God forward. See also the <b>Doctrine of Divine Good</b> ( <a href="#">L.G. Merritt—West Bank Bible Church</a> ) ( <a href="#">Grace Bible Church of Baytown</a> ) ( <a href="#">Maranatha Church</a> ).
<b>Fellowship (with God)</b>	Fellowship means that we enjoy a current, active relationship with God. This is a real state of being; but it does not mean that we feel it. We lose fellowship with God by sinning; and we regain that fellowship by naming our sins to God (also known as, <i>rebound</i> ; as explained in 1John 1:9). R. B. Thieme, Jr. called the naming of your sins and the resultant restoration to fellowship as <i>rebound</i> . See <i>Rebound and Keep Moving!</i> ( <a href="#">R. B. Thieme, Jr.</a> ) Rebound ( <a href="#">Kukis</a> ).
<b>Filled with the Spirit; Filled with the Holy Spirit</b>	For the believer in the Church Age, his restoration to fellowship by rebound also restores the filling of the Holy Spirit to him. This is not <i>an experience</i> . That is, you will not feel differently when filled with the Holy Spirit. See the <b>Doctrine of the Filling of the Holy Spirit</b> ( <a href="#">Grace Bible Church of Baytown</a> ) ( <a href="#">Maranatha Church</a> ) ( <a href="#">Word of Truth Ministries</a> ) From <b>Grace Notes</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) <a href="#">R. B. Thieme, Jr.</a> ( <a href="#">Rebound and Keep Moving</a> ) ( <a href="#">Rebound Revisited</a> ).



Definition of Terms	
<b>Gospel, Gospel Message, Gospels</b>	There are at least 3 ways to understand the word <i>gospel</i> : (1) It is a synonym for the truth, or the real truth. (2) The gospel of Jesus Christ refers to the revelation of the means of salvation to unregenerate man: <b>“Believe on the Lord Jesus Christ and you will be saved.”</b> There are other things which may be included in the gospel, such as a reference to the cross, to Jesus dying for our sins, to Jesus being resurrected, etc. The new believer never hears the entire gospel message; he hears a portion of it and believes that and is saved. Then, as a believer, he may learn the rest of it (depending upon whether he has positive volition towards doctrine after salvation). (3) The gospels refer to the 4 biographies of Jesus the Messiah.
<b>Israel</b>	Israel can refer to a number of different things: (1) <i>Israel</i> is the name given to Jacob; and sometimes, these two names contrast his character and spiritual growth. (2) <i>Israel</i> can refer to the people descended from Abraham, Isaac, and Jacob. (3) <i>Israel</i> can refer to the nation made up of the people descended from Abraham, Isaac, and Jacob. (4) <i>Israel</i> can refer specifically to the northern kingdom, after the nation under Solomon split into a northern and southern nation (the southern nation being called <i>Judah</i> ). Context determines which thing is meant.
<b>Jew, Jews, Jewish</b>	Genetically, Jews are those with the genes of Abraham, Isaac, and Jacob. Religiously, those who follow the faith of Abraham (and today, those who follow a distorted version of the faith of Moses). Hebrew is the term used in the Old Testament; Jew/Jewish is used in the New. See <b>Jews, Gentiles and Christians; Jewish Civilization; The Jewish Religious Systems; The Jews and Hellenism; Jews and Judaism; and Jews and Gentiles in Bible Times.</b>
<b>The Jewish Faith; Judaism</b>	Judaism (of the Jewish faith) is often put forth as the Jewish religion, and specifically without Christ. In a broad sense, that is true. This term might also defined as the religious practices of the Jewish people throughout the ages, and that is also true in a broad sense. Let me suggest 3 more specific definitions: (1) the proper observance of the Old Testament Scriptures before Christ. This would be a legitimate observance of the Scriptures and often referred to as the <i>Way of God</i> in the Old Testament. (2) The observance of both the OT Scriptures and the traditions which had developed over the centuries (this would be Judaism after the close of the OT canon up to the time of Christ). Some of these would be believers, and some not. (3) Judaism as practiced today is nothing like #1 or 2. The rituals are very different from those followed in the Old Testament. Also, in Judaism today, they still believe in the messiah; but he is no longer the central figure of their faith.
<b>The Messiah</b>	The Messiah is one of the terms found in the Old Testament (and New) which refers to Someone Who would come and deliver the Jews. There was the true foundation of the Hebrew faith, and that was the Messiah-to-come; there was the false foundation of the bastardized Hebrew faith, and that was legalism. The Messiah is known by several titles in the Old Testament, including David’s Greater Son and the Suffering Servant. Jesus Christ fulfilled all of the prophecies related to the Jewish Messiah, even though He was, for the most part, rejected by His people. Jesus will return to a much more appreciative people in the future. The <b>Messiah (HTML) (PDF) (WPD)</b> . The <b>Jewish Messiah (HTML) (PDF) (WPD)</b> . The <b>Promised Messiah (HTML) (PDF) (WPD)</b> . (Grace Notes: <b>Messiah in the Old Testament</b> ) (Spokane Bible Church: <b>Messiah; Messiah's Birth was Unique; Messianic Prophecies 1; Messianic Prophecies2</b> )

Definition of Terms	
<b>The Law of Moses, The Law, Mosaic Law</b>	<p>The Mosaic Law (often referred to as <i>the Law</i>) is the Law which God gave orally to Moses, which Moses wrote down. It is found at the beginning of Exodus 20 and continues through the book of Numbers (with some narrative integrated into the text of the Law). The book of Deuteronomy summarizes and reviews much of the Mosaic Law and adds in some additional applications (Deuteronomy is actually a series of sermons given by Moses to the people of Israel—Moses himself wrote these sermons).</p> <p>Often the words <i>the Law</i> refer back to the books specifically written by Moses (Exodus, Leviticus, Numbers and Deuteronomy). See also (the Spokane Bible Church on the <a href="#">Mosaic Law</a>.) (Maranatha Church on the <a href="#">Mosaic Law</a>).</p>
<b>Priest, Priests, Priesthood</b>	<p>During the Age of Israel, only those descended from Aaron were priests. Priests represent man before God (whereas, a prophet represents God to man). They offered up animal sacrifices to God on behalf of men. They had a number of specific duties assigned to them by the Law of Moses.</p> <p>Because priests are men, they can be a corrupt group.</p> <p>In the Church Age, every believer is a priest and there is no specialized priesthood. Every priest-believer can represent himself directly to God. See the <b>Priesthoods of God and of Man</b>: (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>
<b>Rebound (Restoration to fellowship with God)</b>	<p>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). See the <b>Doctrine of Rebound</b> (<a href="#">HTML</a>) (<a href="#">PDF</a>) (<a href="#">WPD</a>).</p>
<b>Religion, Religious</b>	<p>Strictly speaking, <i>religion</i> is man attempting to earn God's approbation through man's efforts, works and/or piety. This is the basis of all religions. <i>Christianity</i> is a relationship with God through Jesus Christ. We are saved because we stand upon the merit of Jesus Christ; not because of any good thing in us. See the <b>Doctrine of Religion</b> (<a href="#">Philip. 1:21</a>) (<a href="#">Chart from Middletown Bible Church</a>) (<a href="#">Christian Ministries International</a>).</p>
<b>The Revealed God (or, the Revealed Lord), the Revealed Member of the Trinity</b>	<p>We do not look within ourselves or do we build up some concept of God based upon our own experiences, but we first understand God as He has revealed Himself. Throughout the lives of the saints who have gone before us, God revealed Himself through the written Word and sometimes through direct contact. Once a foundation is laid, then we can see how God is understood through various experiences in our lives. I often refer to Him as <i>the Revealed God</i>.</p> <p>We do not look within to find God and we do not go out and search for God. He will reveal Himself to us. Those who look to other gods are simply worshiping that which others have defined as <i>God</i>; or, in many cases, they incorporate their own norms and standards into their belief of the God they choose to believe in. Essentially, such a person is making God in his own image.</p>



Definition of Terms	
<b>The Sabbath</b>	The Sabbath Day is Saturday, and this was a day of rest for the Hebrew people, during which they would not work but contemplate the finished work of God. This became a repository of legalism over the years, where this day became more and more tightly regulated with new laws and regulations not found in Scripture. Believers in the Church Age are not under any Sabbath day restrictions. (Spokane Bible Church <a href="#">Sabbath Summary</a> ) (Grace Notes: <a href="#">Jewish Teaching on the Sabbath</a> ) Kukis—Doctrine of the Sabbath Day ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).
<b>Soul, Human Soul, Souls</b>	The soul is the immaterial part of man. It has volition, mentality, vocabulary, norms and standards, conscience, consciousness, self-consciousness, and the sin nature. The human soul has a technical meaning, where it is contrasted with the human spirit: the human soul stores up human experience and information about life on earth, while the human spirit specifically contains information related to God and the spiritual life. Grace Bible Church of Baytown ( <a href="#">Characteristics</a> , <a href="#">Diagram</a> , <a href="#">Soul and Depravity of the Soul</a> , <a href="#">Battle for Soul Control</a> , <a href="#">Soul Tragedy</a> , <a href="#">Prospering Soul</a> , <a href="#">Soul's Need for Daily Doctrine</a> , <a href="#">Soul's Need #2</a> ); Grace Notes ( <a href="#">Doctrine of the Soul</a> ; <a href="#">PDF</a> ).
<b>Spiritual Life, Spiritual Lives</b>	The spiritual life is the life that God expects us to lead. Fundamental to the spiritual life is rebound (naming your sins to God and being filled with the Spirit) and spiritual growth (learning and believing Bible doctrine). Even though we are commanded to live the spiritual life, this is not an imposition to our lives, but enlightenment and peace of mind. The unbeliever cannot lead a spiritual life. ( <a href="#">HTM</a> ) ( <a href="#">PDF</a> ) (The Spiritual Life via the <a href="#">10 problem solving devices</a> —R. B. Thieme, Jr.) ( <a href="#">Walking in the Spirit</a> —Chafer) ( <a href="#">Spiritual Metabolism</a> —Robert R. McLaughlin)
<b>The Talmud</b>	<i>The Hebrew term Talmud (“study” or “learning”) commonly refers to a compilation of ancient teachings regarded as sacred and normative by Jews from the time it was compiled until modern times and still so regarded by traditional religious Jews.<sup>3</sup> See <a href="#">footnote source</a> for further study; or <a href="#">Wikipedia</a>. The notes which accompany some Jews translations contain material from the Talmud.</i>
Some of these definitions are taken from <a href="http://gracebiblechurchwichita.org/">http://gracebiblechurchwichita.org/</a> <a href="http://rickhughesministries.org/content/Biblical-Terms.pdf">http://rickhughesministries.org/content/Biblical-Terms.pdf</a> <a href="http://www.gbible.org/index.php?proc=d4d">http://www.gbible.org/index.php?proc=d4d</a> <a href="http://www.wordoftruthministries.org/terms-and-definitions/">http://www.wordoftruthministries.org/terms-and-definitions/</a> <a href="http://www.theopedia.com/">http://www.theopedia.com/</a>	
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## An Introduction to Leviticus 11

**Introduction:** Leviticus 11 is a classification of animals as to whether or not they are clean. Primarily, these are dietary laws which blend into the [spiritual life](#) insofar as some things are strictly clean and some things are strictly unclean, as people are saved or not saved; you are [filled with the Spirit](#) or you are not; you are producing [divine good](#) or you are not.

One detail which may occur to the reader is that much of this chapter is disputed when it comes to the translation of which animals are actually being spoken of in terms of being clean or unclean; why would God allow such a

<sup>3</sup> From <https://www.britannica.com/topic/Talmud> accessed March 17, 2024.

large portion of one chapter to become linguistically *lost*, so to speak? The answer is simple: we are not under the dietary laws of **Israel** so we do not need a lot more than the principles which we might gain here or there. For this reason, there will not be a lot of text accompanying each verse.

The concept of animals being clean or unclean did not originate with this chapter, but can be found back as far as Genesis 7:2. So the predates nation Israel. In fact, it predates Abraham.

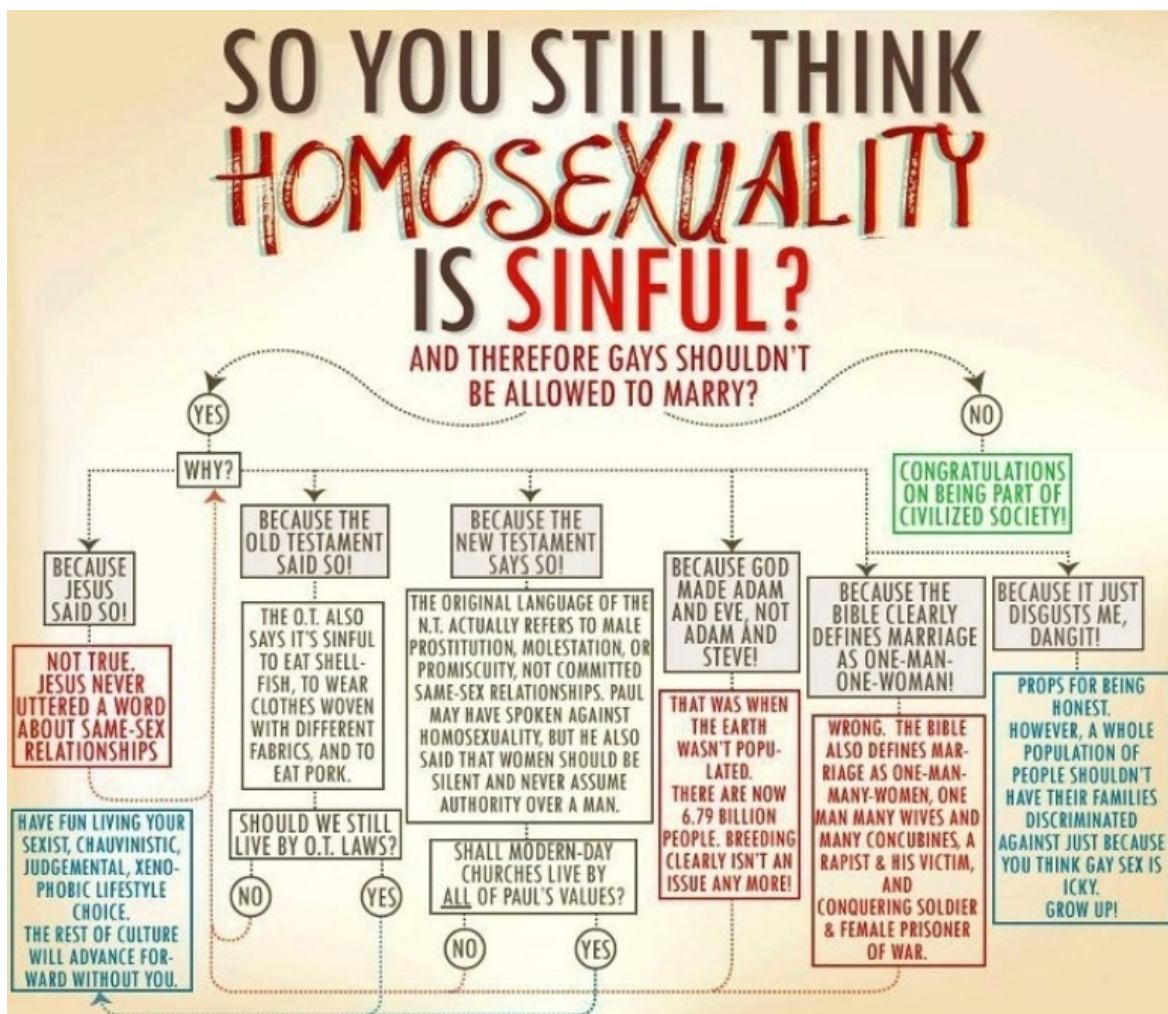
As always, I will try to cover this material with a reasonable amount of depth, and attempt to explain all that we find here, despite these not being entirely relevant today. We are told not to let anyone judge us in matters of food and drink; so this information is no longer relevant to our daily lives. **Jews** who eat kosher, on the other hand, may have an interest.

Peter was presented with a large group of mostly unclean animals whom God ordered him to kill and eat and he initially refused. God set him straight in that chapter with regards to gentiles and formerly unclean foods. **Acts 10** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The Cambridge Bible: *One principle underlying this distinction appears to have been that animals which were recognised as in any way objects of worship by heathen neighbours, or even supposed by them to be connected with unseen supernatural beings, were to be considered unclean...But in other cases the prohibition probably rested on the animal's repulsive appearance or uncleanly habits, or on sanitary or totemistic grounds.*<sup>4</sup>

This passage has its parallel in Deuteronomy 14:3–20, but with this distinction:

The Cambridge Bible: *Deuteronomy enumerates three domestic, and seven wild animals, as clean beasts which may be eaten. Leviticus does not mention the clean beasts, but both give their two distinguishing marks—“Whatsoever parts the hoof ... and chews the cud,” and specify the same four beasts which have not both of these*



<sup>4</sup> The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Leviticus 11:1–23.

marks as unclean.<sup>5</sup>

One of the footnotes for the New Catholic Bible reads: *The prescriptions listed are also to be regarded as hygienic measures.*<sup>6</sup>

This chapter is all about hygiene and cleanliness. Taking it into the realm of morality is a step too far.

It should be clear, after a study of this chapter, that the words *clean* and *unclean* may have some moral implications or be representative of moral cleanliness and moral failings; the actual nuts and bolts of this chapter, is, some animals are off limits for food because they are not clean animals or they do not preserve well; and if something gets dirty (become unclean), it must be cleaned before using it.

As believers in the **Church Age**, we are not subject to such dietary restrictions. There is nothing wrong with having a good diet, as the body is best designed to function at its best when fed good foods. And it is a fundamental truth that a man just needs a slab of bacon from time to time. We are told, **Let no man judge you with regards to food or drink.** (Colossians 2:16)



So that there is no misunderstanding, the Christian believer who carefully reads and studies and follows these dietary laws is not going to be a super-believer. Now, you might be somewhat healthier as a result; but, for the most part, the food-born illnesses of the past are much less likely to harm us; and, in most cases, there are medicines which we can depend upon to counteract problems with eating the *wrong* foods.

There will be innumerable times that you will come across miscellaneous posts on social media about how, the dietary restrictions herein contained are God's laws, just as *thou shalt not kill* is. Mostly, I have seen the restrictions tied to homosexuality. "You think homosexuality is wrong? Well, do you eat shrimp? Then you are picking and choosing which Bible verses to obey." Or words to that effect.

**So You Think Homosexuality Is Sinful?** (A graphic); from **the Scott Smith Blog**; accessed September 24, 2023. I think Smith on his page approaches this from a Catholic viewpoint; but it is a reasonable approach.

**Banned in the Bible** (a graphic); from **Tumblr** accessed September 24, 2023.

There are quite a number of graphics like this found on the internet. Sometimes they are true, sometimes partially true, and sometimes misleading.

<sup>5</sup> *he Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Leviticus 11:1–23.

<sup>6</sup> From <https://www.biblegateway.com/passage/?search=Leviticus%2011&version=NCB> accessed March 15, 2024.



In the New Testament, we can eat shellfish and other foods which are unclean in this chapter. However, even in the Old Testament, there was not any sort of punishment prescribed for someone who was caught eating shrimp or pork.

Being tempted in the realm of homosexuality (that is, *being gay*) is not banned in Scripture. Acts of homosexuality are taught as being sinful in both the Old and New Testaments. There are a number of reasons which can cause a person to have homosexual desires. Sometimes, if a person's first sexual experience is with a person of the same sex, this mars that person for life (which is one reason why the gay movement goes after children). Wearing gold is not prohibited in Scripture; but women are not to adorn themselves with an emphasis upon the exterior (which includes jewelry).

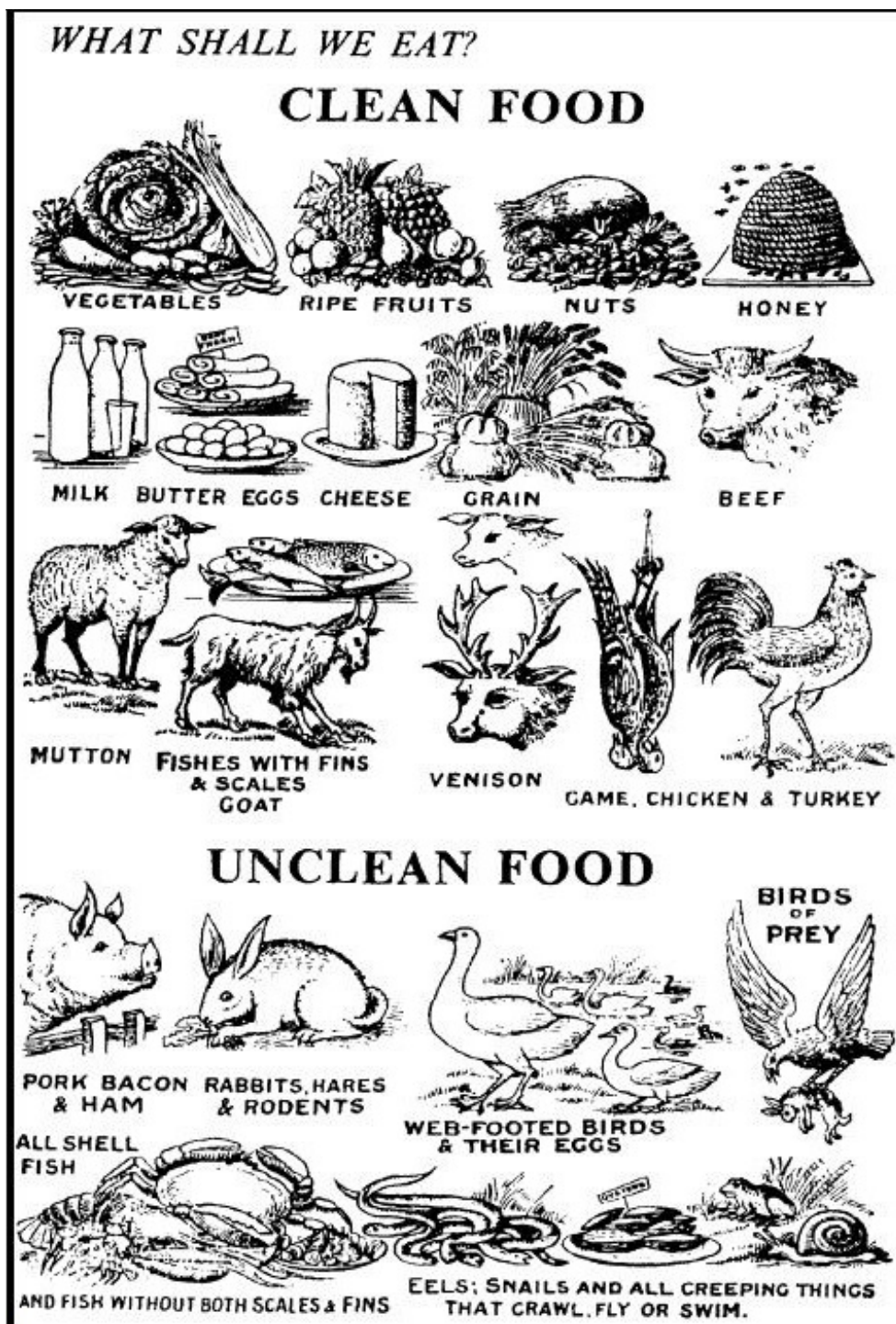
My primary reason for posting this and the other graphics is to show how the homosexual and pan sexual movement tries to present homosexual actions as being equivalent to wearing a cotton blend shirt or to eating a pulled pork sandwich. These things are entirely different and under the **Mosaic Law**, the penalty for committing a homosexual act is death. Under the Mosaic Law, no one would be executed for eating a slice of bacon or for mixing cotton and wool in a shirt.

**What Shall We Eat?** (A chart); from [Pinterest](#); accessed September 17, 2020.

Essentially, what we are studying is this chart, although this chapter focuses upon the meats which are clean and unclean.

I did a great deal of reading on this particular topic and ran into a particular interesting approach which sounds reasonable, but is wrong.

When it comes to determining what we as believers can do or not do, we have to be careful not to simply divide the Bible into the Old and New Testaments. It is not quite as simple as the Old Testament is for the Jews and the New Testament is for Christians. In fact, a statement



like that could not be more wrong.

What some have done with this approach is, they take the NT as a whole, and see that Jesus was following some dietary laws. So, they conclude, *our mandate is to do what Jesus did*. But, *that* is not our mandate.

Jesus was under **the Law** and He did nothing to violate the Law. We are not under the Mosaic Law, so we can take exception to many of the things which we find in the Old Testament.

Most obviously, we do not sacrifice animals to God. Not only is that not required, it is forbidden of the Christian to do. If we offer up an animal sacrifice, that is sin, because we are attempting to crucify the Lord again.

Without necessarily specifying a particular passage, I can guarantee you that the Lord ate mutton but he did not eat pork. That is because He was under the Mosaic Law; and He completely fulfilled the Mosaic Law, making Him qualified (in one respect) to go to the cross. I am not under the Law; and I eat a lot of pork and almost no mutton (I have bought lamb only once or twice in my life). Obviously, I am not following the dietary habits of Jesus because He was under the Law and I am not.

The difference is **dispensation**. The **Age of Israel** continued from the calling of Abraham to the beginning of the earthly ministry of the Lord. Many consider the earthly ministry of the Lord to be a separate dispensation (and I am among those). Now, He is still under the Law, but Jesus teaches both the Law and He teaches specifics about the coming ages (which includes the Church Age). We might consider the Lord the hinge between the Age of Israel and the Church Age. He obeyed the laws of God; and, He was also empowered by God the Holy Spirit (which is what we have in the Church Age).

Originally, I was going to cite a particular webpage which covered clean and unclean animals, but then, read it more carefully and saw that they did not fully appreciate that Jesus was under the Mosaic Law (He was not under the customs exercised by the **priests**). Nor am I going to cite them as an example of what not to do or what not to believe. What is necessary for you is to understand the principles, and then evaluate what you read, study or hear according to those principles.

Within the confines of this study, it is worth asking, *are these clean and unclean animals randomly chosen or can they be correlated with, say, health benefits?* Turns out that there has been a great deal of research on this topic and the clean animals, even today, tend to be better for the health of the person who eats them; and the unclean animals worse (or, potentially worse, depending upon preservation methods used).

Let's consider certain portions of Leviticus 11, like vv. 32–40. In most homes, someone is in charge of the kitchen area. They cook the food and direct the cleaning of the kitchen. There is a certain level of cleanliness which is often maintained. The housewife may take care of this; and she may involve the children in some aspect of it (or in all aspects of it). She keeps things neat, sanitary and clean (obviously the husband sometimes does this). A portion of this chapter concerns itself with this. It is more extensive, as it also includes foods which may be used (or may not be used).

Since most of us have grown up with a kitchen that contains a sink, running water, an oven and a refrigerator. Our modern kitchen is entirely different what the Israelite family had. So, if someone were to write down a system of cleanliness for our own kitchen, the directions would be quite different from what we read anywhere in this chapter. But that is primarily because we have a complete different sort of kitchen. However, the primary intent would be to have a clean and sanitary kitchen where there is no contamination in the food or in the pots and pans and vessels where food is stored, cooked and eaten.

Leviticus 11 simply tells us what foods may be eaten (which foods tend to be sanitary and least likely to carry disease or dangerous microbes); and what further steps ought to be taken to keep things clean and sanitary, we get a much better idea about what this chapter is about. If you continually try overlay moral concepts on everything that you read, you are not getting it.

Eating one set of foods prolonged the lives of the Israelites as a whole; eating another set of foods could often introduce food-borne illnesses (particularly in a non-refrigerated era), and so those foods are not eaten.

I mentioned 3 **dispensations** in particular, so perhaps we should briefly review them:

### A Brief Summary of Dispensations in the Context of Leviticus 11

Dispensation	Information of this Dispensation
Age of Israel	<p>Although the Age of Israel began with the calling of Abraham, the Mosaic Law became a part of their faith when it was given to nation Israel (which we studied in Exodus). Leviticus continues that study. The dietary laws listed here apply to all the people of Israel.</p> <p>Key to the Age of Israel is, God works through nation Israel.</p>
<b>Dispensation of the Hypostatic Union</b>	<p>Jesus was under the Law and Israel was still a <b>client nation</b>. Therefore, the dietary laws which we read about here were for Jesus as well. Now, on occasion, He taught some overarching principles which would extend into the Church Age. However, based upon knowing of the Lord's perfection, I can easily testify that He ate mutton but not pork.</p>
Church Age	<p>We are no longer under the Mosaic Law. Therefore, we are not subject to everything found in the <b>Law of Moses</b>. However, there are principles which are true in both dispensations. It is a sin to murder; it is a sin to commit adultery. Those laws are not abrogated in this new dispensation.</p> <p>However, we are not subject to the <b>Sabbath</b> laws, the feast days, the dietary laws, etc. In fact, for the most part, we are not subject to anything found in the book of Leviticus when it comes to rituals. However, there are some things which will be covered in this book which we continue, to this day, to adhere to.</p>

The feast days and various ceremonial aspects of the Israel economy looked forward to the sacrifice of the **Messiah**. The dietary laws protected and prospered the people of Israel in a pre-refrigeration age.

God provided for and protected His people by the Mosaic Law; and presented divine truth through the people of Israel.

**Chapter Outline**

**Charts, Graphics and Short Doctrines**

### Dietary Guidelines (Bible Evidences)

By the 1980s, all the health organizations of the United States had adopted low-fat, high fiber dietary guidelines. This was the culmination of numerous scientific studies that had demonstrated that diets high in vegetables, fruits, and grains reduced the risk of heart disease, cancer, and many other diseases. Secular physicians generally agree that these dietary guidelines that were producing longer life spans were first developed by **religious** movements founded in the 1800s, particularly by the Seventh-day Adventists. Where did the Seventh-day Adventists get their guidelines? From a meticulous and careful study of the Bible<sup>7</sup>. It appears man has finally caught up to the dietary recommendations given by God to the Israelites some 3500 years ago!

<sup>7</sup> The Biblical diet was primarily a vegetarian diet of vegetables, fruits, nuts, and grains. It wasn't until after Noah's Flood that God reluctantly allowed moderate consumption of meat (ingestion of fat remained strictly forbidden), though He still clearly indicated the superiority of vegetables over meat (see Daniel 1:12-15). For a detailed discussion, see Dr. Jerry Bergman's report in the Creation Research Society Quarterly, Vol 34, No. 4, March 1998, pg 209.



From <https://bibleevidences.com/medical-evidence/> accessed December 19, 2020.

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[Charts, Graphics and Short Doctrines](#)

### Laws of Food Consumption (by Karl Butt)

Food regulations enumerated in the first five books of the Old Testament have been scrutinized by credentialed professionals in the fields of dietary and pathological research. The regulations have proven to coincide with modern science's understanding of various aspects of health and disease prevention.

In 1953, an extensive study, performed by David I. Macht and published in the *Bulletin of the History of Medicine* (a publication of the American Association of the History of Medicine and of The Johns Hopkins Institute of the History of Medicine), tested the toxicity of the meat of animals listed in Leviticus 11 and Deuteronomy 14. Macht's technique was to place a certain seedling (*Lupinus albus*) in fresh muscle juices of the various animals noted as clean and unclean in the biblical text. This method was used at the time to study the blood of normal human patients as compared to the blood of cancerous patients (1953, p. 444). Macht noted that his results revealed "data which are of considerable interest not only to the medical investigator but also to the students of ancient Biblical literature" (p. 445).

Some of his results were indeed of interest. For instance, he would take a control group of seedlings that grew in normal solutions and compare that group to seedlings placed in the various meat juices. He would then record the percent of seeds that grew in the meat juices as compared to those that grew under normal circumstances. For example, when placing the seedlings in meat juices from the Ox, the seeds grew 91% as often as they would if placed in a regular growing solution. Seeds in sheep juices grew 94% as often as those in the control group in regular solution. Seedlings in meat juice from a calf—82%; from a goat—90%; and from a deer 90%. Since these animals chew the cud and have a divided hoof, they were listed as clean in Leviticus 11 and Deuteronomy 14:

Now the Lord spoke to Moses and Aaron, saying to them, "Speak to the children of Israel, saying, 'These are the animals which you may eat among all the animals that are on the earth: Among the animals, whatever divides the hoof, having cloven hooves and chewing the cud—that you may eat'" (Leviticus 11:1-3).

When several unclean animals were studied, however, they showed significantly higher levels of toxicity and much lower levels of seedling growth. Seedlings in meat juice from pigs grew only 54% as often as the control group under normal growing conditions; rabbit—49%; camel—41%; and horse—39%. These results for larger mammals suggested that the biblical division between clean and unclean could have been related to the toxicity of the juices of such animals.

Macht did similar research on birds, in which he found that extracts from biblical clean birds such as the pigeon and quail grew his seedlings 93% and 89%, while those from unclean birds such as the Red-tail hawk (36%) and owl (62%) were much more toxic. As Moses said: "And these you shall regard as an abomination among the birds; they shall not be eaten, they are an abomination: the eagle, the vulture, the buzzard, the kite, and the falcon after its kind; every raven after its kind, the ostrich, the short-eared owl, the sea gull, and the hawk after its kind" (Leviticus 11:13-19). Other studies included several different kinds of fish. The biblical regulation for eating fish was that the Israelites could eat any fish that had fins and scales (Deuteronomy 14:9). Those water-living creatures that did not possess fins and scales were not to be eaten (14:10). In regard to his study on the toxicity of fish, Macht wrote:

Of special interest were experiments made with muscle juices and also blood solutions obtained from many species of fishes. Fifty-four species of fishes were so far studied in regard to toxicity of meat extracts. It was found that the muscle extracts of those fishes which possess scales and fins

## Laws of Food Consumption (by Karl Butt)

were practically non-toxic [Herring—100%; Pike—98%; Shad—100%—KB], while muscle extracts from fishes without scales and fins were highly toxic for the growth of *Lupinus albus* seedlings (pp. 446-448).

Macht's study, even after more than five decades, continues to remain of great interest. His rigorous research led him to conclude:

The observations described above corroborate the impression repeatedly made on the author in investigations as a physician (M.D. Johns Hopkins, 1906), as an experimental biologist (Member of Society for Experimental Biology and Medicine), and as Doctor of Hebrew Literature (Yeshiva University, 1928) that all allusions of the Book of Books, to nature, natural phenomena, and natural history, whether in the form of factual statements or in the form of metaphors, similes, parables, allegories, or other tropes are correct either literally or figuratively.... Such being the extraordinary concordance between the data of the Scriptures and many of the modern and even most recent discoveries in both the biological and physico-chemical sciences, every serious student of the Bible will, I believe, endorse the assertion of Sir Isaac Newton, that "The Scriptures of God are the most sublime philosophy. I find more such marks of authenticity in the Bible than in profane history anywhere" (p. 449).

Some, however, have questioned Macht's results. Prior research done by Macht in 1936 and 1949 produced discordant results from his research in 1953. But there are several compelling reasons for accepting Macht's 1953 research. First, it could be the case that Macht's 1953 research simply was more refined and the procedure better understood. As one would expect in the scientific field, research generally tends to improve with time. Second, Macht was a high-profile doctor with copious credentials. His research in 1936 and 1949 had been published and was easily accessible. Yet even though his previous research was available, the Johns Hopkins Institute considered it acceptable to publish his 1953 research, which would suggest that the 1953 research included additional methods and/or information that would override the earlier research. Third, Macht's procedure as described in the 1953 paper was fairly simple and easily reproducible. But those who question the work have failed to produce experimental data after 1953 that would negate Macht's study. If his 1953 procedures were fraught with error, a few simple experiments could be done to prove that. No such experimental data refuting Macht has been produced.

For these reasons, the findings of Dr. Macht aid in the defense of the Bible's inspiration and remarkably accurate medical procedures as far back as the time of Moses. But the validity of Old Testament food consumption laws certainly does not rely solely on Macht's 1953 research. Additional confirmation of the beneficial, protective nature of Mosaic food consumption laws is readily available.

From [Apologetics Press](#); accessed December 20, 2020.

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[Charts, Graphics and Short Doctrines](#)

## Titles and/or Brief Descriptions of Leviticus 11 (by various commentators)

Keeping things clean, sanitary and uncontaminated. (From me)

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[Charts, Maps and Short Doctrines](#)

Sometimes, a commentator will begin with a good observation of this chapter of the Bible.

**Brief, but insightful observations of Leviticus 11 (various commentators)**

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As I study a chapter, questions will occur to me—some of them important and many of them minor. Not all of these questions will be satisfactorily answered.

**Fundamental Questions About Leviticus 11**

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It is important to understand what has gone before.

**The Prequel of Leviticus 11**

Leviticus 11 will begin with

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

**The Principals of Leviticus 11**

**Characters**

**Commentary**

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We need to know where this chapter takes place.

### The Places of Leviticus 11

Place	Description

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### By the Numbers

Item	Duration; size

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### Timeline for Leviticus

There is very little narrative in the book of Leviticus; so this information may have been given to Moses in a few days or, at most, a few weeks; and Moses both wrote these things down and informed the people. Because of information previously studied in the introduction, we are not 100% certain if all of this material was given to Moses while in the newly erected Tabernacle. I would lean towards that being the case.

Here is what to expect from Leviticus 11:

### A Synopsis of Leviticus 11


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.

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### Outlines of Leviticus 11 (Various Commentators)

Kretzmann:<sup>7</sup>

*Verses 1-8*

Of Mammals

*Verses 9-12*

Of Animals Living In Water

*Verses 13-28*

Of Animals of the Air

*Verses 29-43*

Of the Smaller Animals. General Precepts.

*Verses 44-47*

A Strong Concluding Argument

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Some of the passages are included below, using the ESV; capitalized.

### A Synopsis of Leviticus 11 from the Summarized Bible

<b>Contents:</b>	The proper food for God's people defined.
<b>Characters:</b>	God, Moses.
<b>Conclusion:</b>	The body is the Lord's and it is sin against God to prejudice health for the pleasing of appetite.
<b>Key Word:</b>	Eating, Leviticus 11:2. "Speak to the people of Israel, saying, These are the living things that you may eat among all the animals that are on the earth. (ESV)
<b>Strong Verses:</b>	Leviticus 11:45. For I am the LORD who brought you up out of the land of Egypt to be your God. You shall therefore be holy, for I am holy." (ESV)
<b>Striking Facts:</b>	God's covenant people, Israel, by having a diet peculiar to themselves would be kept from familiar conversation with idolatrous neighbors. The laws, however, were probably primarily sanitary and necessary to the good of the people.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Leviticus 11.

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It is helpful to see what came before and what follows in a brief summary.

<sup>7</sup> From <https://www.studydrive.org/commentaries/eng/kpc/leviticus-11.html> accessed March 17, 2024.

## The Big Picture (Leviticus 1–15)

Scripture	Text/Commentary
God speaks to Moses from the Tabernacle.	
<b>Leviticus 1–7</b>	Various Offerings.
<b>Leviticus 8</b>	The actual consecration of Aaron and his sons.
<b>Leviticus 9</b>	The ministry of the <b>priesthood</b> is begun; Aaron's first offerings.
<b>Leviticus 10a</b>	The deaths of Nadab and Abihu (Aaron's sons).
<b>Leviticus 10b</b>	Conduct required of the priests.
<b>Leviticus 11</b>	Clean and unclean animals; regulations for eating animals.
<b>Leviticus 12–15</b>	Various laws and regulations.

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**Changes—additions and subtractions (for Leviticus 11):** Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

I have begun to draw from over 40 translations when doing my initial exegetical study of a chapter. This will include some translations which I have not used before: Modern Literal Version 2020, Benner's Revised Mechanical Translation (which I should like to go back and include this with my Genesis and Exodus studies), the Literal Standard Version, the Scriptures 2009, the Unfolding Word Literal Text, the Unfolding Word Simplified Text, and the Samaritan Pentateuch (in English). These are some of the various translations which have been recently made available to e-sword 12.1. Four of these simply replace previous texts done by the same translator or translation group.

I recently came across the Hebrew Transliteration Scripture. Since it is online and not in e-sword, I will include it for this chapter only for the initial translation and exegetical study. But I will add it to my online sources so that it will eventually be found in all of my studies. The index for this translation is found [here](#).

After every verse, I will give the Kukis mostly literal translation for that verse. At the end of every passage, I will give both the Kukis mostly literal translation and the Kukis paraphrase for that passage.

At the end of this study, I have listed other doctrinal teachers who have taught this chapter. So far, I have only included R. B. Thieme, Jr. and R. B. Thieme, III. This section is also bookmarked.

I have not yet begun a weekly mail-out study of Leviticus, but I will probably do that after I complete the Exodus study.

As I have done previously, since this chapters is what God is saying to Moses, I will begin and end the chapter with quotation marks. I will not insert a new set of quotation marks for each new paragraph.



## Introduction to What May Be Eaten of the Earth's Animals

I considered several approaches and several ways to divide up these verses. Vv. 1–3 clearly are the same sentence, so to divide them would mean dividing them in the middle of a sentence.

The first section really deals with land mammals (vv. 3–8) and that could easily include a portion of v. 2. I have decided to keep the verse divisions as I set them up originally, since the actual set up for this entire chapter is vv. 1–2a. From that point forward, the groups of animals are easily distinguishable and easily divided up.

Since I could not decide on which way to go, even by the second draft, obviously, there will be little agreement among the various translators. I will try to preserve their own approach in every case.

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Kukis slavishly literal:

**And so speaks Y<sup>e</sup>howah unto Moses and unto Aaron, to say unto them, “Speak unto sons of Israel, to say, ‘This is the living thing which you [all] will eat, from every beast that [is] upon the earth: all being a divided hoof, and a divided split hoof, a bringing up of cud, in the beast, she you will eat.**

Leviticus  
11:1–3

Kukis mostly literal translation:

**Y<sup>e</sup>howah spoke to Moses and to Aaron, saying to them, “Speak to the sons of Israel, saying, ‘These are the animals which you [all] [may] eat, from among [all] the beasts that [are] on the earth: every [animal] having a divided hoof or a divided split hoof; [and one that] predigests its food [lit., a *bringing up of cud*]—among [these] animals you [may] eat.**

Kukis not-so-literal paraphrase:

**Jehovah then spoke to Moses and Aaron, giving them a clear sense of which animals were clean and which were unclean: “Speak to the sons of Israel, telling them which animals they will be allowed to eat: ‘Animals which have split hooves and which predigest their food may be eaten.**

Here is how others have translated this verse:

### Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation<sup>8</sup>; 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

<sup>8</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

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.

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).

The comparisons which I do are primarily between the English translations which are taken from the ancient tongues. For the most part, the variances are so minor that I rarely investigate them any further than that.

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.

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From [http://www.becomingjewish.org/texts/targum/onkelos\\_Leviticus.html](http://www.becomingjewish.org/texts/targum/onkelos_Leviticus.html) and first published in 1862.

Occasionally, there is an obvious error in the English translation, and I correct those without additional mention or footnoting. For instance, the online version of the Targum of Onkelos which I use has *gorund* in Ex. 4:9; I simply corrected the text. This may occur once or twice in a chapter.

I attempt to include translations which are different in their vocabulary and phrasing. On many occasions, I may include a translation which is not substantially different than another listed translation.

Most of the translations can be found [here](#).

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

### Ancient texts:

Masoretic Text (Hebrew)	And so speaks Y <sup>e</sup> howah unto Moses and unto Aaron, to say unto them, "Speak unto sons of Israel, to say, 'This is the living thing which you [all] will eat, from every beast that [is] upon the earth: all being a divided hoof, and a divided split hoof, a bringing up of cud, in the beast, she you will eat.
Dead Sea Scrolls Targum (Onkelos)	. And Adonoy spoke to Moshe and to Aharon, saying to them: Speak to Bnei Yisroel, saying: these are the living things that you may eat from among all the animals that are on the earth. All that have a cloven hoof, and they [the hooves] are [completely] split and that [also] chews its cud [brings up dissolved food] among animals, you may eat it. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	And the Lord spake with Mosheh and with Aharon, bidding them and the sons of Aharon admonish the children of Israel to taste their food in purity, and to separate on account of uncleanness eighteen kinds of food to be rejected. Speak with the children of Israel, saying: These are the animals which are fit to you for food, of every beast which is upon the earth. Whatsoever divideth the hoof and is cloven footed, and that which hath horns bringing up the cud among the beasts, that you may eat.
Douay-Rheims 1899 (Amer.)	And the Lord spoke to Moses and Aaron, saying: Say to the children of Israel: These are the animals which you are to eat of all the living things of the earth. Whatsoever hath the hoof divided, and cheweth the cud among the beasts, you shall eat.
Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha and to Aaron, saying to them, "Speak to the B'nai Yisrael, saying, 'These are the living things which you may eat among all the animals that are on the earth. Whatever parts the hoof, and is cloven-footed, and chews the cud among the animals, that you may eat.
Lamsa's Peshitta (Syriac)	And LORD JEHOVAH spoke with Moshe and with Ahron and said to them: "Speak with the children of Israel and say to them: 'This animal you shall be eating of every beast that is on land. Everything that cleaves open its hoof and divides it in two and chews cud, eat it.
Samaritan Pentateuch	And the LORD spake unto Moses and to Aaron, saying unto them Speak unto the children of Israel, saying, These [are] the beasts which ye shall eat among all the beasts that [are] on the earth. Whatsoever parteth the hoof, and is clovenfooted in pairs, [and] cheweth the cud, among the beasts, that shall ye eat.
Updated Brenton (Greek) <sup>9</sup>	And the Lord spoke to Moses and Aaron, saying, Speak to the sons of Israel, saying, These are the beasts which you shall eat out of all beasts that are upon the earth.

<sup>9</sup> I am using the Complete Apostles Bible, available through e-sword.

Every beast parting the hoof and making divisions of two claws, and chewing the cud among beasts, these you shall eat.

Significant differences:

### Limited Vocabulary Translations:<sup>10</sup>

Bible in Basic English	And the Lord said to Moses and Aaron, Say to the children of Israel: These are the living things which you may have for food among all the beasts on the earth. You may have as food any beast which has a division in the horn of its foot, and whose food comes back into its mouth to be crushed again.
Easy English	<b>The Lord gives rules about food to the people</b> The Lord said to Moses and Aaron, 'Some animals walk on the land. Tell Israel's people which of these animals they can eat. Each foot on the animal must have two separate parts. The animal must eat its food and then it must bring the food back into its mouth. And then it must eat the food again. Some animals eat their food twice and they have feet with two parts. You can eat those animals.
Easy-to-Read Version—2008	The LORD said to Moses and Aaron, "Tell the Israelites: These are the animals you can eat: If an animal has hooves that are split into two parts, and if that animal also chews the cud, then you may eat the meat from that animal.
Good News Bible (TEV)	The LORD gave Moses and Aaron the following regulations for the people of Israel. You may eat any land animal that has divided hoofs and that also chews the cud, but you must not eat camels, rock badgers, or rabbits. These must be considered unclean; they chew the cud, but do not have divided hoofs. V. 4 is included for context.
<i>The Message</i>	<b>Foods</b> God spoke to Moses and Aaron: "Speak to the People of Israel. Tell them, Of all the animals on Earth, these are the animals that you may eat:... V. 3 will be placed with the next passage for context.
Names of God Bible	<b>Laws about Animals the Israelites May and May Not Eat</b> <b>Yahweh</b> spoke to Moses and Aaron, "Tell the Israelites: Here are the kinds of land animals you may eat: all animals that have completely divided hoofs and that also chew their cud.
NIRV	<b>"Clean" and "Unclean" Food</b> The Lord spoke to Moses and Aaron. He said to them, "Speak to the Israelites. Tell them, 'Many animals live on land. Here are the only ones you can eat. You can eat any animal that has hooves that are separated completely in two. But it must also chew the cud.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	<i>Leviticus 11</i> <b>The kosher menu</b> <b>To eat or not to eat: land animals</b> The LORD told Moses and Aaron: I have a message for the people of Israel. Tell them this: I'm going to let you know which land animals you can and can't eat. Yes: you can eat any animal that chews the cud and walks on split hooves. [1] <sup>11:3</sup> An example: cattle, unlike horses, have a split down the middle of their hooves. They also chew the cud, which means they can chew the food for a while,
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<sup>10</sup> Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

swallow it, then recall it for a second chew. The first chew may simply moisten the food before the cow swallows it into the first of four sections of its stomach, the rumen. Stomach acids further soften the food and turn it into a ball of “cud.” Rumen muscles shoot the cud back to the cow’s mouth. After that chew, what’s left of the cud drops into another part of the stomach.

Contemporary English V.

The LORD told Moses and Aaron to say to the community of Israel: You may eat any animal that has divided hoofs and chews the cud.

New Berkeley Version  
New Life Version

#### **Foods That Could Be Eaten**

The Lord said to Moses and Aaron, “Say to the people of Israel, ‘These are the living things which you may eat among all the animals on the earth. V. 3 will be placed with the next passage for context.

New Living Translation

#### **Ceremonially Clean and Unclean Animals**

Then the Lord said to Moses and Aaron, “Give the following instructions to the people of Israel. Vv. 2b–3 will be placed with the next passage for context.

Unfolding Bible (simplified)<sup>11</sup>

Yahweh said to Aaron and Moses,  
“Tell the people that this is what I say: ‘Of all the animals that live on the land, these are the ones that you are permitted to eat. The ones that have hooves that are completely split and that chew their cuds—you may eat these animals.

### **Partially literal and partially paraphrased translations:**

American English Bible

Then the Lord spoke to Moses and Aaron and told them,  
‘Speak to the sons of Israel and tell them that these are the animals that you may eat among all the animals on the ground:... V. 3 will be placed with the next passage for context.

Beck’s American Translation

Common English Bible

#### **Dietary rules**

The Lord said to Moses and Aaron: Say to the Israelites: These are the creatures that you are allowed to eat from the land animals:... V. 3 will be placed with the next passage for context.

New Advent (Knox) Bible

This was a message the Lord gave to Moses and Aaron for the sons of Israel: Among all the living creatures on earth, these only are to be your food. Among the beasts, those which chew the cud and have cloven hoofs.

Translation for Translators

#### **Food that is acceptable to God and food that is not**

Yahweh said to Aaron and Moses/me, “Tell the Israeli people that this is what Yahweh says: From all the animals that live on the land, these are the ones that you are permitted to eat: The ones that have hooves that are completely split and that chew their cuds/bring their food up from their stomachs to chew it again .

### **Mostly literal renderings (with some occasional paraphrasing):**

Christian Standard Bible

#### **Clean and Unclean Land Animals**

The Lord spoke to Moses and Aaron: “Tell the Israelites: You may eat all these kinds of land animals. You may eat any animal with divided hooves and that chews the cud. But among the ones that chew the cud or have divided hooves you are not to eat these:... V. 4 is included for context.

Conservapedia Translation

And the LORD said to Moses and Aaron, Tell the children of Israel that there are only some animals they are allowed to eat. You may eat animals that have cloven hooves AND chew their cud. Conservapedia did not do any translating in Leviticus 1–10, but it did revise the KJV for eleven verses in Leviticus 11.

Revised Ferrar-Fenton Bible

#### **Clean and Unclean Foods.**

<sup>11</sup> Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>



Then the EVER-LIVING spoke to Moses and to Aaron saying to them;—  
 "Speak to the children of Israel to command;—  
 "These are what you may eat of all the animals that are upon the earth:—... V. 3  
 will be placed with the next passage for context.

International Standard V

**Clean and Unclean Animals**  
**(Deuteronomy 14:3-21)**

The Lord spoke to Moses and Aaron: [Lit. to them]

"Tell the Israelis, 'These are the living creatures that you may eat among the  
 animals of the earth. You may eat any animal that has divided hooves with cloven  
 feet and that ruminates its cud,...

Urim-Thummim Version

YHWH spoke to Moses and Aaron saying to them,  
 Speak to the children of Israel saying, These are the living things that you will eat  
 among all the animals that are on the land. Whatever has divided hoofs that are  
 split in two parts and that brings up the cud among the beasts are those you will eat.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988) **Clean and unclean animals**

• Yahweh spoke to Moses and Aaron and said to them, "Speak to the people of  
 Israel and say:... Vv. 2b–3 will be placed with the next passage for context.  
 Dt 14:3; Mt 15: 10-20; Acts 10: 9-16; 11:1-18

Extensive **notes** on this chapter are placed in the **addendum**.

The Heritage Bible

And Jehovah spoke to Moses and to Aaron, saying to them,

Speak to the children of Israel, saying, These are the living things which you  
 shall eat of all animals on earth.

Whatever divides the hoof, and is cloven-footed, and chews the cud, among  
 the animals you shall eat that.

New American Bible(2011)<sup>12</sup>

**Clean and Unclean Meats.\***

<sup>a</sup> The LORD said to Moses and Aaron:

Speak to the Israelites and tell them: Of all land animals these are the ones you  
 may eat: Any animal that has hoofs you may eat, provided it is cloven-footed and  
 chews the cud.

\* [11:1–47] Apart from the introduction and conclusion (vv. 1–2a, 46–47), this  
 chapter has three sections: (1) prohibitions against eating certain land, water, and  
 air animals (vv. 2b–23); (2) consequences of contact with various animals (vv.  
 24–41); (3) a prohibition against eating small land animals, which is motivated by  
 the requirement that Israel be holy as God is holy (vv. 41–45). These animals are  
 impure only when dead. Cf. Dt 14:3–21.

a. [11:1] Lv 27:11, 27; Gn 7:2–3, 8–9; Dt 14:3–21.

The Catholic Bible

Norms Concerning Ritual Purity<sup>[a]</sup>

**Chapter 11**

**Clean and Unclean Animals.**<sup>[b]</sup> The Lord said to Moses and to Aaron, "Tell the  
 children of Israel: These are the animals that you may eat from among all the  
 animals upon the earth. You may eat any animal that has a cloven hoof and that  
 eats its cud.

[a] Lacking as they did a knowledge of many of the secrets of nature, the ancients  
 imagined hidden forces that were stronger than those of human beings and could  
 do them harm. It was from this remote past that Israel inherited many prohibitions  
 for their daily lives (chs. 11–16). [Kukis: WRONG! They got this information directly  
 from God.]

[b] The animals forbidden were all those that were consecrated to pagan divinities  
 or whose flesh excited repugnance. In classifying the animals that are listed, the

<sup>12</sup> From <https://bible.usccb.org/bible> accessed on various dates.



author relies on more or less accurate observation (see also Deut 14:3ff); some of the animals are difficult to identify. The distinction between clean and unclean was abolished by Christian revelation (Mk 7:14, 23; Acts 10:9-16).

New Jerusalem Bible

Yahweh spoke to Moses and Aaron and said to them, 'Speak to the Israelites and say: "Of all animals living on land these are the creatures you may eat: "You may eat any animal that has a cloven hoof, divided into two parts, and that is a ruminant.

Revised English Bible–1989

### **Purification and atonement**

THE LORD told Moses and Aaron

to say to the Israelites: These are the creatures you may eat:... V. 2b–3 will be placed with the next passage for context.

### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible

**(vi)** ADONAI said to Moshe and Aharon, "Tell the people of Isra'el, 'These are the living creatures which you may eat among all the land animals: any that has a separate hoof which is completely divided and chews the cud — these animals you may eat..

Hebrew Transliteration S.

And ADONAI spoke to Moshe and to Aharon, saying to them:

Speak to Benai Yisrael, saying:

'These are the animals which you may eat among all the animals that are on the earth:

Among the animals, whatever divides the hoof, having cloven hooves and chewing the cud—that you may eat.

Kaplan Translation

God spoke to Moses and Aaron, telling them to speak to the Israelites, and convey the following to them: Of all the animals in the world, these are the ones that you may eat: Among mammals, you may eat [any one] that has true hooves that are cloven and that brings up its cud. The Kaplan Translation, particularly in Leviticus through Deuteronomy, takes note of historic rabbinic opinions.

11:1 **God spoke** . . . This explains 7:21. Narrative continues in 16:1.

— **Of all the animals** . . . See Deuteronomy 14:3-21.

The Scriptures–2009

And יהוה spoke to Mosheh and to Aharon, saying to them,

"Speak to the children of Yisra'el, saying, 'These are the living creatures which you do eat among all the beasts that are on the earth:

'Whatever has a split hoof completely divided, chewing the cud, among the beasts, that you do eat.

Tree of Life Version

Adonai spoke to Moses and to Aaron, saying to them,

"Speak to Bnei-Yisrael, saying: These are the living things which you may eat among all the animals that are on the earth. Whatever has a split, divided hoof and chews cud among the animals—that you may eat.

### **Weird English, Old English, Anachronistic English Translations:**

Alpha & Omega Bible<sup>13</sup>

AND JESUS SPOKE TO MOSES AND AARON, SAYING,

"SPEAK YOU TO THE SONS OF ISRAEL, SAYING, 'THESE ARE THE BEASTS WHICH YOU SHALL EAT OF ALL BEASTS THAT ARE UPON THE EARTH.

†(Deuteronomy 14 This description & list of unclean meats is no longer in effect. The unclean meats laws were part of the old covenant that was done away & replaced by The Blood of JESUS. Now, animals have no part in our salvation. To deny that Jesus cleansed all animal meats is the same as to deny the Blood of Jesus. However, we are still required to avoid eating/drinking blood & Halal marked products & animals that we know were sacrificed to idols/Allah. Acts 10:9 to

<sup>13</sup> The A&O Bible follows the Greek text.

Acts 10:16, John 21:1 to John 21:17, Mark 7:19, Matt. 15:11 to Matt. 15:18, Col. 2:20 to Col. 2:22, Rev. 2:14; Rev. 2:20, Acts, Lev 11:15:19-29)

Awful Scroll Bible	EVERY BEAST PARTING THE HOOF AND MAKING DIVISIONS OF TWO CLAWS, AND CHEWING THE CUD AMONG BEASTS, THESE YOU SHALL EAT. Sustains To Become was to speak to Moses and Aaron, to the intent: Be speaking to the sons of Isra-el, to the intent: These are the living things, you was to eat of the dumb beasts on the solid grounds: Those being split hoofed and are being cloven even cleft, and is to take up the cud, of the dumb beasts was you to eat.
Concordant Literal Version	Yahweh spoke to Moses and to Aaron, saying to them. Speak to the sons of Israel, saying, These are the animals which you may eat of all the beasts which are on the land. Every one bisecting the hoof and cleaving the cleft of the hooves and bringing up the cud among beasts, you may eat it.
exeGeses companion Bible	<b>FOODS: BIDDEN AND FORBIDDEN</b> And Yah Veh words to Mosheh and to Aharon, saying to them, Word to the sons of Yisra El, saying, These are the live beings you eat of all the animals on the earth: whatever splits the hoof and cleaves the cleft of the hoof and regurgitates the cud, among the animals, that you eat.
Orthodox Jewish Bible	And Hashem spoke unto Moshe and to Aharon, saying unto them, Speak unto the Bnei Yisroel, saying, These are the beasts which ye shall eat among all the beasts that are on ha'aretz. Whatsoever spliteth the hoof, and separateth into double hooves, and cheweth the cud, among the behemah (animals), that shall ye eat.
Rotherham's <i>Emphasized B.</i>	<b>§ 9. Concerning Clean and Unclean Beasts.</b> <b>Chapter 11.</b> And Yahweh spake unto Moses and unto Aaron, saying unto them: Speak ye unto the sons of Israel, saying,—   These   are the living things which ye may eat, of all the beasts which are upon the earth; <Whatsoever parteth the hoof, and is cloven footed, and cheweth the cud, among beasts>   that   may ye eat.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	<b>Laws about Animals for Food</b> The Lord spoke again to Moses and Aaron, saying to them, "Speak to the children of Israel, saying, 'Among all the animals which are on the earth, these are the animals which you may eat. You may eat any animal that has a divided hoof [that is, a hoof split into two parts especially at its distal extremity] and chews the cud.
The Expanded Bible	<b>Rules About What May Be Eaten</b> The Lord said to Moses and Aaron, "Tell the ·Israelites [ <sup>L</sup> sons/ <sup>T</sup> children of Israel] this: 'From among the land animals, these are the creatures you may eat: You may eat any animal that has split hoofs completely divided and that chews the cud [ <sup>C</sup> considered a normal land animal].
Kretzmann's Commentary	<i>Verses 1-8</i> Of Mammals And the Lord spake unto Moses and to Aaron, saying unto them, Aaron bring included as the high priest consecrated for the purpose of making an atonement for the sins of the people,

Speak unto the children of Israel, saying, These are the beasts which ye shall eat among all the beasts that are on the earth. From the animals in general the Lord distinguishes the domestic animals and those commonly used for food by the inhabitants of the countries round about.

Whatsoever parteth the hoof and is cloven-footed, so that the hoof is not only partially, but completely divided into two parts, and cheweth the cud, among the beasts, as a member of the true ruminants, that shall ye eat.

Lexham English Bible

### **Clean and Unclean Animals**

Then [Or "And"] Yahweh spoke to Moses and to Aaron, saying to them, "Speak to the Israelites, [Literally "sons/children of Israel"] saying, 'These are the animals that you may eat from all the animals that are on the land: Any among the animals that has a divided hoof and has a split cleft in [Hebrew "of"] the hoof, such [Hebrew "her/it"] you may eat.

The Voice

The Eternal One addressed Moses and Aaron again.

Now that Aaron and his sons have been set aside as priests, it is time to instruct them on one of their major duties, that is, helping God's covenant people understand the difference between purity and impurity. Impurity is a constant challenge and threat to holiness, and God has called His people to be holy. But many actions and circumstances in life put holiness in jeopardy. God knows that His people need help figuring these things out. That's one of the reasons He sets aside Aaron's family as priests and gives them these instructions.

It is important to note that purity and impurity, as understood here, are much more than what is sanitary or unsanitary. The ritual purity instructions encompass nearly every aspect of social and religious life in Israel.

**Eternal One:** Go talk to the Israelites and explain to them which animals of the earth you may and may not eat. V. 3 will be placed with the next passage for context.

### **Bible Translations with Many Footnotes:**

The Complete Tanach<sup>14</sup>

And the Lord spoke to Moses and to Aaron, to say to them:...

**[And the Lord spoke] to Moses and to Aaron:** He told Moses that he should [in turn] tell Aaron. — [Torath Kohanim 1:4]

**to say to them:** [Whom does "to them" refer to?] The Lord said that [Aaron] should tell Eleazar and Ithamar. Or perhaps it means only to tell the Israelites? However, when [Scripture] says (verse 2), "Speak to the children of Israel," speaking to Israel is already mentioned. So how do I understand "to say to them"? [That Aaron was to say] to his sons, to Eleazar and to Ithamar [who, in turn, were to tell the children of Israel the laws that follow]. — [Torath Kohanim 11:61]

...Speak to the children of Israel, saying: These are the creatures that you may eat among all the animals on earth:...

**Speak to the children of Israel:** God made them all [namely Moses, Aaron, Eleazar, and Ithamar] equal messengers for [relaying] the following speech. [And why did Aaron and his sons deserve this special honor?] Because they all equally remained silent, accepting the Omnipresent's decree [to put Nadab and Abihu to death] with love.

**These are the creatures:** [The word נֶחֱם, "living creature"] denotes נִיָּם, "life." [In the context of this passage, which sets out the clean and unclean creatures, the meaning is expounded as follows:] Since the Israelites cleave to the Omnipresent and are therefore worthy of being alive, accordingly, God separated them from uncleanness and decreed commandments upon them [so that through these commandments Israel would live].

<sup>14</sup> Also known as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi's Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).

For the other nations, however, He prohibited nothing. This is comparable to a physician who went to visit a patient [who was incurable, and allowed him to eat anything he wished, whereas when he went to his patient who was to recover, the physician imposed restrictions on his diet that would ensure that the recoverable patient would live. So too, the nations and Israel...], etc. as is found in the Midrash of Rabbi Tanchuma (6).

**These are the creatures:** [When the verse says “These are...,” the word תֵּאָדָר teaches us that Moses would hold up an animal and show it to the Israelites, saying, “This one you may eat,” and “This one you may not eat.” “You may eat the following!” (verse 9) even with the creatures of the water-he held up [one] of every species and showed it to them. And likewise with birds [as stated in verse 13], “you shall hold these in abomination....” Similarly with creeping creatures, (מִצְרָשׁ) [as stated in verse 29], “these are unclean....” - [Torath Kohanim 11:62]

**These are the creatures...among all the animals:** [The word הַיָּחִי, although usually denoting an undomesticated animal, such as a deer, also has the meaning of “living (יָחִי) creatures” in general; the word הַמֵּהָבֵּה, usually denoting domesticated animals like cattle, also has the meaning of large land animals, or mammals. We see this in our verse, for it says here, “These are the creatures (הַיָּחִי) that you may eat among all the animals (הַמֵּהָבֵּה) on earth, thus,] teaching that [the term] הַמֵּהָבֵּה is included in [the more general term] הַיָּחִי. - [Torath Kohanim 11:66; and see Rashi Chul. 70b]

...Any animal that has a cloven hoof that is completely split into double hooves, and which brings up its cud that one you may eat.

**which has a cloven:** Heb. תִּקְרַפֵּם. [Although resembling the following word, הִקְרַפֵּם, the word, תִּקְרַפֵּם, is to be understood] as the Targum [Onkelos] renders it: אֶקְיִדֵּס, “split.”

**hoof:** Heb. הִקְרַפֵּם, plante in French [meaning “sole” or “hoof.” Thus, הִקְרַפֵּם תִּקְרַפֵּם means: “split or cloven hoof”].

**that is completely separated into double hooves:** Heb. עָשְׂתָעֵשׂוּ [meaning that the hoof] is completely separated [i.e., split] from top to bottom, into two nails, as the Targum [Onkelos] renders it: וַיִּפְלִיט אֶפְלֵטָמוּ, meaning “split into hooves” [i.e., split into two hoof sections,] because there are animals whose hooves are split at the top, but are not completely split and separated [into two hoof sections], since the bottom [sections of the hoof] are connected.

**which brings up its cud:** It brings up and regurgitates the [ingested] food from its stomach, returning the food to its mouth, in order to thoroughly crush it and grind it thoroughly.

**cud:** Heb. הֶרֶג. This is its name. [i.e., the name of the food that an animal regurgitates.] It possibly stems from the root רָגַג, “to drag” or “flow,” as in the verse] “and as water which has flowed (מִיֶּהָגָה)” (II Sam. 14:14), for the regurgitated food “flows back” to the mouth. Targum [Onkelos] renders the word הֶרֶג as אֶרְשִׁיפֵּם, dissolved, since, through its being regurgitated, the food is dissolved and melted.

**among the animals:** Heb. הַמֵּהָבֵּה, lit. in the animal. This is an extra word from which to derive that [if a pregnant animal is slaughtered properly,] the fetus inside its mother’s innards is permitted [to be eaten]. — [Torath Kohanim 11:67]

**that one you may eat:** but not an unclean animal. However, is this [negative inference] not already included in the [explicit] prohibition [stated in verse 4, “...you must not eat...”]? Notwithstanding, [this positive statement is included here] so that [one who eats an unclean animal] transgresses a positive and a negative commandment [i.e., a negative inference of a positive commandment]. — [Torath Kohanim 11:69]

### *Clean and Unclean Land Creatures*

The Lord spoke to Moses and Aaron, saying to them, “Tell the Israelites: ‘This is the kind of creature you may eat from among all the animals<sup>1</sup> that are on the land. You may eat any among the animals that has a divided hoof (the hooves are completely split in two<sup>2</sup>) and that also chews the cud.<sup>3</sup>’

<sup>1</sup> Heb “the animal,” but as a collective plural, and so throughout this chapter.

<sup>2th</sup> Heb “every divider of hoof and cleaver of the cleft of hooves”; KJV, ASV “parteth the hoof, and is cloven footed.”

<sup>3th</sup> Heb “bringer up of the cud” (a few of the ancient versions include the conjunction “and,” but it does not appear in the MT). The following verses make it clear that both dividing the hoof and chewing the cud were required; one of these conditions would not be enough to make the animal suitable for eating without the other.<sup>15</sup>

**Literal, almost word-for-word, renderings:**

Charles Thomson OT <sup>16</sup>	Again the Lord spoke to Moses and Aaron, saying, Speak to the children of Israel, and say, Among all the beasts which are on the earth, these are the beasts which you may eat. Every beast having a double hoof, its hoof parted into two distinct hoofs, and bringing up the cud, these among the beasts you may eat.
Context Group Version	And YHWH spoke to Moses and to Aaron, saying to them, Speak to the sons of Israel, saying, These are the living things which you (pl) may eat among all the beasts that are on the land. Whatever parts the hoof, and is clovenfooted, [and] chews the cud, among the beasts, that may you (pl) eat.
Modern English Version	<b>Clean and Unclean Foods</b> The Lord spoke to Moses and Aaron, saying to them: Speak to the children of Israel, saying: These are the living things which you shall eat among all the animals that are on the earth. Whatever animal has a parted hoof (that is, split-hoofed), and chews the cud among the animals, that one you shall eat.
New American Standard B.	<b>Laws about Animals for Food</b> The Lord spoke again to Moses and to Aaron, saying to them, “Speak to the sons of Israel, saying, ‘These are the creatures which you may eat from all the animals that are on the earth. Whatever has a divided hoof, showing split hoofs, and chews the cud, among the animals, that you may eat.
Niobi Study Bible	<b>Foods Permitted and Forbidden</b> And the LORD spoke unto Moses and to Aaron, saying unto them, <b>Clean and Unclean Animals</b> "Speak unto the children of Israel, saying, `These are the beasts (animals) which you shall eat among all the beasts that are on the earth. Whatsoever parts the hoof and is cloven-footed and chews the cud among the beasts, that shall you eat.
Revised Mechanical Trans.	...and YHWH spoke to Mosheh and to Aharon, saying to them. Speak to the sons of Yisra'eyl, saying, these are the living ones that you will eat from all the beasts which are upon the land. All being cleaved of the hoof, and splitting hoofs split in two, and making the cud go up among the beasts, you will eat her.
Young’s Updated LT	And Jehovah speaks unto Moses and unto Aaron, saying unto them, “Speak unto the sons of Israel, saying, This is the beast which you [all] do eat out of all the beasts which are on the earth: any dividing a hoof, and cleaving the cleft of the hoofs, bringing up the cud, among the beasts, it you [all] do eat.

**The gist of this passage:** 1-3 God tells Moses and Aaron about which animals are fit to eat and which are not.

<b>Leviticus 11:1a</b>			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (i) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253

<sup>15</sup> Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

<sup>16</sup> Thompson’s translation follows the Greek text.



Leviticus 11:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dâbar (דָּבַר) [pronounced daw <sup>b</sup> -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 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'el (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)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'el (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)	Strong's #413 BDB #39
'Ahârôn (אַהֲרֹן) [pronounced ah-huh-ROHN]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14

**Translation:** Y<sup>e</sup>howah spoke to Moses and to Aaron,...

We clearly begin a new section with this chapter. God speaks these things to Moses and Aaron both.

Leviticus 11:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'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>	Qal infinitive construct	Strong's #559 BDB #55



## Leviticus 11:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'el (אל) [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 3 <sup>rd</sup> person masculine plural suffix	Strong's #413 BDB #39

**Translation:** ...saying to them,...

The words *to say* is often equivalent to our quotation mark.

Leviticus 11:1 Y<sup>e</sup>howah spoke to Moses and to Aaron, saying to them,... (Kukis mostly literal translation)

This is one of the few times where it is said that Y<sup>e</sup>howah is speaking directly to Moses and Aaron. Aaron has weathered his loss of his sons dramatically well, which is, in of itself, a good sign concerning his spiritual life.

Now, this does make me ask—why is God speaking to both Moses and Aaron now and what are the circumstances? The biggest change in Aaron's life is that he has been consecrated into the priesthood (Leviticus 8) and he has had offered up sacrifices for his many sins (Leviticus 9). Also, his line has been cleansed as well (Leviticus 10). Given these things, and given that Aaron, despite his many failings, is now a spiritual leader, God has apparently chosen to speak to him as well. If anything, this should give you pause, to thank God for His grace. When I look at Moses, and how great he was, I think, *there is no way; my life is so inferior to his*. On the other time, I look at Aaron, see him organizing the Jews to worship a calf, and think, *that is "a standard" I can meet*. This does not mean I aspire to be as crappy of a believer as Aaron is; I just know that I am. This gives me a great deal of hope.

## Leviticus 11:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]	<i>speak [on, further], talk [and back with action], give an [your] opinion, expound, make a formal speech, speak out; continue [to speak], promise, propose, declare, proclaim, announce</i>	2 <sup>nd</sup> person masculine singular, Piel imperative	Strong's #1696 BDB #180
'el (אל) [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)	Strong's #413 BDB #39
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis <sup>e</sup> râ'el (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:** ...“Speak to the sons of Israel,...

There was some means of going among the people and speaking. I believe that this was done by Moses and Aaron speaking to the elders, who would listen intently and pass this information along to the people (speaking to them in groups).

One might see this as a form of public education.

Leviticus 11:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אמר) [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>	Qal infinitive construct	Strong's #559 BDB #55
zô`th (זֹאת) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
chayyâh (חַיָּה) [pronounced khay-YAWH]	<i>living thing, animal, life, organisms, life form; appetite, revival, renewal; community, family, assembled group, allied families, bands</i>	substantive; feminine singular noun; can be used in a collective sense; with the definite article	Strong's #2416 BDB #312
'âsher (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
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #398 BDB #37

**Translation:** ...saying, ‘These are the animals which you [all] [may] eat,...

There is going to be a set of animals which may be killed and eaten.

Leviticus 11:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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, greater than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [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

## Leviticus 11:2c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>ə</sup> hēmâh (בְּהֵמָה) [pronounced b <sup>ə</sup> hay-MAW]	<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	Strong's #929 BDB #96
'ăšher (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
'al (עַל) [pronounced ġah!]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
'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

This is the first occurrence of this noun in the book of Leviticus.

**Translation:** ...from among [all] the beasts that [are] on the earth:...

I think that this phrase takes in all of the animals who have been domesticated and who are wild.

Leviticus 11:2 ...“Speak to the sons of Israel, saying, ‘These are the animals which you [all] [may] eat, from among [all] the beasts that [are] on the earth:... (Kukis mostly literal translation)

A heterosis [pronounced HET-e-RO-sis] is the exchange of one thing for another. Here we have the singular used when we would expect the plural. This is just a literary style which gives emphasis to what is being said.<sup>17</sup>

For the rest of the chapter, God will enumerate what is clean and what is not. The purpose of these prohibitions was two-fold: (1) to illustrate certain spiritual truths and, (2) to help preserve the Jewish race from sickness and disease brought on by eating some of the unclean animals.

Like the Sabbath, this was not something which was to be obeyed until the end of time. Mark 7:15, 17a, 18–23 reads: "There is nothing outside the man which going into him can defile him; but the things which proceed out of the man are what defile the man." And when leaving the crowd, He had entered the house, His disciples questioned Him...and He said to them, "Are you too so uncomprehending? Do you not see that whatever goes into the man from outside cannot defile him, because it does not go into his head, but into his stomach and goes out into the latrine?" (He [thereby] declared all foods clean. And He kept saying, "That which proceeds out of the man, that is what defiles the man, for from within, out of the heart of men, proceed the evil thoughts and the fornications, thefts, murders, adulteries, deeds of coveting and wickedness, deceit, sensuality, envy, slander, pride and foolishness. All these evil things proceed from within and defile the man."

<sup>17</sup> To give you an idea: Bullinger devotes over twenty pages to heterosis and remarks on p. 524: *In most of these cases, the figure is correctly rendered in the A.V., so that **we need only give a few examples** [Emphasis mine] which are there passed over.*

The notes on from *The Amplified Bible* are good here. God does not arbitrarily decree some law and then arbitrarily disregard it. **When that which is complete has arrived, then the partial will be done away with** (1Corinthians 13:10). **In His Word: new. He has made the first obsolete. But whatever is becoming obsolete and growing old is now to disappear.** Now even the first had regulations of divine worship and the earthly sanctuary. Accordingly, both gifts and sacrifices are offered which cannot make the worshiper perfect in conscience, since they only relate to food and drink and various washings, regulations for the body imposed until the dispensation of the new order. He is the mediator of the new covenant. For the Law, since it contains a shadow of the good things to come, not the real image of things (Hebrews 8:13 9:1, 9b–10, 15b 10:1).

In the everyday Jewish life, even what they ate set them apart to their God, Y<sup>e</sup>howah. Today, this is not unilaterally done away with but recapitulated with greater force and meaning: **Whatever then you eat or drink or whatever you do, do all to the glory of God** (1Corinthians 10:31). There are times that we will abstain from some foods because they are *unclean* at that time. **I know and am convinced in the Lord Jesus that nothing is unclean in itself, except to him who thinks any thing to be unclean, to him it is unclean.** For if because of food, your brother is distressed [or, distracted], you are no longer walking according to love. Do not destroy with your food him for whom Christ died. Therefore, do not let what is for you a good thing be slandered as evil. For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit. For he who in this serve Christ is acceptable to God and approved by men. So then, let us pursue the things which make for peace and the edification of one another. Do not tear down the work of God for the sake of food. All things indeed are clean, but they are evil for the man who eats and gives offense. It is good not to eat meat or to drink wine, or [to do whatever] by which your brother stumbles (Romans 14:14–21). So if eating steak around a vegetarian causes him to stumble or obscures the issue, refrain from steak. It is unclean in that instance. If you use your freedom as a Christian to, for instance, create a lot of wasteful trash and flaunt this before an environmentalist, you are not furthering the cause of Christ, you are causing this person to stumble by raising false issues. In this way, we are subject to a higher law, one greater than that presented here in the book of Leviticus. Our Lord said, **"Do not presume that I have come to abolish the Law or the Prophets; I did not come to abolish, but to fulfill."** (Matthew 5:17). I should point out that this is not a small issue. Not only does Paul spend most of a chapter on this in Romans 14, but he covers the same ground again in 1Corinthians 8:7–13.

I will let you determine how you are going to handle things when some lame believer comes up to you and tells you that what you are doing is causing him to stumble; however, the point that is being taught here is that you do not allow false issues to crop up and cloud the **gospel** of God. You do not give the unbeliever a dissertation on every doctrine that you know because he is going to disagree with all or most of it. What the unbeliever needs is the gospel and all other peripheral issues, real or imaginary, should be pushed aside.

[Chapter Outline](#)

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## Clean and Unclean Mammals

*compare Deuteronomy 14:3–8*

### Leviticus 11:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (לָךְ) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
pâra' (פָּרָא) [pronounced paw-RAHS]	<i>being divided, being parted in two, splitting, bisecting</i>	Hiphil participle	Strong's #6536 BDB #828
parsâh (פָּרְשָׁה) [pronounced pahr-SAW]	<i>hoof [of ruminants, horses]</i>	feminine singular noun	Strong's #6541 BDB #828

**Translation:** ...every [animal] having a divided hoof...

We have two sets of phrases here which are very similar (v. 3a and v. 3b). I think that these phrases complement one another rather than set up two disparate groups of animals.

**The Divided Hoof of a Cow** (a photograph); from [Anne's Daily Bible Journal](#); accessed September 12, 2020.



I do not necessarily want to pursue these any further than generally categorizing the various kinds of animals which were good for food and those which weren't. This is not something we need to be concerned about, unless, perhaps, we are lost on a deserted island (without a refrigerator) and there are a variety of animals to choose from for food.

Leviticus 11:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
shâçá' (שָׁחַץ) [pronounced <i>shaw-SAHÇ</i> ]	<i>dividing, to cleaving, tearing apart, tearing in pieces</i>	feminine singular, Qal participle	Strong's #8156 BDB #1042
shesa' (שֶׁסַח) [pronounced <i>SHEH-sahç</i> ]	<i>cleft, cloven, split</i>	born singular noun	Strong's #8156 & #8157 BDB #1043
parsâh (פָּרְסָה) [pronounced <i>pahr-SAW</i> ]	<i>hoof [of ruminants, horses]</i>	feminine singular noun	Strong's #6541 BDB #828

It appears to be used of horses, who do not have a divided hoof.

**Translation:** ...or a divided split hoof;...

These are animals whose hooves are split—such animals are legitimate to eat.

Exactly the relationship between v. 3a and 3b is hard to figure out. I believe these two phrases to be complementary and not in opposition to one another, which is bourn out in the next section, because it speaks of two categories of animals—those with split hooves and those that chew the cud—rather than three categories.

Leviticus 11:3c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'âlâh (אֵלָה) [pronounced <i>gaw-LAWH</i> ]	<i>the one bringing, the one taking, the one leading up</i>	feminine singular, Hiphil participle, construct form	Strong's #5927 BDB #748



## Leviticus 11:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Full Hiphil meanings from BDB: <i>to bring up, to cause to ascend or climb, to cause to go up; to bring against, to take away; to draw up, to train; to cause to ascend; to rouse, to stir up (mentally); to offer, to bring up (of gifts); to exalt; to cause to ascend, to offer.</i>			
gêrâh (גֵּרָה) [pronounced gay-RAW]	<i>cud, scraping of the throat</i>	feminine singular noun	Strong's #1625 BDB #176

**Translation:** ...[and one that] predigests its food [lit., a bringing up of cud]...

If I understand this correctly, this is an animal which swallows its food, then brings it back up and chews it and swallows it again. I am apparently presenting an oversimplified version.

Whedon probably has the simplest explanation here: *This describes the method of rumination. The ruminant is endowed with four stomachs. The first receives the vegetables coarsely bruised by a first mastication, which pass into the second, where they are moistened and formed into little pellets, which are brought up again to the mouth to be chewed again, then swallowed into the third stomach, from which they pass into the fourth, for final digestion. The qualities required in this verse exclude all carnivorous, but do not include all graminivorous, animals.*<sup>18</sup>

Clarke probably tells us more about this subject than most of us would want to know: *Ruminates; casts up the grass, etc., which had been taken into the stomach for the purpose of mastication. Animals which chew the cud, or ruminate, are provided with two, three or four stomachs. The ox has four: in the first or largest, called the ventriculus or paunch, the food is collected without being masticated, the grass, etc., being received into it as the beast crops it from the earth. The food, by the force of the muscular coats of this stomach, and the liquors poured in, is sufficiently macerated; after which, formed into small balls, it is thrown up by the esophagus into the mouth, where it is made very small by mastication or chewing, and then sent down into the second stomach, into which the esophagus or gullet opens, as well as into the first, ending exactly where the two stomachs meet. This is what is termed chewing the cud. The second stomach, which is called the reticulum, honeycomb, bonnet, or king's hood, has a great number of small shallow cells on its inward surface, of a pentagonal or five-sided form, exactly like the cells in a honey-comb; in this the food is farther macerated, and then pushed onward into the third stomach, called the omasum or many-plies, because its inward surface is covered with a great number of thin membranous partitions. From this the food passes into the fourth stomach, called the abomasum, or rede. In this stomach it is digested, and from the digested mass the chyle is formed, which, being absorbed by the lacteal vessels, is afterwards thrown into the mass of blood, and becomes the principle of nutrition to all the solids and fluids of the body. The intention of rumination, or chewing the cud, seems to be, that the food may be sufficiently comminuted, that, being more fully acted on by the stomachs, it may afford the greatest possible portion of nutritive juices.*<sup>19</sup> He further explains the derivation of *cud*, but I spared you that information.

Jamieson, Fausset and Brown explains what this means and why it is beneficial: *Ruminating animals by the peculiar structure of their stomachs digest their food more fully than others. It is found that in the act of chewing the cud, a large portion of the poisonous properties of noxious plants eaten by them, passes off by the salivary glands. This power of secreting the poisonous effects of vegetables, is said to be particularly remarkable in cows and goats, whose mouths are often sore, and sometimes bleed, in consequence. Their flesh is therefore in a better state for food, as it contains more of the*

<sup>18</sup> Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Leviticus 11:3.

<sup>19</sup> Adam Clarke, Adam Clarke's Commentary on the Bible; from e-Sword, Leviticus 11:3.

*nutritious juices, is more easily digested in the human stomach, and is consequently more easily assimilated.*<sup>20</sup>

It is fascinating the depth of detail which is found in this chapter, which guided to eating habits of Jews for the next nearly 4000 years.

Leviticus 11:3d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
b <sup>e</sup> hêmâh (בְּהֵמָה) [pronounced b <sup>e</sup> hay- MAW]	<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 definite article	Strong's #929 BDB #96
'êth (אֵת) [pronounced ayth]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #853 BDB #84
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #398 BDB #37

**Translation:** ...—among [these] animals you [may] eat.

The animal groups listed above may be eaten by the Hebrew people.

Leviticus 11:3 ...every [animal] having a divided hoof or a divided split hoof; [and one that] predigests its food [lit., a bringing up of cud]—among [these] animals you [may] eat. (Kukis mostly literal translation)

V. 3 give us a generalization. The quadrupeds which have hooves which are split and chew the cud, and these are the acceptable ones in the Jewish diet.

When we complete the list of land mammals, then we will make a list of clean and unclean animals.

<sup>20</sup> Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Leviticus 11:3–7.

**The Hooves of Various Animals** (a graphic); from [WeAreHebrew.com](http://WeAreHebrew.com); accessed September 17, 2020.

My understanding, based partially on the text and partially upon what I have read, is eating an animal with a hoof, which is either cloven are parted, and who pre-digests its food, is legitimate. Any animal which does not re-digest its food, does not have a split hoof, or if its feet are split into toes (or something that resembles toes) is considered unclean and it is not to be eaten.

The big picture is key. Israelites could easily remember what is clean and unclean by this: if the animal has a split hoof *and* if it chews its cud, then that animal would be considered clean to eat.

Dr. Peter Pett on the animals which could be eaten: *The definition of what of animals can be eaten is simple and clear and could be followed by any Israelite. The 'perfect' edible animal intended by God as man's food is the one that parts the hoof, is cloven-footed and chews the cud (or more strictly 'masticates well'). These therefore may be eaten. This is indeed the kind that God intended to be eaten, for He created them as such (Genesis 1:24-25). They are wholesome and can fully satisfy all Israel's need. For these attributes will determine largely what the animals themselves eat and where they tend to roam. They eat grass and vegetation, and walk and feed in places less likely to be 'unclean' or to be infected by parasites and death. They keep their proper place. They are probably seen as themselves generally avoiding eating 'unclean' things, or what had been in contact with 'unclean' things and especially the 'abominations' as described later.*<sup>21</sup>

It appears to me that the Israelites were preserved as a people because the animals which they ate tended to be safer to eat in a pre-industrial society.

Leviticus 11:1–3 **Y<sup>e</sup>howah** spoke to Moses and to Aaron, saying to them, “Speak to the sons of Israel, saying, ‘These are the animals which you [all] [may] eat, from among [all] the beasts that [are] on the earth: every [animal] having a divided hoof or a divided split hoof; [and one that] predigests its food [lit., a bringing up of cud]—among [these] animals you [may] eat. (Kukis mostly literal translation)

Leviticus 11:1–3 **Jehovah** then spoke to Moses and Aaron, giving them a clear sense of which animals were clean and which were unclean: “Speak to the sons of Israel, telling them which animals they will be allowed to eat: ‘Animals which have split hooves and which predigest their food may be eaten. (Kukis paraphrase)

**A Goat** (a photograph); from [WiseGeek](http://WiseGeek); accessed September 12, 2020.



<sup>21</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Leviticus 11:2–3.

This is really outside of my realm of expertise, so let me defer to someone else.

### What is a Cloven Hoof? (by Mary McMahon)

A cloven hoof is a hoof which is split into two distinct segments. Deer, cattle, and goats all have cloven hooves, among other mammals, and animals with cloven hooves are generally found in the order Artiodactyla. In biology, cloven hooves can help to distinguish an animal, and they are also considered important for religious reasons because some **religions** involve cloven hooves in their dietary restrictions.

The shape of a cloven hoof involves two toes which are clearly split and surrounded by hard hoof material. The toes may also be capable of some limited independent movement, and they are subject to the same diseases of the hoof that single-hooved animals have. In addition, an animal with cloven hooves may also have horns; the only animals with true horns also have cloven hooves. Many animals in this order are also ruminants, meaning that they have specially adapted digestive systems to make it easier to extract nutrition from plant material.

In some religious faiths, people can only eat meat from animals with cloven hooves; some religious may also specify that these animals must also be ruminants. This is why observers of the **Jewish faith** eat beef, but not pork, because while both animals have cloven hooves, pigs are not ruminants. Many Christians are familiar with the section of the Bible which covers clean and unclean animals, in which the cloven hoof is an important distinguishing feature. The cloven hoof has also been associated in some cultures with the devil; Satan is often depicted with cloven hooves in Christian religious art and writing, for example.

The tracks left by a cloven hoof are quite distinctive. In regions with wild populations of ungulates like deer, the small double pockmarks of cloven hooves in the soil are quite common, and they are used for trailing these animals in their natural environment. The tallest member of Artiodactyla is the giraffe, which sports a special set of cloven hooves designed to support the giraffe's unique skeletal structure.

There is more to her article, but this covers the information necessary for this chapter. From **WiseGeek**, accessed September 12, 2020.

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We will certainly be able to get a reasonably good idea as to which animals were clean and unclean, although there will be a handful which we cannot nail down, due to language, the time, and the possible extinction of some species over time.

Obviously, since we live in a different dispensation, we are not attempting to learn which foods to avoid and which are fair game, as it were.



Certainly this you [all] will not eat from those bringing up the cud and from those dividing of the hoof: the camel, for he is bringing up a cud and a hoof he is not dividing; unclean he [is] to you+. And the rock badger, for a bringing up of cud he [is] and a hoof it is not parting; unclean he [is] to you+. And the hare, for bringing up cud he [is] and a hoof is not parting; unclean she [is] to you+. And the hog, for his parting of a hoof he [is] and dividing a split of hoof, and he [is] a cud he has not brought up; unclean he [is] to you [all]. From their flesh, you [all] will not eat; and in their carcass, you [all] will not touch. Unclean [things] they [are] to you [all].

Leviticus  
11:4–8

Nevertheless, you+ will not eat from [all of] those who bring up the cud or from [all of] those with a divided hoof. [These are animals that you will not eat:] the camel, for it brings up the cud, but his hoof is not divided, [so] it [is] unclean to you+. The rock badger, because it brings up the cud but his hoof is not parted, [so] it is unclean to you+. The hare, for it brings up the cud but [its] hoof is not parted; [so] it is unclean to you+. [Finally,] the hog, for it parts the hoof but [its] cud is not brought up; [so] it is unclean to you+. You+ will not eat of their flesh and you+ will not [even] touch their carcasses. These animals [lit., *they*] [are] unclean to you.

The clean animals are those who both predigest their food and have split hooves. You will not eat the camel, the rock badger or the hare, because they all predigest their food but their hooves are not divided; they are unclean to you. Also, the hog is not to be eaten because it had split hooves but it does not predigest its food. You will not eat their flesh; in fact, you will not even touch their carcasses. These animals are unclean to you.

Here is how others have translated this verse:

#### Ancient texts:

##### Masoretic Text (Hebrew)

Certainly this you [all] will not eat from those bringing up the cud and from those dividing of the hoof: the camel, for he is bringing up a cud and a hoof he is not dividing; unclean he [is] to you+. And the rock badger, for a bringing up of cud he [is] and a hoof it is not parting; unclean he [is] to you+. And the hare, for bringing up cud he [is] and a hoof is not parting; unclean she [is] to you+. And the hog, for his parting of a hoof he [is] and dividing a split of hoof, and he [is] a cud he has not brought up; unclean he [is] to you [all]. From their flesh, you [all] will not eat; and in their carcass, you [all] will not touch. Unclean [things] they [are] to you [all].

##### Dead Sea Scrolls Targum (Onkelos)

However, these in particular you may not eat of those that chew [bring up] their cud [dissolved food] and that have cloven hooves: the camel, for he chews [brings up] his cud [dissolved food] but does not have a split hoof it is unclean to you. The [jumping] rabbit , for it chews [brings up] its cud [dissolved food] but does not have a cloven hoof it is unclean to you. The hare, for it chews [brings up] its cud [dissolved food] but it does not have a cloven hoof it is unclean to you. The pig, for though it has cloven hooves, and its hooves are [completely] split—it does not chew [bring up] its cud [dissolved food]—it is unclean to you. You shall not eat of their flesh and you may not touch their carcasses; they are unclean to you.

##### Targum (Pseudo-Jonathan)

But you may not eat of the kinds that (only) bring up the cud, nor (of them which only) divide the hoof, because (they are) born of the unclean. The camel, because he bringeth up the cud, but divideth not the hoof; he is unclean to you. And the coney, because he bringeth up the cud, but divideth not the hoof, is unclean to you. And the hare, because he bringeth up the cud, but divideth not the hoof, is unclean to you. And the swine, because he divideth the hoof, and is cloven, footed, but cheweth not the cud, is unclean to you. Of their flesh you shall not eat, nor touch their carcase; they are abominable to you.



Douay-Rheims 1899 (Amer.)	But whatsoever cheweth indeed the cud, and hath a hoof, but divideth it not, as the camel, and others: that you shall not eat, but shall reckon it among the unclean. The cherogrillus which cheweth the cud, but divideth not the hoof, is unclean. The hare also: for that too cheweth the cud, but divideth not the hoof. And the swine, which, though it divideth the hoof, cheweth not the cud. The flesh of these you shall not eat, nor shall you touch their carcasses, because they are unclean to you.
Aramaic ESV of Peshitta	"Nevertheless these you shall not eat of those that chew the cud, or of those who part the hoof: the camel, because he chews the cud but does not have a parted hoof, he is unclean to you. The rock badger, because he chews the cud but does not have a parted hoof, he is unclean to you. The hare, because she chews the cud but does not part the hoof, she is unclean to you. The pig, because he has a split hoof, and is cloven-footed, but does not chew the cud, he is unclean to you. Of their flesh you shall not eat, and their carcasses you shall not touch; they are unclean to you.
Lamsa's Peshitta (Syriac)	And these things you will not eat: from those that chew cud and from those that cleave open their hooves; the camel that chews cud and its hoof does not cleave is defiled to you. And the rabbit that chews cud and its foot does not cleave is defiled to you. And the hare that chews cud and its foot does not cleave is defiled to you. And the swine that cleaves its hoof and divides in two and does not chew cud is defiled to you. You will not eat from their flesh and you shall not touch their carcasses; they are defiled to you.
Samaritan Pentateuch	Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: [as] the camel, because he cheweth the cud, but divideth not the hoof; he [is] unclean unto you. And the coney, because he cheweth the cud, but divideth not the hoof; he [is] unclean unto you. And the hare, because he cheweth the cud, but divideth not the hoof; he [is] unclean unto you. And the swine, though he divide the hoof, and be clovenfooted, yet he cheweth not the cud; he [is] unclean to you. Of their flesh shall ye not eat, and their carcase shall ye not touch; they [are] unclean to you.
Updated Brenton (Greek)	But of these you shall not eat, of those that chew the cud, and of those that part the hoofs, and divide claws: the camel, because it chews the cud, but does not divide the hoof, this is unclean to you. And the rabbit, because it chews the cud, but does not divide the hoof, this is unclean to you. And the hare, because it does not chew the cud, and does not divide the hoof, this is unclean to you. And the swine, because this animal divides the hoof, and makes claws of the hoof, and it does not chew the cud, is unclean to you. You shall not eat of their flesh, and you shall not touch their carcasses; these are unclean to you.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	<p>But, at the same time, of those beasts, you may not take for food the camel, because its food comes back but the horn of its foot is not parted in two; it is unclean to you.</p> <p>And the rock-badger, for the same reason, is unclean to you.</p> <p>And the hare, because the horn of its foot is not parted in two, is unclean to you.</p> <p>And the pig is unclean to you, because though the horn of its foot is parted, its food does not come back.</p> <p>Their flesh may not be used for food, and their dead bodies may not even be touched; they are unclean to you.</p>
Easy English	<p>Some animals have feet that have two separate parts. But they do not eat their food twice. Other animals eat their food twice. But their feet do not have two separate parts. You must not eat those animals. The camel eats its food twice. But its feet are not in two separate parts. The people must not eat the camel. The rock badger eats its food twice. But its feet are not in two separate parts. They must not eat the rock badger. The rabbit eats its food twice. But its feet are not in two separate parts. They must not eat the rabbit. The pig's feet are in two parts. But when the pig eats its food, it does not bring the food back into its mouth. It does not eat it twice. The people must not eat the pig. They must not touch the dead bodies of those animals. They must not eat their meat. They are not clean for you to eat.</p>
Easy-to-Read Version–2008	<p>"Some animals chew the cud, but they don't have split hooves. Don't eat these animals. Camels, rock badgers, and rabbits are like that, so they are unclean for you.</p> <p>Other animals have hooves that are split into two parts, but they don't chew the cud. Don't eat these animals. Pigs are like that, so they are unclean for you. Don't eat the meat from these animals. Don't even touch their dead bodies! They are unclean for you. Vv. 5–6 do not exist in the ERV; however, the material for those verses is still found there.</p>
<i>God's Word™</i>	<p>However, from those that either chew their cud or have divided hoofs, these are the kinds you must never eat: You must never eat camels. (Camels are unclean because they chew their cud but do not have divided hoofs.)</p> <p>You must never eat rock badgers. (Rock badgers are unclean because they chew their cud but do not have divided hoofs.)</p> <p>You must never eat rabbits. (Rabbits are unclean because they chew their cud but do not have divided hoofs.)</p> <p>You must never eat pigs. (Because pigs have completely divided hoofs but do not chew their cud, they are also unclean.)</p> <p>Never eat the meat of these animals or touch their dead bodies. They are unclean for you.</p>
Good News Bible (TEV)	<p>The LORD gave Moses and Aaron the following regulations for the people of Israel. You may eat any land animal that has divided hoofs and that also chews the cud, but you must not eat camels, rock badgers, or rabbits. These must be considered unclean; they chew the cud, but do not have divided hoofs. Do not eat pigs. They must be considered unclean; they have divided hoofs, but do not chew the cud. Do not eat these animals or even touch their dead bodies; they are unclean. Vv. 1–3 are included for context.</p>
<i>The Message</i>	<p>"You may eat any animal that has a split hoof, divided in two, and that chews the cud, but not an animal that only chews the cud or only has a split hoof. For instance, the camel chews the cud but doesn't have a split hoof, so it's unclean. The rock badger chews the cud but doesn't have a split hoof and so it's unclean. The rabbit chews the cud but doesn't have a split hoof so is unclean. The pig has a split hoof, divided in two, but doesn't chew the cud and so is unclean. You may not eat their meat nor touch their carcasses; they are unclean to you. Vv. 3–8 in the Message.</p>
NIRV	<p>"Some animals only chew the cud. Some only have hooves that are separated in two. You must not eat those animals. Camels chew the cud. But their hooves are</p>

not separated in two. So they are “unclean” for you. Rock badgers chew the cud. But their hooves are not separated in two. So they are “unclean” for you. Rabbits chew the cud. But their hooves are not separated in two. So they are “unclean” for you. Pigs have hooves that are separated completely in two. But they do not chew the cud. So they are “unclean” for you. You must not eat the meat of those animals. You must not even touch their dead bodies. They are “unclean” for you.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible

No: you're not allowed to eat animals that do only one of the two: chew the cud or walk on split hooves. If they don't do both, don't eat them. Camels chew the cud, but don't have split hooves. Consider the camel ritually unclean. [2] No: rock hyrax. [3] It chews a cud, but it doesn't have split hooves. Don't eat it. No: rabbit. It chews a cud but has no split hooves. Don't eat it. No: pig. It has split hooves, but no cud. Don't eat it. Don't eat any of these animals I've just mentioned. Don't even touch their dead bodies. They're ritually unclean.

<sup>2</sup>11:4 Eating a ritually unclean animal would make the eater unclean, too, and unfit to worship in the tent worship center. Also, anyone the person touched would become unclean, as well. To cleanse themselves, they had to wash their clothes and wait until evening (Leviticus 11:28).

<sup>3</sup>11:5 Native to Israel and surrounding nations, this small plant-eating animal looks a bit like the love critter of a groundhog and a Guinea pig. Kind of cute, until it opens its mouth and shows off what looks like vampire fangs.

Contemporary English V.

But you must not eat animals such as camels, rock badgers, and rabbits that chew the cud but don't have divided hoofs. And you must not eat pigs--they have divided hoofs, but don't chew the cud. All of these animals are unclean, and you are forbidden even to touch their dead bodies. This takes in vv. 4–8.

The Living Bible

Then the Lord said to Moses and Aaron,  
“Tell the people of Israel that the animals which may be used for food include any animal with cloven hooves which chews its cud. This means that the following may not be eaten:

The camel (it chews the cud but does not have cloven hooves);

The coney, or rock badger (because although it chews the cud, it does not have cloven hooves);

The hare (because although it chews the cud, it does not have cloven hooves);

The swine (because although it has cloven hooves, it does not chew the cud).

Vv. 1–3 are included for context.

New Berkeley Version

New Life Version

You may eat any animal that has hard and divided feet and chews its food again. But among those which chew their food again or have feet that are hard and divided, do not eat the camel. For it chews its food again, but does not have feet that are hard and divided. It is unclean to you. Do not eat the rock badger. For it chews its food again, but does not have feet that are hard and divided. It is unclean to you. Do not eat the rabbit. For it chews its food again, but does not have feet that are hard and divided. It is unclean to you. And do not eat the pig. For it has feet that are hard and divided, but it does not chew its food again. It is unclean to you. Do not eat their flesh or touch their dead bodies. They are unclean to you. V. 3 is included for context.

New Living Translation

“Of all the land animals, these are the ones you may use for food. You may eat any animal that has completely split hooves and chews the cud. You may not, however, eat the following animals [The identification of some of the animals, birds, and insects in this chapter is uncertain.] that have split hooves or that chew the cud, but not both. The camel chews the cud but does not have split hooves, so it is ceremonially unclean for you. The hyrax [Or coney, or rock badger.] chews the cud

but does not have split hooves, so it is unclean. The hare chews the cud but does not have split hooves, so it is unclean. The pig has evenly split hooves but does not chew the cud, so it is unclean. You may not eat the meat of these animals or even touch their carcasses. They are ceremonially unclean for you. Vv. 2b–3 are included for context.

## Unfolding Bible Simplified

There are some animals that chew their cuds but do not have split hooves, and some animals that have split hooves but do not chew their cuds. You must not eat any of those animals. For example, camels chew their cuds but do not have split hooves, so they are unacceptable for you to eat. Rock badgers chew their cuds but do not have split hooves, so they are unacceptable for you to eat. Rabbits chew their cuds but do not have split hooves, so they are unacceptable for you to eat. Pigs have completely split hooves but they do not chew their cuds, so they are not acceptable for you to eat. All of those animals are unacceptable for you, so you must not eat their meat or even touch their carcasses.

**Partially literal and partially paraphrased translations:**

## American English Bible

You may eat any animal with a split hoof or that has a split between its two claws and chews the cud. However, you may not eat those that just chew the cud or those that just have split hooves or a split between the claws, [such as] the camel, because it chews the cud, but it doesn't have a split hoof; so, this is something that's unclean to you.

[This includes] the rabbit, because it chews the cud but it doesn't have a split foot; so, it is unclean to you.

This [is also true] of the hare, because it doesn't chew the cud and it doesn't have a split foot; so, it is unclean to you, as are pigs, because they have split hooves and claws on each hoof, but they don't chew the cud; so, they are also unclean to you. You must not eat their flesh or touch their dead bodies, because they are unclean to you. V. 3 is included for context.

## Beck's American Translation .

## Common English Bible

You can eat any animal that has divided hoofs, completely split, and that rechews food. But of animals that re chew food and have divided hoofs you must not eat the following: the camel—though it rechews food, it does not have divided hoofs, so it is unclean for you; the rock badger—though it rechews food, it does not have divided hoofs, so it is unclean for you; the hare—though it rechews food, it does not have divided hoofs, so it is unclean for you; the pig—though it has completely divided hoofs, it does not re chew food, so it is unclean for you. You must not eat the flesh of these animals or touch their dead bodies; they are unclean for you. V. 3 is included for context.

## New Advent (Knox) Bible

Such beasts as the camel, ruminants with their hoofs single, you must hold unclean, not to be eaten; the rock-rabbit, too, is unclean, a ruminant without cloven hoofs, and the hare in the same way. The sow for the opposite reason; it has cloven hoofs but does not chew the cud. You are not to eat the flesh of these animals, or touch their carcasses; you must regard them as unclean.

## Translation for Translators

There are some animals that chew their cuds but do not have split hooves, and some animals that have split hooves but do not chew their cuds. You must not eat any of those animals. *For example*, camels chew their cuds but do not have split hooves, so they are unacceptable for you to eat. Rock badgers chew their cuds but do not have split hooves, so they are unacceptable for you to eat. Rabbits chew their cuds but do not have split hooves, so they are unacceptable for you to eat. Pigs have completely split hooves but they do not chew their cuds, so they are unacceptable for you to eat. All of those animals are unacceptable for you, so you must not eat their meat or even touch their carcasses.

**Mostly literal renderings (with some occasional paraphrasing):**

Christian Standard Bible	<p>But among the ones that chew the cud or have divided hooves you are not to eat these:</p> <p>camels, though they chew the cud, do not have divided hooves—they are unclean for you; hyraxes, though they chew the cud, do not have hooves—they are unclean for you; hares, though they chew the cud, do not have hooves—they are unclean for you; pigs, though they have divided hooves, do not chew the cud—they are unclean for you.</p>
Conservapedia Translation	<p>Do not eat any of their meat or touch their carcasses—they are unclean for you. But you may not eat animals that EITHER chew their cud OR have a cloven hoof: for example, you may not eat a camel because he chews the cud but does NOT have a cloven hoof. The coney chews the cud but does NOT have a cloven hoof; therefore, he is unclean and you may not eat him. The hare chews the cud but does NOT have a cloven hoof; therefore, he is unclean and you may not eat him. Although the pig has a cloven hoof, he does not chew the cud; therefore, he is unclean and you may not eat him. You may neither eat the flesh nor touch the carcass of such unclean animals.</p>
Revised Ferrar-Fenton Bible	<p><b>The Laws of Animal Food.</b></p> <p>"All that have hoofs, and divide the hoofs, and chew the cud;—you may eat those beasts:—</p> <p>"But you shall not eat those that chew the cud, and do not divide the hoof;—</p> <p>"The camel; for it chews the cud, but has not divided the hoof. It is unclean to you;—</p> <p>"And the jerboa, for it chews the cud, but has not a divided hoof;—it is unclean to you;</p> <p>"And the Leaper,<sup>1</sup> for it chews the cud, but has not a divided hoof; it is unclean to you;</p> <p>"And the swine; although it has hoofs, and divides the hoof, but it does not chew the cud; it is unclean to you;—</p> <p>"You shall not eat of their flesh, nor touch their carcasses; they are unclean to you;... V. 3 is included for context.</p> <p><sup>1</sup>In Hebrew "Arnabeth" means a Leaper usually rendered "hare," but more probably the Kangaroo.—F.F.</p>
International Standard V	<p>You may eat any animal that has divided hooves with cloven feet and that ruminates its cud, except you are not to eat the following animals that have divided hooves or ruminates their cud: the camel (because it chews the cud but doesn't have divided hooves) is to be unclean for you; the rock badger (because it chews its cud but its hooves aren't divided) is to be unclean for you; the hare (because it chews its cud, but its hooves aren't divided) is to be unclean for you; the pig (because it has divided hooves and is therefore cloven footed, but it doesn't ruminates its cud), is to be unclean for you. You are not to eat its flesh or even touch their carcasses. They are to be unclean for you." V. 3 is included for context.</p>
Unfolding Bible Literal Text	<p>However, some animals either chew the cud or have a split hoof, and you must not eat them, animals such as the camel, because it chews the cud but does not have a split hoof. So the camel is unclean to you.</p> <p>Also the rock badger, because it chews the cud but does not have a split hoof, it is also unclean to you.</p> <p>The rabbit, because it chews the cud, but does not have a split hoof, is unclean to you.</p> <p>The pig, although it has a split hoof, does not chew the cud, is unclean to you.</p>



You must not eat any of their meat, nor touch their carcasses. They are unclean to you.

Wikipedia Bible Project But of these you will not eat, of those chewing cud, and hoof cleft cloven: the camel, because it chews its cud, and its hoof it is not cloven--- it is defiled to you. And the hare, because it chews its cud, and its hoof it is not cloven, it is defiled to you. And the rabbit, because it chews its cud, and its hoof it is not cloven, it is defiled to you. And the pig, because its hoof is parted, and it has hoofs cloven clefts, but chew, it will not chew its cud. It is defiled to you. From their flesh you will not eat, and their corpses you will not touch. They are defiled to you.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988) ...'Of all the animals on the earth these are the animals you may eat. You may eat any animal that has divided hoofs, divided into two parts, and that also chews the cud. You may not eat: the camel, because though it chews the cud, it does not have divided hoofs; the rabbit, because though it chews the cud, it does not have divided hoofs; the hare, as well; the pig, because though it has divided hoofs, it does not chew the cud. You must not eat the meat of such animals nor their dead bodies; they are unclean for you. Vv. 2b–3 are included for context.

The Heritage Bible Only you shall not eat of them which chew the cud, or of them which divide the hoof, as the camel, because it chews the cud, but does not divide the hoof; it is unclean to you.

And the rock rabbit, because it chews the cud, and does not divide the hoof; it is unclean to you.

And the hare, because it chews the cud, and does not divide the hoof; it is unclean to you.

And the swine, though it divides the hoof, and is cloven footed, and it does not chew the cud; it is unclean to you.

You shall not eat of their flesh, and their carcass you shall not touch; they are unclean to you.

New American Bible (2011) But you shall not eat<sup>b</sup> any of the following from among those that only chew the cud or only have hoofs: the camel, which indeed chews the cud, but does not have hoofs and is therefore unclean for you; the rock hyrax,<sup>\*</sup> which indeed chews the cud, but does not have hoofs and is therefore unclean for you; the hare, which indeed chews the cud, but does not have hoofs and is therefore unclean for you; and the pig,<sup>c</sup> which does indeed have hoofs and is cloven-footed, but does not chew the cud and is therefore unclean for you. You shall not eat their meat, and you shall not touch their carcasses; they are unclean for you.

\* [11:5–6] According to modern zoology, the rock hyrax (*Hyrax syriacus*) is classified as an ungulate, and the hare as a rodent; neither is a ruminant. They appear to chew their food as the true ruminants do, and it is upon this appearance that the classification in the text is based.

b. [11:4] Jgs 13:4, 7; Is 66:17; Ez 4:12–14.

c. [11:7] Prv 11:22; Is 65:4; 66:17; Mt 7:6; 8:30–32; Mk 5:11–16; Lk 8:32–33; 15:15–16.

New Jerusalem Bible The following, which either chew the cud or have a cloven hoof, are the ones that you may not eat: you will regard the camel as unclean, because though it is ruminant, it does not have a cloven hoof; you will regard the coney as unclean, because though it is ruminant, it does not have a cloven hoof; you will regard the hare as unclean, because though it is ruminant, it does not have a cloven hoof; you will regard the pig as unclean, because though it has a cloven hoof, divided into two

parts, it is not a ruminant. You will not eat the meat of these or touch their dead bodies; you will regard them as unclean.

Revised English Bible—1989 Of all the larger land animals you may eat any hoofed animal which has cloven hoofs and also chews the cud; those which only have cloven hoofs or only chew the cud you must not eat. These are: the camel, because though it chews the cud it does not have cloven hoofs, and is unclean for you; the rock-badger, because though it chews the cud it does not have cloven hoofs, and is unclean for you; the hare, because though it chews the cud it does not have a parted foot; it is unclean for you; the pig, because although it is a hoofed animal with cloven hoofs it does not chew the cud, and is unclean for you. You are not to eat the flesh of these or even touch their dead carcasses; they are unclean for you. Vv. 2b–3 are included for context.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible But you are not to eat those that only chew the cud or only have a separate hoof. For example, the camel, the coney and the hare are unclean for you, because they chew the cud but don't have a separate hoof; while the pig is unclean for you, because, although it has a separate and completely divided hoof, it doesn't chew the cud. You are not to eat meat from these or touch their carcasses; they are unclean for you.

Hebrew Transliteration S. Nevertheless these you shall not eat among those that chew the cud or those that have cloven hooves:  
the camel, because it chews the cud but does not have cloven hooves, is unclean to you;  
The hyrax, because it chews the cud but does not have cloven hooves, is unclean to you;  
And the hare, because it chews the cud but does not have cloven hooves, is unclean to you;  
And the chazer (swine), though it divides the hoof, having cloven hooves, yet does not chew the cud, is unclean to you.  
Their flesh you shall not eat, and their carcasses you shall not touch. They are unclean to you.

Kaplan Translation However, among the cud-chewing, hoofed animals, these are the ones that you may not eat: The camel shall be unclean to you although it brings up its cud, since it does not have a true hoof. The hyrax shall be unclean to you although it brings up its cud, since it does not have a true hoof. The hare shall be unclean to you although it brings up its cud, since it does not have a true hoof. The pig shall be unclean to you although it has a true hoof which is cloven, since it does not chew its cud. Do not eat the flesh of any of these animals. [At this time] do not touch their carcasses, since they are unclean to you.

At one time, there was an excellent site which featured Kaplan's translation and notes, but that site is no longer available. I could only find one Kaplan Translation with his footnotes online, and for this passage, the footnotes are really messtup: true hooves (Saadia; Rashbam; Ibn Ezra; Ibn Janach; Rabbag). Maphreseth parsah in Hebrew. Or, "that has cloven hooves" (Targum; Rashi; Radak, Sherashim). that are cloven (Saadia, etc.). Or, "completely split" (Rashi; Radak, Sherashim). does not have a true hoof (see 11:3). The hooves of the camel are so reduced that they are like claws, and the padded soles support most of the weight. Some, however, understand the padded sole to be the "hoof" here, and translate it, "does not have a cloven hoof" (Rashi).

hyrax. Hyrax synacus or Procavia capens syrxaca. Sha/an in Hebrew; chiorogryllios in Greek, (Septuagint); tafan in Arabic.

The hyrax is a small mammal, around 20 inches long, living in the Negev mountains. It has a flexible tail-less body, and short feet, covered with elastic Hyrax Jerboa pads. It nests in the clefts of rocks (Psalms 104:18), and lives in small groups (Proverbs 30:26). Since it has a maw like a ruminant, it is considered to “bring up its cud.” Saadia similarly translates it into the Arabic wabr, denoting the hyrax or rock badger (cf. Malbim). Other sources translate it as coney or jerboa, hare, or rabbit. Ameveth in Hebrew. Dasypous in Greek (Septuagint), literally, “hairy foot,” but translated as lepus, a hare, in Latin (Vulgate). This is the angora rabbit (Dryctolagus cumculus) whose wool is prized {Shabbath 27a). It could be considered to “bring up its cud” since it regurgitates its food in the early morning hours and then eats it again.

The Scriptures—2009

‘Only, these you do not eat among those that chew the cud or those that have a split hoof: the camel, because it chews the cud but does not have a split hoof, it is unclean to you; and the rabbit, because it chews the cud but does not have a split hoof, it is unclean to you; and the hare, because it chews the cud but does not have a split hoof, it is unclean to you; and the pig, though it has a split hoof, completely divided, yet does not chew the cud, it is unclean to you. ‘Their flesh you do not eat, and their carcasses you do not touch. They are unclean to you.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

BUT OF THESE YOU SHALL NOT EAT, OF THOSE THAT CHEW THE CUD, AND OF THOSE THAT PART THE HOOFS, AND DIVIDE CLAWS; THE CAMEL, BECAUSE IT CHEWS THE CUD, BUT DOES NOT DIVIDE THE HOOF, THIS IS UNCLEAN TO YOU.

AND THE RABBIT, BECAUSE IT CHEWS THE CUD, BUT DOES NOT DIVIDE THE HOOF, THIS IS UNCLEAN TO YOU.

AND THE HARE, BECAUSE IT DOES NOT CHEW THE CUD, AND DOES NOT DIVIDE THE HOOF, THIS IS UNCLEAN TO YOU.

AND THE SWINE, BECAUSE THIS ANIMAL DIVIDES THE HOOF, AND MAKES CLAWS OF THE HOOF, AND IT DOES NOT CHEW THE CUD, IS UNCLEAN TO YOU.

YOU SHALL NOT EAT OF THEIR FLESH, AND YOU SHALL NOT TOUCH THEIR CARCASSES; THESE ARE UNCLEAN TO YOU.

Awful Scroll Bible

You was only to eat those taking up the cud and being split hoofed. The camel is to take up the cud - is it being split hoofed? - It is unclean.

The rock badger is to take up the cud - is it being split hoofed? - It is unclean.

The hare is to take up the cud - is it being split hoofed? - It is unclean.

The swine is being split hoofed, and is being cloven even cleft - is it to take up the cud? - It is unclean.

Concordant Literal Version

Was you to eat their flesh? - there carcasses was you to touch? - They are unclean. Only this is what you may not eat of those bringing up the cud or bisecting the hoof: the camel (for it is bringing up the cud yet is not bisecting the hoof; it is unclean for you),

the coney, (for it is bringing up the cud yet is not bisecting the hoof; it is unclean for you),

the hare, (for it is bringing up the cud yet does not bisect the hoof; it is unclean for you),

and the boar, (for it is bisecting the hoof and is cleaving the cleft of the hoof, yet it is not stirring up the cud; it is unclean for you).

Of their flesh you may not eat, and their carcass you may not touch; they are unclean for you.

exeGesés companion Bible

Only these eat not:  
of them that regurgitate the cud,

or of them that split the hoof:  
 as the camel,  
 though he regurgitates the cud, yet splits not the hoof;  
 he is foul to you:  
 and the coney,  
 though he regurgitates the cud, yet splits not the hoof;  
 he is foul to you:  
 and the hare,  
 though he regurgitates the cud, yet splits not the hoof;  
 he is foul to you:  
 and the hog,  
 though he split the hoof  
 and cleaves the cleft of the hoof,  
 yet regurgitates not the cud;  
 he is foul to you.  
 - neither eat their flesh nor touch their carcase  
 they are foul to you.

## Orthodox Jewish Bible

Nevertheless these shall ye not eat of them that chew the cud, or of them that separateth the hoof; as the gamal (camel), because he cheweth the cud, but separateth not the hoof; he is tamei unto you.  
 And the hyrax, because he cheweth the cud, but separateth not the hoof; he is tamei unto you.  
 And the hare, because he cheweth the cud, but separateth not the hoof; he is temeiah (unclean) unto you.  
 And the chazir (swine), though he separate the hoof, and be separated into double hooves, yet he cheweth not the cud; he is tamei to you.  
 Of their basar shall ye not eat, and their nevelah shall ye not touch; they are teme'im (unclean ones) to you.

**Expanded/Embellished Bibles:***The Amplified Bible*

Nevertheless, you are not to eat these, among those which chew the cud or divide the hoof: the camel, because it chews the cud but does not divide the hoof; it is [ceremonially] unclean to you. And the <sup>[a]</sup>shaphan, because it chews the cud but does not divide the hoof; it is unclean to you. And the hare, because it chews the cud but does not divide the hoof; it is unclean to you. And the swine, because it divides the hoof and makes a split hoof, but does not chew the cud; it is unclean to you. You shall not eat their meat nor touch their carcasses; they are unclean to you.  
 [a] A small, shy furry animal (Hyrax syriacus) found in the peninsula of the Sinai, northern Israel, and the region around the Dead Sea; kjv coney, original NASB rock badger.

## The Expanded Bible

“Some animals only chew the cud or only have split hoofs, and you must not eat them. The camel chews the cud but does not have a split hoof; it is unclean [<sup>c</sup>in a ritual sense] for you. The rock badger chews the cud but does not have a split hoof; it is unclean for you. The rabbit chews the cud but does not have a split hoof; it is unclean for you. Now the pig has a split hoof that is completely divided, but it does not chew the cud; it is unclean for you. You must not eat the meat from these animals or even touch their dead bodies; they are unclean for you.

## Kretzmann's Commentary

Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof; as, the camel, because he cheweth the cud, but divideth not the hoof, there being only a partial division of the hoof; he is unclean unto you.  
 And the coney, a marmot-like animal of the size of a hare living in caves and clefts of the rocks, because he cheweth the cud, making the characteristic

mouth-movements of the ruminants, but divideth not the hoof; he is unclean unto you.

And the hare, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. Though the two last-named animals have not the three or four stomachs of the real ruminants, the motion which they make with their mouths as they sit before their burrows is that of chewing the cud.

And the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he is unclean to you. Since pigs were nothing but scavengers in Oriental lands, and since the eating of pork in those circumstances often resulted in diseases of the skin, many of the ancient peoples considered them unclean.

of their flesh shall ye not eat, to slaughter these animals for food was strictly forbidden, and their carcass shall ye not touch; they are unclean to you.

Lexham English Bible

However, [Or “Only”] these [By context; Hebrew “this”] you may not eat from those that chew the cud and from those that have a [Hebrew “the”] divided hoof: the camel, because it is a chewer of cud but it does not have a hoof that is divided—it is unclean for you; and the coney, because it is a chewer of cud but it does not have a hoof that is divided—it is unclean for you; and the hare, because it is a chewer of cud but it does not have a hoof that is divided—it is unclean for you; and the pig, because it has a divided hoof and has a split cleft in [Hebrew “of”] the hoof but it does not chew cud—it is unclean for you. You must not eat from their meat, and you must not touch their dead body—they are unclean for you.

The Voice

**Eternal One:** Go talk to the Israelites and explain to them which animals of the earth you may and may not eat. You are allowed to eat any animals with split hooves divided into two parts or that chew the cud. But from those animals with split hooves or that chew the cud, you are not allowed to eat camels. Because they only chew the cud and do not have split hooves, camels are impure to you. In the same way, the rock badger chews the cud but does not have split hooves. Therefore, rock badgers are impure to you. Also the hare chews the cud, but it does not have split hooves. Therefore, they are impure to you. The pig has split hooves divided into two parts, but it does not chew the cud. Therefore pigs are impure to you. Do not eat their meat or touch their dead bodies, for they are impure to you. Vv. 2–3 are included for context.

### Bible Translations with Many Footnotes:

The Complete Tanach

But these you shall not eat among those that bring up the cud and those that have a cloven hoof: the camel, because it brings up its cud, but does not have a [completely] cloven hoof; it is unclean for you. And the hyrax, because it brings up its cud, but will not have a [completely] cloven hoof; it is unclean for you; And the hare, because it brings up its cud, but does not have a [completely] cloven hoof; it is unclean for you; And the pig, because it has a cloven hoof that is completely split, but will not regurgitate its cud; it is unclean for you. You shall not eat of their flesh, and you shall not touch their carcasses; they are unclean for you.

**You shall not eat of their flesh:** I know only [that] these [animals possessing one sign of cleanness are prohibited to be eaten]. How do we know that any other unclean animal, which has no sign of cleanness altogether [may also not be eaten]? Here, we can infer from a kal vachomer [i.e., an inference from minor to major]: If those animals that have part of the signs of cleanness are prohibited, [how much more so are those animals that lack both signs of cleanness!]- [Torath Kohanim 11:69]

**of their flesh:** The [Scriptural] prohibition applies [only] to the “flesh” [of an unclean animal], but not its bones, sinews, horns, or hooves. — [Torath Kohanim 11:74]

**and you shall not touch their carcasses:** One might think that Israelites are prohibited to touch a carcass. Scripture, however, says, “Say to the kohanim ...[(a kohen) shall not defile himself for a (dead) person among his people]” (Lev. 21:1); thus,



kohanim are prohibited [from defiling themselves by human corpses], but ordinary Israelites are not prohibited. Now a kal vachomer can be made: Since in the more stringent case of defilement by a human corpse, only kohanim are prohibited, then in the more lenient case of defilement by animal carcasses, how much more so [should only kohanim be prohibited! If so,] what does Scripture mean by, “you shall not touch their carcasses”? [It means that Israelites may not touch animal carcasses] on the Festivals [since at those times they deal with holy sacrifices and enter the Temple]. This is what [the Sages] said: A person is obligated to cleanse himself on Festivals. - [R.H. 16b, Torath Kohanim 11:74]

NET Bible®

However, you must not eat these<sup>4</sup> from among those that chew the cud and have divided hooves: The camel is unclean to you<sup>5</sup> because it chews the cud<sup>6</sup> even though its hoof is not divided.<sup>7</sup> The rock badger<sup>8</sup> is unclean to you because it chews the cud even though its hoof is not divided. The hare is unclean to you because it chews the cud even though its hoof is not divided. The pig is unclean to you because its hoof is divided (the hoof is completely split in two<sup>9</sup>), even though it does not chew the cud.<sup>10</sup> You must not eat from their meat and you must not touch their carcasses;<sup>11</sup> they are unclean to you.

<sup>4</sup>tn Heb “this,” but as a collective plural (see the following context).

<sup>5</sup>sn Regarding “clean” versus “unclean,” see the note on Lev 10:10.

<sup>6</sup>tn Heb “because a chewer of the cud it is” (see also vv. 5 and 6).

<sup>7</sup>tn Heb “and hoof there is not dividing” (see also vv. 5 and 6).

<sup>8</sup>sn A small animal generally understood to be Hyrax syriacus; KJV, ASV, NIV “coney”; NKJV “rock hyrax.”

<sup>9</sup>tn See the note on Lev 11:3.

<sup>10</sup>tn The meaning and basic rendering of this clause is quite certain, but the verb for “chewing” the cud here is not the same as the preceding verses, where the expression is “to bring up the cud” (see the note on v. 3 above). It appears to be a cognate verb for the noun “cud” (הֶרֶג, gerah) and could mean either “to drag up” (i.e., from the Hebrew Qal of רָרַג [garar] meaning “to drag,” referring to the dragging the cud up and down between the stomach and mouth of the ruminant animal; so J. Milgrom, Leviticus [AB], 1:647, 653) or “to chew” (i.e., from the Hebrew Niphal [or Qal B] of רָרַג used in a reciprocal sense; so J. E. Hartley, Leviticus [WBC], 149, and compare BDB 176 s.v. רָרַג, “to chew,” with HALOT 204 s.v. רָרַג qal.B, “to ruminate”).

<sup>11</sup>sn The regulations against touching the carcasses of dead unclean animals (contrast the restriction against eating their flesh) is treated in more detail in Lev 11:24-28 (cf. also vv. 29-40). For the time being, this chapter continues to develop the issue of what can and cannot be eaten.

Rotherham’s *Emphasized B.* Nevertheless ||these|| shall ye not eat, of them that chew the cud and of them that part the hoof,—

||The camel|| because <though he ||cheweth the cud||> yet <the hoof> he parteth not, <unclean> he is’ to you;

And ||the coney||<sup>a</sup> because <though he ||cheweth the cud||> yet <the hoof> he parteth not,—<unclean> he is’ to you;

And ||the hare|| because <though she ||cheweth the cud||> yet <the hoof> she parteth not,— <unclean> she is’ to you;

And ||the swine|| because <though he ||parteth the hoof|| and is cloven-footed> yet <the cud> he cheweth not,—<unclean> he is’ to you; <Of their flesh> shall ye not eat, and <their carcase> shall ye not touch,—<unclean> they are’ to you.

<sup>a</sup>“The coney is undoubtedly Hyrax Syriacus”—Hastings’ D.B. Cp. P.B. note on this place.

**Literal, almost word-for-word, renderings:**

Charles Thomson OT

But of these you shall not eat; of those which chew the cud, and of those which have parted hoofs; the camel, though it cheweth the cud; yet because it hath not a

parted hoof, it is unclean to you; the hairy foot, though it cheweth the cud, yet because it hath not a parted hoof, it is unclean to you; and the choirogryllus, though it cheweth the cud, yet because it hath not a parted hoof, it is unclean to you; and the swine, though it hath a parted hoof, yet because it doth not chew the cud, it is unclean to you. Of the flesh of these you shall not eat; nor shall you touch their dead carcasses. They are unclean to you.

Context Group Version

Nevertheless these you (pl) shall not eat of those that chew the cud, or of those that part the hoof: the camel, because he chews the cud but doesn't part the hoof, he is unclean to you (personal love). And the coney, because he chews the cud but doesn't part the hoof, he is unclean to you (personal love). And the hare, because she chews the cud but doesn't part the hoof, she is unclean to you (personal love). And the swine, because he parts the hoof, and is clovenfooted, but doesn't chew the cud, he is unclean to you (pl). Of their flesh you (pl) shall not eat, and their carcasses you (pl) shall not touch; they are unclean to you (pl).

English Standard Version

Nevertheless, among those that chew the cud or part the hoof, you shall not eat these: The camel, because it chews the cud but does not part the hoof, is unclean to you. And the rock badger, because it chews the cud but does not part the hoof, is unclean to you. And the hare, because it chews the cud but does not part the hoof, is unclean to you. And the pig, because it parts the hoof and is cloven-footed but does not chew the cud, is unclean to you. You shall not eat any of their flesh, and you shall not touch their carcasses; they are unclean to you.

Holy Bible Improved Edition

But these ye shall not eat of those that chew the cud, and of those that divide the hoof: the camel; because it chews the cud, but does not divide the hoof, it is unclean to you; and the shaphan<sup>1</sup>; because it chews the cud, but does not divide the hoof, it is unclean to you; and the hare; because it chews the cud, but does not divide the hoof, it is unclean to you; and the hog; because it divides the hoof, and is clovenfooted, but it does not chew the cud, it is unclean to you. Of their flesh ye shall not eat, and their carcass ye shall not touch; they are unclean to you.

<sup>1</sup> Shaphan, root of the Hebrew word meaning, *to cover, to hide*.

Revised Mechanical Trans.

...Surely of these you will not eat, from ones making the cud go up or from ones cleaving of the hoof, the camel, given that he is making the cud go up, but his hoof is without a cleaving, he is dirty to you, and the rabbit, given that he is making the cud go up, but the hoof is not cleaved, he is dirty to you, and the hare, given that she is making the cud go up, but the hoof is not cleaved, she is dirty to you, and the swine, given that he is cleaving the hoof and the split hoof is split in two, but he does not chew the cud, he is dirty to you. You will not eat from their flesh and you will not touch their carcass, they are dirty to you.

Young's Updated LT

"Only, this you [all] do not eat—of those bringing up the cud, and of those dividing the hoof—the camel, though it is bringing up the cud, yet the hoof not dividing—it is unclean to you; and the rabbit, though it is bringing up the cud, yet the hoof it divides not—unclean it is to you; and the hare, though it is bringing up the cud, yet the hoof has not divided—unclean it is to you; and the sow, though it is dividing the hoof, and cleaving the cleft of the hoof, yet the cud it brings not up—unclean it is to you.

"Of their flesh you [all] do not eat, and against their carcass you [all] do not come—unclean they are to you.

**The gist of this passage:**

A general list of land mammals which are clean and unclean (mostly by characteristics).

Leviticus 11:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ak <sup>e</sup> (אָךְ) [pronounced ahk <sup>e</sup> ]	<i>surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but; nevertheless</i>	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another (sometimes the verb to be is implied)</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #398 BDB #37
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, greater than</i>	preposition of separation	Strong's #4480 BDB #577
'âlâh (הֲלִיץ) [pronounced gaw-LAWH]	<i>the one bringing, the one taking, the one leading up</i>	masculine plural, Hiphil participle, construct form	Strong's #5927 BDB #748
Full Hiphil meanings from BDB: <i>to bring up, to cause to ascend or climb, to cause to go up; to bring against, to take away; to draw up, to train; to cause to ascend; to rouse, to stir up (mentally); to offer, to bring up (of gifts); to exalt; to cause to ascend, to offer.</i>			
gêrâh (גֵּרָה) [pronounced gay-RAW]	<i>cud, scraping of the throat</i>	feminine singular noun with the definite article	Strong's #1625 BDB #176
w <sup>e</sup> (or v <sup>e</sup> ) (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
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, greater than</i>	preposition of separation	Strong's #4480 BDB #577
pâra' (פָּרָץ) [pronounced paw-RAHS]	<i>being divided, being parted in two, splitting, bisecting</i>	masculine plural, Hiphil participle; construct form	Strong's #6536 BDB #828
parsâh (פָּרְסָה) [pronounced pahr-SAW]	<i>hoof [of ruminants, horses]</i>	feminine singular noun with the definite article	Strong's #6541 BDB #828

**Translation:** Nevertheless, you+ will not eat from [all of] those who bring up the cud or from [all of] those with a divided hoof.

The point that is going to be made is, both characteristics were needed in order for an animal to be considered clean.

Leviticus 11:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
gâmâl (גָּמָל) [pronounced <i>gaw-MAWL</i> ]	<i>camel</i> (this is obviously a transliteration)	masculine singular noun with the definite article	Strong's #1581 BDB #168
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
'âlâh (אֵלֶּה) [pronounced <i>gaw-LAWH</i> ]	<i>the one bringing, the one taking, the one leading up</i>	masculine singular, Hiphil participle, construct form	Strong's #5927 BDB #748
Full Hiphil meanings from BDB: <i>to bring up, to cause to ascend or climb, to cause to go up; to bring against, to take away; to draw up, to train; to cause to ascend; to rouse, to stir up (mentally); to offer, to bring up (of gifts); to exalt; to cause to ascend, to offer.</i>			
gêrâh (גֵּרָה) [pronounced <i>gay-RAW</i> ]	<i>cud, scraping of the throat</i>	feminine singular noun	Strong's #1625 BDB #176
hûw' (אוּהוּ) [pronounced <i>hoo</i> ]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
w <sup>e</sup> (or v <sup>e</sup> ) (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
parsâh (פֶּרֶס) [pronounced <i>pahr-SAW</i> ]	<i>hoof [of ruminants, horses]</i>	feminine singular noun	Strong's #6541 BDB #828
lô' (אֵל אוֹל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3808 BDB #518
I don't think that a suffix on the negative occurs very often.			
pâra' (פָּרָא) [pronounced <i>paw-RAHS</i> ]	<i>being divided, being parted in two, splitting, bisecting</i>	Hiphil participle	Strong's #6536 BDB #828

**Translation:** [These are animals that you will not eat:] the camel, for it brings up the cud, but his hoof is not divided,...

It appears that an animal with a separated hoof is fine; but if they are divided so that it is 2 or more toes, then that is not fine.

The camel is the first example, and a significant one, as camels were bred in fairly large numbers in the middle east.

The camel is one of the wonders of the desert. It can carry as much as 400 lbs (although a conscientious owner would not permit but half that for a longer desert expedition) and they can go, if absolutely necessary, several days without water (although, this is not ideal). They can average almost 30 miles a day, although a camel with a rider only can go over 100 miles in 13 hours (but not every single day).<sup>22</sup> They hooves are quite unusual, being broad cushions which function well on sand, gravel and rock. It is because of these feet, they are considered unclean.



**A Camel's Foot** (a photograph); from [Anne's Daily Bible Journal](#); accessed September 12, 2020.

Karol Emil Thornton-Remiszewski: *The problem with camel meat is that while the camel's feet are divided into two parts, their feet are not hooves. They are basically feet with two toes each.*<sup>23</sup>

Abid Zainal: *According to the Torah the reason of the prohibition was because camel does not have split hoof but anatomically [a] camel has split hooves.*<sup>24</sup>

What I found to be interesting were some of Zainal's other remarks. At the time of Mohammed, eating camel among the Arabs was quite common. Yet, the claim of Islam is, the accept the books of the Bible (Old and New Testaments—they don't really, but that is another topic). So, how does one allow for a eating of camel, yet, at the same time, appear to accept the Old Testament? Zainal's explanation, taken from the Koran, is, the Hebrew people were forbidden camel meat because of their willful disobedience. The Hebrew people of this generation were certain disobedient; but at no time were *good* Hebrews allowed to eat camel.

Regarding this adjustment made by Islam, Jennifer Louise Porter writes: *Why are camels permitted for Muslims? Because the author of the Koran could not read Hebrew and had never read the Torah. He knew what it said only through hearsay and invented the rest.*<sup>25</sup>

Believe it or not, there is another controversy regarding the camel, and it is the classification of its foot.

Rabbi Dr. Natan Slifkin: *Camels do not have any kind of hoof - instead, a camel has a foot, partially divided into two toes at the front, each bearing a nail.*<sup>26</sup>

One can almost hear the scream, "LOOK AT IT!"

**The Feet of a Camel** (a photograph); from [Rationalist Judaism](#); accessed September 12, 2020.

<sup>22</sup> This information has come out of the *Zondervan Pictorial Encyclopedia of the Bible*, p. 697 of Vol. 1.

<sup>23</sup> From [Quora](#), accessed September 12, 2020.

<sup>24</sup> From [Quora](#), accessed September 12, 2020.

<sup>25</sup> From [Quora](#), accessed September 12, 2020.

<sup>26</sup> From [Rationalist Judaism](#), accessed September 12, 2020.





What caught my eye in this is, Slifkin quotes two sources that I reference often:

From Rabbi Aryeh Kaplan's *Living Torah*: Among mammals, you may eat [any one] that has true hooves that are cloven and that brings up its cud. However, among the cud-chewing, hoofed animals, these are the ones that you may not eat: The camel shall be unclean to you although it brings up its cud, since it does not have a true hoof.<sup>27</sup>

Rashi writes: *The hooves of the camel are so reduced that they are like claws, and the padded soles support most of the weight. Some, however, understand the padded sole to be the 'hoof' here, and translate it, 'does not have a cloven hoof.'*<sup>28</sup>

I may have offered up far too much controversy at this time of the day.

Whedon writes: Some think that this beast is not to be eaten because of his extraordinary usefulness as “the ship of the desert.” But Jehovah pronounces him unclean, and for this reason commands his people to abstain from his flesh, a food much esteemed by the Arabs. Many attempts have been made to explain the grounds of this interdict of camel flesh, none of which is satisfactory.<sup>29</sup>

Dr. Peter Pett provides more reasons than Whedon for the banning of camels from the Israelite food chain: *The camel can also render better service to man by being alive, for it is a vital means of transport where other creatures find it more difficult to go. Thus it is useful, but not in order to be eaten. It can be used for Israel's benefit, but it must not be partaken of. Furthermore, its milk is best avoided by those who are not inured to it, (it has devastating effects on the digestion), and its meat is tough and unpleasant to those not used to it. Not being widely eaten its health effects have not been fully analysed, but it is not the most desirable of food to most. The lesson to be learned from the ban, however, was to distinguish between what God had provided for food, and what He had not, and the wisdom of considering the environment from which these things came. They were forbidden because such was God's appointment, and because they did not remain in the sphere appointed by God for things that might be eaten. Any other benefits were secondary. Bedouin may eat camels. They were not a holy people. But Israelites may not. They were forbidden because of their regular contact with 'uncleanness' and unclean spheres which made them continually 'unclean'.*<sup>30</sup>

<sup>27</sup> From [Kaplan's Living Torah](#); accessed September 12, 2020.

<sup>28</sup> From [Rationalist Judaism](#), accessed September 12, 2020.

<sup>29</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Leviticus 11:4.

<sup>30</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Leviticus 11:4–8.

Leviticus 11:4c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṭâmê' (טַמֵּא) [pronounced <i>taw-MAY</i> ]	<i>unclean, impure; defiled, fouled, polluted</i> [ethically, ceremonially, ritually]	masculine singular adjective	Strong's #2931 BDB #379
hûw' (אוּ) [pronounced <i>hoo</i> ]	<i>he, it; him, himself</i> as a demonstrative pronoun: <i>that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510

**Translation:** ...[so] it [is] unclean to you+.

In each example, the conclusion will be that, *that animal is, therefore, unclean to you.*

Leviticus 11:4 Nevertheless, you+ will not eat from [all of] those who bring up the cud or from [all of] those with a divided hoof. [These are animals that you will not eat:] the camel, for it brings up the cud, but his hoof is not divided, [so] it [is] unclean to you+. (Kukis mostly literal translation)

Leviticus 11:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
shâphân (שַׁפְּחָן) [pronounced <i>shaw-FAWN</i> ]	<i>rock rabbit, hare, rock-badger, coney, hyrax</i>	masculine singular noun with the definite article	Strong's #8227 BDB #1050
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
'âlâh (אֹלֵה) [pronounced <i>gaw-LAWH</i> ]	<i>the one bringing, the one taking, the one leading up</i>	masculine singular, Hiphil participle, construct form	Strong's #5927 BDB #748
Full Hiphil meanings from BDB: <i>to bring up, to cause to ascend or climb, to cause to go up; to bring against, to take away; to draw up, to train; to cause to ascend; to rouse, to stir up (mentally); to offer, to bring up (of gifts); to exalt; to cause to ascend, to offer.</i>			
gêrâh (גֵּרֵה) [pronounced <i>gay-RAW</i> ]	<i>cud, scraping of the throat</i>	feminine singular noun	Strong's #1625 BDB #176

## Leviticus 11:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hûw' (אוה) [pronounced hoo]	he, it; him, himself as a demonstrative pronoun: <i>that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
parsâh (הַפְּרָה) [pronounced pahr-SAW]	hoof [of ruminants, horses]	feminine singular noun	Strong's #6541 BDB #828
lô' (אל or אול) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âlâh (הִלָּע) [pronounced gaw-LAWH]	to cause to go up [to ascend], to lead up, to take up, to bring up	3 <sup>rd</sup> person feminine singular, Hiphil imperfect	Strong's #5927 BDB #748

**Translation:** The rock badger, because it brings up the cud but his hoof is not parted,...

We do not know for certain what kind of an animal this is. Some believe it to be a kind of rabbit or hare. Because it practices a system of re-digestion, it would have to be an extinct species today.

The RSV and the NRSV render this as a *rock badger*; however, many of these animals are difficult to track down, as their names show up but once or twice in the Old Testament (case in point, the hyrax here and Deuteronomy 14:7 Psalm 104:18 Prov. 30:26). The hyrax does not chew its cud, but chews with a cross-wise motion, making it appear as though it is ruminating. They are rock dwellers (with the exception of a species which has made its home in the trees in the tropical forest). They are about the size of a rabbit, but much different in appearance, classified near the elephants. They are a grey-brown vegetarians and the reason for their being forbidden as food is not altogether clear (and, again, we could have the name wrong). They are considered tough and dry by Arabs who eat them, although they are hunted regularly in Africa. The Syrian hyrax can still be found today in Upper Galilee<sup>31</sup>.



**The Hyrax** (a photograph); from [Messianic Torah Truth Seeker](#), accessed September 19, 2020. From MTTTS: *Hyraxes ("shrewmouse") (also called dassies) are small, thickset, herbivorous mammals in the order Hyracoidea. Other version names: coney rock badger.*<sup>32</sup>

## Leviticus 11:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṭâmê' (טַמֵּא) [pronounced taw-MAY]	unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]	masculine singular adjective	Strong's #2931 BDB #379

<sup>31</sup> Ibid, p. 937, Vol. 1.

<sup>32</sup> From [Messianic Torah Truth Seeker](#), accessed September 19, 2020.

## Leviticus 11:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hûw' (אוה) [pronounced hoo]	<i>he, it; him, himself</i> as a demonstrative pronoun: <i>that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510

**Translation:** ...[so] it is unclean to you+.

Whatever animal this was—and the Israelites knew what kind of an animal it was—it was unclean to them.

Leviticus 11:5 The rock badger, because it brings up the cud but his hoof is not parted, [so] it is unclean to you+.  
(Kukis mostly literal translation)

## Leviticus 11:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, 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
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'ar <sup>e</sup> nebeth (תַּבְּרָא) [pronounced ar-NEH-behth]	<i>hare</i>	feminine singular noun, with the definite article	Strong's #768 BDB #58
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'âlâh (הֹלֵט) [pronounced gaw-LAWH]	<i>the one bringing, the one taking, the one leading up</i>	feminine singular, Hiphil participle, construct form	Strong's #5927 BDB #748
Full Hiphil meanings from BDB: <i>to bring up, to cause to ascend or climb, to cause to go up; to bring against, to take away; to draw up, to train; to cause to ascend; to rouse, to stir up (mentally); to offer, to bring up (of gifts); to exalt; to cause to ascend, to offer.</i>			
gêrâh (הֵרָג) [pronounced gay-RAW]	<i>cud, scraping of the throat</i>	feminine singular noun	Strong's #1625 BDB #176
hîy' (איה) [pronounced hee]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214
parsâh (הֶסֶרַפ) [pronounced pahr-SAW]	<i>hoof [of ruminants, horses]</i>	feminine singular noun	Strong's #6541 BDB #828



Leviticus 11:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
לֹא (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
פָּאַרָ (פָּרַפ) [pronounced <i>paw-RAHS</i> ]	<i>to divide, to be divided, to split in two</i>	3 <sup>rd</sup> person feminine singular, Hiphil perfect	Strong's #6536 BDB #828

**Translation:** The hare, for it brings up the cud but [its] hoof is not parted;...

This hare (or rabbit) is clearly extinct, and this is not how they digest food today.

According to ZPEB, Vol. 3, p. 33, the hare is known to practice *refection*; this is when the hare passes certain droppings of a different texture which are immediately eaten, so he appears to be chewing without taking greens into his mouth. This is so that the digestive bacteria gets another shot at the more indigestible vegetable matter which can be better assimilated this second time. Even though we think of *chewing the cud* as somewhat different (as it does not leave the animal's body); what is occurring here is the same principle. However, we actually do not know what kind of animal is found here. The Hebrew word for this animal does not necessarily correspond to the English hare.<sup>33</sup>

Leviticus 11:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
טָמֵא (טָמֵא) [pronounced <i>taw-MAY</i> ]	<i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i>	feminine singular adjective	Strong's #2931 BDB #379
הִיא (היא) [pronounced <i>hee</i> ]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214
לָ (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510

**Translation:** ...[so] it is unclean to you+.

Because both things are not true of this rabbit, it is unclean to eat.

Leviticus 11:6 The hare, for it brings up the cud but [its] hoof is not parted; [so] it is unclean to you+. (Kukis mostly literal translation)

<sup>33</sup> Scofield Bible, p. 140.



## Leviticus 11:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
chăzîyr (חֲזִיר) [pronounced <i>khaz-EER</i> ]	<i>hog, swine, pig, boar</i>	masculine singular noun with the definite article	Strong's #2386 BDB #306
pâra <sup>c</sup> (פָּרָץ) [pronounced <i>paw-RAHS</i> ]	<i>being divided, being parted in two, splitting, bisecting</i>	Hiphil participle	Strong's #6536 BDB #828
parsâh (פַּרְסָה) [pronounced <i>pahr-SAW</i> ]	<i>hoof [of ruminants, horses]</i>	feminine singular noun with the definite article	Strong's #6541 BDB #828
hûw' (אוּהוּ) [pronounced <i>hoo</i> ]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
w <sup>e</sup> (or v <sup>e</sup> ) (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
shâçā <sup>c</sup> (שָׁחַץ) [pronounced <i>shaw-SAHÇ</i> ]	<i>dividing, to cleaving, tearing apart, tearing in pieces</i>	feminine singular, Qal participle	Strong's #8156 BDB #1042
shesa <sup>c</sup> (שֶׁשָׁ) [pronounced <i>SHEH-sahç</i> ]	<i>cleft, cloven, split</i>	boon singular noun	Strong's #8156 & #8157 BDB #1043
parsâh (פַּרְסָה) [pronounced <i>pahr-SAW</i> ]	<i>hoof [of ruminants, horses]</i>	feminine singular noun	Strong's #6541 BDB #828
It appears to be used of horses, who do not have a divided hoof.			
w <sup>e</sup> (or v <sup>e</sup> ) (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
hûw' (אוּהוּ) [pronounced <i>hoo</i> ]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
gêrâh (גֵּרָה) [pronounced <i>gay-RAW</i> ]	<i>cud, scraping of the throat</i>	feminine singular noun	Strong's #1625 BDB #176
lô <sup>c</sup> (אֵל or אַל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
gârar (גָּרַר) [pronounced <i>gaw-RAHR</i> ]	<i>to be scraped together; to chew the cud</i>	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #1641 BDB #176

**Translation:** [Finally,] the hog, for it parts the hoof but [its] cud is not brought up;...

The most well-known of the unclean animals is the pig. These animals were domesticated perhaps 1000 years prior to the time of writing of Leviticus throughout Greece, Hungary, Egypt and Mesopotamia. They were used for their skins and bristles and for food in the ancient world (along with some specialized uses in some countries); but today they are used almost entirely for food. The pig is a potential carrier of several dangerous diseases, including trichinosis, caused by a tape worm which can cause great pain and even death to man and animal. Through proper preparation, this can be totally avoided in today's world; but then, this was not near as preventable. Also, pigs are omnivorous scavengers and will dig things up and eat them, passing on disease this way. Modern farming methods also preclude this as a problem today. Pigs are mentioned in Prov. 11:22 Isa. 65:66 Matt. 7:6 8:30, most of these references concern their uncleanness.<sup>34</sup>

The hog is also rejected as an animal to be consumed by the Israelites.

Dr. Peter Pett: *The pig was in fact bred for food in the Ancient Near East for centuries before the time of Moses, and was known to have at times been a sacrificial animal (see above). It had the advantage in some people's eyes in that it rooted around for food and thus broke up the earth, and in the fact that it would eat what other domestic animals would not eat, providing an easy source of meat. But Israel was warned against it precisely for this reason. It was not in the pattern of 'perfect' edible animals. It nuzzled in the dust, sharing the serpent's fate, and was more in danger of touching and digesting, by its scrabbling, what was 'unclean', and incidentally passing on parasites precisely because of its eating habits. And there is no doubt that medically speaking the decision was on the whole wise.*<sup>35</sup>



wiseGEEK

**The Pig** (a photograph); from [WiseGeek](#); accessed September 12, 2020. Pigs have cloven hooves, but they do not re-digest their food.

This is one place where I am glad to have born in the Christian era. Few foods exist that cannot be improved by melted cheese and a sprinkling of bacon. We are not subject to these dietary restrictions.

Leviticus 11:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṭāmē' (טָמֵא) [pronounced <i>taw-MAY</i> ]	<i>unclean, impure; defiled, fouled, polluted</i> [ethically, ceremonially, ritually]	masculine singular adjective	Strong's #2931 BDB #379
hûw' (אוּהוּ) [pronounced <i>hoo</i> ]	<i>he, it; him, himself</i> as a demonstrative pronoun: <i>that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

<sup>34</sup> All of this from ZEPB, Vol. 5, p. 548.

<sup>35</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Leviticus 11:4–8.

## Leviticus 11:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510

**Translation:** ...[so] it is unclean to you+.

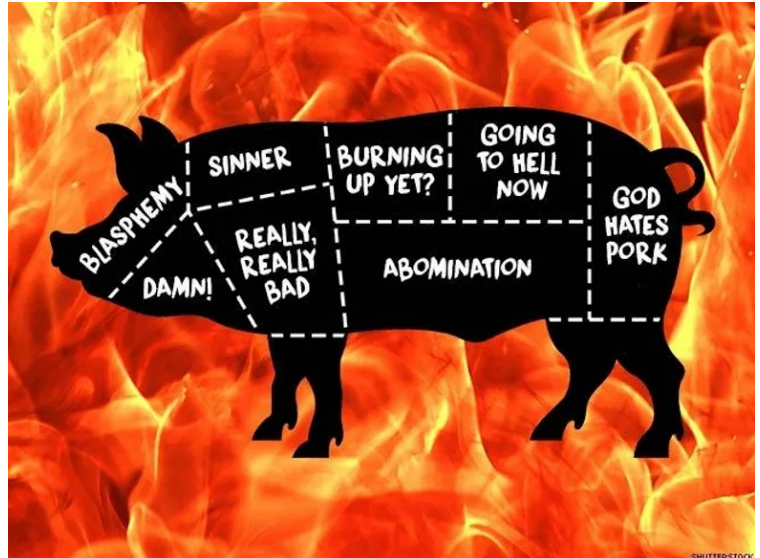
Again, the animal is unclean to the Israelites. See Pett's comment below.

Leviticus 11:7 [Finally,] the hog, for it parts the hoof but [its] cud is not brought up; [so] it is unclean to you+. (Kukis mostly literal translation)

**Pork will send you to hell** (a graphic); from [Advocate.com](http://Advocate.com) accessed September 24, 2023.

The dietary limitations did not send anyone to hell. There are no specific punishments which pork-eaters were subject to. God does not hate pork; and if you have eaten bacon, you know that it is not *really, really bad*.

In a world where certain animals were more likely to carry a number of diseases and actual pests, designating the hog as unclean meant that this was not eaten inside Israel. Therefore, as a result, Israelites are still with us today (which was the intention of this prohibition).



There are many precautions taken today which reduce the dangers of pork, but it was not always so.

### Case in Point: Pork Consumption (by Karl Butt)

One of the most well-known Old Testament food regulations is the prohibition of pork consumption (Leviticus 11:7). Under close scrutiny, this prohibition exemplifies the value of the biblical laws regarding clean and unclean animals. During the days of Moses, proper food preparation and cooking conditions did not always exist. In fact, the general knowledge of the need to separate certain uncooked foods, especially meats, during preparation from other foods was virtually non-existent. Certain meats, if contacted raw or under-cooked, have greater potential to carry parasites and other harmful bacteria that can infect the end consumer (in this case, humans).

Due to the fact that pigs are scavengers, and will eat practically anything, they often consume parasites and bacteria when they eat the carcasses of other dead animals. These parasites and bacteria can, and often do, take up residence in the pigs' muscle tissue. Fully cooking the meat can kill these harmful organisms, but failure to cook the meat completely can cause numerous detrimental effects. R. K. Harrison listed several diseases or other health maladies that can occur due to the ingestion of improperly cooked pork. He noted that pigs often are the host of the tapeworm *Taenia solium*. Infection by this parasite can cause small tumors to arise throughout the body, including on the skin, eyes, and muscles. Furthermore, these tumors can affect the brain and cause epileptic convulsions. Additionally, humans can develop trichiniasis (trichinosis) infestation from eating undercooked, as well as tape worm known as *Echiococcus granulosus* from water polluted by pigs. Further, pigs can pass on the microorganisms that cause toxoplasmosis, a disease affecting the nervous system

## Case in Point: Pork Consumption (by Karl Butt)

(Harrison, 1982, p. 644).

Due to a much more exhaustive body of knowledge concerning parasites and pathogens, modern readers are increasingly attune to the dangers of consuming raw or undercooked pork. In fact, most pork bought in grocery stores contains nitrates and nitrites that have been injected into the meat to hinder the growth of harmful microorganisms. But Moses and the Israelites did not have access to such modern knowledge. How is it that the food regulations recorded by Moses over 3,000 years ago contain such an accurate understanding of disease control? Albright noted along these lines, “thanks to the dietary and hygienic regulations of Mosaic law...subsequent history has been marked by a tremendous advantage in this respect held by Jews over all other comparable ethnic and religious groups” (1968, p. 181).

From [Apologetics Press](#); accessed December 20, 2020.

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### Leviticus 11:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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, greater than</i>	preposition of separation	Strong's #4480 BDB #577
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i> ]	<i>flesh; body; animal meat</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #1320 BDB #142
lô' (לֹא or אֵין) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âkal (אָכַל) [pronounced <i>aw-KAHL</i> ]	<i>to eat; to dine; to devour, to consume, to destroy</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect; pausal form	Strong's #398 BDB #37

**Translation:** You+ will not eat of their flesh...

The people were not to eat these animals (or any which fall into this classification) under any circumstances.

### Leviticus 11:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></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

Leviticus 11:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
n <sup>e</sup> bêlâh (הַלְבַּיִן) [pronounced n <sup>eb</sup> -vay-LAW]	<i>corpse, carcass; body</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5038 BDB #615
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâga' (עָגַב) [pronounced naw-GAHG]	<i>to touch, to reach into; to violate, to injure; to come to a person; to strike</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #5060 BDB #619

**Translation:** ...and you+ will not [even] touch their carcasses.

They people were not even to come into contact with the carcass of such an animal. So, even if they found an animal like this freshly killed (or, whatever), an Israelite was not to do anything to the animal's lifeless body.

Leviticus 11:8c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tâmê' (טָמֵא) [pronounced taw-MAY]	<i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i>	masculine plural adjective	Strong's #2931 BDB #379
hêm (הֵם) [pronounced haym]	<i>they, those; them, themselves; these [with the definite article]; the others</i>	3 <sup>rd</sup> person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition; with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510

**Translation:** These animals [lit., they] [are] unclean to you.

These animals were considered ceremonially unclean; but that meant that the Israelites were not to even touch them.

Leviticus 11:8 You+ will not eat of their flesh and you+ will not [even] touch their carcasses. These animals [lit., they] [are] unclean to you. (Kukis mostly literal translation)

These animals were obviously more common in the land of **Canaan** and the Israelites would have more opportunities to be in close association with them. One of the items which will come to mind is our responsibilities as Christians. When one studies the Old Testament, one tends to become a bit off balance if they have not been grounded in the New. We gain great understanding and can experience great spiritual growth from our examination of the Old Testament, as long as we understand that portions of it no longer apply. 1Corinthians 10:18–33 covers matters of diet. To give you a quick overview, what we eat today is no longer a matter of cleanness and uncleanness as it was to the Israelites. That helped preserve the race and illustrate the spiritual truth of cleanness and uncleanness; however, today, **all things a lawful** (1Corinthians 11:23—the context



here is food, lest you take this portion of the verse and run with it). However, there are circumstances where we choose not to eat something which is legitimate for us to eat, but causes someone else to be offended. As we are to be all things to all men, there are activities and choices that we as mature Christians will make that restrict what we eat and what we do, not because we are sinning, but because these things could seriously offend the unbeliever. As an illustration, I personally recycle a lot of my trash. It is partially because of the way I was raised and partially because it is well-thought of to do so; it is not Biblical and it is not divine good (except when performed in the Spirit); it is essentially a neutral action. However, the opposite tact of great waste can, under certain circumstances, cause the very *socially aware* unbeliever to stumble. When dealing with food, there would be circumstances when eating meat, although completely lawful, might not be expedient; or, in the case quoted, where eating pig would be ill-advised, although it is lawful for us to do so. **All things are lawful, but not all things are profitable. All things are lawful, but not all things edify. Let no one seek his own good, but that of his neighbor** (1Corinthians 11:23–24).

Leviticus 11:8 **You will not eat their flesh; in fact, you will not even touch their carcasses. These animals are unclean to you.** (Kukis paraphrase)

Leviticus 11:4–8 **Nevertheless, you+ will not eat from [all of] those who bring up the cud or from [all of] those with a divided hoof. [These are animals that you will not eat:] the camel, for it brings up the cud, but his hoof is not divided, [so] it [is] unclean to you+. The rock badger, because it brings up the cud but his hoof is not parted, [so] it is unclean to you+. The hare, for it brings up the cud but [its] hoof is not parted; [so] it is unclean to you+. [Finally,] the hog, for it parts the hoof but [its] cud is not brought up; [so] it is unclean to you+. You+ will not eat of their flesh and you+ will not [even] touch their carcasses. These animals [lit., they] [are] unclean to you.** (Kukis mostly literal translation)

Leviticus 11:4–8 **The clean animals are those who both predigest their food and have split hooves. You will not eat the camel, the rock badger or the hare, because they all predigest their food but their hooves are not divided; they are unclean to you. Also, the hog is not to be eaten because it had split hooves but it does not predigest its food. You will not eat their flesh; in fact, you will not even touch their carcasses. These animals are unclean to you.** (Kukis paraphrase)

*Dr. Peter Pett: And as it happens medically the pig, the rock badger and the hare can all commonly contribute to unpleasant diseases of one kind or another through parasitic infection, precisely as a result of their lifestyles, and while making them far safer, even modern methods of treatment can fail to remove totally these parasitic infections. Eating them would not necessarily result in such an infection, but there was a good likelihood that it would be so, far more so than with the clean animals. (We should also note that while the pig and the camel can be identified we are not absolutely certain as to the identity of the shaphan and the 'arnebeth which may be extinct).<sup>36</sup>*

*Pett provides a general observation: There can be no question that those who observed these instructions would definitely on the whole have had better health, (and would also be wealthier by keeping their camels, which at that time were quite rare), than those who did not, especially in primitive conditions. It would seem that people did not think of eating asses as they are not mentioned. They were too valuable and useful for other purposes. They were to treat their camels as the same.<sup>37</sup>*

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## Clean and Unclean Sea Creatures

*compare Deuteronomy 14:9–10*

<sup>36</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Leviticus 11:4–8.

<sup>37</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Leviticus 11:4–8.

Here you [all] will eat from all that [is] in the waters, all which [is] to him a fin and a scale in the waters—in the seas and in the torrents. And so they you [all] will eat. And all that [is] not to him a fin and a scale in the seas and in the torrents, from all swarming [things] of the waters, and from every soul of the life that [is] in the waters, an abomination they [are] to you [all]. And an abomination they are to you [all]. From their flesh you [all] will not eat and their carcass, you [all] will consider abominable. All that [does] not [have] a fin and a scale in the waters, an abomination he [is] to you [all].

Leviticus  
11:9–12

This [is what] you+ will eat from all that [is] in the waters: all who have fins and scales in the waters—[whether] in the seas or torrents—you+ will eat them. And all who do not have fins or scales, [whether] in the seas or torrents—of all who live [lit., *swarm*] in the waters and of every [kind of] life in the waters—they [are] an abomination to you+. They will [continue] to be an abomination to you+. You+ will not eat of their flesh and you will consider their carcasses [to be] abominable. Anything in the waters which does not have fins and scales [is] an abomination to you+.

This is specifically what you will eat from the waters. If it has fins and scales, whether living in fresh water or in salt water, you may eat them. Those who lack fins and scales, even if they fill your rivers, lakes and seas, you will consider them to be an abomination. You will not eat their flesh and you will consider their carcasses to be repulsive. Anything in the waters without fins and scales will be considered by you an abomination.

Here is how others have translated this verse:

#### Ancient texts:

- Masoretic Text (Hebrew) Here you [all] will eat from all that [is] in the waters, all which [is] to him a fin and a scale in the waters—in the seas and in the torrents. And so they you [all] will eat. And all that [is] not to him a fin and a scale in the seas and in the torrents, from all swarming [things] of the waters, and from every soul of the life that [is] in the waters, an abomination they [are] to you [all]. And an abomination they are to you [all]. From their flesh you [all] will not eat and their carcass, you [all] will consider abominable. All that [does] not [have] a fin and a scale in the waters, an abomination he [is] to you [all].
- Dead Sea Scrolls  
Targum (Onkelos) .  
These you may eat, of all things that are in water; all that have fins and scales in the waters, in oceans and in rivers; you may eat them.  
All that do not have fins and scales [that are] in the oceans and rivers; of any creature that creeps in the water and of any living creature that is in the water; they are repulsive to you.  
They shall be repulsive to you, you shall not eat of their flesh and their carcasses shall be repulsive by you.  
Anything which does not have fins and scales in the water, is repulsive to you.
- Targum (Pseudo-Jonathan) And these you may eat, of all that are in the waters: every one that hath fins and scales in the seas and the rivers, and of anything that is in the sea that crawleth, shall be an abomination to you, and an abomination shall their jelly and their sauce be to you; of their flesh you shall not eat, and their carcase you shall have in abhorrence, and from the use of them you must keep aloof. Every one that hath fins nor scales in the waters shall be an abomination to you.
- Douay-Rheims 1899 (Amer.) These are the things that breed in the waters, and which it is lawful to eat. All that has fins, and scales, as well in the sea, as in the rivers, and the pools, you will eat. But whatsoever has not fins and scales, of those things that move and live in the waters, will be an abomination to you, And detestable. Their flesh you will not eat: and their carcasses you will avoid.

Aramaic ESV of Peshitta	<p>All that have not fins and scales, in the waters, will be unclean.</p> <p>"These you may eat of all that are in the waters: whatever has fins and scales in the waters, in the seas, and in the rivers, that you may eat.</p> <p>All that do not have fins and scales in the seas, and in the rivers, of all that move in the waters, and of all the living creatures that are in the waters, they are an abomination to you, and you detest them. You shall not eat of their flesh, and you shall detest their carcasses.</p> <p>Whatever has no fins nor scales in the waters, that is an abomination to you.</p>
Lamsa's Peshitta (Syriac)	<p>And these things you will eat from everything that is in water: eat anything that has fins and scales in the water, in the seas and in rivers. And everything in the seas and in the rivers, among all creeping things of the waters and among every living soul that is in water, that does not have fins and scales, they are defiled to you: You will not eat from their flesh and their carcasses shall be unclean. And everything in water that does not have fins or scales is defiled to you.</p>
Samaritan Pentateuch	<p>And these shall ye eat of all that [are] in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat.</p> <p>And all that have not fins and scales in the seas yea in seas, and in the rivers, of all that move in the waters, and of any living thing which [is] in the waters, they [shall be] an abomination unto you:</p> <p>They shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination.</p> <p>And whatsoever hath no fins nor scales in the waters, that [shall be] an abomination unto you.</p>
Updated Brenton (Greek)	<p>And these are what you shall eat of all that are in the waters: all things that have fins and scales in the waters, and in the seas, and in the brooks, these you shall eat.</p> <p>And all things which have not fins or scales in the water, or in the seas, and in the brooks, of all which the waters produce, and of every soul living in the water, are an abomination; and they shall be abominations to you.</p> <p>You shall not eat of their flesh, and you shall abhor their carcasses.</p> <p>And all things that have not fins or scales of those that are in the waters, these are an abomination to you.</p>

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	<p>These you may have for food of all things living in the water: anything living in the water, in the seas or rivers, which has special parts for swimming and skin formed of thin plates, may be used for food.</p> <p>All other things living and moving in the water, in the sea or in the rivers, are a disgusting thing to you;</p> <p>They may not be used for food, and their dead bodies are disgusting to you.</p> <p>Anything in the water which has no special parts for swimming and no thin plates on its skin is disgusting to you.</p>
Easy English	<p>They can eat some animals that live in the sea or in the river. Those animals must have fins and scales on their bodies. They must not eat any other animals from the sea or the river. They must keep away from them. They must not touch the dead bodies of the animals from the sea or the river. They must not eat the meat from those other animals. Animals from the sea and the river may have fins and scales on their bodies. Those are the only ones that you can eat. Those without fins or scales are unclean.</p>

Most fish have fins and scales on the side of their bodies. They use their fins when they are swimming. The scales are hard pieces of skin that cover the fish's body.

Easy-to-Read Version–2008	"You may eat everything that lives in the sea or in a river that has fins and scales. But you must not eat anything that lives in the sea or in a river and does not have fins and scales. Just the thought of eating such a creature should make you sick. This will never change. So don't ever eat meat from anything like that. Don't even touch its dead body! It is a sickening thought for you to touch anything that lives in the water and does not have fins and scales.
<i>God's Word™</i>	"Here are the kinds of creatures that live in the water which you may eat—anything in the seas and streams that has fins and scales. However, you must consider all swarming creatures living in the seas or the streams that have no fins or scales disgusting. They must remain disgusting to you. Never eat their meat. Consider their dead bodies disgusting. Every creature in the water without fins or scales is disgusting to you.
Good News Bible (TEV)	You may eat any kind of fish that has fins and scales, but anything living in the water that does not have fins and scales must not be eaten. Such creatures must be considered unclean. You must not eat them or even touch their dead bodies. You must not eat anything that lives in the water and does not have fins and scales.
<i>The Message</i>	"Among the creatures that live in the water of the seas and streams, you may eat any that have fins and scales. But anything that doesn't have fins and scales, whether in seas or streams, whether small creatures in the shallows or huge creatures in the deeps, you are to detest. Yes, detest them. Don't eat their meat; detest their carcasses. Anything living in the water that doesn't have fins and scales is detestable to you.
NIRV	"Many creatures live in the water of the oceans and streams. You can eat all those that have fins and scales. Treat as "unclean" all the creatures in the oceans or streams that do not have fins and scales. That includes all those that move together in groups and all those that do not. Treat them as "unclean." Do not eat their meat. Treat their dead bodies as "unclean." Regard as "unclean" everything that lives in the water that does not have fins and scales.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	<p><b>To eat or not to eat: seafood</b></p> <p>Yes: eat any animal from the water that has fins and scales. It doesn't matter if they swim in lakes, streams, or oceans.</p> <p>No: don't eat anything from the water that doesn't have fins and scales. Of all the many creatures in the water, these are the ones not fit to eat. Consider them nasty and unfit for your mouth. Don't eat them and if you come across a dead one, don't touch it. So, if the animal is in the water and doesn't have both fins and scales, it's not fit to eat.</p>
Contemporary English V.	You may eat anything that lives in water and has fins and scales. But it would be disgusting for you to eat anything else that lives in water, and you must not even touch their dead bodies.
The Living Bible	"As to fish, you may eat whatever has fins and scales, whether taken from rivers or from the sea; but all other water creatures are strictly forbidden to you. You mustn't eat their meat or even touch their dead bodies. I'll repeat it again—any water creature that does not have fins or scales is forbidden to you.
New Berkeley Version New Life Version	<p>.</p> <p>'These you may eat, of all that are in the water. You may eat everything in the water that has fins and scales, in the seas or in the rivers. But whatever is in the seas and rivers that does not have fins and scales, among all the living things moving in the water, are to be hated by you. You will hate them. You may not eat their meat, and</p>

you will hate their dead bodies. Whatever in the water does not have fins and scales will be hated by you.

New Living Translation

“Of all the marine animals, these are ones you may use for food. You may eat anything from the water if it has both fins and scales, whether taken from salt water or from streams. But you must never eat animals from the sea or from rivers that do not have both fins and scales. They are detestable to you. This applies both to little creatures that live in shallow water and to all creatures that live in deep water. They will always be detestable to you. You must never eat their meat or even touch their dead bodies. Any marine animal that does not have both fins and scales is detestable to you.

Unfolding Bible Simplified

Of all the creatures that live in the oceans and the streams, you are permitted to eat any that have fins and scales. But you must detest and not eat those that do not have fins and scales. That include creatures that are very small. You must despise them, and you must not eat their meat, and you must detest their carcasses. You must detest everything that lives in the water that does not have fins and scales.

### Partially literal and partially paraphrased translations:

American English Bible

‘These are the things that you may eat, [which live] in the water: You may eat anything that has fins and scales [that lives in] the water, whether in the seas or in the rivers. However, anything that lives in the water but doesn’t have fins or scales (whether in the seas or in the rivers)... all else that lives in the water or comes out of the water is disgusting, and you are to consider it disgusting. You must not eat their flesh and you must dislike their dead bodies. You must view anything that lives in the water and doesn’t have fins or scales as disgusting!.

Beck’s American Translation .

New Advent (Knox) Bible

Everything that lives in the water is food for your eating as long as it has fins and scales, whether it be sea or river or lake fish. Creatures that live and move in the water without scales or fins you must hold in abomination, so abominable that you will not eat their flesh or even touch their carcasses; there is defilement in all that lacks fins and scales.

Translation for Translators

From all the creatures that live in the oceans and the streams, you are permitted to eat any that have fins and scales. But you must detest *and not eat* those that do not have fins and scales. That includes ones that are very small. You must despise them, and you must not eat their meat, and you must detest their carcasses. You must detest everything that lives in the water that does not have fins and scales.

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible

Of all the creatures that live in the water, whether salt water or fresh water, you may eat anything with fins and scales. But the following among all the teeming life and creatures in the water are detestable to you: everything in the seas or streams that does not have fins and scales. They shall be an abomination to you; you must not eat their meat, and you must detest their carcasses. Everything in the water that does not have fins and scales shall be detestable to you.

Christian Standard Bible

#### **Clean and Unclean Aquatic Animals**

“This is what you may eat from all that is in the water: You may eat everything in the water that has fins and scales, whether in the seas or streams. But these are to be abhorrent to you: everything in the seas or streams that does not have fins and scales among all the swarming things and other living creatures in the water. They are to remain abhorrent to you; you must not eat any of their meat, and you must



abhor their carcasses. Everything in the water that does not have fins and scales will be abhorrent to you.

Conservapedia Translation Of any animal that lives in an aquatic environment, y'all may eat all, provided that they possess both fins and scales. Conservapedia translates this and two other verses from this chapter; but nothing else.

Revised Ferrar-Fenton Bible **Clean Fish.**

"You may eat of all these that are in the waters;—

"All that have fins and scales, in the waters, and the seas, and the rivers; you may eat them.

"But all that have not fins and scales on them in the waters, and rivers, of all the swarms of the waters, and of every form of life that is in the waters, they must be loathsome to you; and their flesh shall be loathsome to you. You shall not eat of their carcasses; you shall loathe them. All in the waters that have not fins and scales, shall be loathsome to you.

International Standard V

**Clean and Unclean Sea Foods**

"You may eat anything that's in the waters; that is, you may eat anything that has fins and scales either from the seas or from the rivers. But anything that doesn't have fins or scales—whether from the seas or the rivers—any of the swarming creatures and living creatures in the waters are detestable for you. They are to be detestable for you. You are not to eat of their meat and you are to detest their carcasses. Anything that doesn't have fins or scales in the waters is a detestable thing for you."

**Catholic Bibles (those having the imprimatur):**

The Heritage Bible

You shall eat of all these which are in the waters: whatever has fins and scales in the waters, in the seas, and in the streams, you shall eat them.

And any that do not have fins and scales in the seas, and in the streams, of all that swarm in the waters, and of any living soul which is in the waters, they are an abomination to you;

Yes, they are an abomination to you; you shall not eat of their flesh, and you shall abhor their carcasses as filthy.

Whatever has no fins nor scales in the waters, that is filth to you.

New American Bible (2011)

Of the various creatures that live in the water, you may eat the following: whatever in the seas or in river waters that has both fins and scales you may eat.<sup>d</sup> But of the creatures that swarm in the water or of animals that otherwise live in the water, whether in the sea or in the rivers, all those that lack either fins or scales are loathsome for you, and shall always be loathsome to you. Their meat you shall not eat, and their carcasses you shall loathe. Every water creature that lacks fins or scales is loathsome for you.

d. [11:9] Jn 21:9–13.

New Jerusalem Bible

"Of all that lives in water, these you may eat: "Anything that has fins and scales, and lives in the water, whether in sea or river, you may eat. But anything in sea or river that does not have fins and scales, of all the small water-creatures and all the living things found there, you will regard as detestable. You will regard them as detestable; you must not eat their meat and you will regard their carcasses as detestable. Anything that lives in water, but not having fins and scales, you will regard as detestable.

Revised English Bible–1989

Of creatures that live in water these may be eaten: all, whether in salt water or fresh, that have fins and scales; but all, whether in salt or fresh water, that have neither fins nor scales, including both small creatures in shoals and larger creatures, you are to regard as prohibited. They are prohibited to you; you must not eat their flesh, and their dead bodies you are to treat as prohibited. Every creature in the water that has neither fins nor scales is prohibited to you.

**Jewish/Hebrew Names Bibles:**

Hebraic Roots Bible	Of all that are in the waters, you shall eat these; any one that has fins and scales in the waters, in the seas, and in the brooks, you may eat them. But any one that does not have fins and scales in the seas, and in the brooks, of any swarming creature of the waters, and of any creature which lives in the waters; they are to be detested by you. Yes, they shall be an abomination to you; you shall not eat of their flesh and you shall shun their dead bodies. Any one that does not have fins and scales in the waters, it shall be an unclean thing to you.
Hebrew Transliteration S.	'These you may eat of all that are in the water: whatever in the water has fins and scales, whether in the seas or in the rivers—that you may eat. But all in the seas or in the rivers that do not have fins and scales, all that move in the water or any living thing which is in the water, they are detestable to you. They shall be detestable to you; you shall not eat their flesh, but you shall regard their carcasses as detestable. Whatever in the water does not have fins or scales—that shall be detestable to you.
Kaplan Translation	<p>This is what you may eat of all that is in the water: You may eat any creature that lives in the water, whether in seas or rivers, as long as it has fins and scales. [On the other hand], all creatures in seas and rivers that do not have fins and scales, whether they are small aquatic animals or other aquatic creatures, must be avoided by you. They will [always] be something to be shunned. You must avoid them by not eating their flesh. Every aquatic creature without fins and scales must be shunned by you.</p> <p>At this time. In the desert the Israelites had to maintain a standard of purity; cf. Numbers 5:2. Similarly, during festivals when the people gathered in Jerusalem, they were forbidden to defile themselves ( Rosh HaShanah 16b; Rashbam). Although this was not actually a negative commandment, it would render a person unclean (Ramban).</p> <p><b>seas or rivers.</b> Salt or fresh water ( Midrash HaGadol\ Ralbag).</p> <p>11:10 <b>small aquatic animals</b> (Rashi). Sheretz haMayim in Hebrew. Some say that this expression denotes animals that reproduce asexually (Ibn Ezra). It may possibly include all invertebrates.</p> <p>— other aquatic creatures. Larger creatures (Rashi), or those that reproduce sexually (Ibn Ezra). This includes aquatic mammals ( Sifra ).</p> <p>— avoided. Sheketz in Hebrew. Also denoting vermin, or something that is abhorrent, detested, shunned, repulsive, or loathesome.</p> <p>11:11 always. Even when the laws of purity do not apply. (Cf. Ralbag; above, 11:8).</p>
Tree of Life Version	“From all that are in the waters, you may eat whatever has fins and scales, within the waters, in the seas and in the rivers. Those you may eat. But any that do not have fins and scales in the seas or the rivers, among those that swarm on the waters, or among any of the living creatures that are in the waters, they are loathsome to you. They are to be detestable to you. You should not eat meat from them and you should detest their carcasses. Whatever has neither fins nor scales in the waters, that is a detestable thing to you.

**Weird English, Old English, Anachronistic English Translations:**

Awful Scroll Bible	These was you to eat in the waters: That with fins and scales, in the waters of the seas and torrents, even was you to eat. Are they of fins and scales, in the seas and torrents, and swarming in the waters, living breathers of the waters? - They are a detestation - even are they a detestation - was you to eat their flesh? - Indeed, their carcasses were to be detested - are they of fins and scales in the waters? - They are a detestation.
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Concordant Literal Version	<p>This is what you may eat of all those which are in the waters: all that have fins and scales in the waters, in the seas and in the watercourses, you may eat them. Yet all that have no fins or scales in the waters, in the seas and in the watercourses of every swarmer of the waters, of any living soul which is in the waters, they are an abomination to you.</p> <p>Since they shall come to be an abomination for you, you may not eat of their flesh, and you shall regard their carcass as abominable.</p> <p>All that has no fins or scales in the waters, it is an abomination to you.</p>
exeGeses companion Bible	<p>These you eat of all in the waters:  whatever has fins and scales in the waters  - in the seas and in the wadies  them you eat:  and all with no fins and scales  in the seas and in the wadies  - all that teem in the waters  of any living soul in the waters,  are an abomination to you:  yes, they are an abomination to you:  eat not of their flesh and abominate their carcasses.  - whatever in the waters  has neither fins nor scales  is an abomination to you:...</p>
Orthodox Jewish Bible	<p>These shall ye eat of all that are in the mayim; whatsoever hath fins and scales in the mayim, in the seas, and in the rivers, them shall ye eat.</p> <p>And all that have not fins and scales in the seas, and in the rivers, of all that swarm in the mayim, and of any nefesh hachayyah which is in the mayim, they shall be sheketz (abomination, detestable) unto you;</p> <p>They shall be even sheketz unto you; ye shall not eat of their basar, but ye shall have their nevelah in sheketz.</p> <p>Whatsoever hath no fins nor scales in the mayim, that shall be sheketz unto you.</p>
Rotherham's <i>Emphasized B.</i>	<p>  These   may ye eat, of all that are in the waters,—&lt;all that have fins and scales in the waters, in the seas and in the rivers&gt;   them   may ye eat. But &lt;all that have not fins and scales in the seas and in the rivers, of all that swarm in the waters, and of all the living souls that are in the waters&gt; &lt;an abomination&gt; they are' unto you; and &lt;an abomination&gt; shall they remain to you,—&lt;of their flesh&gt; ye shall not eat, and &lt;their carcasses&gt; shall ye abhor.   Whatsoever hath not fins and scales in the waters   &lt;an abomination&gt; it is' unto you.</p>

### Expanded/Embellished Bibles:

The Expanded Bible	<p>“Of the animals that live in the sea or in a river, if the animal has fins and scales, you may eat it [<sup>c</sup>considered a normal aquatic creature]. But whatever lives in the sea or in a river and does not have fins and scales—including the things that fill [swarm] the water and all other things that live in it—you should hate [<sup>l</sup>they are detestable/abominable]. You must not eat any meat from them or even touch their dead bodies, because you should hate them [<sup>l</sup>they are detestable/abominable to you]. You must hate [Detestable/Abominable to you is] any animal in the water that does not have fins and scales.</p>
Kretzmann's Commentary	<p><b>Verses 9-12</b>  <b>Of Animals Living In Water</b>  These shall ye eat of all that are in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat, all the animals that are fishes according to the common use of the word.</p>

And all that have not fins and scales in the seas and in the rivers, of all that move in the waters, all the smaller animals that thron the ocean, including also lobsters, crabs, oysters, and every other kind of marine animal, and of any living thing which is in the waters, they shall be an abomination unto you; they shall be even an abomination unto you; ye shall not eat of their flesh, but ye shall have their carcasses in abomination.

Whatsoever hath no fins nor scales in the waters, that shall be an abomination unto you, was utterly to be abhorred.

Lexham English Bible

“ ‘These [By context; Hebrew “This”] you may eat from all that are in the water: any in the water that has a fin and scales, whether in the seas or [Or “and”] in the streams—such [Hebrew “them”] you may eat. But any that does not have a fin and scales, whether in the seas or [Or “and”] in the streams, among [Literally “from”] all the water’s swarms among all the living creatures that are in the water—they are a detestable thing to you. And they shall be detestable to you; you must not eat from their meat, and you must detest their dead body. Any that does not have a fin and scales in the water—it is a detestable thing to you.

The Voice

**Eternal One:** You are *certainly* allowed to eat these creatures of the water: any *fish* with fins and scales that swim in the seas or rivers. But any finless or scaleless fish that comes from the abundance of water-life in the seas or rivers, and any other creatures living in the water, are detestable to you. *Recognize and* treat them for what they are: detestable. You are not allowed to eat their meat, and their dead bodies are repulsive to you. Any finless or scaleless fish or animal or insect in the seas or rivers is detestable to you.

### Bible Translations with Many Footnotes:

The Complete Tanach

Among all [creatures] that are in the water, you may eat these: Any [of the creatures] in the water that has fins and scales, those you may eat, whether [it lives] in the waters, in the seas or in the rivers.

**fins:** Heb. רִיפְנִים. These are [the wing-like appendages] with which it swims [namely, fins].

**scales:** Heb. תְּשֻׁקָה. These are the scales that are affixed to it, as it is said: “And he was wearing a coat of mail (מִיִּשְׁקָה) ” (I Sam. 17:5), [lit. armor of scales]. — [Chul. 66b]

But any [creatures] that do not have fins and scales, whether in the seas or in the rivers, among all the creeping creatures in the water and among all living creatures that [live] in the water, are an abomination for you.

**creeping creatures:** עֲרֹשׂ. Anywhere this [term] appears [in Scripture], it denotes a low creature that slithers and moves on the ground.

And they shall be an abomination for you. You shall not eat of their flesh, and their dead bodies you shall hold in abomination.

**And they shall be an abomination:** [The statement is repeated] to prohibit their mixtures [i.e., if the flesh of an unclean water creature was mixed with food of another type,] if there is enough [unclean flesh] to impart its taste [to the mixture]. — [See Torath Kohanim 11:82]

**[You shall not eat] of their flesh:** [Only their flesh is prohibited,] but one is not prohibited [to eat] the fins or the bones. — [Torath Kohanim 11:82]

**and their dead bodies you shall hold in abomination:** [This clause comes] to include midges (מִשְׁחָבִי) that he has filtered out [of water or other liquids. One may ingest these creatures together with water, but once they have been separated from their original source, they are prohibited]. מִשְׁחָבִי are moucherons in French, midges. — [Torath Kohanim 11:83]

Any [creature] that does not have fins and scales in the water is an abomination for you.

**Any [(creature)] that does not have [fins and scales in the water is an abomination for you]:** What does Scripture come to teach us here? [In verse 10, Scripture has already stated, “any (creatures) that do not have fins and scales...are an abomination for you.” However, without this verse] I might think that [a water creature] is permitted only if it brings up its signs [of cleanness, namely fins and scales,] onto dry land; but if [it sheds them in the water, how do we know [that the creature is still permitted]? Scripture therefore, says here, “Any [creature] that does not have fins and scales in the water....,” but if it had them while in the water, even if it shed them in its emergence [onto dry land], it is permitted. — [Torath Kohanim 11:84]

NET Bible®

*Clean and Unclean Water Creatures*

“These you can eat from all creatures that are in the water: Any creatures in the water that have both fins and scales,<sup>12</sup> whether in the seas or in the streams,<sup>13</sup> you may eat. But any creatures that do not have both fins and scales, whether in the seas or in the streams, from all the swarming things of the water and from all the living creatures that are in the water, are detestable to you. Since they are detestable to you, you must not eat their meat and their carcass you must detest. Any creature in the water that does not have both fins and scales is detestable to you.

<sup>12</sup>tn Heb “all which have fin and scale” (see also vv. 10 and 12).

<sup>13</sup>tn Heb “in the water, in the seas and in the streams” (see also vv. 10 and 12).

**Literal, almost word-for-word, renderings:**

Context Group Version

These you (pl) may eat of all that are in the waters: whatever has fins and scales in the waters, in the seas, and in the rivers, that you (pl) may eat. And all that don't have fins and scales in the seas, and in the rivers, of all that move in the waters, and of all the living creatures that are in the waters, they are detestable to you (personal love), and they shall be detestable to you (pl); you (pl) shall not eat of their flesh, and their carcasses you (pl) shall detest. Whatever doesn't have fins and scales in the waters, that is detestable to you (pl).

Revised Mechanical Trans.

Of these you will eat, from all which are in the waters, all which have to him a fin and scales, in the waters, in the seas, in the wadis, them you will eat, and all which are without to him a fin and scales, in the seas and in the wadis, from all the swarmer of the waters and from all the living souls which are in the waters, they are filthy to you, and they will exist as filthy to you, you will not eat from their flesh and you will detest their carcass. All of them that are without fins and scales in the waters, he is filthy to you,...

Young's Updated LT

“This you [all] do eat of all which are in the waters; any one that has fins and scales in the waters, in the seas, and in the brooks, them you [all] do eat; and any one that has not fins and scales in the seas, and in the brooks, of any teeming creature of the waters, and of any creature which liveth, which is in the waters—an abomination they are to you; yea, an abomination they are to you; of their flesh you [all] do not eat, and their carcase you [all] abominate.  
“Any one that has not fins and scales in the waters—an abomination it is to you.

**The gist of this passage:**  
9-12

Clean and unclean fish and animals of the sea.

<b>Leviticus 11:9a</b>			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward</i> (s)	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84



Leviticus 11:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another (sometimes the verb to be is implied)</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #398 BDB #37
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, greater than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (כֹּל) [pronounced kohl]; also kol (כֹּל) [pronounced kol]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Literally, this means, <i>from all which [are], from all that [are]</i> . This is translation in Leviticus 11:9 as, <i>of all which [are], of all that [are]</i> .			
When zeh is thrown into the mix, some render this <i>of anything, from everything</i> .			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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

**Translation:** This [is what] you+ will eat from all that [is] in the waters:...

Like the instructions for land animals, the way to distinguish between what could be eaten from the seas and what could not, was fairly easy. The Hebrew people did not have to learn a lot of complex laws in order to figure out what they could bring to the dinner table or not.

Leviticus 11:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced kohl]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
'âsher (אֲשֶׁר) [pronounced ash-ER]	<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, everyone who, everyone that</i> .			

## Leviticus 11:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition; with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
ç <sup>e</sup> nappîyr (סַנְפִּיַר) [pronounced <i>sehn-ap-PEER</i> ]	<i>fin; used in a collective sense, fins</i>	masculine singular noun	Strong's #5579 BDB #703
w <sup>e</sup> (or v <sup>e</sup> ) (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
qas <sup>e</sup> qeseth (קַשְׂקֶשֶׁת) [pronounced <i>kas<sup>e</sup>-KEH-seth</i> ]	<i>scale of a fish; scale armor, a coat of mail</i>	feminine singular noun	Strong's #7193 BDB #903
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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 <i>mah-YIHM</i> ]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565

**Translation:** ...all who have fins and scales in the waters...

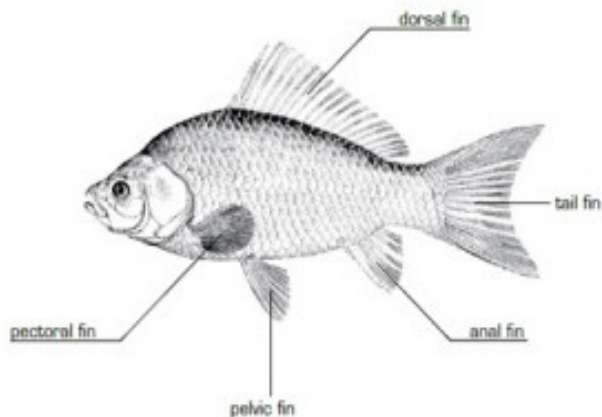
Anything which has fins and scales in the waters was fair game.

Pretty much, we are talking about fish here.

**A Fish** (a drawing); from [Anne's Daily Bible Journal](#); accessed September 12, 2020.

The example given in the picture shows us a whole bunch of fins which a fish commonly has.

This does not mean that all such fish are *good* to eat. But they are considered clean and legitimate to eat.



## Leviticus 11:9c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
yammîym (יַמִּיִם) [pronounced <i>yam-MEEM</i> ]	<i>seas, lakes, rivers</i>	masculine plural noun with the definite article	Strong's #3220 BDB #410

Leviticus 11:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
n <sup>e</sup> châlîymî (נְחָלִימַי) [pronounced <i>ne-khawl-EEM</i> ]	<i>brooks, torrents, rivers, streams, valleys</i>	masculine plural noun with the definite article	Strong's #5158 BDB #636

**Translation:** ...—[whether] in the seas or torrents—...

What sort of water these animals lived in was not the issue. They could come from the seas (salt water) or from the rivers (fresh water). Torrents were often temporary rivers based upon the rain taking place in the mountains. Most of us are familiar with rivers which are always rivers. Generally speaking, that is because they come from melting snows, so they are being fed by melting snow and ice over an extended period of time.

Leviticus 11:9d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
'êth (אֶת) [pronounced <i>ayth</i> ]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84
'âkal (אָכַל) [pronounced <i>aw-KAHL</i> ]	<i>to eat; to dine; to devour, to consume, to destroy</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect; pausal form	Strong's #398 BDB #37

**Translation:** ...you+ will eat them.

The Hebrews could eat anything with scales and fins.

Leviticus 11:9 This [is what] you+ will eat from all that [is] in the waters: all who have fins and scales in the waters—[whether] in the seas or torrents—you+ will eat them. (Kukis mostly literal translation)

As a person who enjoys fish, I am glad to see that fish are considered to be clean.

Dr. Peter Pett: *Fish intended to be eaten have fins and scales. This is seen as the 'perfect' edible fish. They swim and eat in the clear waters, in parts that are 'clean', in their proper sphere, not wallowing in the mud. They are solely of the sea or river. Anything less than that is a 'sea creature', especially those that cling to the bottom or to rocks, and not an edible fish. For those with fins and scales are again less likely to have absorbed anything parasitic or harmful. They were created to be eaten.*<sup>38</sup>

<sup>38</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Leviticus 11:9.

Leviticus 11:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<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, everyone who, everyone that.</i>			
ʾēyn (אֵין) [pronounced <i>AYH-yihn/ān</i> ]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition; with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
ḥappîyr (חַפְּיִיר) [pronounced <i>sehn-ap-PEER</i> ]	<i>fin; used in a collective sense, fins</i>	masculine singular noun	Strong's #5579 BDB #703
w <sup>e</sup> (or v <sup>e</sup> ) (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
qas <sup>e</sup> qeseth (קַשְׂקֶשֶׁת) [pronounced <i>kas<sup>e</sup>-KEH-seth</i> ]	<i>scale of a fish; scale armor, a coat of mail</i>	feminine singular noun	Strong's #7193 BDB #903
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
yammîym (יַמִּיִּם) [pronounced <i>yam-MEEM</i> ]	<i>seas, lakes, rivers</i>	masculine plural noun with the definite article	Strong's #3220 BDB #410
w <sup>e</sup> (or v <sup>e</sup> ) (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
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
n <sup>e</sup> châlîym (נְחָלִיִּם) [pronounced <i>ne-khawl-EEM</i> ]	<i>brooks, torrents, rivers, streams; valleys</i>	masculine plural noun with the definite article	Strong's #5158 BDB #636

**Translation:** And all who do not have fins or scales, [whether] in the seas or torrents...

Those creatures that did not have fins and scales were not to be eaten, whether from salt water or fresh. Obviously, other edible creatures inhabited the waters besides fish.

Leviticus 11:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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, greater than</i>	preposition of separation	Strong's #4480 BDB #577
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
Literally, min kôl (כֹּל מִן) [pronounced <i>mihn-kohl</i> ] means, <i>from all, from every</i> . However, together, various literal translations give the following renderings: <i>about all, of all</i> (1Samuel 23:23); <i>over all, more than all, above all</i> (Genesis 3:14); <i>from among all</i> (Exodus 19:5).			
sherets (שָׂרָץ) [pronounced <i>SHEH-rehtz</i> ]	<i>swarmers, swarming [teeming] things, swarmers, creepers [of insects, small reptiles, aquatic animals]</i>	masculine singular noun; a singular collective noun; construct form	Strong's #8318 BDB #1056
mayim (מַיִם) [pronounced <i>mah-YIHM</i> ]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565

**Translation:** ...—of all who live [lit., *swarm*] in the waters...

Even if these animals were filling up their waters, they were not to be eaten.

Leviticus 11:10c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
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, greater than</i>	preposition of separation	Strong's #4480 BDB #577
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
Literally, min kôl (כֹּל מִן) [pronounced <i>mihn-kohl</i> ] means, <i>from all, from every</i> . However, together, various literal translations give the following renderings: <i>about all, of all</i> (1Samuel 23:23); <i>over all, more than all, above all</i> (Genesis 3:14); <i>from among all</i> (Exodus 19:5).			
nepesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i> ]	<i>soul, life, living being; person; breath; mind; desire, volition; will</i>	feminine singular construct	Strong's #5315 BDB #659



Leviticus 11:10c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chayyâh (חַיָּה) [pronounced chay-YAW]	<i>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</i>	feminine singular substantive; adjective with the definite article	Strong's #2416 BDB #313
’ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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; pausal form	Strong's #4325 BDB #565

**Translation:** ...and of every [kind of] life in the waters—...

Any kind of life which lacks fins and scales was not to be eaten.

**A Seafood Platter** (a photograph); from [Anne's Daily Bible Journal](#); accessed September 12, 2020.

This is a rather delectable platter of various kinds of sea food which is, for the Hebrew, living during the age of Israel, forbidden. Logically, this food is wonderful, if there is proper refrigeration. In so many markets, these various types of sea creatures are found either frozen or in a cold refrigerated space. For us, when such conveniences are common, this sort of food is fine for us to eat.



Leave this same food at room temperature for 2 or more days and is it still as appetizing? I would think not. I would also have some concerns regarding the safety of eating such food.

Interestingly enough, there are a number of Jews today who would not eat from this seafood platter, because they place themselves under the Law. Or how many have abandoned their incomplete faith because they tried a little crab meat or some shrimp and found such food to be delicious?

Just to make certain that you, as a Church Age believer understand—this seafood platter is for you. You see a wonderful tray of delectable foods like this, and you are allowed to partake. The Jew who places himself under the Law is not.

Let me also add that, close association with that which is unclean (eating unclean food or touching the carcass of something which is unclean) is on a different level from sinful acts, thoughts or words. Those unfamiliar with the Bible or who try to disparage the Bible often confuse these things.

Although there is clearly a spiritual aspect to what a Hebrew might eat or not eat under the economy of Israel, this equally protected them from eating food which could harm them as a people.

I do not know if this figured into God’s reasoning, but many fish make meals out of such crustaceans, and man would find it easy to go after the slower crabs and shrimp rather than after the swift and agile fish.

Leviticus 11:10d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sheqets (שִׁקְצָה) [pronounced sheh-KETZ]	<i>an abomination, a detestable thing; an idol</i>	masculine singular noun	Strong's #8263 BDB #1054
hêm (הֵם) [pronounced haym]	<i>they, those; them, themselves; these [with the definite article]; the others</i>	3 <sup>rd</sup> person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition; with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510

**Translation:** ...they [are] an abomination to you+.

Those sea creatures which did not have scales or fins were to be treated as an abomination.

Leviticus 11:10 And all who do not have fins or scales, [whether] in the seas or torrents—of all who live [lit., swarm] in the waters and of every [kind of] life in the waters—they [are] an abomination to you+. (Kukis mostly literal translation)



Not being a person who is fond of oysters, scallops or clams and being neutral concerning shrimp, I personally have no problems with this verse. However, we, as Christians, are allowed to eat of these unclean foods today.

**Faith Schools—Homosexuality and Healthy School Dinners** (a graphic); from the [Guardian](#); accessed September 24, 2023.

I have no idea whether such cartoons are produced in ignorance, or they know the Bible position, but distort it. I would assume the former. Bear in mind the #1 intention here is to cause the believer to have less faith in his Bible.

“Your Bible says homosexuality is wrong? Well what about Shrimp Pasta? What about that?” That would be their argument. This is very much the intent, as many people believe that the Bible is dated and/or wrong.

Let me provide an analogous situation of today. You may violate Facebook policy and be limited in your use of Facebook for a week. That is similar these limitations of food consumption in Leviticus. However, you may break a serious law and be classified a felon for doing so. That would be like violating the more substantial laws of Moses (for instance, committing adultery, stealing, having homosexual relations). The penalties are going to be

considerably more for a felon convicted of a crime as over against a Facebook violation (although, apparently, some people in Great Britain are actually **going to jail** for their FB posts).

Leviticus 11:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
sheqets (שֶׁקֶץ) [pronounced <i>sheh-KETZ</i> ]	<i>an abomination, a detestable thing; an idol</i>	masculine singular noun	Strong's #8263 BDB #1054
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition; with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510

**Translation:** They will [continue] to be an abomination to you+.

Any sea creature without fins and scales would continue to be an abomination to the Hebrew people.

Leviticus 11:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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, greater than</i>	preposition of separation	Strong's #4480 BDB #577
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i> ]	<i>flesh; body; animal meat</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #1320 BDB #142
lô' (לֹא or לוֹ) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âkal (אָכַל) [pronounced <i>aw-KAHL</i> ]	<i>to eat; to dine; to devour, to consume, to destroy</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect; pausal form	Strong's #398 BDB #37

**Translation:** You+ will not eat of their flesh...

This was spoken in such a way as to give no confusion what could and could not be eaten. Hebrews could not eat the flesh of any animal from the water which lacks scales and fins.

Leviticus 11:11c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
’êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
n <sup>e</sup> bêlâh (הַלְבָּא) [pronounced <i>n<sup>eb</sup>-vay-LAW</i> ]	<i>corpse, carcass; body</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5038 BDB #615
shâqats (שָׂקַץ) [pronounced <i>shaw-KATS</i> ]	<i>to detest, make (or, consider) abominable, count filthy, make (or, consider) detestable</i>	2 <sup>nd</sup> person masculine plural, Piel imperfect; pausal form	Strong's #8262 BDB #1055

**Translation:** ...and you will consider their carcasses [to be] abominable.

There are a couple of words here that perhaps we should examine in this chapter. Shâqats (שָׂקַץ) [pronounced *shaw-KATS*] is found only in Leviticus 1:11, 13, 43 20:25 Deuteronomy 7:26 Psalm 22:24. It is variously translated as *detest, despised, is an abomination to you*. Anyone of these are good translations, the first two being preferred for a more uniform translation as they better fit both the passages in and out of Leviticus 11. Strong's #8262 BDB #1055.

Even if they saw their lifeless bodies, they were to consider them abominable.

Leviticus 11:11 They will [continue] to be an abomination to you+. You+ will not eat of their flesh and you will consider their carcasses [to be] abominable. (Kukis mostly literal translation)

I am unfamiliar with diseases carried by these other creatures. However, I will probably locate some commentators who are better educated on this topic.

Leviticus 11:12			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced <i>kohl</i> ]; also kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	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
Literally translated <i>all that, all which</i> .			
’êyn (אֵין) [pronounced <i>AYH-yihn/ân</i> ]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34



Leviticus 11:12			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ḥappîyr (חַפְּיָיִר) [pronounced <i>sehn-ap-PEER</i> ]	<i>fin</i> ; used in a collective sense, <i>fins</i>	masculine singular noun	Strong's #5579 BDB #703
w <sup>e</sup> (or v <sup>e</sup> ) (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
qas <sup>e</sup> qeseth (קַשְׂקֶשֶׁת) [pronounced <i>kas<sup>e</sup>-KEH-seth</i> ]	<i>scale of a fish; scale armor, a coat of mail</i>	feminine singular noun	Strong's #7193 BDB #903
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
mayim (מַיִם) [pronounced <i>mah-YIHM</i> ]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
sheqets (שֶׁקֶץ) [pronounced <i>sheh-KETZ</i> ]	<i>an abomination, a detestable thing; an idol</i>	masculine singular noun	Strong's #8263 BDB #1054
hûw' (אוּהוּ) [pronounced <i>hoo</i> ]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510

**Translation:** Anything in the waters which does not have fins and scales [is] an abomination to you+.

The corresponding noun conjugate is sheqets (שֶׁקֶץ) [pronounced *sheh-KETZ*] and it is *an abomination, a detestable thing*. Both renders are perfectly good, although the latter for reasons of uniformity and to tie it to its verb cognate would be preferable. Strong's #8263 BDB #1054.

As we read here, there is a fair amount of repetition. The concept is easy to grasp; but the words are repeated in enough ways so that there is no way to confuse the message.

Leviticus 11:12 Anything in the waters which does not have fins and scales [is] an abomination to you+. (Kukis mostly literal translation)

Dr. Peter Pett: *On the other hand all other sea and river creatures are not to be eaten. They are to be seen as blemished for they do not have the attributes of the 'perfect' fish. They lack scales or they lack fins. They are not designed for the pure waters. They take their food where they find it, among what is 'unclean'.*

*This would include all shellfish which tend to eat decaying matter. Indeed these are all 'an abomination', that is, especially unclean and to be avoided. Once again there is no doubt that by observing these rules they would avoid much disease, for shellfish for example are notorious for*



*causing physical ailments and food poisoning, although that is not to say that some were not perfectly edible.*<sup>39</sup>

Leviticus 11:9–12 This [is what] you+ will eat from all that [is] in the waters: all who have fins and scales in the waters—[whether] in the seas or torrents—you+ will eat them. And all who do not have fins or scales, [whether] in the seas or torrents—of all who live [lit., *swarm*] in the waters and of every [kind of] life in the waters—they [are] an abomination to you+. They will [continue] to be an abomination to you+. You+ will not eat of their flesh and you will consider their carcasses [to be] abominable. Anything in the waters which does not have fins and scales [is] an abomination to you+. (Kukis mostly literal translation)

Leviticus 11:9–12 This is specifically what you will eat from the waters. If it has fins and scales, whether living in fresh water or in salt water, you may eat them. Those who lack fins and scales, even if they fill your rivers, lakes and seas, you will consider them to be an abomination. You will not eat their flesh and you will consider their carcasses to be repulsive. Anything in the waters without fins and scales will be considered by you an abomination. (Kukis paraphrase)

*Whedon: No species of fish are here mentioned; the possession of both fins and scales is the line of demarcation between the clean and the unclean. It excludes from the table of the Hebrew all the eel genera, or snake-like fishes, whose scales are very minute and slimy; all the genus silurus, the scaleless fishes found in the inland waters of Europe, all the amphibious saurians, like the alligators, being finless, and all shellfish, whether testaceous, as the oyster, or crustaceous, as the lobster, since they have neither scales nor fins.*<sup>40</sup>

*David Guzik: On this principle, most fishes were considered clean - except a fish like the catfish, which has no scales. Shellfish would be unclean, because clams, crabs, oysters, and lobster all do not have fins and scales.*<sup>41</sup>

*Messianic Torah Truth Seeker: A kosher fish must possess both fins and scales. (Fins help the fish swim, and scales are a covering over the body.) Even if the fish has only one scale or one fin, it is permitted. Tuna, for example, have very few scales, yet is kosher. Other popular kosher fish are bass, carp, cod, flounder, halibut, herring, mackerel, trout and salmon. kosher varieties of sushi and caviar -- providing it's from a kosher species (fins and scales), and that it was prepared only with kosher utensils (knife, cutting board, etc.)*

*Crustaceans (such as lobster and crab) and other shellfish (such as clams) are not kosher, because they lack scales. Further, all aquatic mammals (e.g. whales and dolphins) are not kosher.*<sup>42</sup>

One might also consider that many of the forbidden animals end up being food for other creatures of the sea, which allows the life of these animals to continue. So, some of these laws might be understood to be conservation laws as well.

There is no reason to over-think these guidelines. God gave a very nutritious and varied diet to the people of Israel. This diet excluded a great many things which may carry parasites and disease; and animals which did not keep well apart from refrigeration. Although one may make some moral distinctions between what is clean and what is not, this is not some set of great moral principle by which all should live. It is stated in strong language in order to preserve the Hebrew people.

<sup>39</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Leviticus 11:10–12.

<sup>40</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Leviticus 11:9–12.

<sup>41</sup> *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Leviticus 11:9–12.

<sup>42</sup> From [Messianic Torah Truth Seeker](#), accessed September 19, 2020.

## Fins and Scales (by Karl Butt)

As was previously mentioned, the Mosaic criteria for eating water-living creatures was that the creatures have scales and fins (Leviticus 11:12). This injunction was extremely beneficial, since a multitude of problems surround many sea creatures that do not have scales and fins.

### The Blowfish

The blowfish has fins but does not have scales. Thus, it would not have been edible under the Old Testament laws—fortunately for the Israelites. The blowfish can contain toxin in its ovaries, liver, and other organs that is highly potent and deadly. This toxin, called tetrodotoxin, is thought to be “1250 times more deadly than cyanide” and 160,000 times more potent than cocaine. A tiny amount of it can kill 30 grown adults (Dilion, 2005). As odd as it sounds, blowfish is served as a delicacy all over the world, especially in Japan and other far eastern countries. As a delicacy, it is called fugu, and is prepared by certified, licensed chefs. The toxins can be removed successfully, making the food edible, but the procedure often goes awry. Some who have researched fugu say that it is a food connoisseur’s version of Russian roulette. Due to the extreme danger involved in eating fugu, it is illegal to serve it to the Emperor of Japan! The Mosaic instructions concerning edible fish would have helped the Israelites avoid the dangerous blowfish, as well as danger posed by eating other toxic sea creatures such as certain jelly fish, sea anemones, and octopi.

### Shellfish

Although shellfish are edible today, there are inherent dangers in eating ill-prepared types such as oysters. The U.S. Food and Drug Administration has produced a twelve-page tract warning people about the dangers of eating raw or partially cooked oysters (“Carlos’ Tragic...,” 2003). In the tract, the FDA warns that some raw oysters contain the bacteria *Vibrio vulnificus*. In regard to this dangerous bacteria, the tract states:

Oysters are sometimes contaminated with the naturally occurring bacteria *Vibrio vulnificus*. Oysters contaminated with *Vibrio vulnificus* can’t be detected by smell or sight; they look like other oysters. Eating raw oysters containing *Vibrio vulnificus* is very dangerous for those with pre-existing medical conditions such as liver disease, diabetes, hepatitis, cancer and HIV.... 50 percent of people who are infected with *Vibrio vulnificus* as a result of eating raw contaminated oysters die (2003).

Eating oysters if they are not cooked properly can be potentially fatal, says the FDA. Thus, the wisdom of the Mosaic prohibition is evident to an honest observer. In a time when proper handling and preparation procedures were difficult to achieve, the best course of action simply would have been to avoid the risk of eating potentially contaminated foods, especially since the contamination cannot be detected by smell or sight.

From [Apologetics Press](#); accessed December 20, 2020.

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[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## Clean and Unclean Birds (and Other Winged Creatures)

*compare Deuteronomy 14:11–20*

And these you [all] will detest from the bird; they are not to be eaten, an abomination they [are]: the eagle and the bearded vulture and the osprey and the vulture and the hawk to his kind, every raven to his kind, and daughters of the owl, and the ostrich, and the sea gull, and the falcon to his kind, and the night owl, and the cormorant, and the heron, and the ibis, and the pelican, and the carrion vulture, and the stork, and the parrot to his kind, and the grouse, and the bat.

Leviticus  
11:13–19

You will consider these [birds] detestable from the bird [kingdom]; they are not to be eaten; they are [to be considered] an abomination: the eagle, the bearded vulture, and the osprey; the vulture and the hawk according to its kind; any raven, according to its kind; the young owls, the ostrich, the sea gull and the falcon according to its kind; the night owl, the cormorant and the heron; the ibis, the pelican, and the carrion vulture; the stork, the parrot according to its kind, the grouse and the bat.

This is a list of birds that you may not eat. You will consider them to be an abomination: the eagle, the bearded vulture, the osprey, the vulture, a hawk of any kind, a raven of any kind, young owls, the ostrich, the sea gull, a falcon of any kind, the night owl, the cormorant, the heron, the ibis, the pelican, the carrion vulture, the stork, any parrot of any kind, the grouse and the bat.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And these you [all] will detest from the bird; they are not to be eaten, an abomination they [are]: the eagle and the bearded vulture and the osprey and the vulture and the hawk to his kind, every raven to his kind, and daughters of the owl, and the ostrich, and the sea gull, and the falcon to his kind, and the night owl, and the cormorant, and the heron, and the ibis, and the pelican, and the carrion vulture, and the stork, and the parrot to his kind, and the grouse, and the bat.

Dead Sea Scrolls  
Targum (Onkelos)

These you shall consider repulsive from among the fowl; they may not be eaten; they are repulsive: the eagle, the white-tailed eagle and the bearded vulture. The falcon and the [tearing] vulture, to its kind. Every raven, to its kind. The ostrich, the owl, the seagull and the sparrow hawk, to its kind. The little owl, the cormorant [fish drawer] and the eagle owl. The horned owl, the pelican and the carrion vulture. The [white] stork and the heron, to its kind. The hoopoe [mountain splitter] and the bat.

Targum (Pseudo-Jonathan)

And these kinds of birds must be abominated: those not a finger long, or that have no vesicle (zephaq), or whose crop (kurkeban, ingluvies) peeeth not away,<sup>[2]</sup> are not to be eaten they are abomination; the eagle, the black eagle, and the osprey, and the kite, and the vulture after his kind, and every raven after his kind, and the ostrich, and the night raven, and the gull, and the hawk after his kind, and the snatcher of fish from the sea, and the ibis, and the bustard, and the cuckoo, and the woodpecker, and the white stork, and the black, after his kind and the woodcock, and the bat.

[2] Every bird which hath a crop, and of which the internal coat of the stomach may be readily peeled off, is a clean species.--Mishna, Cholin, c. iii.,

Douay-Rheims 1899 (Amer.)

Of birds these are they which you must not eat, and which are to be avoided by you: The eagle, and the griffon, and the osprey. And the kite, and the vulture, according to their kind. And all that is of the raven kind, according to their likeness. The ostrich, and the owl, and the larus, and the hawk according to its kind. The screech owl, and the cormorant, and the ibis. And the swan, and the bittern, and the porphyron.

Aramaic ESV of Peshitta	The heron, and the charadroit according to its kind, the hoopoe also, and the bat. "These you shall detest among the birds; they shall not be eaten, they are an abomination: the eagle, and the vulture, and the black vulture, and the red kite, any kind of black kite, any kind of raven, the horned owl, the screech owl, and the gull, any kind of hawk, the little owl, the cormorant, the great owl, the white owl, the desert owl, the osprey, the stork, any kind of heron, the hoopoe, and the bat.
Lamsa's Peshitta (Syriac)	And reject these things from the birds and they shall not be eaten because they are defiled: the eagle and the vulture, And the raven with its kinds, And the ostrich and the hawk with its kinds, And the little owl, the heron and the crow, And the owl and the pelican and the bee-eater, And the stork and the hoopoe with its kinds, And a male chicken and the peacock.
Samaritan Pentateuch	And these [are they which] ye shall have in abomination among the fowls; you shall not eat, they [are] an abomination: the eagle, and the ossifrage, and the osprey And the vulture, and the kite after his kind; And every raven after his kind; And the owl, and the night hawk, and the cuckoo after his kind, and the hawk after his kind And the little owl, and the cormorant, and the great owl And the swan, and the pelican, and the gier eagle And the stork, and the heron after her kind, and the lapwing, and the bat.
Updated Brenton (Greek)	And these are the things which you shall abhor of birds, as they shall not be eaten, they are an abomination: the eagle and the ossifrage, and the sea-eagle. And the vulture, and the kite, and the like to it; and the sparrow, and the owl, and the sea-mew, and the like to it; and every raven, and the birds like it, and the hawk and his like, and the night-raven and the cormorant and the stork, and the red-bill, and the pelican, and swan, and the heron, and the lapwing, and the like to it, and the hoopoe and the bat.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And among birds these are to be disgusting to you, and not to be used for food: the eagle and the gier-eagle and the osprey; And the kite and the falcon, and birds of that sort; Every raven, and birds of that sort; And the ostrich and the night-hawk and the sea-hawk, and birds of that sort; And the little owl and the cormorant and the great owl; And the water-hen and the pelican and the vulture; The stork and the heron, and birds of that sort, and the hoopoe and the bat.
Easy English	They must not eat some birds because they are not clean. They must not eat either the eagle or the vulture. They must not eat the buzzard or the kite. They must not eat the raven. They must not eat any owl, seagull or hawk. They must not eat the cormorant. They must not eat the osprey. They must not eat the heron, the hoopoe or the bat. The people must not eat them nor touch their dead bodies. They are not clean.   These birds all eat meat.
Easy-to-Read Version–2008	"You must also treat some birds as things that are wrong to eat. Stay away from them. It is a sickening thought for you to eat any of these birds: eagles, vultures, buzzards, kites, all kinds of falcons, all kinds of black birds, ostriches, nighthawks, sea gulls, all kinds of hawks, owls, cormorants, great owls, water hens, pelicans, carrion vultures, storks, all kinds of herons, hoopoes, and bats.
God's Word™	"Here are the kinds of birds you must consider disgusting and must not eat. They are eagles, bearded vultures, black vultures, kites, all types of buzzards, all types of crows, ostriches, nighthawks, seagulls, all types of falcons, little owls,

	cormorants, great owls, barn owls, pelicans, ospreys, storks, all types of herons, hoopoes, and bats.
Good News Bible (TEV)	You must not eat any of the following birds: eagles, owls, hawks, falcons; buzzards, vultures, crows; ostriches; seagulls, storks, herons, pelicans, cormorants; hoopoes; or bats.
<i>The Message</i>	“These are the birds you are to detest. Don’t eat them. They are detestable: eagle, vulture, osprey, kite, all falcons, all ravens, ostrich, nighthawk, sea gull, all hawks, owl, cormorant, ibis, water hen, pelican, Egyptian vulture, stork, all herons, hoopoe, bat.
NIRV	“Here are the birds you must treat as “unclean.” Do not eat them because they are “unclean.” The birds include eagles, vultures and black vultures. They include red kites and all kinds of black kites. They include all kinds of ravens. They include horned owls, screech owls, gulls and all kinds of hawks. They include little owls, cormorants and great owls. They include white owls, desert owls and ospreys. They also include storks, hoopoes, bats and all kinds of herons.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	<b>To eat or not to eat: birds</b> No: eagles, [4] vultures, kites, or any kind of falcon. They’re not fit to eat. No: raven of any kind, ostrich, owl, seagull, any kind of hawk, little owl, great owl, aquatic cormorant, white owl, pelican, Egyptian vulture, stork, heron of any kind, hoopoe, and the bat. <sup>4</sup> 11:13 In many cases, scholars have to guess what birds or other animals the writer was talking about. That’s why every Bible translation seems to vary a bit. The Bible writer didn’t describe all the birds and other animals with enough detail to identify them. For example, the first bird mentioned is a neser. That’s a Hebrew word that can mean eagle or vulture. And in 11:14, the word “falcon” comes from the Hebrew word ayya, which can refer to a falcon, vulture, or black kite.
Contemporary English V.	Eagles, vultures, buzzards, crows, ostriches, hawks, sea gulls, owls, pelicans, storks, herons, hoopoes, and bats are also disgusting, and you are forbidden to eat any of them.
The Living Bible	“Among the birds, these are the ones you may not eat: the eagle, the metire, the osprey, the falcon (all kinds), the kite, the raven (all kinds), the ostrich, the nighthawk, the seagull, the hawk (all kinds), the owl, the cormorant, the ibis, the marsh hen, the pelican, the vulture, the stork, the heron (all kinds), the hoopoe, the bat.
New Berkeley Version New Life Version	. ‘These you will hate among the birds. They are hated and not to be eaten: the eagle, the vulture, the buzzard, the kite, every kind of falcon, every kind of raven, the ostrich, the owl, the sea gull, every kind of hawk, the little owl, the cormorant, the big owl, the white owl, the pelican, the vulture that eats dead flesh, the stork, every kind of heron, the hoopoe and the bat.
Unfolding Bible Simplified	There are some birds that you must detest and not eat. They include eagles, vultures, kites, any kind of falcon, any kind of raven, horned owls, screech owls, seagulls, and any kind of hawk. Also small owls, large owls, cormorants, white owls, barn owls, ospreys, storks, any kind of heron, hoopoes, and bats.

### Partially literal and partially paraphrased translations:

American English Bible	‘These are the things that you must dislike among the flying creatures... things that must not be eaten but are to be considered disgusting: Eagles, ospreys, sea eagles, vultures, kites, and the like; ostriches, owls, seagulls, and the like; ravens and the like; hawks and the like; night ravens, cormorants,
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storks, ibis, pelicans, swans, herons, sandpipers, and the like, as well as hoopoes and bats.

Beck's American Translation  
Common English Bible

Of the birds, the following are the ones you must detest—they must not be eaten; they are detestable: the eagle, the black vulture, the bearded vulture, the kite, any kind of falcon, any kind of raven, the eagle owl, the short-eared owl, the long-eared owl, any kind of hawk, the tawny owl, the fisher owl, the screech owl, the white owl, the scops owl, the osprey, the stork, any kind of heron, the hoopoe, and the bat.<sup>[a]</sup>  
[a] Many of the species in 11:13-19 cannot be identified with certainty.

New Advent (Knox) Bible

Of the birds, you must avoid these as forbidden food, the eagle, the griffon, the osprey, the falcon and the vulture with all else of their kind, anything that belongs to the raven tribe, the ostrich,[1] the night-owl, the sea-mew, every kind of hawk, the horned owl, the cormorant, the ibis, the swan, the pelican, the coot, the stork, birds of the curlew kind, the hoopoe and the bat.

[1] Many of the creatures named in this chapter cannot be identified with any certainty. It would appear that the Divine Law was content to classify them according to popular notions, which ranked the hare (for example) among ruminants, and the bat among the birds.

Translation for Translators

There are some birds that you must detest *and not eat*. They include eagles, bearded vultures, black vultures, kites, any kind of falcon/buzzard, any kind of raven, horned owls, screech owls, seagulls, any kind of hawk, small owls, cormorants, large owls, white owls, desert owls, vultures that eat dead animals, storks, any kind of heron, hoopoes, and bats.

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible

Additionally, you are to detest the following birds, and they must not be eaten because they are detestable: the eagle, the bearded vulture, the black vulture, the kite, any kind of falcon, any kind of raven, the ostrich, the screech owl, the gull, any kind of hawk, the little owl, the cormorant, the great owl, the white owl, the desert owl, the osprey, the stork, any kind of heron, the hoopoe, or the bat.

Christian Standard Bible

#### Unclean Birds

"You are to abhor these birds. They must not be eaten because they are abhorrent: eagles, [Or *griffon-vultures*] bearded vultures, Egyptian vultures, [Or *ospreys*, or *bearded vultures*] kites, [Or *hawks*] any kind of falcon, [Or *buzzards*, or *hawks*] every kind of raven, ostriches, [Or *eagle owls*] short-eared owls, gulls, [Or *long-eared owls*] any kind of hawk, little [Or *tawny*] owls, cormorants, [Or *pelicans*] long-eared owls, [Or *ibis*] barn [Or *little*] owls, eagle owls, [Or *pelicans*, or *horned owls*] ospreys, storks, [Or *herons*] any kind of heron, [Or *cormorants*, or *hawks*] hoopoes, and bats.

Revised Ferrar-Fenton Bible **Unclean and Clean Birds.**

"And these shall be loathsome to you among birds. You shall not eat them; they are loathsome. The eagle, and the osprey, and the fishhawk; the kite, and the vulture. and all the raven species; and the ostrich, and the goatsucker, and seagull and the buzzard species; and the pelican, and the gannet, and the owl; and the crested owl, and the turkey buzzard, and the carrion-eagle; and the stork, and snorter species; and hoopoo, and the bat; and every winged reptile that crawls shall be loathsome to you. V. 20 is included for context.

International Standard V

#### **Clean and Unclean Winged Creatures**

“These are detestable things for you among winged creatures that you are not to eat, because they are detestable for you: the eagle, vulture, osprey, red kite, falcon of any kind, every kind of raven, ostrich, nighthawk, sea gull, hawk of every kind, owl, cormorant, ibis, water-hen, pelican, carrion, stork, heron of every kind, hoopoe, bat, and any winged insect that crawls on four legs is detestable for you. V. 20 is included for context. You must also detest

### **Catholic Bibles (those having the imprimatur):**

- Christian Community (1988) Among the birds, here are those you must consider unclean and not eat: the vulture, the eagle, the osprey, the hawk, the several kinds of buzzards, all kinds of ravens, the ostrich, the screech owl, the seagull, the horned owl, the night owl, the seabird, the barn owl, the ibis, the pelican, the white vulture, the stork, the several kinds of heron, and the bat.
- The Heritage Bible And these are they which you shall count as filth among the birds; they shall not be eaten, they are filth: eagles, and vultures, and the black vulture, And the kite, and the hawk after its kind, Every raven after its kind, And the ostrich, and the great owl, and the gull, and the bright flashing hawk after its kind, And the little owl, and the cormorant, and the great owl, And the swan, and the pelican, and the gier eagle, And the stork, the heron after its kind, and the hoopoe, and the bat.
- New American Bible (2011) Of the birds,\* these you shall loathe; they shall not be eaten, they are loathsome: the griffon vulture, the bearded vulture, the black vulture, the kite, the various species of falcons, the various species of crows, the eagle owl, the kestrel, the long-eared owl, the various species of hawks, the little owl, the cormorant, the screech owl, the barn owl, the horned owl, the osprey, the stork, the various species of herons, the hoopoe, and the bat.  
\* [11:13–23, 30] Birds: the term is broader, including all animals that fly (including bats, v. 19, and flying insects, vv. 20–23). The identification of the various Hebrew names for these birds and reptiles is in many cases uncertain.
- The Catholic Bible “Among birds the following will be considered to be an abomination; they will not be eaten for they are an abomination: the eagle, the bearded vulture and the osprey, the vulture and every type of falcon, every type of raven, the ostrich, the nighthawk, the sea gull, and every type of hawk, the owl, the cormorant, the ibis, the swan, the pelican, the carrion vulture, the stork, every kind of heron, the hoopoe, and the bat.
- Revised English Bible–1989 These are the birds you are to regard as prohibited, and for that reason they must not be eaten: the griffon-vulture, the black vulture, and the bearded vulture; the kite and every kind of falcon; every kind of crow, the desert-owl, the short-eared owl, the long-eared owl, and every kind of hawk; the tawny owl, the fisher-owl, and the screech-owl; the little owl, the horned owl, the osprey, the stork, the various kinds of cormorant, the hoopoe, and the bat.

### **Jewish/Hebrew Names Bibles:**

- Hebrew Roots Bible And these you shall count unclean among the fowls; they shall not be eaten; they are unclean: the eagle, and the black vulture and the bearded vulture, and the kite, and the falcon, according to its kind; every raven according to its kind; and the ostrich, and the great owl, and the gull, and small hawks, according to its kind; and the little owl, and the Egyptian vulture, and the eared owl; and the barn owl, and the pelican and the owl-vulture; and the stork, the heron according to its kind, and the hoopoe, and the bat.

Hebrew Transliteration S.

"And these you shall detest among the birds; they shall not be eaten; they are detestable: the eagle, the bearded vulture, the black vulture, the kite, the falcon of any kind, Every raven after his kind; And the owl, and the night hawk, and the cuckow, and the hawk after his kind, And the little owl, and the cormorant (sea raven), and the great owl, And the horn owl, and the pelican, and the gier eagle, the stork, the heron of any kind, the hoopoe, and the bat.

Kaplan Translation

These are the flying animals that you must avoid. Since they are to be avoided, do not eat any [of the following]: The eagle, the ossifrage, the osprey, the kite, the vulture family, the entire raven family, the ostrich, the owl, the gull, the hawk family, the falcon, the cormorant, the ibis, the swan, the pelican, the magpie, the stork, the heron family, the hoopoe, and the bat.

11:13 eagle. Neshar in Hebrew; aetos in Greek (Septuagint); aigle in French (Chizzkuni). It is described as having large wings and long pinions (Ezekiel 17:2,3) and living long (Psalms 103:5). Some sources, however, point out that the eagle does not fit the description of the neshar given in the Talmud ( Tosafoth , Chulhn 63a, s.v. Netz). Moreover, the neshar is described in scripture as bald (Micah 1:16), and as a carrion-eating bird (Job 39:27-30). Therefore, some identify the neshar as the griffin vulture ( Gypsfulvus ), the largest carnivorous bird in Israel, with a wing span that often reaches as much as 10 feet.

— ossifrage. Peres in Hebrew; grypha in Greek (Septuagint), gryphum in Latin. Identified as the ossifrage (King James), which is Latin for bone breaker (cf. Toledoth Yitzchak ); oscopla in Old French (Chizzkuni); akav in Arabic (Saadia; Ibn Ezra; Ibn Janach; Radak, Sherashim). The ossifrage ( Gypaetus barbatus grandis) is the largest European bird of prey, ranging in the mountainous regions from the Pyrenees to India, and resembling both the eagle and the vulture. However, the Torah is not naming exact species, but broad categories. The Talmud describes the peres as living in uninhabited regions ( Chulhn 62b). Some identify it with the bearded vulture ( Gypaetus barbatus) that lives in the Holy Land.

— osprey. Azniyah in Hebrew; ahaietos in Greek (Septuagint); orjraie in French (Chizzkuni). The osprey, sea eagle or fish hawk ( Pandion haliaetus) is a large hawk that feeds on fish. It is found far from people ( Chulhn 62a), and in ancient times, dusters were made from its wings ( Kehm 17:14; Rambam ad loc.) Other sources identify the azniyah with the albatross ( abitroce in Old Spanish; Toledoth Yitzchak). Others say that it is the black vulture, of which two species live in the Holy Land, Aegyptius tracheliotus, which has a bright-colored belly, and the rare Aegyptius monachus, which is dark brown.

— kite. Da ah in Hebrew, raoh in Deuteronomy 14:13 ( Chulhn 63b; Yad, Maakhaloth Assuroth 1:14 Ralbag). Iktinos in Greek (Septuagint); milvus in Latin (Vulgate); chada in Arabic (Saadia; Ibn Janach). The kite {Milvus migrans} is a hawklike bird that eats mice, hares and carrion. It is thus described as flocking over corpses (Isaiah 34:15), and grabbing meat from the hand ( Bava Metziah 24b). Other sources, however, identify the da 'ah with the vulture (Ralbag; Toledoth Yitzchak ), vastoir in Old French (Chizzkuni).

— vulture Ayah in Hebrew; gyph in Greek (Septuagint); a bird like the vulture or buzzard, (cl. Ibn Janach). Other sources translate it into Old Spanish as agasa (Radak, Sherashim ), ansa (Ralbag) or garsa, which have variously been identified with the goose, magpie or woodpecker. Saadia translates it as tzadi, a kind of owl. 11:15 raven family. Or crow family. Orev in Hebrew; corbeau in French ( Tosajoth, Chulhn 62a, s.v. Mipney, Chizzkuni).

11 :16 ostrich. Bathyaanah in Hebrew; stouthion in Greek (Septuagint), autruche in French (Chizzkuni). The Targum translates it as naamitha, and the Mishnah notes that vessels were made of its large eggs ( Kehm 17:14; Hai Gaon, Rosh, Bertenoro, ad loc.).

The scripture describes the bath yaanah as living in desolate places (Isaiah 34:13), and emitting a mournful cry (Micah 1:8; cf. Radak, Sherashim ; Ralbag; Toledo Yitzchak). Therefore, some identify it with the owl, particularly the dark desert eagle owls ( *Bubo bubo ascalaphus* ), which call back and forth, as if answering one another.

— owl. Tachmas in Hebrew; glaux in Greek (Septuagint); yiyah in Old French (Chizzkuni); ofula in Old Spanish (Ralbag); kh'taf in Arabic (Saadia). Others identify it with the falcon ( *Falco Linnunculus kestrel* ) which lives in the Holy Land.

— gull. Shackaf in Hebrew, taros in Greek (Septuagint); moison in Old French (Chizzkuni, equivalent to the modern French mouette). The gull is commonly found in the Holy Land.

— hawk. Neti in Hebrew; xerox in Greek (Septuagint); osproxr in Old French (Rashi); esparvel in Old Spanish (Radak, Sherasfum\ Ralbag). Some sources question this ( Tosafoth, Chullin 63a) and identify the neti with the gosshawk, astoro in Old Spanish {Arukh; Radak, ibid.}.

11:17 falcon. (Radak, Sherashim ; Ralbag; Toledo Yitichak). Kos in Hebrew; onoraotalos (one rattle) in Greek; trua in Latin. Others identify it with the owl, chouette in French (Rashi; Targum according to Arukh; Chizzkuni). Some identify it with the little owl ( *Atene nocta glaux* ) known in Arabic as the bum (Saadia; Ibn Janach).

— cormorant. Shalakh in Hebrew; katarrakues in Greek; mergulus in Latin; cormoiesia in Old French (Chizzkuni). The Talmud notes that the shalakh is a bird that catches fish from the sea ( Chullin 63a). Other sources identify it with a species of owl, hibou or chouette in French (Rashi). This may be the fish owl ( *Ketupa zeylonensis* ) which feeds in the Kinnereth.

— ibis. Yanshuf in Hebrew; ibis in Greek. Other sources identify it as a falcon ( Arukh, s.v. Gaz). Still others say that it is a species of owl (Radak, Sherashtm ), possibly the little owl, chevenche or cavant in French (Chizzkuni). According to other sources, it is the long-eared owl ( *aho otus* ) which lives in Edom (Isaiah 34:11), and winters in the Holy Land.

11:18 swan. Tinshemeth in Hebrew; kuknos in Greek; cycnus in Latin. Other sources identify it as a bat, chauvesouris in French (Rashi; Chizzkuni). Still others say that it is a kind of owl, chouette in French (Rashi, Chullin 63a); suetta in Old Spanish (Radak, Sherashim; Ralbag). This is thought to be the barn screech owl {*Tyto alba*}.

— pelican. Ka'ath in Hebrew; peleton in Greek; kuk in Arabic and Aramaic ( Chullin 63a; Saadia; Radak, Sherashtm). Also given as kxk in Aramaic ( Shabbath 21a), which is identified as a water bird {Arukh}. However, some challenge this, since the ka'ath is seen as living in the desert (Psalms 120:7) and inhabiting ruins (Isaiah 34:11, Zechariah 2:14) (Ibn Janach). It is also seen as a bird that vomits up its prey (Chizzkuni; Toledo Yitichak ), and this description fits the little desert owl ( *Athena noctua saharae* ).

— magpie or pie (Chizzkuni). Racham in Hebrew; rachamah in Deuteronomy 14:17; porphorxon in Greek. Some sources identify it with the Egyptian vulture {*Neophron percnopterus*}, rakham in Arabic (Saadia). This is the smallest vulture in the Holy Land, and it flocks on carrion and eats insects.

11:19 stork. Chasidah in Hebrew; asxda in Septuagint; cigogne in French (Rashi; Chizzkuni; cf. Teshuvot HaRosh 20:20). It is a bird that is known to live in juniper trees in Lebanon (cf. Psalms 104:17). According to some authorities, however, the chasxda is not the stork, because the stork is a kosher bird (Rabbenu Yerocham, Toledo Adam VeChavah 13:21, 132b).

— heron. (Rashi; Chizzkuni). Anapha in Hebrew; cheradrox in Greek.

— hoopoe. Dukhiphath in Hebrew; epops in Greek; upupa in Latin. The hoopoe is a bird with a large red and black crest, possibly cresta in Spanish {Toledo

Yitichak) and harupa in Old French (Rashi; Chizzkuni); hadhad in Arabic (Saadia). It may also be identified with the mountain cock or capercaillie, the largest member of the grouse family (cf. Rashi, Chullin 63a, who translates it as puaon chalbxa). — bat. Atalef in Hebrew; nukteris in Greek; khepash in Arabic (Saadia); grot in Old French (Chizzkuni). However, see note on tinshemeth.

Tree of Life Version

“Among the birds you should detest the following—they are not to be eaten—they are loathsome: the eagle, the vulture, the black vulture, the red kite, any kind of black kite, any kind of raven, the horned owl, the screech owl, the gull, any kind of hawk, the little owl, the cormorant, the great owl, the white owl, the desert owl, the osprey, the stork, any kind of heron, the hoopoe, and the bat.

### Weird English, Old English, Anachronistic English Translations:

Awful Scroll Bible

These you was to detest of the flying creatures - was you to eat them? - They are a detestation. Even the laceraters: the vultures, eagles, kites, and falcons, to their portioning out, and the ravens, to their portioning out, and the daughters of the ostrich, great owls, and gulls, and hawks, to their portioning out, and the eared owls, cormorants, horned owls, barn owls, pelicans, eagle vultures, stork, and heron, to their portioning out, even the hoopoes and bats.

Concordant Literal Version

These you shall regard as abominable among the flyers; they shall not be eaten; they are an abomination: the vulture, the bearded vulture and the eagle, the black kite and the falcon, all of its kind, every raven, all of its kind, the ostrich, the screech owl, the gull and the hawk, all of its kind, the little owl, the cormorant and the eagle owl, the ibis, the pelican and the Egyptian vulture, the stork, the heron, all of its kind, the hoopoe and the bat.

Darby Translation

And these shall ye have in abomination of the fowls; they shall not be eaten; an abomination shall they be: the eagle, and the ossifrage, and the sea-eagle, and the falcon, and the kite, after its kind; every raven after its kind; and the female ostrich and the male ostrich, and the sea-gull, and the hawk, after its kind; and the owl, and the gannet, and the ibis, and the swan, and the pelican, and the carrion vulture, and the stork; the heron after its kind, and the hoopoe, and the bat.

exeGesés companion Bible

And of the flyers, abominate these:  
eat them not - they are an abomination:  
the eagle and the ossifrage and the ospray  
and the kite and the hawk in species;  
every raven in species;  
and the daughter of the owl and the night hawk  
and the cuckow and the hawk in species;  
and the little owl  
and the cormorant and the great owl  
and the swan and the pelican and the gier eagle,  
and the stork, the heron in species;  
and the hoopoe and the bat;...

Orthodox Jewish Bible

And these are they which ye shall have in sheketz among the fowls; they shall not be eaten, they are sheketz: the neshet (eagle), and the vulture, and the whitetailed eagle,  
And the da'ah (kite), and the black kite after its kind;  
Every orev (raven) after its kind;  
And the ostrich, and the screech owl, and the seagull, and the hawk after its kind,  
And the little owl, and the cormorant, and the great owl,  
And the white owl, and the pelican, and the osprey,  
And the stork, the heron after its kind, and the hoopoe, and the bat.



**Expanded/Embellished Bibles:**

The Expanded Bible	<p>“Also, these are the birds you are to hate [should find detestable/abominable]. They are hateful [detestable; abominable] and should not be eaten. You must not eat eagles, vultures, black vultures, kites, any kind of falcon, any kind of raven, horned owls, screech owls, sea gulls, any kind of hawk, little owls, cormorants, great owls, white owls, desert owls, ospreys, storks, any kind of heron, hoopoes, or bats [C exact identification is sometimes uncertain, but all eat prey or carcasses and/or live in desolate places].</p>
Kretzmann’s Commentary	<p><b>Verses 13-28</b> Of Animals of the Air And these are they which ye shall have in abomination among the fowls; they shall not be eaten, they are an abomination: the eagle, and the ossifrage, and the osprey, three varieties of eagles, the latter two being more exactly identified as the sea eagle and the black eagle, respectively, and the vulture, a ravenous bird which may have been similar to a hawk or falcon, and the kite after his kind, the class of hawks which includes the chicken-hawk, every raven after his kind, all the birds that belong to this family, including crows and blackbirds of every description, and the owl, literally, "the daughter of the desert," the ostrich, and the night-hawk, very likely the desert owl, and the cuckoo, either the desert hawk or the seagull, and the hawk after his kind, the entire family of falcons, and the little owl, often found in ruins, and the cormorant, or a kind of pelican found in Syria, and the great owl, also a frequenter of ruins in the desert, and the swan, probably an owl with a dismal cry, and the pelican, and the gier-eagle, or carrion vulture, and the stork, the heron after her kind, the entire tribe of swamp birds, and the lapwing, and the bat, which was at that time commonly enumerated with the birds.</p>
Lexham English Bible	<p>“ ‘And these you must detest from the birds; they must not be eaten—they are detestable: the eagle and the vulture and the short-toed eagle, and the red kite and the black kite according to its kind, every crow according to its kind, and the ostrich [Literally “the daughter of the ostrich”] and the short-eared owl and the seagull and the hawk according to its kind, and the little owl and the cormorant and the great owl, and the barn owl and the desert owl and the carrion vulture, and the stork, the heron according to its kind and the hoopoe and the bat.</p>
The Voice	<p><b>Eternal One:</b> Also among the creatures of the air, there are some you should detest as well. Do not eat the eagle, the bearded vulture, or the black vulture, the kite and all kinds of buzzards, any sort of crow, the ostrich, the owl, the seagull, all kinds of hawks, the little owl, the cormorant, the screech owl, the white owl, the pelican, the carrion vulture, the stork, all kinds of herons, the hoopoe, and the bat.</p>

**Bible Translations with Many Footnotes:**

The Complete Tanach	<p>And among birds, you shall hold these in abomination; they shall not be eaten; they are an abomination: The eagle [or the griffin vulture], the kite, the osprey,...</p> <p><b>They shall not be eaten:</b> Heb. וּלְכֹאֵי אֵל. [Scripture is telling us that] one may not feed them to minors. [We derive this from the passive voice, “be eaten,”] meaning that these birds may not “be eaten” through you. Or perhaps it is not so, but [it is telling us that in addition to not eating them,] one may not derive any benefit from them? Scripture, therefore, states: “you shall not eat (וּלְכֹאֵת אֵל),” (Deut. 14:12) [in the active voice to teach us that] one is prohibited to eat them but permitted to derive benefit from them. Now, in every [mention of] birds where Scripture says וְהִנִּימְל; וְהִנִּימְל; וְהִנִּימְל-[" to its...species," it does so because] within that species, there are some that resemble each other neither in appearance nor in name, but they are [nevertheless] all one species.</p>
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...the kestrel, and the vulture after its species, and the raven after its species, the ostrich, the jay, and the sparrow hawk, and the goshawk after its species;...

**the sparrow hawk:** עֶבְרִי, esprevier in Old French, [epervier in modern French]. [Note that, according to some editions of Rashi, the reading is ostor, which is translated by Greenberg as goshawk, vautour in modern French. This is corroborated by other editions that render עֶבְרִי in verse 16 as esprevier..]

...The owl, the gull, the little owl;...

**the gull:** Heb. רֶגֶל־שָׁה. Our Rabbis explained: “The רֶגֶל־שָׁה is a bird that draws up (הֵלִישׁ) fish out of the sea” (Chul. 63a). And this is the meaning of Onkelos’ translation of רֶגֶל־שָׁה; אֲגוּנֵי־שִׁשְׁוֹ, “fish catcher.”

**The owl... and the little owl:** Heb. רִי שְׂנִיּוֹ סוּכ. These are chouettes [in French, i.e., “owls”] that shriek at night, which have cheeks like those of a human. There is another [bird] similar to it called hibou [in French].

...The bat, the starling, the magpie;...

**The bat:** Heb. תְּמַשְׁנֶתָּה. That is calve soriz [in Old French, chauve-souris in modern French]. It resembles a mouse and flies about at night. The תְּמַשְׁנֶתָּה mentioned among the creeping animals (verse 30), resembles this one, insofar as it has no eyes. That [one] is called talpe [in Old French, taupe in modern French, mole in English].

...the stork, the heron after its species; the hoopoe and the atalef [bat?];...

**The stork:** Heb. הַדִּיקְחָה. This is a white dayah, [called] zigoyne [in Old French, cigogne in modern French]. And why is it called הַדִּיקְחָה? Because it does kindness (תּוֹדִיָּה) with its fellow birds [by sharing] its food (Chul. 63a).

**the heron:** Heb. הַפְּגֵאָה. This is the hot-tempered dayah (Chul.. 63a), and it appears to me that this is the bird called héyron [in Old French, heron in modern French, heron in English].

**the hoopoe:** Heb. תַּפְּיִכּוּדָה, the wild-rooster, which has a doubled crest. [It is called] herupe [in Old French]. And why is it called תַּפְּיִכּוּדָה? Because its glory (וְדוּרָה), namely its crest, is bound up (תּוֹפֵק). [i.e., its comb is double and appears to be folded into the head and bound up there (Rashi, Chul. 63a) [Onkelos renders it: אָרוּט רֶגֶן, “mountain carpenter,” named so for what it does, as explained by our rabbis in Tractate Gittin, chapter 7, entitled וְזָחָק שׁ יִמ (folio 68b).

NET Bible®

### Clean and Unclean Birds

“These you are to detest from among the birds – they must not be eaten, because they are detestable:<sup>14</sup> the griffon vulture, the bearded vulture, the black vulture, the kite, the buzzard of any kind,<sup>15</sup> every kind of crow,<sup>16</sup> the eagle owl,<sup>17</sup> the short-eared owl, the long-eared owl, the hawk of any kind, the little owl, the cormorant, the screech owl, the white owl, the scops owl, the osprey, the stork, the heron of any kind, the hoopoe, and the bat.

<sup>14</sup> For zoological remarks on the following list of birds see J. Milgrom, Leviticus (AB), 1:662-64; and J. E. Hartley, Leviticus (WBC), 159-60.

<sup>15</sup> Heb “and the buzzard to its kind” (see also vv. 16 and 19 for the same expression “of any kind”).

<sup>16</sup> Heb “every crow to its kind.” Many English versions (e.g., KJV, NASB, NIV, NRSV, NLT) render this as “raven.”

<sup>17</sup> Literally, “the daughter of the wasteland.” Various proposals for the species of bird referred to here include “owl” (KJV), “horned owl” (NIV, NCV), and “ostrich” (ASV, NAB, NASB, NRSV, NLT).

Rotherham’s *Emphasized B.* And ||these|| shall ye abhor of birds, they shall not be eaten <an abomination> they are’,—the eagle<sup>b</sup> and the ossifrage, and the osprey;<sup>c</sup> and the vulture,<sup>d</sup> and the falcon after its kind; every raven, after its kind; and the female ostrich,<sup>e</sup> and the male ostrich and the seagull,— and the hawk after its kind; and the pelican<sup>f</sup> and the gannet<sup>g</sup> and the bittern;<sup>h</sup> and the swan and the vomiting pelican and the little vulture; and the stork, and the parrot after its kind,—and the mountain-cock and the bat.<sup>i</sup>

<sup>c</sup> Or: “sea-eagle.”

<sup>d</sup> Or: “glede.”

<sup>e</sup> “Daughter of a doleful cry.”

<sup>f</sup> “A kind of owl”—O.G.

<sup>g</sup> “Which casts itself from rocks into the water to dive after its prey.”

<sup>h</sup> Or: “heron.”

<sup>i</sup> Night-bird.

### Literal, almost word-for-word, renderings:

A Faithful Version	And you shall have these in abomination among the fowls. They shall not be eaten, they are an abomination: the eagle, and the black vulture, and the bearded vulture, And the kite, and the falcon, according to its kind; Every raven according to its kind; And the ostrich, and the great owl, and the gull, and small hawks, according to its kind, And the little owl, and the cormorant, and the horned owl; And the barn owl, and the pelican, and the owl vulture; And the stork, the heron according to its kind, and the hoopoe, and the bat.
Charles Thomson OT	And among the birds, these are what you must abominate, and which shall not be eaten; they are an abomination; the eagle, and the ospray, and the cormorant, and the vulture, and the kite and all of its kind, and the ostrich, and the owl, and the gull and all of its kind, and crows of all sorts and their kind, and the hawk and all its kind, and the night hawk, and the cataractes, and the ibis, and the porphurion, and the pelican, and the swan, and the heron, and the charadrius and all of its kind, and the puet, and the bat.
Context Group Version	And these you (pl) shall detest among the birds; they shall not be eaten, they are detestable: the eagle, and the gier-eagle, and the ospray, and the kite, and the falcon after its kind, every raven after its kind, and the ostrich, and the night-hawk, and the seamew, and the hawk after its kind, and the little owl, and the cormorant, and the great owl, and the horned owl, and the pelican, and the vulture, and the stork, the heron after its kind, and the hoopoe, and the bat. Plover
Literal Standard Version	And these you detest of the bird—they are not eaten, they [are] an abomination: the eagle, and the bearded vulture, and the osprey, and the kite, and the falcon after its kind, every raven after its kind, and the ostrich, and the nightjar [[Or male ostrich]], and the seagull, and the hawk after its kind, and the little owl, and the cormorant, and the great owl, and the waterhen, and the pelican, and the Egyptian vulture, and the stork, the heron after its kind, and the hoopoe, and the bat.
New King James Version	<b>Avoid the Unclean</b> 'Moreover, these you shall detest among the birds; they are detestable, not to be eaten: the eagle [Or <i>vulture</i> ], the vulture, and the buzzard [Or <i>black vulture</i> ], the red kite, the falcon in its kind, every raven in its kind, the ostrich, the owl, the seagull, and the hawk in its kind, the little owl, the cormorant, and the great owl, [Specifically, <i>great horned owl</i> ] the white owl, the pelican [Or <i>owl</i> ; or <i>jackdaw</i> ], and the carrion vulture, the stork, the heron in its kinds, the hoopoe, and the bat. hold in abomination
Revised Mechanical Trans.	...and these you will detest from the flyers, they will not be eaten, they are filthy, the eagle, and the bearded vulture, and the osprey, and the vulture, and the hawk to her kind. All raven to his kind, and the daughter of the owl <sup>[746]</sup> , and the nighthawk, and the seagull, and the falcon to his kind, and the little owl, and the cormorant, and the eared owl, and the ibis, and the pelican, and the gier-eagle, and the stork, the heron to her kind, and the grouse, and the bat <sup>[747]</sup> . <sup>746</sup> The meaning of “daughter of the owl” is uncertain; most translations ignore the word “daughter.” <sup>747</sup> Because all English translations identify this list of creatures as “birds” (see verse 13), the addition of the “bat” has often been used to show ignorance of the author

of the text. However, as the Hebrew word “oph” simply means “a creature that flies,” the addition of the bat is justifiable.

Young’s Updated LT

“And these you [all] do abominate of the fowl; they are not eaten, an abomination they are : the eagle, and the ossifrage, and the ospraying, and the vulture, and the kite after its kind, every raven after its kind, and the owl, and the night-hawk, and the cuckoo, and the hawk after its kind, and the little owl, and the cormorant, and the great owl, and the swan, and the pelican, and the gier eagle, and the stork, the heron after its kind, and the lapwing, and the bat.

**The gist of this passage:** This is a list of the unclean birds.  
13-19

Leviticus 11:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or 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
’êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
’êlleh (אֵלֶּה) [pronounced <i>ALE-leh</i> ]	<i>these, these things; they</i>	demonstrative plural adjective (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
shâqats (שָׂקַץ) [pronounced <i>shaw-KATS</i> ]	<i>to detest, make (or, consider) abominable, count filthy, make (or, consider) detestable</i>	2 <sup>nd</sup> person masculine plural, Piel imperfect	Strong's #8262 BDB #1055
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, greater than</i>	preposition of separation	Strong's #4480 BDB #577
’ôwph (עוֹף) [pronounced <i>gohf</i> ]	<i>birds; used collectively for anything that flies, including bats and flying insects</i>	masculine singular collective noun; with the definite article	Strong's #5775 BDB #733

**Translation:** You will consider these [birds] detestable from the bird [kingdom];...

’Ôwph (עוֹף) [pronounced *gohf*] collectively stands for that which flies, and, although it is used primarily for birds, its use can include bats and even flying insects. Strong's #5775 BDB #733.

To my knowledge, only one author, B. Driver, has written the only book dealing specifically with the classification of birds in the Bible; *Birds in the OT; I Birds in Law*, ©1955. According to Zondervan Pictorial Encyclopedia of the Bible, even Driver's extensive study is not absolutely conclusive. For your edification, in ZPEB, Vol. 4, p. 555, there is a chart which compares some of the Hebrew words with the KJV, RSV and with Driver's conclusions.

Unlike the simple rules given for fish and livestock, the list of birds is given, the emphasis being on those which they could not eat. Such birds to be considered detestable.

Generally speaking, scavenger birds—which are necessary for a clean environment—are not to be eaten.

Leviticus 11:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lō' (לוּ' or לוֹ') [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to be eaten; metaphorically: to be consumed [destroyed] [by fire]</i>	3 <sup>rd</sup> person masculine plural, Niphal imperfect	Strong's #398 BDB #37

**Translation:** ...they are not to be eaten;...

Therefore, the bird on this list were not to be eaten.

Leviticus 11:13c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sheqets (שֶׁקֶץ) [pronounced sheh-KETZ]	<i>an abomination, a detestable thing; an idol</i>	masculine singular noun	Strong's #8263 BDB #1054
hêm (הֵם) [pronounced haym]	<i>they, those; them, themselves; these [with the definite article]; the others</i>	3 <sup>rd</sup> person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241

**Translation:** ...they are [to be considered] an abomination:...

These birds were to be considered an abomination. This certainly does not mean that a Hebrew saw such a bird and shunned it or just killed it for sport. This simply meant that they were not to eat these birds.

Killing such birds is an extremely bad move for the environment.

Leviticus 11:13d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
nesher (נֶשֶׁר) [pronounced NEH-sheer]	<i>eagle, vulture</i>	masculine singular noun with the definite article	Strong's #5404 BDB #676
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84



Leviticus 11:13d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
peres (פֶּרֶס) [pronounced PEH-rehs]	bearded vulture, ossifrage; a bird of prey; possibly extinct	masculine singular noun with the definite article	Strong's #6538 BDB #828
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [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]	generally untranslated; possibly be translated to, toward (s)	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'oznîyâh (עֲזַנְיָאֵה) [pronounced 'goz-nee-YAW]	osprey, black eagle, buzzard; possibly extinct	feminine singular noun with the definite article	Strong's #5822 BDB #740

**Translation:** ...the eagle, the bearded vulture, and the osprey;...

When examining these passages, we must keep a balance in our interpretation. First of all, the names of these birds and other animals were well-known to the Jews of that day, although we today can be only certain of a handful of the various species mentioned. We are not to find hidden meaning in the name of each and every bird. However, we are to draw general conclusions from the standpoint of the spiritual impact of this chapter just as well as the dietary and sanitary implications.

The eagle is neshar (נֶשֶׁר) [pronounced NEH-sheer], a word which stands for both eagles and vultures in the Hebrew. Specifically a vulture is referred to in Micah 1:16, where Y<sup>e</sup>howah has admonished, "[Make yourselves as bald as an eagle](#)"; a reference to the Griffon vulture, whose head appears bald from distance, but is covered with a short, creamy down.<sup>43</sup> Strong's #5404 BDB #676.

There is an ancient proverb quoted in the [Talmud](#), which reads a vulture in Babylon can see a carcass in Palestine. The corresponding Greek word also stands for both types of birds and specifically for the vulture in Matt. 24:28. According to ZPEB, other than naturalists trained in this area, few people today can distinguish between the birds, especially when viewed from a distance. Even as an unclean bird, the eagle is represented generally as a noble creature in the Bible (Exodus 19:4 Je 49:22). Therefore, we need to understand that *unclean* means *bad for eating*, but it does not mean, *bad* or *sinful*.

An ossifrage is likely the kind of vulture which prays on the marrow once the flesh has been picked off a carcass. The root word means *breaker*; here, possibly of bones. Three species of vultures, still found in Palestine, are known for this. Two black vultures are collectively meant by this term and the third species is found below:

The *osprey* (as found in the KJV and others) is probably not the correct designation for this bird, but the *bearded vulture* instead. The Hebrew word comes from the word *goat* and therefore possibly means *bearded*. To give you an idea as to the differences of opinion, I have put together a chart listed several translations and their renderings of these various birds. See [Bird Chart](#), which simply compare side-by-side different translations for each bird. Not sure if this has an spiritual value at all. ([HTML](#)) ([PDF](#)) ([WPD](#)).

Exactly what were these birds and do they still exist? It is not impossible that some birds on this list have gone extinct.

Of the birds listed, they all appear to either be meat eaters or feeders from carrion. The third bird listed here might be a buzzard.

<sup>43</sup> ZPEB, Vol. 2, p. 176.

Leviticus 11:13 You will consider these [birds] detestable from the bird [kingdom]; they are not to be eaten; they are [to be considered] an abomination: the eagle, the bearded vulture, and the osprey;... (Kukis mostly literal translation)

Leviticus 11:14			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, 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
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
dâ'âh (דָּאָה) [pronounced daw-AW],	<i>vulture, fast-flying bird, a bird of prey, possibly a kite</i>	feminine singular noun with the definite article	Strong's #1676 BDB #178
w <sup>e</sup> (or v <sup>e</sup> ) (ו, 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
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'ayyâh (אֵיָהּ) [pronounced ah-YAW]	<i>hawk, falcon, kite</i>	feminine singular noun with the definite article	Strong's #344 BDB #17
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mîyn (מִיִּן) [pronounced meen]	<i>kind, sort, species</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #4327 BDB #568

Together, these mean *according to its [own] kind, according to its species.*

**Translation:** ...the vulture and the hawk according to its kind;...

The first bird in this verse is uncertain, but Driver guesses it is a kite, a bird of prey. The falcon is a generic term and it means *keen-sighted*. It could refer to a hawk, falcon or a kite.

The vulture eats decaying meat. They are often thought of as the trash men of the desert. Rotting animal flesh would be all over the place if it were not for certain kinds of birds.

The hawk is surely a meat eater.

Leviticus 11:14 ...the vulture and the hawk according to its kind;... (Kukis mostly literal translation)

Leviticus 11:15			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84

## Leviticus 11:15

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (לֹכַד) [pronounced koh/]; also kôl (לֹכַד) [pronounced koh/]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481
ʿôwrêb (בְּרוֹעַ) [pronounced gôh-RAYBʹ]	<i>raven</i>	masculine singular noun	Strong's #6158 (= #6159) BDB #788
lâmed (ל) [pronounced lʹ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mîyn (מִינִי) [pronounced meen]	<i>kind, sort, species</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4327 BDB #568

Together, these mean *according to its [own] kind, according to its species.*

**Translation:** ...any raven, according to its kind;...

My guess is, the addition of the words *according to its kind* is a reference to a specific family of birds. The raven is one of the birds that we are certain about. The use of *raven* in SOS 5:11 (*black as a raven*) and Prov. 30:17 (where it speaks of the eye being picked out by ravens) confirms this. ZPEB goes into a fair amount of detail about the raven and the crow family, but suffice to say that the raven is not unclean because there is something inherently evil about it. It simply eats flesh of dead animals and contact with the dead makes one unclean. God did use the raven to bring food to Elijah and Noah sent out a raven from the ark to search for dry land.

I believe that the raven eats carrion.

Leviticus 11:15 ...any raven, according to its kind;... (Kukis mostly literal translation)

## Leviticus 11:16

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
ʿêth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
bath (בַּת) [pronounced bathh]	<i>daughter; village</i>	feminine singular construct	Strong's #1323 BDB #123
yaʿănâh (יְאֵנָה) [pronounced yah-ǧuhn-AW]	<i>owl, ostrich; possibly extinct</i>	feminine singular noun with the definite article	Strong's #3284 BDB #419
Feminine of Strong's #3283, with possibly the same meaning.			
w <sup>e</sup> (or v <sup>e</sup> ) (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

## Leviticus 11:16

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
’êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
tach <sup>e</sup> mâç (תַּחֲמָץ) [pronounced <i>tahkh-MACE</i> ]	<i>owl, nighthawk; male ostrich; possibly extinct</i>	masculine singular noun with the definite article	Strong's #8464 BDB #329
w <sup>e</sup> (or v <sup>e</sup> ) (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
’êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
shachaph (שַׁחַף) [pronounced <i>SHAHKH-ahf</i> ]	<i>cuckoo, sea-mew, sea gull, gull; possibly extinct</i>	masculine singular noun with the definite article	Strong's #7828 BDB #1006
w <sup>e</sup> (or v <sup>e</sup> ) (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
’êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
nêts (נֶצֶץ) [pronounced <i>nays</i> ]	<i>blossom; an [unclean] bird of prey [e.g., a hawk or falcon; perhaps an extinct bird]</i>	masculine singular noun with the definite article	Strong's #5322 BDB #665
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mîyn (מִיִּן) [pronounced <i>meen</i> ]	<i>kind, sort, species</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4327 BDB #568

Together, these mean *according to its [own] kind, according to its species*.

**Translation:** ...the young owls, the ostrich, the sea gull and the falcon according to its kind;...

Four different Hebrew words are translated by the English *ostrich*. ZPEB claims that this is one place where it probably is not an ostrich because they were eaten generally by most ancient peoples and this likely included the Israelites. Rotherham says in the footnote for ostrich *daughter of a doleful cry*.<sup>44</sup> ZPEB claims that most authorities regard the nighthawk as a type of owl. Driver rejects *sea gull* as the proper translation, believing it to be a *long-eared owl* because Driver hypothesizes that the list is of birds of prey, which the gull is not. Cansdale (who wrote the article in ZPEB) points out that owls make up a very small and innocuous population which would not likely receive a separate listing; but the gulls are numerous in the Palestine area, with ten true gulls and another eight members of the gull family. Most gulls are scavengers, and this would label them unclean. BDB takes the Hebrew word for hawk as a general word for small birds of prey.

<sup>44</sup> *The Emphasized Bible*, p. 135

Leviticus 11:16 ...the young owls, the ostrich, the sea gull and the falcon according to its kind;... (Kukis mostly literal translation)

Again, a list of meat-eating birds; or birds that feed upon trash.

Leviticus 11:17			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
kôwç (כּוֹץ) [pronounced <i>kohç</i> ]	<i>cup</i> [literal or figurative]; <i>a kind of unclean bird</i> (possibly a <i>night owl</i> )	masculine singular noun with the definite article	Strong's #3563 BDB #468
w <sup>e</sup> (or v <sup>e</sup> ) (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
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
shâlâk (שׂוֹלֵךְ) [pronounced <i>shaw-LAWK</i> ]	<i>bird of prey; a cormorant (probably), pelican</i>	masculine singular noun with the definite article	Strong's #7994 BDB #1021
w <sup>e</sup> (or v <sup>e</sup> ) (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
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
yanshôwph/yanshûwph (יַנְשׁוּפִי/יַנְשׁוּפִי) [pronounced <i>yahn-SHOAF/yahn-SHOOF</i> ]	<i>night heron, (great) owl, ibis</i>	masculine singular noun with the definite article	Strong's #3244 BDB #676

**Translation:** ...the night owl, the cormorant and the heron;...

*The Emphasized Bible* names these birds as the pelican, gannet and bittern. Rotherham mentions that the gannet casts itself off of rocks to dive into the water after its prey.<sup>45</sup> On the other hand, Driver names quite a number of owls here, to which ZPEB objects to since they don't believe there was enough contact with owls to warrant the prohibition, claiming that some of these owls were pretty much unknown to the desert travelers. This objection is not necessarily valid, as these are the Words of God, not of some nomads wandering through the desert, so there may have been several owls named as unclean. The owl found here is perhaps the most common to the desert area.

<sup>45</sup> *The Emphasized Bible*, p. 135.



Cansdale, in ZPEB Vol. 1, pp. 976–7, discusses the pros and cons to the translation *cormorant* in more detail than we need to look at here. If it is the cormorant, they have absolutely filthy community nests. RSV translates the last bird as an ibis and Driver and ZPEB disagree.

The NASB footnotes the great owl as being the great horned owl.

Owls eat mice, of course.

Leviticus 11:17 ...the night owl, the cormorant and the heron;... (Kukis mostly literal translation)

Leviticus 11:18			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
tan <sup>e</sup> shemeth (תַּמְשֻׁמֶת) [pronounced <i>tahn-SHEH-mehth</i> ]	<i>perhaps the ibis, water-hen, species of owl, barn owl; unclean lizard, perhaps the chameleon</i>	feminine singular noun with the definite article	Strong's #8580 BDB #675
w <sup>e</sup> (or v <sup>e</sup> ) (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
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
qâ'ath (קֶאֱת) [pronounced <i>kaw-AHTH</i> ]	<i>cormorant, pelican; from the word vomit</i>	feminine singular noun with the definite article	Strong's #6893 BDB #866
w <sup>e</sup> (or v <sup>e</sup> ) (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
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
râchâmâh/râchâm (רַחֲמָה/רַחֲמֵי) [pronounced <i>raw-kaw-MAW/raw-SHAWM</i> ]	<i>carrion-vulture</i>	masculine singular noun with the definite article	Strong's #7360 BDB #934

**Translation:** ...the ibis, the pelican, and the carrion vulture; the stork,...

The KJV reads: *and the swan, and the pelican and the gier-eagle*. The water swan was a plant eating bird, so that is probably not the rendering of the first bird in this verse; however, we do not know what it actually is. The opinions range from water hen, swan, horned owl, Porphyrio to the Ibis. Driver renders *pelican* as a type of owl here; however, the pelican sounds plenty unclean to me; the feed their young partially regurgitated food from their mouths. Yuk.

Leviticus 11:18 ...the ibis, the pelican, and the carrion vulture;... (Kukis mostly literal translation)

These birds often eat trashy foods.

I have suggested earlier that some animals have a conservation purpose. There are a great many bird which like to eat dead meat, whether it is lying in the middle of a desert or the middle of a road. These animals keep our roads, fields and desserts clean. There are few things as disgusting as an animal which has died, for whatever reason (having been mauled or succumbed to a disease). These birds which are considered unclean often help clean up carcasses, which also removes them as a potential for disease as well.

Leviticus 11:19			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
'êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
chäsîydâh (חַסִּידָה) [pronounced <i>khas-ee-DAW</i> ]	<i>stork</i>	feminine singular noun with the definite article	Strong's #2624 BDB #339
w <sup>e</sup> (or v <sup>e</sup> ) (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
'êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'ânâphâh (אַנְפָּה) [pronounced <i>uhn-aw-FAW</i> ]	<i>heron, pelican, parrot</i>	feminine singular noun with the definite article	Strong's #601 BDB #60
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mîyn (מִינִי) [pronounced <i>meen</i> ]	<i>kind, sort, species</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4327 BDB #568
Together, these mean <i>according to its [own] kind, according to its species.</i>			
w <sup>e</sup> (or v <sup>e</sup> ) (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
'êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
dûwkîyphath (דּוּכִיפָּת) [pronounced <i>do-kee-FAATH</i> ]	<i>hoopoe, grouse, lapwing</i>	feminine singular noun: with the definite article	Strong's #1744 BDB #189
w <sup>e</sup> (or v <sup>e</sup> ) (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

## Leviticus 11:19

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
’êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
’ăṯallêph (אֶתְלֵף) [pronounced <i>guht-al-LAFE</i> ]	<i>bat, locust</i>	masculine singular noun with the definite article	Strong's #5847 BDB #742

**Translation:** ...the parrot according to its kind, the grouse and the bat.

The KJV reads: **And the stork, the heron after her kind, and the lapwing, and the bat.** Because storks consist often on a diet of frogs and eat in muddy places, they are an unclean bird. Herons are found in the land of Canaan, but the translation here is disputed.

The second bird is also called a hoopoe in other translations.

**The Hoopoe** (2 photographs); from **Messianic Torah Truth Seeker**, accessed September 19, 2020. MTTTS writes: *The hoopoe (Upupa epops) is a colourful bird found across Afro-Eurasia, notable for its distinctive "crown" of feathers. It is the only extant species in the family Upupidae, the open head crown like the phislistim.*<sup>46</sup>



Only the KJV renders the third bird of this verse as *lapwing*. It is very likely a hoopoe [pronounced *HOO-poo*], which, according to ZPEB, *hunts insects in all sorts of unsavory places, taking many dung and other beetles, and its nest gets into the most unsanitary condition.*<sup>47</sup> The translation *bats* is generally accepted (although Rotherham suggests *night-bird* in his footnote); their build-up of guano where they roost makes them unclean to me. There are some inhabitants of some countries which do eat bat.

We do not know if the bat is really the animal meant here. But, all of these birds are difficult to determine with any certainty.

Leviticus 11:19 ...the stork, the parrot according to its kind, the grouse and the bat. (Kukis mostly literal translation)

I referred back to Karl Butt for many of these things.

### Bats and Rabies (by Karl Butt)

Moses specifically forbade the Israelites to eat bats (Leviticus 11:19). The wisdom of this instruction is demonstrated by the fact that bats often carry rabies. While it is true that many animals are susceptible to rabies, bats are especially so. The American College of Emergency Physicians documented that between 1992 and 2002, rabies passed from bats caused 24 of the 26 human deaths from rabies in the United States (“Human Rabies...,” 2002). In the Science Daily article describing this research, “Robert V. Gibbons, MD, MPH, of Walter Reed Army Institute of Research in Silver Spring, MD, reviewed the 24 cases of humans with bat rabies.” From

<sup>46</sup> From **Messianic Torah Truth Seeker**, accessed September 19, 2020.

<sup>47</sup> ZPEB, Vol. 3, pp. 197–198.

## Bats and Rabies (by Karl Butt)

his research, he advised “the public to seek emergency care for preventive treatment for rabies if direct contact with a bat occurs” (“Human Rabies...,” 2002). Moses’ instruction to avoid bats coincides perfectly with modern research. Once again, the super-human wisdom imparted through Moses by God cannot be denied by the conscientious student of the Old Testament. As the eminent archaeologist, W.F. Albright, in comparing the list of clean and unclean animals detailed in the Pentateuch, noted that in other ancient civilizations, “we find no classifications as logical as this in any of the elaborate cuneiform list of fauna or ritual taboos” (1968, p. 180).

From [Apologetics Press](#); accessed December 20, 2020.

[Chapter Outline](#)

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Leviticus 11:13–19 You will consider these [birds] detestable from the bird [kingdom]; they are not to be eaten; they are [to be considered] an abomination: the eagle, the bearded vulture, and the osprey; the vulture and the hawk according to its kind; any raven, according to its kind; the young owls, the ostrich, the sea gull and the falcon according to its kind; the night owl, the cormorant and the heron; the ibis, the pelican, and the carrion vulture; the stork, the parrot according to its kind, the grouse and the bat. (Kukis mostly literal translation)

Leviticus 11:13–19 This is a list of birds that you may not eat. You will consider them to be an abomination: the eagle, the bearded vulture, the osprey, the vulture, a hawk of any kind, a raven of any kind, young owls, the ostrich, the sea gull, a falcon of any kind, the night owl, the cormorant, the heron, the ibis, the pelican, the carrion vulture, the stork, any parrot of any kind, the grouse and the bat. (Kukis paraphrase)

You may recall that a key factor in the eating of livestock was the animal which digested and re-digested its food. In those cases, these animals ate various kinds of grasses. According to one commentator which I read, grass is edible and nutritious to us; but we would not really digest it and get its full benefit, if we grazed, so to speak. However, the livestock which predigests its food, allows for the grass to be fully digested, and its nutrients to be fully made use of. We partake of those nutrients next on the food chain; after these grasses have been turned into delicious meat.

The birds listed here appear to feed primarily on meat or on carrion. That is not the best diet for us to depend upon. The possibility of viruses and parasites being passed along to us is increased greatly when we eat an animal which eats other animals.

The birds are named one-by-one here, as their eating habits would be more difficult for people to observe. However, when given the actual name of the bird or of its family, then the Israelite who eats birds would not make a mistake here.

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## Clean and Unclean Insects

First of all, we determine that these are insects based upon two things: (1) process of elimination; pretty much every other category of animals are covered in this chapter; (2) the list of living things which are allowed for food are all insects. So, despite the odd reference to *four feet*, we are reasonably certain that the topic is *insects, clean and unclean*.

Here, I would have been in favor of a blanket condemnation (a position of mine which has not changed over the decades); but that is not the case.

What becomes quite confusing in this passage is the mention of feet and legs. Birds have two legs and feet; insects have six; but there are references in this passage to some kind of flying creatures which appear to have four feet and legs; and, off the top of my head, I cannot think of any. Are these creatures who have gone extinct or am I misreading the text?

There are some translations which simply leave out any reference to the number of legs and feet. So, I had a number of difficulties here, more than simply not wanting to eat the insects suggested.

For some translators, vv. 24–25 were clearly a part of this passage. Other translations treated them as being very separate.

**Every swarming of the flying one, the one walking upon four, an abomination he [is] to you [all]. Only this [one] you [all] will eat from every swarming of the flying one upon four: that [creature who] does not [have] [two] legs [possibly, *that has (two) legs*] from above his feet, to leap in them upon the earth. These, from them you [all] will eat: the locust to his kind, the bald locust to his kind, the cricket to his kind, and the grasshopper to his kind. And every swarming of the flying one that [is] to him four feet, an abomination he [is] to you [all].**

Leviticus  
11:20–23

**Any insect [lit., *swarming thing*] who walks on four [legs] is an abomination to you+. You+ will only eat these of the insects that have [two] legs over its feet to hop upon the earth. From these [listed] you will eat: locusts according to their kind; the bald locust, according to its kind; the cricket, according to its kind; and the grasshopper, according to its kind. Any flying insect with four feet [is] an abomination to you+.**

**Any insect that walks on four legs will be consider abominable to you. You will only eat the insects which have two legs which are designed to hop over the earth. These are the insects which you may eat: those of the locusts family, the bald locust family, the cricket family and the grasshopper family. Flying insects, with those exceptions noted, will be considered to be an abomination to you.**

Here is how others have translated this verse:

#### **Ancient texts:**

Masoretic Text (Hebrew)

Every swarming of the flying one, the one walking upon four, an abomination he [is] to you [all]. Only this [one] you [all] will eat from every swarming of the flying one upon four: that [creature who] does not [have] [two] legs [possibly, *that has (two) legs*] from above his feet, to leap in them upon the earth. These, from them you [all] will eat: the locust to his kind, the bald locust to his kind, the cricket to his kind, and the grasshopper to his kind. And every swarming of the flying one that [is] to him four feet, an abomination he [is] to you [all].

Dead Sea Scrolls  
Targum (Onkelos)

All winged insects that walk on four [legs] are repulsive to you. However, these you may eat of all the flying insects that walk on four [legs], those which have knees extending above their legs so that it hops on the ground with them.

Of them, these you may eat; the locust, to its kind the solom-locust, to its kind, the grasshopper, to its kind and the chogov-hopper, to its kind.

All flying insects that have four feet are repulsive to you.

Targum (Pseudo-Jonathan)

And every flying reptile that goeth upon four, the fly species, the wasp (or hornet) species, and the bee species shall be an abomination to you: nevertheless of honey of the bee you may eat. So also of these you may eat, of every flying reptile that goeth upon four; every one that hath joints above his feet to leap therewith upon the ground. Of these kinds of them you. may eat: the wingless locust after his kind, and



the bald locust after his kind, the serpent killer after his kind, and the karzeba, which is the palmerworm, after his kind. But all flying reptiles which have four feet are to be an abomination to you; and by them you would be defiled...

Douay-Rheims 1899 (Amer.)	Of things that fly, whatsoever goeth upon four feet, shall be abominable to you. But whatsoever walketh upon four feet, but hath the legs behind longer, wherewith it hoppeth upon the earth, That you shall eat: as the bruchus in its kind, the attacus, and ophimachus, and the locust, every, one according to their kind. But of flying things whatsoever hath four feet only, shall be an abomination to you.
Aramaic ESV of Peshitta	"All flying insects that walk on all fours are an abomination to you. Yet you may eat these: of all winged creeping things that go on all fours, which have legs above their feet, with which to hop on the earth. Even of these you may eat: any kind of locust, any kind of katydid, any kind of cricket, and any kind of grasshopper. But all winged creeping things which have four feet, are an abomination to you.
Lamsa's Peshitta (Syriac)	And every offspring of flying creatures that walks on four is defiled to you. And eat these things from every offspring of insects that walks on four that has legs over its feet, that scratches with them in the earth; Of them eat these: locusts with their kinds and the large grasshopper with its kinds. And every offspring of insects that has four legs is defiled to you.
Samaritan Pentateuch	And all fowls that creep, going upon [all] four, [shall be] an abomination unto you. Yet these may ye eat of every flying creeping thing that goeth upon [all] four, which have legs above their feet, to leap withal upon the earth; [Even] these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind. But all [other] flying creeping things, which have four feet, [shall be] an abomination unto you.
Updated Brenton (Greek)	And all winged creatures that creep, which go upon four feet, are abominations to you. But these you shall eat of the creeping winged animals, which go upon four feet, which have legs above their feet, to leap with on the earth. And these of them you shall eat: the caterpillar and his like, and the attacus and his like, and the cantharus and his like, and the locust and his like. Every creeping thing from among the birds, which has four feet, is an abomination to you.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	Every winged four-footed thing which goes on the earth is disgusting to you; But of the winged four-footed things, those which have long legs for jumping on the earth you may have for food; Such as all the different sorts of locust. But all other winged four-footed things which go on the earth are disgusting to you.
Easy English	Some insects fly in the air and walk on the ground. The people must not eat them. Some insects can fly. And they have legs that can jump. They can eat those insects. They can eat any of these. They include the locust, the cricket and the grasshopper. They must not eat any other flying insect that has legs.
Easy-to-Read Version–2008	"Don't eat insects that have wings and crawl. Even the thought of eating them should make you sick! But you may eat insects if they have legs with joints above their feet so that they can jump. You may also eat all kinds of locusts, all kinds of winged locusts, all kinds of crickets, and all kinds of grasshoppers. "But stay away from all the other insects that have wings and crawl.
<i>God's Word™</i>	"Every swarming, winged insect that walks across the ground like a four-legged animal is disgusting to you. However, you may eat winged insects that swarm if they use their legs to hop on the ground. You may eat any kind of locust, cricket,

	katydid, or grasshopper. Every kind of winged insect that walks across the ground like a four-legged animal is disgusting to you.
Good News Bible (TEV)	All winged insects are unclean, except those that hop. You may eat locusts, crickets, or grasshoppers. But all other small things that have wings and also crawl must be considered unclean.
<i>The Message</i>	“All flying insects that walk on all fours are detestable to you. But you can eat some of these, namely, those that have jointed legs for hopping on the ground: all locusts, katydids, crickets, and grasshoppers. But all the other flying insects that have four legs you are to detest.
NIRV	“ ‘Treat as “unclean” every flying insect that walks on all fours. But you can eat some flying insects that walk on all fours. Their legs have joints so they can hop on the ground. Here are the insects you can eat. You can eat all kinds of locusts, katydids, crickets and grasshoppers. Treat as “unclean” every other creature with wings and four legs.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	<p><b>To eat or not to eat: bugs and company</b></p> <p>No: winged and walking insects. They're not fit to eat.</p> <p>Yes: winged and walking insects that have leg joints and jump. That includes all kinds of locusts, [5] crickets, and grasshoppers. Eat any of them you like.</p> <p>No: all other winged and walking insects are unfit to eat. So, don't eat any of them except the locust, cricket, or grasshopper.</p> <p><sup>5</sup>11:21 John the Baptist lived in the Judean desert, where “he ate locusts and wild honey” (Matthew 3:4). A swarm of locusts could devour a farmer's field in hours. But a farmer could eat a locust in a second. Given the damage locusts did—and still do—it might seem appropriate to make room for the crunchy little critters on the menu. Middle Easterners and Africans fry them, smoke them, dry them like jerky, or eat them raw like desert sushi with a cornflake crust.</p>
Contemporary English V.	The only winged insects you may eat are locusts, grasshoppers, and crickets. All other winged insects that crawl are too disgusting for you to eat. [This is v. 20 in the CEV.]
The Living Bible	“No insects may be eaten, with the exception of those that jump; locusts of all varieties—ordinary locusts, bald locusts, crickets, and grasshoppers—may be eaten. All insects that fly and walk or crawl are forbidden to you.
New Berkeley Version	.
New Life Version	‘All bugs with wings and that walk on all fours are to be hated by you. But you may eat, among all the bugs with wings and that walk on all fours, those which have legs above their feet that allow them to jump on the ground. You may eat every kind of locust, every kind of destroying locust, every kind of cricket, and every kind of grasshopper. But you are to hate all other bugs with wings and four feet.
New Living Translation	“You must not eat winged insects that walk along the ground; they are detestable to you. You may, however, eat winged insects that walk along the ground and have jointed legs so they can jump. The insects you are permitted to eat include all kinds of locusts, bald locusts, crickets, and grasshoppers. All other winged insects that walk along the ground are detestable to you.
Unfolding Bible Simplified	You must detest and not eat flying insects that also walk on the ground. But you are permitted to eat creatures with wings that sometimes walk on the ground if they have jointed legs for hopping around. They include locusts, katydids, crickets, and grasshoppers. But you must detest and not eat other insects with wings that have four legs.

### Partially literal and partially paraphrased translations:

American English Bible	<p>'Also, all winged creatures that crawl on all fours are [to be considered] disgusting by you.</p> <p>You can eat crawling winged creatures that move on all fours but have legs above their feet and jump around on the ground.</p> <p>These include migratory locusts and the like, tree locusts and the like, crickets and the like, and grasshoppers and the like.</p> <p>But, any [other thing] that crawls and flies is to be considered disgusting by you; and if you touch their dead bodies you will be unclean and will remain unclean until the evening.</p> <p>All that touch their dead bodies must wash their clothes and then be [considered] unclean until the evening. Vv. 24–25 are included for context.</p>
Beck's American Translation Common English Bible	<p>Any flying insect that walks on four feet is detestable to you, but you can eat four-footed flying insects that have jointed legs above their feet with which they hop on the ground. Of these you can eat the following: any kind of migrating locust, any kind of bald locust, any kind of cricket, and any kind of grasshopper. But every other flying insect that has four feet is detestable to you.</p>
New Advent (Knox) Bible	<p>The winged things that are four-footed you must hold in abomination, except those which have the hinder legs longer, and leap from one spot to another; these you may eat, the locust and all its kindred, bruchus or attacus or ophiomachus. But winged creatures that must walk on four feet you are to hold in detestation; no one that touches their carcasses but is defiled thereby, and must count himself unclean till the evening comes; even if necessity bids him carry such a carcass, he must wash his clothes afterwards, and count himself unclean till set of sun. Vv. 24–25 are included for context..</p>
Translation for Translators	<p>You must detest <i>and not eat</i> flying insects that <i>sometimes</i> walk on the ground [MTY]. But you are permitted to eat creatures with wings that sometimes walk on the ground if they have jointed legs for hopping around. They include locusts, crickets, and grasshoppers. But you must detest <i>and not eat</i> other insects with wings that have four legs.</p>

### Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	<p><b>Clean and Unclean Flying Insects</b></p> <p>"All winged insects that walk on all fours are to be abhorrent to you. But you may eat these kinds of all the winged insects that walk on all fours: those that have jointed legs above their feet for hopping on the ground. You may eat these:</p> <p style="padding-left: 40px;">any kind of locust, katydid, cricket, and grasshopper.</p> <p>All other winged insects that have four feet are to be abhorrent to you.</p>
Revised Ferrar-Fenton Bible	<p>"However you may eat of these; of all the swarms of wing that crawl, that have knees above their feet to leap upon the earth, you may eat these from among them; the locust kind, and the cockchafer kind; and the grasshopper kind; but all the winged-breed that crawls on its feet shall be loathsome to you, and they defile. FF places v. 20 with the previous passage.</p>
International Standard V	<p>"However, you may eat winged creatures that crawl on four legs that extend over its head and by which it hops on the ground. These creatures that you may eat include the locust of any kind, the bald locust of any kind, the cricket of any kind, and the grasshopper of any kind. But any other winged insect that has four legs is detestable for you and are unclean. V. 24a is included for context.</p>
Urim-Thummim Version	<p>All flying creatures of insects (walking on all four) will be detestable to you. Yet these you may eat of every flying insect (that walks on all four) that have legs above their feet, that leap upon the land; Even these from them you may eat; the swarming locust after its species and the winged locust after its species, and the flying [beetle]</p>

after its species, and the grasshopper after its species. But all other flying insects that have four feet will be detestable to you.

Wikipedia Bible Project All the flying vermin which walks on fours, it is an abomination to you. Only of this will you eat from all the vermin fowl which walks on fours, that which has jointed thighs above its feet, to leap with them on the earth. From them, of these you will eat: the locust of its kinds, and the bald-locust of its kinds, and the cricket of its kinds, and the grasshopper of its kinds. And all the flying vermin which has four legs, it is an abomination to you.

### Catholic Bibles (those having the imprimatur):

The Heritage Bible All birds that swarm, going on all four, it is filth to you. Yet these you may eat of every flying swarming thing that goes on all four, which have legs above their feet, only to jump on the earth; And these of them you may eat: the locust after its kind, and the bald locust after its kind, and the beetle after its kind, and the grasshopper after its kind. And all other flying swarming things which have four feet are filth to you.

New American Bible (2011) The various winged insects that walk on all fours are loathsome for you. But of the various winged insects that walk on all fours you may eat those that have legs jointed above their feet for leaping on the ground; hence of these you may eat the following: the various kinds of locusts, the various kinds of bald locusts, the various kinds of crickets, and the various kinds of grasshoppers.<sup>e</sup> All other winged insects that have four legs are loathsome for you.  
e. [11:22] Mt 3:4; Mk 1:6.

The Catholic Bible "All winged creatures that crawl upon four legs will be considered to be an abomination for you. Yet from among the insects that walk upon all fours, you may eat those that have two legs above their feet to jump upon the earth. Therefore, you may eat the following: all kinds of locusts, every kind of bald locust, every kind of grasshopper, and every kind of cricket. But every other flying insect that has four feet will be considered to be an abomination.

New Jerusalem Bible "All winged insects moving on four feet you will regard as detestable for eating. Of all these winged insects you may eat only the following: those with the sort of legs above their feet which enable them to leap over the ground. These are the ones you may eat: the various kinds of migratory locust, the various kinds of solham locust, hargol locust and hagab locust. But all other winged insects on four feet you will regard as detestable for eating.

Revised English Bible–1989 All winged creatures that swarm and go on all fours are prohibited to you, except those which have legs jointed above their feet for leaping on the ground. Of these you may eat every kind of great locust, every kind of long-headed locust, every kind of green locust, and every kind of desert locust. Every other swarming winged creature that has four legs is prohibited to you.

### Jewish/Hebrew Names Bibles:

Hebrew Transliteration S. All fowls that creep, going upon [all] four, [shall be] an sheketz (detestable) to you.  
Insects  
Yet these may you eat of every flying creeping thing that goes upon all four, which have legs above their feet, to leap withal upon the earth;  
Even these of them you may eat:  
even the arbeh locust after its kind,  
and the salam locust after its kind,  
and the chagol locust after its kind,  
and the chagav locust after its kind.

Kaplan Translation

But all [other] flying creeping things, which have four feet, [shall be] an sheketz (detestable) to you.

Every flying insect that uses four legs for walking shall be avoided by you. The only flying insects with four walking legs that you may eat are those which have knees extending above their feet, [using these longer legs] to hop on the ground. Among these, you may [only] eat members of the red locust family, the yellow locust family, the spotted grey locust family, and the white locust family. All other flying insects with four feet [for walking] must be avoided by you.

11:20 **flying insect.** (Rashi; Ramban; cf. Makkoth 16b). Shereti ha-of in Hebrew. — **that uses four legs for walking.** Or, “that walks like a quadruped.” Insects have six legs, but members of the grasshopper family use four for walking and two for hopping (cf. Eirath Kohanim on Sifra).

11:21 **knees extending** . . . Among grasshoppers, the knees of the hoppers protrude prominently above the rest of the foot.

11 :22 **red locust.** Arbeh in Hebrew; grad in Arabic (Saadia). According to Yemenite traditions, this reddish locust is permitted (Yosef Kapach, Halikhoth Teimon, Jerusalem, 1968, p. 218). More generally, arbeh denotes the Sudanese or desert locust ( *Scistocerca gregana* ) which reaches the Holy Land in large numbers.

— **yellow locust.** Sal'am in Hebrew; Rashona in Aramaic ( Chulhn 65a); daba or dabai in Arabic (Saadia; Ibn Janach). The yellow locust is permitted according to Yemenite tradition ( Halikhoth Teimon). The Talmud describes the saTam as having a head which is bald in front [gabachath; see 13:42) and long ( Chullin 65b; Yad, Maakhaloth Assuroth 1:22; cf. Avodah Zarah 37a). It is therefore sometimes translated as “bald locust” or “long-headed locust.” This locust, the rashon, is said to resemble a human embryo in its first stages of development ( Niddah 25a; Arukh).

— **spotted grey locust.** Chargol in Hebrew; nippuiah in Aramaic; chartziyiya in Arabic, according to Yemenite tradition ( Halikhoth Teimon). The Talmud describes this locust as having a tail ( Chulhn 65a); some therefore identify it with the long-horned grasshopper ( tettigomdae ), since the female has a long protuberance with which it lays eggs. The Septuagint translates chargol as ophiomaches which literally means “snake fighter.” It may have been given this name because of its long snake-like body or tail. The name also denotes a large insect, perhaps a giant grasshopper, as is also suggested by its Aramaic name, mppulah, which suggests a nifla, Hebrew for giant. Its large eggs were used as amulets ( Shabbaih 6:10). Some sources (King James; JPS) translate chargol as cricket, but this is incorrect, because the cricket is wingless, and the Talmud clearly states that all permitted locusts have wings that cover the body ( Chullin 59a).

— **white locust.** Chagav in Hebrew; gandav in Arabic (Saadia). According to Yemenite tradition, this is a small white locust {Halikhkoth Teimon). From scripture it also appears to be the smallest of the locusts (cf. Numbers 13 -33)- All other . . . Even of the locust family. Since there are questions regarding identification, most Jews do not eat locusts at all ( Turey Zahav, Yoreh Deah 85:1). According to Yemenite tradition, only locusts that come in swarms (cf. White Locust Proverbs 30:27) are permitted, but not those that live separately ( Halikhoth Teimon). This would exclude most ordinary grasshopper species.

There are also ( Sifra ; Rashi). Literally, “and to these” (the following), until evening. After immersing, as in next verse.

'All flying insects that creep on all fours is an abomination to you.

'Only, these you do eat of every flying insect that creeps on all fours: those which have jointed legs above their feet with which to leap on the earth.

'These of them you do eat: the arbeh-locust after its kind, and the solam-locust after its kind, and the hargol-locust after its kind, and the hagab-locust after its kind.

'But all other flying insects which have four feet are an abomination to you.

The Scriptures—2009



**Weird English, Old English, Anachronistic English Translations:**

Alpha & Omega Bible	<p>AND ALL WINGED CREATURES THAT CREEP, WHICH GO UPON FOUR FEET, ARE ABOMINATIONS TO YOU.</p> <p>BUT THESE YOU SHALL EAT OF THE CREEPING WINGED ANIMALS, WHICH GO UPON FOUR FEET, WHICH HAVE LEGS ABOVE THEIR FEET, TO LEAP WITH ON THE EARTH.</p> <p>AND THESE OF THEM YOU SHALL EAT: THE CATERPILLAR AND HIS LIKE, AND THE ATTACUS AND HIS LIKE, AND THE CANTHARUS AND HIS LIKE, AND THE LOCUST AND HIS KIND.</p> <p>EVERY CREEPING THING FROM AMONG THE BIRDS, WHICH HAS FOUR FEET, IS AN ABOMINATION TO YOU.</p>
Awful Scroll Bible	<p>The flying creatures in swarms, going on four, are a detestation.</p> <p>You was to eat of the flying creatures in swarming, going on four, their legs above the feet, that are to launch with them off the solid grounds.</p> <p>These was you to eat: the locusts, to their portioning out, the bald locusts, to their portioning out, and the long horned locusts, to their portioning out, and the short horned grasshoppers, to their portioning out.</p> <p>The flying creatures in swarms, of four feet, are a detestation.</p>
Darby Translation	<p>Every winged crawling thing that goeth upon all four shall be an abomination unto you. Yet these shall ye eat of every winged crawling thing that goeth upon all four: those which have legs above their feet with which to leap upon the earth. These shall ye eat of them: the arbeh after its kind, and the solam after its kind, and the hargol after its kind, and the hargab after its kind. But every winged crawling thing that hath four feet shall be an abomination unto you.</p>
exeGeses companion Bible	<p>...all teemers that fly, going on all four, are an abomination to you.</p> <p>Only these: eat of every flying teemer going on all four having legs above their feet to leap with on the earth; of them, eat these: the locust in species and the bald locust in species and the beetle in species and the grasshopper in species. - and all teemers that fly, having four feet, are an abomination to you.</p>
Orthodox Jewish Bible	<p>All fowls that creep, going upon all fours, shall be sheketz unto you.</p> <p>Yet these may ye eat of every winged insect that goeth upon all fours, which have jumping legs above their feet, to hop withal upon ha'aretz;</p> <p>Even these of them ye may eat: the arbeh (locust) after its kind, and the katydid after its kind, and the cricket after its kind, and the grasshopper after its kind.</p> <p>But all other winged insects, which have four feet, shall be sheketz unto you.</p>

**Expanded/Embellished Bibles:**

The Expanded Bible	<p>“Don't eat insects that have wings and walk on all four feet; they also are to be hated [detestable/abominable to you; <sup>C</sup>their way of moving makes them abnormal insects].</p> <p>“But you may eat certain insects that have wings and walk on four feet. You may eat those that have legs with joints above their feet so they can jump [leap]. These are the insects you may eat: all kinds of locusts, winged locusts, crickets, and</p>
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## Kretzmann's Commentary

grasshoppers [<sup>C</sup> exact identification is uncertain]. But all other insects that have wings and walk on four feet -you are to hate [are detestable/abominable to you]. All fowls that creep, going upon all four, shall be an abomination unto you. As those that had been mentioned until now were chiefly such as lived on filth and carrion, they were unclean. They are here classed with the vermin of the earth, with the smaller animals equipped with wings for flight.

Yet these may ye eat of every flying, creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth, whose strong hind legs are built for jumping;

even these of them ye may eat: the locust after his kind, the migratory variety, and the bald locust after his kind, an exceptionally voracious variety, and the beetle after his kind, a very large, hopping variety of grasshopper, and the grasshopper after his kind, a variety with only rudimentary wings. The insects here named were very commonly used as food by the poorer classes of the Orient, either roasted or broiled in butter and eaten with spices and vinegar. Locusts are mentioned as the food of John the Baptist, Matthew 3:4.

But all other flying, creeping things which have four feet, that walk, not in an upright, but in a horizontal position, "on all fours," shall be an abomination unto you.

## Lexham English Bible

" 'Any winged insect [Literally "swarmer of the wing"] that walks on all fours is detestable to you. Only this may you eat from any of the winged insects [Literally "the swarmer of the wing"] that walk on all fours—that which has jointed legs above its feet for leaping upon the land. From these [Literally "These from them"] you may eat the locust according to its kind and the bald locust according to its kind and the cricket according to its kind and the grasshopper according to its kind. But [Or "And"] any other [Implied by context] winged insect [Literally "swarmer of wing"] that has four legs is detestable to you.

## The Voice

**Eternal One:** Also, any insect that can fly and move around on four legs is detestable. But you are allowed to eat any flying, four-legged insect that has joints above its feet for jumping. You may eat the following insects: locusts, destructive locusts, desert locusts, and grasshoppers. But any other flying, four-legged insects are detestable.

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Have you noticed how often faith and food come together? One of the most authentic expressions of our spiritual lives has to do with the table where we gather with family and friends to bless God for the goodness the earth provides. These regulations recorded here helped Israel to maintain its status as God's chosen and holy people. Kosher laws, as they are called, are unique to Israel's covenant with the Eternal One. They aren't God's laws for everyone; they serve as a cultural boundary-marker indicating what kinds of meat should be eaten.

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## Bible Translations with Many Footnotes:

## The Complete Tanach

Any flying insect that walks on four, is an abomination for you.

**among all the flying insects:** These are the delicate and small creatures that crawl on the ground, like flies, hornets, mosquitoes, and locusts.

However, among all the flying insects that walk on four [legs], you may eat [from] those that have jointed [leg like] extensions above its [regular] legs, with which they hop on the ground.

**on four:** on four legs.

**above its [regular] legs:** ["Above," meaning high up on the creature's body, namely] near its neck, it has two leg-like extensions besides its [regular] four legs. When it wishes to fly or hop from the ground, it bolsters itself firmly with these appendages and flies. [In our regions,] we have many of this sort [of flying creature] called langouste [in Old French] (sea-locusts), but we are no [longer] proficient [in identifying] which ones [are clean and which are unclean. And what is the specific problem we have with this

identification?] There are four signs of cleanness enumerated regarding these creatures: a) four legs, b) four wings, c) מילוסרקה, which are the jointed leg-like extensions described above, and d) wings that cover the majority of its body (Chul. 59a; Torah Kohanim 11:91). All of these signs are indeed found in the creatures among us today, but some [creatures] have long heads and some do not have tails, [according to Maharsha (Chul. 66a), the reading is, “and some have tails”] and they must bear the name נגב (Chul. 65b). Concerning this [requirement namely, which type is officially called נגב and which is not], we no longer know how to distinguish between them.

From this [locust] category, you may eat the following: The red locust after its species, the yellow locust after its species, the spotted gray locust after its species and the white locust after its species. But any [other] flying insect that has four legs, is an abomination for you.

**But any [other] flying insect [that has four legs is an abomination for you]:** [In verse 20, it already says, “Any flying insect that walks on four is an abomination for you.” Why is this repeated here?] It comes to teach us that if it has five [legs], it is clean.

NET Bible®

*Clean and Unclean Insects*

“Every winged swarming thing that walks on all fours<sup>18</sup> is detestable to you. However, this you may eat from all the winged swarming things that walk on all fours, which have jointed legs<sup>19</sup> to hop with on the land. These you may eat from them:<sup>20</sup> the locust of any kind, the bald locust of any kind, the cricket of any kind, the grasshopper of any kind. But any other winged swarming thing that has four legs is detestable to you.

<sup>18</sup>tn Heb “the one walking on four” (cf. vv. 21-23 and 27-28).

<sup>19</sup>tn Heb “which to it are lower legs from above to its feet” (reading the Qere “to it” rather than the Kethib “not”).

<sup>20</sup>tn For entomological remarks on the following list of insects see J. Milgrom, *Leviticus* (AB), 1:665-66; and J. E. Hartley, *Leviticus* (WBC), 160-61.

Rotherham’s *Emphasized B.*

<Every creeping thing that flieth, that goeth on all-fours|| <an abomination> it is’ unto you. Nevertheless ||these|| may ye eat, of allcreeping things that fly, that go on all-fours>— such as have<sup>j</sup> legs above their feet, to leap therewith, upon the earth— <these of them> may ye eat: the swarming-locust after its kind, and the devouring locust after its kind,— and the chargol-locust after its kind, and the chagab-locust after its kind. V. 23 will be placed with the next passage.  
<sup>j</sup>So to be read, but written “have not”—G.n.

**Literal, almost word-for-word, renderings:**

Charles Thomson OT

All the flying reptiles also which walk on four feet are abominations to you: but of the flying reptiles which walk on four feet, you may eat those which have legs above their feet to hop with them on the ground. These of them in particular you may eat, the brouchus-locust and its species, and the altake-locust and all its species, and the serpent-fighter and all its species, and the grasshopper and all its species. Every flying reptile which hath four feet is an abomination to you. *Reptiles?*

Context Group Version

All winged creeping things that go on all fours are detestable to you (personal love). Yet these you (pl) may eat of all winged creeping things that go on all fours, which have legs above their feet, with which to leap on the land. Even these of those you (pl) may eat: the locust after its kind, and the bald locust after its kind, and the cricket after its kind, and the grasshopper after its kind. But all winged creeping things, which have four feet, are detestable to you (pl). hop

Legacy Standard Bible

‘All the swarming things that fly and that walk on *all* fours are detestable to you. Yet these you may eat among all the swarming things that fly and that walk on all fours: those which have above their feet jointed legs with which to jump on the earth. These of them you may eat: the locust in its kinds and the devastating locust in its

kinds and the cricket in its kinds and the grasshopper in its kinds. But all other swarming things that fly and that are four-footed are detestable to you.

**Modern English Version** All flying insects that walk, moving on all fours, shall be detestable to you. Yet these you may eat of every flying insect that creeps on all fours: those that have jointed legs above their feet with which to hop on the ground. Even of these you may eat: the locust of any kind, the bald locust of any kind, the cricket of any kind, and the grasshopper of any kind. But all other flying insects that have four feet shall be detestable to you.

And by these you shall be unclean. Whoever touches the carcass of these shall be unclean until the evening. V. 24 is included for context.

**Modern Literal Version 2020** All winged creeping things that go upon all fours are an abomination to you\*. Yet these you\* may eat of all winged creeping things that go upon all fours, which have legs above their feet, with which to leap upon the earth, even these of them you\* may eat: the locust after its kind and the bald locust after its kind and the cricket after its kind and the grasshopper after its kind. MLV placed v. 20 with the previous paragraph; and v. 23 (not included) is a part of the next paragraph.

**Revised Mechanical Trans.** All the swarmers of the flyers, the ones walking<sup>[748]</sup> upon four, he is filthy to you. Surely of these you will eat, from all the swarmers of the flyers, the ones walking upon four, which have to him legs above his feet, to leap with them upon the land. Of these from them you will eat, the swarming locust to his kind, and the locust to his kind, and the leaping locust to his kind, and the grasshopper to his kind, and all the swarmers of the flyers which have to him four feet, he is filthy to you,...

<sup>748.</sup> The word “walking” also means “going,” and may apply to flyers as they “go” on two feet and with two wings. Swarmskatydid

**Young’s Updated LT** “Every teeming creature which is flying, which is going on four—an abomination it is to you.  
“Only—this you [all] do eat of any teeming thing which is flying, which is going on four, which has legs above its feet, to move with them on the earth; these of them you [all] do eat: the locust after its kind, and the bald locust after its kind, and the beetle after its kind, and the grasshopper after its kind; and every teeming thing which is flying, which has four feet—an abomination it is to you.

**The gist of this passage:** Edible and inedible insect list is given.  
20-23

Leviticus 11:20			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (לֹכַד) [pronounced kohl]; also kôl (לֹכַד) [pronounced kohl]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun without the definite article	Strong's #3605 BDB #481
sherets (שָׂרְצִים) [pronounced SHEH-rehtz]	<i>swarmers, swarming [teeming] things, swarmers, creepers [of insects, small reptiles, aquatic animals]</i>	masculine singular noun; a singular collective noun; construct form	Strong's #8318 BDB #1056
‘ôwph (עוֹפֹת) [pronounced gôhf]	<i>birds; used collectively for anything that flies, including bats and flying insects</i>	masculine singular collective noun; with the definite article	Strong's #5775 BDB #733
hâlak <sup>e</sup> (הֹלֵךְ) [pronounced haw-LAHK <sup>e</sup> ]	<i>the one walking, the one who is going, the one is departing, the one who is advancing [traveling]</i>	Qal active participle with the definite article	Strong's #1980 (and #3212) BDB #229

Leviticus 11:20			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
‘arba‘ (עֲבָרָא) [pronounced <i>ahr<sup>o</sup>-BAHG</i> ]	<i>four</i>	masculine singular noun; numeral	Strong's #702 BDB #916
sheqets (שִׁקְצָה) [pronounced <i>sheh-KETZ</i> ]	<i>an abomination, a detestable thing; an idol</i>	masculine singular noun	Strong's #8263 BDB #1054
From the Messianic Torah Truth Seeker: <i>detestable = The Hebrew word use here is sheketz instead of Toebah a thing that causes disgust or hatred. Synonyms atrocity, disgrace, horror, obscenity, outrage, evil, crime, monstrosity, anathema, bane. A feeling of Hatred detestation, loathing, hatred, aversion, antipathy, revulsion, repugnance, abhorrence, odium, execration, disgust, horror, hostility.</i> <sup>48</sup>			
hūw' (אוּהוּ) [pronounced <i>hoo</i> ]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
lāmed (ל) [pronounced <i>l<sup>o</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510

**Translation:** Any insect [lit., *swarming thing*] who walks on four [legs] is an abomination to you+.

The terminology *swarming thing* can refer to birds as well as insects (even to fish, if speaking of the seas). However, as discussed from the outset, we know that we are speaking of insects by process of elimination and by the list of those insects which may be eaten.

The problem in this passage, of course, is the mention of *four*, probably a reference to *four feet, four legs*. There are several approaches that would not explain this passage: the mistake of a copyist—what copyist would copy a passage down about insects, and then accidentally write *four* instead of *six or more*? A second theory that insects were different back then is also not a real solution. I am not aware of any fossil evidence of 4-legged insects. We cannot be referring to *4 body sections*, as most insects and similar creatures have 2 or 3 body sections.

Similarly, we must reject the idea that Moses did not realize that insects have 6 or more legs; or that God miscounted.

God's Word™ suggests that this is a reference to insects which fly, but often scamper along the ground like a 4-legged animal. This seems like a reasonable explanation, bearing in mind that the comparative kaph preposition is not found here.

Clarke was concerned with the reference to four (feet, legs) and explains it this way: *[This] May signify no more than walking regularly or progressively, foot after foot as quadrupeds do.*<sup>49</sup> So the key is not actually the precise number of legs, but the way that the animal—insect—locomotes on the ground.

<sup>48</sup> From [Messianic Torah Truth Seeker](#), accessed September 19, 2020.

<sup>49</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Leviticus 11:20.



Harrison: *This phrase can hardly describe insects as having four legs, since the Insectae as a class normally have six legs. The reference is evidently to their movements, which resemble the creeping or running of the four-footed animal.*<sup>50</sup>

Another explanation is, we are speaking of any creature which is close to the ground (including mice and lizards), so that the four legs is actually a reference to 4 or more legs.

I do not have an explanation for this verse, even by giving an alternate translation of *all winged swarming things that go upon all fours*, except that perhaps *go upon all fours* is an expression meaning spends a lot of its time walking like a quadruped, rather than to the specific number of legs.

Another approach is, there are a pair of back legs for hopping, and the front legs are used for wandering about on the ground (when necessary).

The problem with these approaches, appears to me, to specifically exclude grasshoppers, locusts and crickets which were formerly approved of, in this same chapter. Although they seem to be clearly allowed in the next verse.

So, if we understand this to mean 4 or more legs; and those with the back legs for hopping are okay to eat; then these verses make sense.

Leviticus 11:20 *Any insect [lit., swarming thing] who walks on four [legs] is an abomination to you+.* (Kukis mostly literal translation)

Leviticus 11:21			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ak <sup>e</sup> (אֵךְ) [pronounced ahk <sup>e</sup> ]	<i>surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but; nevertheless</i>	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another (sometimes the verb to be is implied)</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #398 BDB #37
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, greater than</i>	preposition of separation	Strong's #4480 BDB #577
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

<sup>50</sup> David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; Leviticus 11:20–23.

## Leviticus 11:21

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Literally, min kôl (מִן כֹּל) [pronounced <i>mihn-kohl</i> ] means, <i>from all, from every</i> . However, together, various literal translations give the following renderings: <i>about all, of all</i> (1Samuel 23:23); <i>over all, more than all, above all</i> (Genesis 3:14); <i>from among all</i> (Exodus 19:5).			
sherets (שָׂרָץ) [pronounced SHEH-rehtz]	<i>swarmers, swarming [teeming] things, swarmers, creepers [of insects, small reptiles, aquatic animals]</i>	masculine singular noun; a singular collective noun; construct form	Strong's #8318 BDB #1056
ʿôwph (עוֹפֹת) [pronounced ʿohf]	<i>birds; used collectively for anything that flies, including bats and flying insects</i>	masculine singular collective noun; with the definite article	Strong's #5775 BDB #733
hâlak <sup>e</sup> (הָלַךְ) [pronounced haw-LAHK <sup>e</sup> ]	<i>the one walking, the one who is going, the one is departing, the one who is advancing [traveling]</i>	Qal active participle with the definite article	Strong's #1980 (and #3212) BDB #229
ʿal (עַל) [pronounced ʿah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
ʿarbaʿ (עֲרֵבָא) [pronounced ahr <sup>e</sup> -BAHḤ]	<i>four</i>	masculine singular noun; numeral	Strong's #702 BDB #916
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
At this point, we run into a problem with the Hebrew text:			
lôʾ (אֵין אוֹל אוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
This negative is a problem for us. This is exactly the kind of insect which is edible; but most manuscripts appear to have the negative here.			
The KJV with Strong's #'s does not reference this word at all. The BHSEk sort of has the lamed preposition here, apparently with a 3 <sup>rd</sup> person masculine singular suffix. The Greek Old Testament (Septuagint) w/ Strong's Numbers does not have a negative here.			
The Hebrew Old Testament (Tanach) w/ Strong's Numbers and Owen both have the negative here.			
What I believe is the situation is, this should read <i>to him</i> ; but was, at some point improperly changed to a negative. Owen's text reads lôʾ (אֵין אוֹל אוֹל) [pronounced low] (it is actually the first Hebrew word, not the second). What I believe this should be is לוֹ. Both words appear to have the same pronunciation. But with a different spelling.			
lamed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition; with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
If this reads <i>to him</i> , it means <i>having</i> . We find the same usage in v. 23. This is how I am going to present this particular word.			

Leviticus 11:21			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
k <sup>e</sup> râ'ayim (כַּיָּעָרַיִם) [pronounced keh-raw- GAH-yihm]	legs; [two] legs	feminine dual noun	Strong's #3767 BDB #502
min (מִן) [pronounced mihn]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than	preposition of separation	Strong's #4480 BDB #577
ma'al (לְעַמָּ) [pronounced MAH-gah]	higher, higher part, above, upon, forward	preposition	Strong's #4605 BDB #751
With the preposition, this means <i>from above, above, upon; near, by</i> .			
r <sup>e</sup> gâlîym (מִלְגָּרִים) [pronounced reh-gaw- LEEM]	feet, legs; metaphorically steps, beats [of the feet], times	feminine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7272 BDB #919
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
nâthar (נָתַר) [pronounced naw-THAHR]	to tremble; to leap	Piel infinitive construct	Strong's #5425 BDB #684
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #88
'al (לְעַל) [pronounced gah]	upon, beyond, on, against, over above, by, beside; because of, on account of	preposition of relative proximity	Strong's #5921 BDB #752
'erets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun with the definite article	Strong's #776 BDB #75

**Translation:** You+ will only eat these of the insects that have [two] legs over its feet to hop upon the earth.

The leg thing probably refers to the insect's penchant for hopping (like the bend of the back legs of a grasshopper, locust or cricket. There is a joint in the back legs, which is above the feet (not the same as the *ankle* joint, in other words).

What seems to be allowed to be eaten, overall, are insects which hop on the earth.

Now to go back and consider the four legs originally mentioned. I think the idea is, *four legs* mentioned previously; and the back *two legs* mentioned here. What is key about the back legs is, how they are shaped and what they do. It is these two back legs which tell us whether the insect can be consumed or no.

On the one hand, I believe that this is the proper explanation for the *four legs* mentioned in the previous verse, I don't know that this leads us to any great application of this verse to our lives.

There is the additional problem here which is discussed in the Hebrew exegesis. Most of the Hebrew texts have a negative here, which makes no sense (for awhile, I just threw my hands up when it came to this verse). After doing a great deal of study, I found out that many translators had problems with this passage, and for precisely the same reason that I did. I believe that this should read *to him* rather than *not*. There is more discussed in the Hebrew exegesis above.

Now, remember when it came to livestock, those which ate grass and digested it in multiple stomachs—those animals are considered clean and can be eaten. The insects spoken of here also eat the grass.

Leviticus 11:21 **You+ will only eat these of the insects that have [two] legs over its feet to hop upon the earth.** (Kukis mostly literal translation)

Personally, I really didn't need to hear of any exceptions here. I don't know which kind of insects we are speaking of here nor do I really want to know.

Leviticus 11:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾêth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
ʾêlleh (אֵלֶּה) [pronounced <i>ALE-leh</i> ]	<i>these, these things; they</i>	demonstrative plural adjective (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
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 with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #4480 BDB #577
ʾâkal (אָכַל) [pronounced <i>aw-KAHL</i> ]	<i>to eat; to dine; to devour, to consume, to destroy</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect; pausal form	Strong's #398 BDB #37

**Translation:** From these [listed] you will eat:...

A list of such insects will be given below:

Leviticus 11:22b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾêth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
ʾar <sup>e</sup> beh (אַרְבֵּה) [pronounced <i>ahr-BEH</i> ]	<i>locust, a locust swarm, a kind of locust; figuratively: sudden disappearance, insignificance, activity</i>	masculine singular noun with the definite article	Strong's #697 BDB #916
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

## Leviticus 11:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mîyn (מִיַּן) [pronounced meen]	<i>kind, sort, species</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4327 BDB #568
Together, these mean <i>according to its [own] kind, according to its species.</i>			
w <sup>e</sup> (or v <sup>e</sup> ) (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
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
çol'âm (סּוּלְאָם) [pronounced sohl-GAWM]	<i>(bald) locust</i>	masculine singular noun with the definite article	Strong's #5556 BDB #701
The BDB calls it a <i>swallower, a consumer</i> . Strong writes: <i>Apparently from the same as H5553 in the sense of crushing as with a rock, that is, consuming; a kind of locust (from its destructiveness).</i> <sup>51</sup>			
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mîyn (מִיַּן) [pronounced meen]	<i>kind, sort, species</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4327 BDB #568
Together, these mean <i>according to its [own] kind, according to its species.</i>			
châr <sup>e</sup> gôl (חַרְגוֹל) [pronounced khawr-GOLE]	<i>kind of a locust, cricket, beetle</i>	masculine singular noun with the definite article	Strong's #2728 BDB #353
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mîyn (מִיַּן) [pronounced meen]	<i>kind, sort, species</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4327 BDB #568
Together, these mean <i>according to its [own] kind, according to its species.</i>			
w <sup>e</sup> (or v <sup>e</sup> ) (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
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
châgâb (חַגָּב) [pronounced khaw-GAWB]	<i>locust, grasshopper</i>	masculine singular noun with the definite article	Strong's #2284 BDB #290

<sup>51</sup> Strong's Exhaustive Concordance by James Strong, S.T.D., LL.D., 1890; from e-Sword, #5556.



## Leviticus 11:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mîyn (מִיַּן) [pronounced meen]	<i>kind, sort, species</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4327 BDB #568

Together, these mean *according to its [own] kind, according to its species*.

**Translation:** ...locusts according to their kind; the bald locust, according to its kind; the cricket, according to its kind; and the grasshopper, according to its kind.

What we have here are various types of locusts known to the people of Israel, who can fly; but they hop about. These are insects which feed upon the grass.



**Ha Arbeh** (a photograph); from [Messianic Torah Truth Seeker](#), accessed September 19, 2020. From MTTs: *Red swarming locust is most destructive member of locust family) ; grad in Arabic (Saadia). According to Yemenite traditions, this reddish locust is permitted (Yosef Kapach, Halikhoth Teimon, Jerusalem, 1968, p. 218). More generally, arbeh denotes the Sudanese or desert locust (Scistocerca gregaria) which reaches the Holy Land in large numbers.*<sup>52</sup>

**Ha Sal'am** (a photograph); from [Messianic Torah Truth Seeker](#), accessed September 19, 2020. From MTTs: *[The] sal'am... (סעלס ) [is a] yellow devastating bald headed locust. Plagues of the desert locust Rashona in Aramaic (Chullin 65a); daba or dabai in Arabic (Saadia; Ibn Janach). The yellow locust is permitted according to Yemenite tradition (Halikhoth Teimon). The Talmud describes the sal'am as having a head which is bald in front (gabachath; see Leviticus 13:42) and long (Chullin 65b; Yad, Maakhaloth Assuroth 1:22; cf. Avodah Zarah 37a). It is therefore sometimes translated as 'bald locust' or 'long-headed locust.' This locust, the rashon, is said to resemble a human embryo in its first stages of development (Niddah 25a; Arukh). have threatened agricultural production in Africa, the Middle East and Asia for centuries. The livelihood of at least one-tenth of the world's human population can be affected by this hungry insect. The desert locust lives a solitary life, until it rains. Rain causes vegetation growth and spurs the development of eggs that have been laid in the sandy soil. The new vegetation provides food for the newly hatched locusts and provides them with shelter as they develop into winged adults.*<sup>53</sup>



**Ha chargol** (a photograph); from [Messianic Torah Truth Seeker](#), accessed September 19, 2020. From MTTs: *[The] chargol (לגרא) in Hebrew spotted grey locust ; nippulah in Aramaic; chartziyiya in Arabic, according to Yemenite tradition (Halikhoth Teimon). The Talmud describes this locust as having a tail (Chullin 65a); some therefore identify it with the long-horned grasshopper (tettigonidae), since the female has a long protuberance with which it lays eggs. The Septuagint translates chargol as ophiomaches which literally*

<sup>52</sup> From [Messianic Torah Truth Seeker](#), accessed September 19, 2020.

<sup>53</sup> From [Messianic Torah Truth Seeker](#), accessed September 19, 2020.

means 'snake fighter.' It may have been given this name because of its long snake-like body or tail. The name also denotes a large insect, perhaps a giant grasshopper, as is also suggested by its Aramaic name, nippulah, which suggests a nifla, Hebrew for giant. Its large eggs were used as amulets (Shabbath 6:10).<sup>54</sup>

MTTS on the 4<sup>th</sup> type of locust: [The] chagav (בגנח) are white locust in Hebrew; gandav in Arabic (Saadia). According to Yemenite tradition, this is a small white locust (Halikhoth Teimon). From scripture it also appears to be the smallest of the locusts (cf. Numbers 13:33).<sup>55</sup>

Leviticus 11:22 From these [listed] you will eat: locusts according to their kind; the bald locust, according to its kind; the cricket, according to its kind; and the grasshopper, according to its kind. (Kukis mostly literal translation)

I've never perceived myself as a finicky eater; however these do not interest me in the least. However, this was possibly a favorite of John the baptizer's, who ate locusts and fresh honey (Matt. 3:4).<sup>56</sup>

Leviticus 11:23			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
kôl (לֵךְ) [pronounced kohl]; also kâl (לֵךְ) [pronounced koh]	all, all things, the whole, totality, the entirety, everything	masculine singular construct not followed by the definite article	Strong's #3605 BDB #481
sherets (שָׂרָץ) [pronounced SHEH-rehtz]	swarmers, swarming [teeming] things, swarmers, creepers [of insects, small reptiles, aquatic animals]	masculine singular noun; a singular collective noun; construct form	Strong's #8318 BDB #1056
'ôwph (עוֹפֹת) [pronounced gôhf]	birds; used collectively for anything that flies, including bats and flying insects	masculine singular collective noun; with the definite article	Strong's #5775 BDB #733
'ăsher (אֲשֶׁר) [pronounced ash-ER]	that, which, when, who, whom; where	relative pronoun	Strong's #834 BDB #81
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to	directional/relational/possessive preposition; with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
'ar <sup>e</sup> ba' (עֲבָרָא) [pronounced ahr <sup>e</sup> -BAHG]	four	masculine singular noun; numeral	Strong's #702 BDB #916
rag <sup>e</sup> layim (פִּיִּלְגָר) [pronounced RAHG-lah-yim]	feet, [two] feet, [two] legs; metaphorically for steps taken in one's life	feminine dual noun	Strong's #7272 BDB #919
sheqets (שִׂקֵּץ) [pronounced sheh-KETZ]	an abomination, a detestable thing; an idol	masculine singular noun	Strong's #8263 BDB #1054

<sup>54</sup> From [Messianic Torah Truth Seeker](#), accessed September 19, 2020.

<sup>55</sup> From [Messianic Torah Truth Seeker](#), accessed September 19, 2020.

<sup>56</sup> Matt. 3:4 could refer to the locust bean as well.

## Leviticus 11:23

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hûw' (אוה) [pronounced hoo]	he, it; him, himself as a demonstrative pronoun: <i>that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
lâmed (ל) [pronounced le]	to, for, towards, in regards to	directional/relational preposition with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510

See the end of v. 20.

**Translation:** Any flying insect with four feet [is] an abomination to you+.

Here, we are speaking of a classification of insect which is extinct or I am not getting the gist of this passage.

Previously, if the insect had 4 feet and a pair of legs to hop with, that would be acceptable to eat. However, here, I am at a loss for an explanation. Benson suggests<sup>57</sup> that it is not the 4 feet which are the problem, but the lack of the hopping legs.

Dr. John Gill writes: *[The abominable insects] have but four equal legs, on which they walk or creep; and the two foremost, which are longer, are as hands to them to wipe their eyes with, and protect them from anything that may fall into them and hurt them; they not being able to see clearly because of the hardness of their eyes...[such as] the fly;...though it has six feet it only goes on four, using the other two foremost as hands.*<sup>58</sup> This seems to be a reasonable interpretation, although I am certainly not an observer of many insects, but I have observed this of flies.

Leviticus 11:23 Any flying insect with four feet [is] an abomination to you+. (Kukis mostly literal translation)

Here, the explanation of *four feet* is simple and but different from v. 20: the hind legs of the insect are used for jumping and do not have the equivalent of a foot attached to them (that is, a joint and then a foot). To give you the heebie jeebies, let me quote from *The Bible Almanac*, p. 240: *For every star you can see in the sky on a clear night, scientists have estimated that there are 100 kinds of insects—a total of over 800,000 kinds. Way too many (insects, not stars)*<sup>59</sup>.

Leviticus 11:20–23 Any insect [lit., *swarming thing*] who walks on four [legs] is an abomination to you+. You+ will only eat these of the insects that have [two] legs over its feet to hop upon the earth. From these [listed] you will eat: locusts according to their kind; the bald locust, according to its kind; the cricket, according to its kind; and the grasshopper, according to its kind. Any flying insect with four feet [is] an abomination to you+. (Kukis mostly literal translation)

Leviticus 11:20–23 Any insect that walks on four legs will be consider abominable to you. You will only eat the insects which have two legs which are designed to hop over the earth. These are the insects which you may eat: those of the locusts family, the bald locust family, the cricket family and the grasshopper family. Flying insects, with those exceptions noted, will be considered to be an abomination to you. (Kukis paraphrase)

<sup>57</sup> Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Leviticus 11:23–25.

<sup>58</sup> Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Leviticus 11:23.

<sup>59</sup> Although this is a balance which God has set.

## Contact with Animal Carcasses

There is a great deal of disagreement as to where these verses start and stop. Some translations place the first phrase in v. 24 with the previous verse; some tie vv. 24–26 together. Others connect these verses to the previous passage. After translating this passage, I think these two verses are best kept together.

**And to these [things], you [all] will be unclean: all the person touching in their carcass, he is unclean as far as the evening. And all the one lifting up from their carcass, he will wash his garments, and he is made unclean as far as the evening.**

Leviticus  
11:24–25

**You+ will be made unclean regarding [all of] these things: anyone who touches a carcass will be unclean until [that] evening. Anyone who lifts up a carcass, he will wash his garments and be unclean until the evening.**

**What follows is a list of things which will make a person unclean: anyone who touches a carcass will be unclean until that evening. Any person who lifts up a carcass will be unclean until that evening, and he must wash his clothing.**

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text (Hebrew)	And to these [things], you [all] will be unclean: all the person touching in their carcass, he is unclean as far as the evening. And all the one lifting up from their carcass, he will wash his garments, and he is made unclean as far as the evening.
Dead Sea Scrolls	.
Targum (Onkelos)	As for these, [animals], you can be made unclean; all those who touch their carcasses shall be unclean until the evening. Anyone who carries of their carcasses; shall wash his garments and is unclean until the evening.
Targum (Pseudo-Jonathan)	...whosoever toucheth their carcass shall be unclean until evening. Whoever carrieth any of their carcass must wash his clothes and be unclean until evening.
Douay-Rheims 1899 (Amer.)	And whosoever shall touch the carcasses of them, shall be defiled: and shall be unclean until the evening: And if it be necessary that he carry any of these things when they are dead: he shall wash his clothes, and shall be unclean until the sun set.
Aramaic ESV of Peshitta	"By these you will become unclean: whoever touches the carcass of them shall be unclean until the evening. Whoever carries any part of their carcass shall wash his clothes, and be unclean until the evening.
Lamsa's Peshitta (Syriac)	And by these you will be defiled; everyone who touches their carcasses shall be defiled until evening. And everyone who takes up their carcasses shall wash his garments and will be defiled until evening.
Samaritan Pentateuch	And for these ye shall be unclean: whosoever toucheth the carcass of them shall be unclean until the even. And whosoever beareth [ought] of the carcass of them shall wash his clothes, wash in waters, and be unclean until the even.
Updated Brenton (Greek)	And by these you shall be defiled; everyone that touches their carcasses shall be unclean till the evening. And everyone that takes of their dead bodies shall wash his garments, and shall be unclean till the evening.

Significant differences:

### Limited Vocabulary Translations:



Bible in Basic English	By these you will be made unclean; anyone touching their dead bodies will be unclean till evening: Whoever takes away the dead body of one of them is to have his clothing washed, and will be unclean till evening.
Easy English	A person may touch the dead body of an animal that is not clean. If he does, that person is not clean either. They must keep him separate from the other people until the evening. He must wash his clothes immediately.
Easy-to-Read Version–2008	They will make you unclean. If you touch the dead bodies of these insects, you will become unclean until evening. If you pick up one of these dead insects, you must wash your clothes. You will be unclean until evening. [Most translations place this passage with what follows; the ERV associates it with the previous passage.]
God's Word™	"Regarding the creatures mentioned above, this is how you would become unclean: Whoever touches their dead bodies will be unclean until evening. Whoever carries any part of their dead bodies must wash his clothes. He will be unclean until evening.
Good News Bible (TEV)	If you touch the dead bodies of the following animals, you will be unclean until evening: all animals with hoofs, unless their hoofs are divided and they chew the cud, and all four-footed animals with paws. If you carry their dead bodies, you must wash your clothes, but you will still be unclean until evening. [This is given only as v. 24 in the GNB; but it apparently takes the place off vv. 24–28.]
The Message	"You will make yourselves ritually unclean until evening if you touch their carcasses. If you pick up one of their carcasses you must wash your clothes and you'll be unclean until evening.
NIRV	" "You will make yourselves "unclean" if you eat these things. If you touch their dead bodies, you will be "unclean" until evening. If a person picks up one of their dead bodies, that person must wash their clothes. They will be "unclean" until evening.
New Simplified Bible	» Regarding the creatures mentioned above, this is how you would become unclean: When you touch their dead bodies you will be unclean until evening. » When you carry any part of their dead bodies you must wash your clothes. You will be unclean until evening.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	<b>Animals to avoid</b> You'll become ritually unclean for the rest of the day if you touch any of the following animals. Also, if you pick up one of the following dead animals, you have to wash your clothes and wait until evening to become clean again.
Contemporary English V.	Don't even touch the dead bodies of animals that have divided hoofs but don't chew the cud. And don't touch the dead bodies of animals that have paws. If you do, you must wash your clothes, but you are still unclean until evening. [This is given only as v. 24 in the CEV; but it apparently takes the place off vv. 24–28.]
The Living Bible	"Anyone touching their dead bodies shall be defiled until the evening and must wash his clothes immediately. He must also quarantine himself until nightfall, as being ceremonially defiled.
New Berkeley Version New Living Translation	. "The following creatures will make you ceremonially unclean. If any of you touch their carcasses, you will be defiled until evening. If you pick up their carcasses, you must wash your clothes, and you will remain defiled until evening.
Unfolding Bible Simplified	There are certain creatures that will make you unacceptable to me if you touch their carcasses. Anyone who touches their carcasses must not touch other people until that evening. Anyone who picks up one of their carcasses must wash his clothes and not touch other people until that evening.

### Partially literal and partially paraphrased translations:



Beck's American Translation Common English Bible	<b>Unclean animals</b> You make yourself unclean by the following animals—whoever touches their dead bodies will be unclean until evening, and anyone who carries any part of their dead bodies must wash their clothes and will be unclean until evening: All animals that have divided hoofs, but they are not completely split, and that do not rechew food are unclean for you—whoever touches them will be unclean.
Translation for Translators	'There are certain creatures that if you touch their carcasses you will become defiled. Anyone who touches their carcasses must not touch other people until that evening. Anyone who picks up one of their carcasses must wash his clothes and not touch other people until that evening.

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	These creatures will make you unclean. Whoever touches their carcasses will be unclean until evening, and whoever picks up one of their carcasses must wash his clothes, and he will be unclean until evening.
Christian Standard Bible	<b>Purification after Touching Dead Animals</b> "These will make you unclean. Whoever touches their carcasses will be unclean until evening, and whoever carries any of their carcasses is to wash his clothes and will be unclean until evening.
Revised Ferrar-Fenton Bible	All who touch their dead bodies are unclean until the evening. And anyone who carries their carcasses shall wash his clothes and be unclean until the evening.
International Standard V	But any other winged insect that has four legs is detestable for you and are unclean. Anyone who touches their carcasses becomes unclean until evening. And anyone who carries their carcasses is to wash his clothes, since he will remain unclean until evening." V. 23 is included for context.
H. C. Leupold	And by these you shall become unclean—anyone who touches their dead body shall become unclean until the evening, and anyone who carries their dead body must wash his garments, and he shall be unclean until the evening.
Unfolding Bible Literal Text	You will become unclean until evening by these animals if you touch a carcass of one of them. Whoever picks up one of their carcasses must wash his clothes and remain unclean until evening. <b>lifting.</b> This imparts a greater degree of impurity, since touching a carcass merely defiles the body, while lifting it also defiles the clothing {Kelim 1:2). — <b>immerse even.</b> And certainly his body. See Exodus 19:10, below 15:5.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Anyone who touches or picks up the dead bodies of one of these animals will be unclean until evening.
The Heritage Bible	And for these you shall be unclean; whoever touches the carcass of them shall be unclean until the dusk. And whoever carries out any of the carcasses of them shall wash his clothes, and be unclean until the dusk.
New American Bible (2011)	You become unclean by the following—anyone who touches their carcasses shall be unclean until evening, <sup>f</sup> and anyone who carries any part of their carcasses shall wash his garments and be unclean until evening— by all hoofed animals that are not cloven-footed or do not chew the cud; they are unclean for you; anyone who touches them becomes unclean. V. 26 is included for context. f. [11:24] Lv 5:2; 7:21.
Revised English Bible—1989	These are the creatures that will make you unclean: whoever touches their dead bodies will be unclean till evening, and whoever picks up the dead body of any of them must wash his clothes and remain unclean till evening.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	“The following will make you unclean; whoever touches the carcass of them will be unclean until evening, and whoever picks up any part of their carcass is to wash his clothes and be unclean until evening: every animal that has a separate but incompletely divided hoof or that doesn’t chew the cud is unclean for you; anyone who touches them will become unclean. V. 26 is included for context.
Hebrew Transliteration S.	And for these you shall be tamei: whosoever touches the carcass of them shall be tamei until the Erev (ברע). And whosoever bears <i>ought</i> of the carcass of them shall wash his clothes, and be tamei until the Erev (ברע).
Kaplan Translation	There are [also] animals that will defile you so that anyone touching their carcasses will be unclean until evening. Furthermore, anyone lifting their carcasses will have to immerse [even] his clothing, and then remain unclean until evening.
The Scriptures—2009	‘And by these you are made unclean, anyone touching the carcass of any of them is unclean until evening, and anyone picking up part of the carcass of any of them has to wash his garments, and shall be unclean until evening. moreover

**Weird English, Old English, Anachronistic English Translations:**

Awful Scroll Bible	Was to become unclean he touching its carcass, even was he to be unclean till evening. He lifting up its carcass was to wash his garment, and is to have been unclean till evening.
Concordant Literal Version	Also you are defiling yourselves with these:(Everyone touching their carcass shall be unclean until the evening; everyone carrying some of their carcass shall rinse his garments and will be unclean until the evening.)
exeGesés companion Bible	And for these you become foul: whoever touches their carcass becomes foul until the evening. And whoever bears of their carcass, washes his clothes and becomes foul until the evening:...
Orthodox Jewish Bible	And for these ye shall be teme'i'im; whosoever toucheth the nevelah of them shall be tamei until erev. And whosoever pick up any of the nevelah of them shall wash his clothes, and be tamei until erev.
Rotherham’s <i>Emphasized B.</i>	But   every [other] creeping thing that flieth, which hath four feet   <an abomination> it is’ unto you; and <for these> shall ye count yourselves unclean—  whosoever toucheth the carcass of them   shall be unclean until the evening; and   whosoever beareth away aught of the carcass of them   shall wash his clothes, and be unclean until the evening. V. 23 is included for context.

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	‘By [contact with] these you will become unclean; whoever touches their carcasses becomes unclean until the evening (dusk), and whoever picks up any of their carcasses shall wash his clothes and be unclean until the evening.
The Expanded Bible	Those insects will make you unclean [ <sup>c</sup> in a ritual sense], and anyone who touches the dead body of one of these insects will become unclean until evening. Anyone who picks up one of these dead insects must wash his clothes and be unclean until evening.
Kretzmann’s Commentary	And For these ye shall be unclean; whosoever toucheth the carcass of them shall be unclean until the even; contact with their dead bodies should be avoided under penalty of being declared unclean for the day.

And whosoever Beareth aught of the carcass of them, even in removing it from his land, shall wash his clothes and be unclean until the even.

The Voice

**Eternal One:** Also you will become impure until dusk if you touch the carcass of any creature. A person who picks up any part of its carcass must wash his clothes and remain impure until dusk.

### Bible Translations with Many Footnotes:

The Complete Tanach

And through these you will become unclean; anyone who touches their dead bodies will be unclean until evening;...

**through these:** [I.e., you will become unclean] through those animals that are to be enumerated below. — [Torath Kohanim 11:95]

**you will become unclean:** I.e., in touching them, there is uncleanness [not that you are commanded to become unclean].

...And anyone who carries their carcass shall immerse his garments, and he shall be unclean until evening:...

**And anyone who carries their carcass:** Any place in Scripture that mentions טמא נשא [uncleanness acquired by carrying (נשא) an unclean item], it is more stringent than טמא מגע [uncleanness acquired by touching (גע) an unclean item], insofar as it requires immersion of the garments [in a mikvah, in addition to the immersion of the person].

NET Bible®

*Carcass Uncleanness*

“By these<sup>21</sup> you defile yourselves; anyone who touches their carcass will be unclean until the evening, and anyone who carries their carcass must wash his clothes and will be unclean until the evening.

<sup>21</sup> Heb “and to these.”

### Literal, almost word-for-word, renderings:

A Faithful Version

And you shall be unclean for these. Whoever touches their dead body shall be unclean until sunset. And whoever carries the carcass of them shall wash his clothes and be unclean until the sunset.

C. Thompson (updated) OT

With them you must not defile yourselves. Whosoever touches their dead carcasses will be unclean until the evening. And whoever carries any of their carcasses will wash his clothes, and be unclean until evening.

Context Group Version

And by these you (pl) shall become unclean: whoever touches their carcass shall be unclean until the evening; And whoever lifts [anything] of their carcass shall wash his clothes, and be unclean until the evening.

Holy Bible Improved Edition

But every winged creeping thing that has four feet shall be an abomination to you, and for these ye shall be unclean; every one that touches their carcass shall be unclean until evening. Every one that carries any of their carcass shall wash his clothes, and be unclean until evening. V. 23 is included for context.

Literal Standard Version

And you are made unclean by these; anyone who is coming against their carcass is unclean until the evening; and anyone who is lifting up of their carcass washes his garments, and has been unclean until the evening—even every beast which is dividing the hoof, and is not cloven-footed, and is not bringing up the cud—they [are] unclean to you; anyone who is coming against them is unclean. V. 26 is included for context.

Niobi Study Bible

**Unclean Animals**

“And by these you shall be unclean. Whosoever touches the carcass of them shall be unclean until the evening, and whosoever bears aught of the carcass of them shall wash his clothes and be unclean until the evening.

Revised Mechanical Trans. ...and to these you will make yourself dirty, every touching with their carcass, he will be dirty until the evening, and all the ones lifting up their carcass, he will wash his garments and he will be dirty until the evening.

Updated Bible Version 2.17 And by these you + will become unclean: whoever touches their carcass will be unclean until the evening; And whoever bears [anything] of their carcass will wash his clothes, and be unclean until the evening.

Young's Updated LT "And by these you [all] are made unclean, any one who is coming against their carcass is unclean till the evening; and anyone who is lifting up aught of their carcass does wash his garments, and has been unclean till the evening: —...

**The gist of this passage:** Men are made unclean having contact with the carcass of a dead animal.  
24-25

Leviticus 11:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
'êlleh (אֵלֶּה) [pronounced <i>ALE-leh</i> ]	<i>these, these things; they</i>	demonstrative plural adjective (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
ṭâmê' (טָמֵא) [pronounced <i>taw-MAY</i> ]	<i>to be unclean</i>	2 <sup>nd</sup> person masculine plural, Hithpael imperfect	Strong's #2930 BDB #379

The **Hithpael** is the reflexive of the Piel (the intensive stem). The Hithpael conveys the idea that one puts himself into the state or the action of the verb, which is an achieved state. Seow gives several uses: (1) Its primary use is reflexive—the verb describes action on or for oneself. That is, the subject of the verb is also the object of the verb. However, this does not completely convey the reflexive use, as there are examples where the verb takes on another object. These verbs are known as tolerative—the subject allows an action to affect himself or herself. (2) Reciprocal use: Occasionally, the Hithpael denotes reciprocity; that is, *they worked with one another, they looked at one another*. (3) The third use is known as iterative, which means that the Hithpael suggests repeated activity (*he walked about, he walked to and fro, and turned back and forth*). (4) The fourth use is known as estimative: the verb indicates how one shows himself or regards himself, whether in truth or by pretense (*he pretended to be sick, they professed to be Jews*).<sup>60</sup> (5) This can occasionally be understood to be more of a passive than a reflexive (Genesis 22:18, for instance).<sup>61</sup>

**Translation:** You+ will be made unclean regarding [all of] these things:...

The way that I read this, this verse begins a new topic. It is not what one eats that makes a person unclean, but what they touch.

Other translations see this as a continuation of the insect differentiation.

<sup>60</sup> Choon-Leong Seow, *A Grammar for Biblical Hebrew (Revised Edition)*; Abingdon Press, Nashville; ©1995, pp. 298–299.

<sup>61</sup> See also *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 2275.

Leviticus 11:24b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (לֹךְ) [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
nâga' (עָגַן) [pronounced naw-GAHḠ]	<i>the one touching, the person reaching into; whoever is violating, injuring; coming to a person</i>	Qal active participle with the definite article	Strong's #5060 BDB #619
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
n <sup>e</sup> bêlâh (הַלְבַּח) [pronounced n <sup>eb</sup> -vay-LAW]	<i>corpse, carcass; body</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5038 BDB #615
ṭâmê' (אָמַט) [pronounced taw-MAY]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2930 BDB #379
'ad (דַּעַ) [pronounced ḡahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
'ereb (בֵּרַעַ) [pronounced ḠEH-re <sup>b</sup> v]	<i>evening, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787

**Translation:** ...anyone who touches a carcass will be unclean until [that] evening.

A person who comes in contact with a carcass will be considered unclean. This does not mean that they see a carcass; but they must actually come into physical contact with it.

Leviticus 11:24 You+ will be made unclean regarding [all of] these things: anyone who touches a carcass will be unclean until [that] evening. (Kukis mostly literal translation)

Just as we are polluted by one tiny sin, the Israelites were polluted when they came into contact with any of these animals when dead. Their being unclean and their death together tie an act of uncleanness to death (whether it be eternal separation from God or temporal spiritual death).

Leviticus 11:25a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (לֹךְ) [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
nâsâ' (אָשַׁב) [pronounced naw-SAW]	<i>lifting up, bearing, carrying; exalting; taking away</i>	Qal active participle with the definite article	Strong's #5375 BDB #669



Leviticus 11:25a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
n <sup>e</sup> bêlâh (הֶלְבֵּל) [pronounced <i>n<sup>eb</sup>-vay-LAW</i> ]	<i>corpse, carcass; body</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5038 BDB #615
kâbaç (כִּבַּח) [pronounced <i>kaw-BAHÇ</i> ]	<i>to wash [garments, a person]; to make wash</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #3526 BDB #460
b <sup>e</sup> gâdîym (בְּגָדִים) [pronounced <i>b<sup>e</sup>-gaw-DEEM</i> ]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #899 BDB #93

**Translation:** [Anyone who lifts up a carcass, he will wash his garments...](#)

A person who lifts up a carcass—for whatever reason—becomes unclean. Also, the act of lifting up the carcass makes his clothing unclean. Therefore, he must wash his clothing.

Leviticus 11:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
ṭâmê' (טָמֵא) [pronounced <i>taw-MAY</i> ]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #2930 BDB #379
'ad (דַּעַד) [pronounced <i>gâhd</i> ]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
'ereb (בֶּרֶעַב) [pronounced <i>GEH-re<sup>b</sup>v</i> ]	<i>evening, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787

**Translation:** [...and be unclean until the evening.](#)

The person himself is also considered unclean until that evening.

It is passages like this where critics of the Bible misinterpret *uncleanness*. This does not mean that a person has committed some horrid deed and must hide out like a hermit for the next 10 years; he is simply unclean.

For simplicity's sake, think of uncleanness like this: you put your hands in the mud, and now they are dirty (unclean) and they will remain dirty until you wash them. That is the level of concern a person would need to have. So, in many cases of uncleanness, there is actually a potential uncleanness to be concerned about. Animal carcasses are often infested with a variety of bacterial, and various other varmints that one would not want to come into contact with.

My only surprise is, in v. 24, the person is not told to wash their hands.

Ceremonially uncleanness refers to a person who is saved—who has believed in the **Revealed God**—but has been made unclean by something he has said, done or thought. That thing must be confessed to God, and the man is made ceremonially clean (and clean for **fellowship** with God).

Leviticus 11:25 **Anyone who lifts up a carcass, he will wash his garments and be unclean until the evening.** (Kukis mostly literal translation)

The animals mentioned, generally because of their eating habits, were considered unclean. They often carried diseases while alive and these sometimes killed them. Therefore, avoidance of these animals in terms of food and in terms of simple human contact was to be avoided and this preserved the Israelites for a great many diseases. These laws are both ceremonial and for protection.

Leviticus 11:24–25 **You+ will be made unclean regarding [all of] these things: anyone who touches a carcass will be unclean until [that] evening. Anyone who lifts up a carcass, he will wash his garments and be unclean until the evening.** (Kukis mostly literal translation)

Leviticus 11:24–25 **What follows is a list of things which will make a person unclean: anyone who touches a carcass will be unclean until that evening. Any person who lifts up a carcass will be unclean until that evening, and he must wash his clothing.** (Kukis paraphrase)

## Chapter Outline

## Charts, Graphics and Short Doctrines

### Summary of Essential Clean and Unclean Rules

This is somewhat of an odd section, because some of these laws appear to have already been covered. However, most of the material will be similar, but new.

**To a whole of the beast that she [has] a divided hoof and a split not dividing apart and cud not being brought up—unclean they [are] to you [all]. All touching in them is made unclean.**

Leviticus  
11:26

**Any animal that [has] a divided hoof, but not divided apart, and does not bring up their cud—they [are] unclean to you+. Anyone who touches their carcass [lit., *them*] is made unclean.**

**An animal's hoof may be split and not completely divided, but if it does not re-digest its food, then it is unclean to you. Furthermore, if you touch its carcass, that makes you unclean.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

To a whole of the beast that she [has] a divided hoof and a split not dividing apart and cud not being brought up—unclean they [are] to you [all]. All touching in them is made unclean.

Dead Sea Scrolls  
Targum (Onkelos)

.  
Thus every animal that has cloven hooves but its hooves are not [completely] split and it does not bring up its cud [dissolved food], they are unclean to you; all who touch them shall become unclean.

Targum (Pseudo-Jonathan)

All cattle which divide the hoof, but are not cloven footed nor throw up the cud, are to be unclean to you any one who toucheth them shall be unclean.

Douay-Rheims 1899 (Amer.)	Every beast that hath a hoof, but divideth it not, nor cheweth the cud shall be unclean: and he that toucheth it, shall be defiled.
Aramaic ESV of Peshitta	"Every animal which parts the hoof, and is not cloven-footed, nor chews the cud, is unclean to you. Everyone who touches them shall be unclean.
Lamsa's Peshitta (Syriac)	And every beast that cleaves its hoof and is not divided in two and does not chew cud is defiled to you and everyone that will touch them shall be defiled until evening.
Samaritan Pentateuch	[The carcasses] of every beast which divideth the hoof, and [is] not clovenfooted, nor cheweth the cud, [are] unclean unto you: every one that toucheth them shall be unclean.
Updated Brenton (Greek)	And whichever among the beasts divides the hoof and makes claws, and does not chew the cud, shall be unclean to you; everyone that touches their dead bodies shall be unclean till evening.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	Every beast, in the horn of whose foot there is not a complete division, and whose food does not come back, is unclean to you: anyone touching one of these will be unclean.
Easy English	An animal might not have feet that are in two separate parts. It is wrong to touch the dead body of this animal. Some animals do not bring food back into their mouths and eat it again. It is wrong to touch the dead bodies of these animals.
Easy-to-Read Version–2008	"Some animals have split hooves, but the hooves don't make exactly two parts. Some animals don't chew the cud. Some animals don't have hooves--they walk on their paws. All these animals are unclean for you. If you touch them, you will become unclean until evening.
<i>God's Word</i> ™	All animals whose hoofs are not completely divided or that don't chew their cud are unclean for you. Whoever touches them is unclean.
<i>The Message</i>	"Every animal that has a split hoof that's not completely divided, or that doesn't chew the cud is unclean for you; if you touch the carcass of any of them you become unclean.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Don't touch any split-hoofed animal if it doesn't also chew the cud. If you do, you'll become unclean.
The Living Bible	"You are also defiled by touching any animal with only semiparted hoofs, or any animal that does not chew the cud.
New Berkeley Version	.
New Life Version	Every animal that has a parted foot but not a divided foot, or that does not eat its food again, is unclean to you. Whoever touches them will be unclean.
Unfolding Bible Simplified	The animals whose carcasses you must not touch are those that have hooves that are not completely divided or animals that do not chew their cud. Anyone who touches the carcasses of any of those animals becomes defiled.

### Partially literal and partially paraphrased translations:

American English Bible	'Any dead bodies of animals that have split hooves and claws but don't chew the cud will be unclean to you, and everyone that touches them will be unclean until the evening.
Beck's American Translation	.
Common English Bible	All animals that have divided hoofs, but they are not completely split, and that do not re-chew food are unclean for you—whoever touches them will be unclean.

New Advent (Knox) Bible	Any beast that has hoofs, but not cloven hoofs, and does not chew the cud, is to be unclean, and the man who touches it, defiled.
Translation for Translators	'The animals whose carcasses you must not touch are those that have hooves that are not completely divided or animals that do not chew their cuds. Anyone who touches the carcasses of any of those animals becomes <defiled/unacceptable to me>.

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	All animals that have hooves that are split but not completely divided and do not chew the cud are unclean for you. Whoever touches them will be unclean.
International Standard V	<b>Summary of Clean and Unclean</b> "Any animal that has divided hooves and is cloven-footed but doesn't chew the cud is unclean for you. Anyone who touches them is unclean.
Urim-Thummim Version	Every animal with hoof parted but not divided through and not bringing up the cud is unclean for you, all who touch such an animal will be unclean.
Wikipedia Bible Project	And for all the beast which is parts of hoof but cleave does not cleave its hoof, and does not chew cud, they are defiled to you, all that touches them will be defiled.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The same with animals that have hoofs, unless their hoofs are divided and they chew the cud; and also four-footed animals which walk on the flat of their feet. Anyone who picks up their dead bodies must wash his clothing and will be unclean until evening. Vv. 27–28 are included for context.
The Heritage Bible	The carcasses of every animal which divides the hoof, and is not completely cloven-footed, nor chews the cud are unclean to you; everyone that touches them shall be unclean.
The Catholic Bible	You shall consider every animal to be unclean that has undivided hoofs and does not chew its cud. Whoever touches them shall be unclean.
New Jerusalem Bible	Animals that have hoofs, but not cloven, and that are not ruminant, you will regard as unclean; anyone who touches them will be unclean.

### Jewish/Hebrew Names Bibles:

Hebrew Transliteration S.	<i>The carcasses</i> of every beast which divides the hoof, and is not clovenfooted, nor chews the cud, <i>are</i> tamei to you: every one that touches them shall be tamei.
Kaplan Translation	Thus, every animal that has true hooves, but is not cloven-hoofed and does not bring up its cud, is unclean to you, and anyone touching [its flesh] shall become unclean. 11:26 <b>but is not</b> . . . Like the horse (Rashbam; Ralbag). Or, "that has cloven hooves, but they are not split below", like the camel (Rashi). See 11:3,4— <b>its flesh</b> . {Sifra; Ibn Ezra}.
The Scriptures—2009	'Every beast that has a split hoof not completely divided, or does not chew the cud, is unclean to you. Anyone who touches their carcass is unclean.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND WHICHEVER AMONG THE BEASTS DIVIDES THE HOOFF AND MAKES CLAWS, AND DOES NOT CHEW THE CUD, SHALL BE UNCLEAN TO YOU; EVERY ONE THAT TOUCHES THEIR DEAD BODIES SHALL BE UNCLEAN UNTIL EVENING.
Awful Scroll Bible	Of the dumb beasts being split hoofed, even cleft being cloven - is it to take up the cud? - They are unclean; he touching them was to be unclean.

Concordant Literal Version	As for every beast which is bisecting the hoof, yet the cleft it is not cleaving, and the cud it is not bringing up: they are unclean to you. Everyone touching them shall be unclean.
Darby Translation	Every beast that hath cloven hoofs, but not feet quite split open, nor cheweth the cud, shall be unclean unto you: every one that toucheth them shall be unclean.
exeGesés companion Bible	every animal splitting the hoof, but neither cleaves the cleft of the hoof nor regurgitates the cud is foul to you: every one who touches them becomes foul.
Orthodox Jewish Bible	Every beast which spliteth the hooves, and is not completely split, nor cheweth the cud, are teme'im unto you; every one that toucheth them shall be tamei.
Rotherham's <i>Emphasized B.</i>	≤As for every kind of beast which <though it parteth the hoof> yet is not cloven-footed, nor cheweth the cud≥ <unclean> they are' unto you,—every one who toucheth them   shall be unclean.

### Expanded/Embellished Bibles:

The Expanded Bible	“Some animals have split hoofs, but the hoofs are not completely divided; others do not chew the cud. They are unclean for you, and anyone who touches the dead body of one of these animals will become unclean [ <sup>C</sup> in a ritual sense].
Kretzmann's Commentary Lexham English Bible	. “ ‘With regard to any animal that has a divided hoof but does not split the hoof, or [Or “and”] does not have a cud for chewing [So HALOT 830 s.v. 4]—they are unclean for you; anyone who touches them shall become unclean.
The Voice	<b>Eternal One:</b> All animals that do not chew cud or have split hooves that are not in two parts are impure to you. Anyone who has contact with them becomes impure.

### Bible Translations with Many Footnotes:

The Complete Tanach	Any animal that has a cloven hoof that is not completely split, and which does not bring up its cud, is unclean for you. Anyone who touches them shall become unclean.
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[Any animal that has] a cloven hoof that is not completely split: for instance, a camel, whose hoof is split on the top, but on the bottom it is connected. Here [Scripture] teaches you that the carcass of an unclean animal defiles, while in the section at the end of this parashah (verse 39), [Scripture] explains [that a carcass of] a clean animal [defiles as well. However, Scripture deals with these separately since there is a difference between the two: in the case of a clean animal, its carcass defiles only if it dies, but if it was slaughtered properly, even if it was a פֶּה־רָקָה, i.e., it had a fatal disease or injury, its carcass does not defile. This is derived from verse 39, which reads, “If an animal that you (normally) eat dies...” i.e., only when it dies, its carcass defiles].

NET Bible®	<i>Inedible Land Quadrupeds</i> “All <sup>22</sup> animals that divide the hoof but it is not completely split in two <sup>23</sup> and do not chew the cud <sup>24</sup> are unclean to you; anyone who touches them becomes unclean. <sup>25</sup> <sup>22tn</sup> Heb “to all” (cf. the note on v. 24). This and the following verses develop more fully the categories of uncleanness set forth in principle in vv. 24-25. <sup>23tn</sup> Heb “divides hoof and cleft it does not cleave”; KJV “divideth the hoof, and is not clovenfooted”; NLT “divided but unsplit hooves.” <sup>24tn</sup> See the note on Lev 11:3. <sup>25sn</sup> Compare the regulations in Lev 11:2-8.
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### Literal, almost word-for-word, renderings:

A Faithful Version	Even every living thing which divides the hoof, and is not cloven-footed, nor chews the cud, they are unclean to you. Everyone that touches them shall be unclean
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Bond Slave Version	The carcasses of every beast which divides the hoof, and is not clovenfooted, nor chews the cud, are unclean to you: every one that touches them will be unclean.
Charles Thomson OT	And among all the beasts whatever hath a hoof parted in two; a hoof divided into two hoofs, but cheweth not the cud, shall be unclean to you. And whoever toucheth their carcasses shall be unclean until evening.
Context Group Version	Every beast which parts the hoof, if it is either not clovenfooted, or does not chew the cud, is unclean to you (pl): every one that touches them shall be unclean.
English Standard Version	Every animal that parts the hoof but is not cloven-footed or does not chew the cud is unclean to you. Everyone who touches them shall be unclean.
Modern English Version	<b>Unclean Animals</b> Whoever carries any of the carcasses of these shall wash his clothes and be unclean until the evening. The carcass of every animal that divides the hoof but is not completely split-hoofed nor chews the cud is unclean to you. Everyone who touches them shall be unclean. V. 25 is included for context.
New European Version	Every animal which parts the hoof, and is not cloven-footed, nor chews the cud, is unclean to you. Everyone who touches them shall be unclean.
Revised Mechanical Trans.	To every beast which she is cleaving of the hoof and is not splitting in two and is not bringing up the cud, they are dirty for you, all the ones touching them will be dirty,...
Young's Literal Translation	...even every beast which is dividing the hoof, and is not cloven-footed, and the cud is not bringing up--unclean they are to you; any one who is coming against them is unclean.

**The gist of this passage:** Uncleaness is now being discussed in terms of the animal's hooves.

Leviticus 11:26a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>er</sup> ]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
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
b <sup>e</sup> hêmâh (המֵהָמָה) [pronounced b <sup>e</sup> hay-MAW]	<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 definite article	Strong's #929 BDB #96
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
hîy' (אִיָּהּ) [pronounced hee]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is</i> implied	Strong's #1931 BDB #214
pâra' (פָּרָא) [pronounced paw-RAHS]	<i>being divided, being parted in two, splitting, bisecting</i>	feminine singular, Hiphil participle	Strong's #6536 BDB #828
parsâh (פָּרְסָה) [pronounced pahr-SAW]	<i>hoof [of ruminants, horses]</i>	feminine singular noun	Strong's #6541 BDB #828

**Translation:** Any animal that [has] a divided hoof,...

What is being emphasized here is, there are 3 conditions which make an animal clean to the Hebrew. If any one of those conditions is not met, then the animal is unclean.

First thing is, its hooves must fulfill certain conditions. The hooves themselves may be divided.

Leviticus 11:26b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
shesa <sup>c</sup> (שֶׁסָ) [pronounced <i>SHEH-sahg</i> ]	<i>cleft, cloven, split</i>	masculine singular noun	Strong's #8156 & #8157 BDB #1043
'êyn (אֵין) [pronounced <i>AYH-yihn/ân</i> ]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation; with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #369 BDB #34
shâçā <sup>c</sup> (שָׁחָ) [pronounced <i>shaw-SAHg</i> ]	<i>dividing, to cleaving, tearing apart, tearing in pieces</i>	feminine singular, Qal active participle	Strong's #8156 BDB #1042

**Translation:** ...but not divided apart,...

This looks to be a pretty fine distinction, allowing for the noun but not for its verbal cognate.

The idea here is, the hooves can be divided, but they cannot be completely separated like toes.

Leviticus 11:26c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
gêrâh (גֵּרָה) [pronounced <i>gay-RAW</i> ]	<i>cud, scraping of the throat</i>	feminine singular noun	Strong's #1625 BDB #176
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
'âlâh (אֵלָהּ) [pronounced <i>gaw-LAWH</i> ]	<i>the one bringing, the one taking, the one leading up</i>	feminine singular, Hiphil participle, construct form	Strong's #5927 BDB #748

Full Hiphil meanings from BDB: *to bring up, to cause to ascend or climb, to cause to go up; to bring against, to take away; to draw up, to train; to cause to ascend; to rouse, to stir up (mentally); to offer, to bring up (of gifts); to exalt; to cause to ascend, to offer.*

**Translation:** ...and does not bring up their cud...

Here is the problem. If the feet are right, but the animal does not re-digest its food, then that animal cannot be eaten.

Leviticus 11:26d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṭâmê' (טאַמַע) [pronounced <i>taw-MAY</i> ]	<i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i>	masculine plural adjective	Strong's #2931 BDB #379
hêm (הֵם) [pronounced <i>haym</i> ]	<i>they, those; them, themselves; these [with the definite article]; the others</i>	3 <sup>rd</sup> person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
lâmed (ל) [pronounced <i>l'</i> ]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition; with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510
This is v. 8c.			

**Translation:** ...—they [are] unclean to you+.

This animal meets 2 of the 3 conditions; but not meeting the 3<sup>rd</sup> condition makes the animal unclean.

Leviticus 11:26e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
nâga' (נִגַּח) [pronounced <i>naw-GAHÇ</i> ]	<i>the one touching, the person reaching into; whoever is violating, injuring; coming to a person</i>	Qal active participle with the definite article	Strong's #5060 BDB #619
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #88
ṭâmê' (טאַמַע) [pronounced <i>taw-MAY</i> ]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2930 BDB #379
Very similar to v. 24b, but with the word <i>carcass</i> left out.			

**Translation:** Anyone who touches their carcass [lit., them] is made unclean.

Given the context, I believe that we are speaking of the animal's carcass, and not the animal itself.

Leviticus 11:26 Any animal that [has] a divided hoof, but not divided apart, and does not bring up their cud—they [are] unclean to you+. Anyone who touches their carcass [lit., *them*] is made unclean. (Kukis mostly literal translation)

These have already been enumerated at the beginning of this chapter.

Leviticus 11:26 An animal's hoof may be split and not completely divided, but if it does not re-digest its food, then it is unclean to you. Furthermore, if you touch its carcass, that makes you unclean. (Kukis paraphrase)

And everyone walking upon his palms in everyone of the living, the one walking upon four; unclean they [are] to you [all]. All the person touching in their carcass, he is unclean as far as the evening. And the one lifting up their carcass will wash his garments and he is unclean as far as the evening. Unclean they [are] to you [all].

Leviticus  
11:27–28

Anything which walks on its paws in the entire animal kingdom—who walks on [all] fours—they [are] unclean to you+. Anyone who touches a carcass will be unclean until [that] evening. Anyone who lifts up their carcass must wash his clothing and he will remain unclean until the evening. These types of animals [lit., *they*] [are] unclean to all of you.

Any sort of animal who walks upon all 4 paws should be considered unclean. If you touch the carcass of such an animal, you will be considered unclean until evening. If you lift up the carcass of such an animal, then you must wash your clothing. Furthermore, you will remain unclean until the evening. This category of animals are unclean to all Israelites.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And everyone walking upon his palms in everyone of the living, the one walking upon four; unclean they [are] to you [all]. All the person touching in their carcass, he is unclean as far as the evening. And the one lifting up their carcass will wash his garments and he is unclean as far as the evening. Unclean they [are] to you [all].

Dead Sea Scrolls  
Targum (Onkelos)

All [animals] that walk on their paws among all the living creatures that walk on four legs, they are unclean to you. All who touch their carcasses shall be unclean until the evening.

Whoever carries their carcasses shall wash his garments and is unclean until the evening; they are unclean to you.

Targum (Pseudo-Jonathan)

Every one that goeth Upon his paws of all animals that walk upon four shall be unclean to you. Whoever toucheth their carcase shall be unclean until evening. Whoever beareth their carcase shall wash his clothes and be unclean until evening; unclean are they to you.

Douay-Rheims 1899 (Amer.)

That which walketh upon hands of all animals which go on all four, shall be unclean: he that shall touch their carcasses shall be defiled until evening.

And he that shall carry such carcasses, shall wash his clothes, and shall be unclean until evening: because all these things are unclean to you.

Aramaic ESV of Peshitta

Whatever goes on its paws, among all animals that go on all fours, they are unclean to you. Whoever touches their carcass shall be unclean until the evening.

He who carries their carcass shall wash his clothes, and be unclean until the evening. They are unclean to you.

Lamsa's Peshitta (Syriac)

And everything that walks on its hands of every creature that walks on four is defiled to you, and everyone touching their corpses shall be defiled until evening. And

whoever takes up their bodies shall wash his garments and he will be defiled until evening because they are unclean to you.

Samaritan Pentateuch And whatsoever goeth upon his paws, among all manner of beasts that go on [all] four, those [are] unclean unto you: whoso toucheth their carcass shall be unclean until the even.

And he that beareth the carcass of them shall wash his clothes, and be unclean until the even: they [are] unclean unto you.

Updated Brenton (Greek) And everyone among all the wild beasts that moves upon its four feet, which goes on all four, is unclean to you; everyone that touches their dead bodies shall be unclean till evening.

And he that takes of their dead bodies shall wash his garments, and shall be unclean till evening: these are unclean to you.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English Any four-footed beast which goes on the ball of its foot, is unclean to you: anyone touching the dead body of one of these will be unclean till evening.

Anyone who takes away the dead body of one of these is to have his clothing washed and be unclean till evening.

Easy English Some animals walk on four feet. It is wrong to touch the dead body of an animal that has paws. A person who picks up the dead body of these animals must wash his clothes immediately. They must keep him separate from the people until the evening.

Easy-to-Read Version–2008 "Some animals have split hooves, but the hooves don't make exactly two parts. Some animals don't chew the cud. Some animals don't have hooves--they walk on their paws. All these animals are unclean for you. If you touch them, you will become unclean until evening. If you pick up the dead bodies of these unclean animals, you must wash your clothes. You will be unclean until evening. These animals are unclean for you. [This is vv. 26 & 28 in the ERV.]

God's Word™ All four-legged animals that walk on their paws are unclean for you. Whoever touches their dead bodies will be unclean until evening. Those who carry the dead body of any of these animals must wash their clothes and will be unclean until evening. These animals are unclean for you.

Good News Bible (TEV) If you touch the dead bodies of the following animals, you will be unclean until evening: all animals with hoofs, unless their hoofs are divided and they chew the cud, and all four-footed animals with paws. If you carry their dead bodies, you must wash your clothes, but you will still be unclean until evening. [This is v. 24, which encompasses vv. 24–28.]

The Message "Every four-footed animal that goes on its paws is unclean for you; if you touch its carcass you are unclean until evening. If you pick up its carcass you must wash your clothes and are unclean until evening. They are unclean for you..

NIRV Many animals walk on all fours. But those that walk on their paws are "unclean" for you. Anyone who touches their dead bodies will be "unclean" until evening. If a person picks up their dead bodies, that person must wash their clothes. They will be "unclean" until evening. These animals are "unclean" for you.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible Don't touch any animal that walks on four paws. If you do, you're unclean until evening. And if you pick up a dead one, you'll have wash your clothes and wait until evening to become clean again.



Contemporary English V.	Don't even touch the dead bodies of animals that have divided hoofs but don't chew the cud. And don't touch the dead bodies of animals that have paws. If you do, you must wash your clothes, but you are still unclean until evening. [This is v. 24, which encompasses vv. 24–28.]
The Living Bible	Any animal that walks on paws is forbidden to you as food. Anyone touching the dead body of such an animal shall be defiled until evening. Anyone carrying away the carcass shall wash his clothes and be ceremonially defiled until evening; for it is forbidden to you.
New Berkeley Version New Life Version	. Whatever walks on its soft feet, among all the animals that walk on all fours, are unclean to you. Whoever touches their dead bodies will be unclean until evening. And he who picks up their dead bodies will wash his clothes and be unclean until evening. They are unclean to you.
Unfolding Bible Simplified	From all the animals that walk on the ground, you must not touch the carcasses of those that have paws to walk on. Anyone who touches one of their carcasses must not touch other people until that evening. Anyone who picks up one of their carcasses must wash his clothes and not touch other people until that evening, because touching their carcasses makes you unacceptable to me.

### **Partially literal and partially paraphrased translations:**

American English Bible	Also, any wild animals that walk on four paws are unclean to you, and anyone that touches their dead bodies will be unclean until the evening. If you touch their dead bodies, you must wash your clothes and be [considered] unclean until the evening. For all of such things are unclean to you.
Beck's American Translation Common English Bible	. Of all the animals that walk on four feet, the ones that walk on their paws are unclean for you—anyone who touches their dead bodies will be unclean until evening. Anyone who carries one of their dead bodies must wash their clothes and will be unclean until evening; these animals are unclean for you.
New Advent (Knox) Bible	Any four-footed beast that walks on its paws is to be unclean, and to touch its carcass is to be defiled till evening comes; whoever carries such a carcass must wash his clothes, and count himself unclean till set of sun; all these things you must hold contaminated.
Translation for Translators	From all the animals that walk on the ground, you must not touch the carcasses of those that have paws to walk on. Anyone who touches one of their carcasses must not touch other people until that evening. Anyone who picks up one of their carcasses must wash his clothes and not touch other people until that evening, because touching their carcasses «defiles you/causes you to become unacceptable to me».

### **Mostly literal renderings (with some occasional paraphrasing):**

Revised Ferrar-Fenton Bible	And everything that walks upon its paws; every insect that goes on all fours;—they are unclean to you: everyone who touches their dead bodies is unclean, and whoever carries their dead bodies shall wash his clothes and be unclean until the evening. They are unclean to you.
International Standard V	Among the animals, anything that walks on their paws and on four legs is unclean for you. Anyone who touches their carcasses becomes unclean until evening. Whoever carries their carcass is to wash their clothes, because they've become unclean until evening. They're unclean for you.
Wikipedia Bible Project	And all that walks on its paws, of all the animals that walk on fours, they are defiled to you. All that touches their corpse will be defiled until the evening.

And he who carries their corpse will wash his clothes, and is defiled until the evening. They are defiled to you.

### Catholic Bibles (those having the imprimatur):

The Heritage Bible

And whatever goes on its paws among all living things that go on all four, those are unclean to you; whoever touches their carcass shall be unclean until the dusk.

And he that carries out the carcass of them shall wash his clothes, and be unclean until the dusk; they are unclean to you.

Revised English Bible—1989

You are to regard as unclean all four-footed wild animals that walk on flat paws; whatever touches their dead bodies will be unclean till evening, and whoever takes up their dead bodies must wash his clothes and remain unclean till evening. They are to be unclean to you.

### Jewish/Hebrew Names Bibles:

Hebrew Transliteration S.

And whatsoever goes upon his paws, among all manner of beasts that go on [all] four, those [are] tamei to you: whoso touches their carcass shall be tamei until the Erev (ברע). And he that bears the carcass of them shall wash his clothes, and be tamei until the Erev (ברע): they [are] tamei to you.

Kaplan Translation

[Similarly], every animal that walks on its paws among four-footed animals shall be unclean to you, and anyone touching its carcass shall be unclean until evening. [Furthermore], one who lifts its carcass must immerse [even] his clothing and then remain unclean until evening. They are unclean to you [in this respect].

11:27 **Similarly** (cf. Ramban; Yad, Avoth HaTumah 1:2).

— **paws** (Rashi). Or, “hands” like an ape [Sifra].

11:28 **in this respect** (Rashi).

### Weird English, 𐤀𐤃𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible

AND EVERY ONE AMONG ALL THE WILD BEASTS THAT MOVES UPON ITS FORE FEET, WHICH GOES ON ALL FOUR, IS UNCLEAN TO YOU; EVERY ONE THAT TOUCHES THEIR DEAD BODIES SHALL BE UNCLEAN UNTIL EVENING. AND HE THAT TAKES OF THEIR DEAD BODIES SHALL WASH HIS GARMENTS, AND SHALL BE UNCLEAN UNTIL EVENING: THESE ARE UNCLEAN TO YOU.

Awful Scroll Bible

All that is going on its paws of the living things, even going on four are unclean. He touching their carcasses was to be unclean until evening.

He bearing up its carcass was to wash his garment, and is to have been unclean until evening, even are they unclean.

exeGesés companion Bible

And whatever goes on his paws, among all live beings that go on all four, are foul to you:

whoever touches their carcass becomes foul until the evening.

And he who bears their carcass, washes his clothes and becomes foul until the evening:

they are foul to you.

Orthodox Jewish Bible

And whatsoever goeth upon its paws, among all manner of beasts that go on all fours, those are teme'i'im unto you; whosoever toucheth their nevelah shall be tamei until erev.

And he that beareth the nevelah of them shall wash his clothes, and be tamei until erev; they are teme'i'im unto you.

Rotherham's *Emphasized B.* And ≤all that go upon their paws, among all the living things that go on all fours≥ <unclean> they are' unto you,—||whoso toucheth the carcass of them|| shall be unclean until the evening. And ||he that beareth away the carcass of them|| shall wash his clothes, and shall be unclean until the evening,— <unclean> they are' unto you.

### Expanded/Embellished Bibles:

- Kretzmann's Commentary     And whatsoever goeth upon his paws, or, the bare soles of whose feet touch the ground, as in most beasts of prey, among all manner of beasts that go on all four, those are unclean unto you; whoso toucheth their carcass shall be unclean until the even.  
And he that beareth the carcass of them shall wash his clothes and be unclean until the even, being contaminated in even a higher degree than the one that merely touched the carcass; they are unclean unto you.
- Lexham English Bible         And anything that walks upon its paws among any of the animals [Collective singular = plural by context] that walks on all fours—they are unclean for you; anyone who touches their dead body shall become unclean until the evening, and the one who carries their dead body must wash his garments, and he shall be unclean until the evening—they are unclean for you.
- The Voice                     **Eternal One:** Also, any four-legged animals that walk on paws are impure to you. Anyone who has contact with their carcasses will be impure until dusk. And anyone who carries their carcass is to wash his clothes and remain impure until dusk. They are impure to you as well.

### Bible Translations with Many Footnotes:

- The Complete Tanach         And among all the animals that walk on four legs, any [animal] that walks on its paws is unclean for you. Anyone who touches their carcass will be unclean until evening.  
**on its paws:** such as a dog, a bear, or a cat.  
**are unclean for you:** i.e., to touch.  
And one who carries their carcass shall immerse his garments, and he will be unclean until evening. They are unclean for you.
- NET Bible®                   All that walk on their paws among all the creatures that walk on all fours<sup>26</sup> are unclean to you. Anyone who touches their carcass will be unclean until the evening, and the one who carries their carcass must wash his clothes and be unclean until the evening; they are unclean to you.  
<sup>26tn</sup> Heb “the one walking on four.” Compare Lev 11:20-23.

### Literal, almost word-for-word, renderings:

- A Faithful Version           And whatever goes on its paws, among all the living things that go on all four, those are unclean to you. Whoever touches their dead body shall be unclean until the sunset. And he that carries their dead bodies shall wash his clothes and be unclean until the sunset. They are unclean to you.
- C. Thompson (updated) OT   And every beast which walk on paws among all the beasts which walk on four feet, is unclean to you. Whoever touches their carcasses will be unclean until the evening. And he who carries any of their carcasses will wash his clothes, and be unclean until the evening. These are unclean to you.
- Context Group Version       And whatever goes on its paws, among all beasts that go on all fours, they are unclean to you (pl): whoever touches their carcass shall be unclean until the

Literal Standard Version	evening. And he who lifts the carcass of them shall wash his clothes, and be unclean until the evening: they are unclean to you (pl). And anything going on its paws, among all the beasts which are going on four—they [are] unclean to you; anyone who is coming against their carcass is unclean until the evening; and he who is lifting up their carcass washes his garments, and has been unclean until the evening—they [are] unclean to you.
Revised Mechanical Trans.	...and everyone walking upon his palms, among every living thing walking upon four, they are dirty for you, everyone touching their carcass will be dirty until the evening, and the one lifting up their carcass will wash his garments and he will be dirty until the evening, they are dirty to you,...
Young's Updated LT	"And any one going on its paws, among all the beasts which are going on four—unclean they are to you; any one who is coming against their carcass is unclean until the evening; and he who is lifting up their carcass does wash his garments, and has been unclean until the evening—unclean they are to you.

**The gist of this passage:** Any animal who walks on his front paws is considered unclean. Coming into direct contact with a carcass makes a person unclean as well. A procedure for this is laid out.

27-28

## Leviticus 11:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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> ]; also kâl (לכ) [pronounced <i>kohl</i> ]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular construct not followed by the definite article	Strong's #3605 BDB #481
hâlak <sup>e</sup> (לה) [pronounced <i>haw-LAHK<sup>e</sup></i> ]	<i>walking, going, departing, is advancing, is traveling</i>	Qal active participle	Strong's #1980 (and #3212) BDB #229
‘al (לע) [pronounced <i>gah!</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
kaph (כף) [pronounced <i>kaf</i> ]	<i>palm, hollow or flat of the hand, sole of the foot; paw; bowl, spoon</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3709 BDB #496
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<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
kôl (לכ) [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

Literally, *in all*. Although I don't have this in the lexicons, it is rendered by the most literal translations as *among all, through all, throughout all, with all*.

Leviticus 11:27a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chayyâh (חַיָּה) [pronounced chay-YAW]	<i>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</i>	feminine singular substantive; adjective with the definite article	Strong's #2416 BDB #313
hâlak <sup>e</sup> (הָלַךְ) [pronounced haw-LAHK <sup>e</sup> ]	<i>the one walking, the one who is going, the one is departing, the one who is advancing [traveling]</i>	feminine singular, Qal active participle with the definite article	Strong's #1980 (and #3212) BDB #229
‘al (עַל) [pronounced gah/]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
‘ar <sup>e</sup> bâ‘âh (הָעֲרֵבָא) [pronounced ahr <sup>e</sup> -baw-GAW]	<i>four</i>	feminine singular noun; numeral	Strong's #702 BDB #916

**Translation:** Anything which walks on its paws in the entire animal kingdom—who walks on [all] fours—...

We are going to look at some very general classifications of animals. Those who walk on four paws is the first set of animals which are considered.

Literally, it is said that they walk on their palms. Obviously, monkeys, gorillas and other primates come to mind. Not sure if they existed at all in Palestine. Racoons also walk on all fours, but allow their front paws to act more like hands than feet. What would make them unclean is, their hands are so often in direct contact with the ground.

This may include Koala bears, lemurs, slow loris, Pandas, Opossum, Possum (different). These animals have opposable thumbs or something close to that. In many cases, they may use this feature to simply grab branches; but how many of those might use their front paws to feed themselves? In any case, an animal like this is considered unclean, apparently because their *hands* for eating are often in contact with the ground.

Leviticus 11:27b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṭâmê' (טָמֵא) [pronounced taw-MAY]	<i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i>	masculine plural adjective	Strong's #2931 BDB #379
hêm (הֵם) [pronounced haym]	<i>they, those; them, themselves; these [with the definite article]; the others</i>	3 <sup>rd</sup> person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition; with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510



## Leviticus 11:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
This is v. 8c and 26d.			

**Translation:** ...they [are] unclean to you+.

Such animals are considered unclean to the people of Israel. This means, of course, that they could not be hunted and killed for their meat.

## Leviticus 11:27c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [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
nâga' (נִגַּח) [pronounced naw-GAHḤ]	<i>the one touching, the person reaching into; whoever is violating, injuring; coming to a person</i>	Qal active participle with the definite article	Strong's #5060 BDB #619
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
n <sup>e</sup> bêlâh (הַלְבַּח) [pronounced n <sup>eb</sup> -vay-LAW]	<i>corpse, carcass; body</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5038 BDB #615
ṭâmê' (אָמַט) [pronounced taw-MAY]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2930 BDB #379
'ad (דַּעַ) [pronounced ḡahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
'ereb (בֶּרֶעַ) [pronounced ḤEH-re <sup>b</sup> v]	<i>evening, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787

This is v. 24b.

**Translation:** Anyone who touches a carcass will be unclean until [that] evening.

If an Israelite comes across the carcass of an animal like that and touches it, that person is considered unclean until the evening. Since this is repeated throughout this chapter, each time it ought to refer to the animal in context.

The limitation here is logically specific because, anytime we eat meat, we are coming into contact with the carcass of a dead animal. We cannot, after the first bite of meat, proclaim all of Israel unclean. Therefore, the contact pertains to just direct contact with the animal or animals in question.

Leviticus 11:27 Anything which walks on its paws in the entire animal kingdom—who walks on [all] fours—they [are] unclean to you+. Anyone who touches a carcass will be unclean until [that] evening. (Kukis mostly literal translation)

This repeats the similar prohibition concerning insects.

Leviticus 11:28a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
nâsâ' (נָשָׂא) [pronounced <i>naw-SAW</i> ]	<i>lifting up, bearing, carrying; exalting; taking away</i>	Qal active participle with the definite article	Strong's #5375 BDB #669
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
n <sup>e</sup> bêlâh (הַלְבָּא) [pronounced <i>n<sup>eb</sup>-vay-LAW</i> ]	<i>corpse, carcass; body</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5038 BDB #615
kâbaç (כַּבַּח) [pronounced <i>kaw-BAHÇ</i> ]	<i>to wash [garments, a person]; to make wash</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #3526 BDB #460
b <sup>e</sup> gâdîym (בְּגָדִים) [pronounced <i>b<sup>e</sup>-gaw-DEEM</i> ]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #899 BDB #93

**Translation:** Anyone who lifts up their carcass must wash his clothing...

If a person has to lift up the animal's carcass (perhaps, to move it from a well-traveled trail), that person must wash their clothing.

I want you to consider what is being said here. This suggests that a person might have reason to touch and move the carcass of a dead animal. So, there is no warning here, *don't do it!* The idea is, this person apparently needed to move the animal, and now he next needs to wash the clothes that he was wearing.

We have no idea how the animal came to die, and this is not an issue. Mostly, animals who are weak are the ones who are killed; and weakness could indicate an illness as well.

Leviticus 11:28b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
ṭâmê' (טָמֵא) [pronounced <i>taw-MAY</i> ]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #2930 BDB #379
'ad (עַד) [pronounced <i>gahd</i> ]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723

## Leviticus 11:28b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘ereb (בֶּרֶעַ) [pronounced GEH-re <sup>b</sup> v]	<i>evening, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787

**Translation:** ...and he will remain unclean until the evening.

The person who picks up the animal will be considered unclean until that evening.

## Leviticus 11:28c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṭāmēʾ (טָמֵא) [pronounced <i>taw-MAY</i> ]	<i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i>	masculine plural adjective	Strong's #2931 BDB #379
hēm (הֵם) [pronounced <i>haym</i> ]	<i>they, those; them, themselves; these [with the definite article]; the others</i>	3 <sup>rd</sup> person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
lāmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition; with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510

This is v. 8c and 26d and 27b.

**Translation:** These types of animals [lit., they] [are] unclean to all of you.

The reason that such a person is considered unclean is that the animal itself is unclean.

Leviticus 11:28 Anyone who lifts up their carcass must wash his clothing and he will remain unclean until the evening. These types of animals [lit., they] [are] unclean to all of you. (Kukis mostly literal translation)

The association with that which is unclean makes that person unclean.

It should be clear, up to the point, that there are no moral issues involve here. That is, let's say I removed a racoon from a pathway, then I am, for a time, unclean. I should then wash my clothing and remain separate from others until the evening.

I trust that you can see, uncleanness as a result of contact with something like shrimp is not even a moral issue. At the same time, close contact with someone of the same sex is very much a moral issue, and there are severe penalties associated with it.

Leviticus 11:27–28 Any sort of animal who walks upon all 4 paws should be considered unclean. If you touch the carcass of such an animal, you will be considered unclean until evening. If you lift up the carcass of such an animal, then you must wash your clothing. Furthermore, you will remain unclean until the evening. This category of animals are unclean to all Israelites. (Kukis paraphrase)

## Clean and Unclean Reptiles and Amphibians

Most translations treat vv. 29–30 as a singular sentence; and most translations include vv. 29–31 as a complete paragraph (Rotherham being a notable exception).

**And this [is] to you [all] unclean in the swarming, the swarming upon the earth: the mole and the mouse and the tortoise to his kind; and the gecko and the chameleon and the lizard and the snail and the toad. These [are] unclean to you [all] in all the swarming; all of the one touching in their death is unclean as far as the evening.**

Leviticus  
11:29–31

**And these that swarm [are] unclean to you+, [these animals which] creep upon the ground; [such as] moles, mice, tortoises (according to their species), geckos, chameleons, lizards, snails and toads. These [animals] are unclean to you+ among [all those] which scurry [upon the ground]. Any person who touches [one of] their dead will be unclean until sunset.**

**There are certain animals which scurry across the ground which are unclean to you+: moles, mice, tortoises (and their kind), geckos, chameleons, lizards, snails and toads. These animals are to be considered unclean to you+, and if you touch any of them after they die, you will remain unclean until sunset.**

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text (Hebrew)

And this [is] to you [all] unclean in the swarming, the swarming upon the earth: the mole and the mouse and the tortoise to his kind; and the gecko and the chameleon and the lizard and the snail and the toad. These [are] unclean to you [all] in all the swarming; all of the one touching in their death is unclean as far as the evening.

Dead Sea Scrolls  
Targum (Onkelos)

.  
These [also] are unclean to you among all creeping creatures that crawl on the ground; the weasel, the mouse and the toad, to its kind.  
The hedgehog, the chameleon, the lizard, the slug and the mole.  
These are unclean to you among all the creeping creatures. Whoever touches them when they are dead shall be unclean until the evening.

Targum (Pseudo-Jonathan)

And these also to you are such as defile; the blood, the skin, and the flesh of every reptile that creepeth upon the ground: the weasel, the mouse, black, red, and white, and the toad, after his kind; and the sucking serpent, and the chameleon, and the lizard, and the snail, and the salamander. These eight kinds are unclean to you among all reptiles: whoever toucheth them, their skin or their blood, shall be unclean until the evening. And whatever upon which any part of their dead body may fall, as their members when separated from them, shall be unclean; every vessel of wood, or garment, or leather, or sack, anything in which .

Douay-Rheims 1899 (Amer.)

These also shall be reckoned among unclean things, of all that move upon the earth. The weasel, and the mouse, and the crocodile, every one according to their kind:

The shrew, and the chameleon, and the stellio, and the lizard, and the mole.  
All these are unclean. He that toucheth their carcasses shall be unclean until the evening.

Aramaic ESV of Peshitta

"These are they which are unclean to you among the creeping things that creep on the earth: the weasel, the rat, any kind of great lizard, the gecko, and the monitor lizard, the wall lizard, the skink, and the chameleon. These are they which are

unclean to you among all that creep. Whoever touches them when they are dead, shall be unclean until the evening.

Lamsa's Peshitta (Syriac)	And these are defiled among every creeping thing that creeps on Earth: the weasel and the mouse and the lizard with its kinds, And the lizard and the mole and the newt and the chameleon and the centipede. These are defiled among every creeping thing; everything that touches them when they are dead shall be defiled until evening.
Samaritan Pentateuch	These also [shall be] unclean unto you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind And the ferret, and the chameleon, and the lizard, and the snail, and the mole. These [are] unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.
Updated Brenton (Greek)	And these are unclean to you of reptiles upon the earth: the weasel, the mouse, the lizard, the ferret, the chameleon, the evet, the newt, and the mole. These are unclean to you of all the reptiles which are on the earth; everyone who touches their carcasses shall be unclean till evening.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And these are unclean to you among things which go low down on the earth; the weasel and the mouse and the great lizard, and animals of that sort; And the ferret and the land crocodile and the lizard and the sand-lizard and the chameleon. All these are unclean to you: anyone touching them when they are dead will be unclean till evening.
Easy English	Some animals that walk on the ground are not clean. You must not touch a weasel, a rat or a mouse. You must not touch any kind of lizard. A person might touch the dead body of one of those animals. If he does, he will not be clean. So they must keep him separate from the people until evening.
Easy-to-Read Version–2008	"These small animals are unclean for you: moles, mice, all kinds of great lizards, geckos, crocodiles, lizards, sand reptiles, and chameleons. Whoever touches their dead bodies will be unclean until evening.
<i>God's Word</i> <sup>TM</sup>	"The following swarming creatures that move on the ground are unclean for you—moles, mice, and all types of lizards: geckos, monitors, lizards, skinks, and chameleons. Among all the swarming creatures that move on the ground, these are unclean for you. Whoever touches their dead bodies will be unclean until evening.
Good News Bible (TEV)	Moles, rats, mice, and lizards must be considered unclean. Whoever touches them or their dead bodies will be unclean until evening. [Vv. 29 & 30 in the GNB.]
<i>The Message</i>	"Among the creatures that crawl on the ground, the following are unclean for you: weasel, rat, all lizards, gecko, monitor lizard, wall lizard, skink, chameleon. Among the crawling creatures, these are unclean for you. If you touch them when they are dead, you are ritually unclean until evening.
NIRV	"Many animals move along the ground. Here are the ones that are "unclean" for you. They include weasels, rats and all kinds of large lizards. They also include geckos, monitor lizards, wall lizards, skinks and chameleons. These are the animals that move around on the ground that are "unclean" for you. If you touch their dead bodies, you will be "unclean" until evening.

#### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	<b>Say no to scurrying little critters</b>
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And now for the forbidden critters that scurry around everywhere—I'm talking about the mole, the mouse, every kind of great lizard, gecko, monitor lizard, common lizard, skink lizard, and the chameleon. Among all the animals that scurry around on the earth, those are unclean. If you touch a dead one, you're unclean until evening.

Contemporary English V.

Moles, rats, mice, and all kinds of lizards are unclean. Anyone who touches their dead bodies or anything touched by their dead bodies becomes unclean until evening. [Vv. 29 & 30 in the CEV.]

The Living Bible

"These are the forbidden small animals which scurry about your feet or crawl upon the ground: the mole, the rat, the great lizard, the gecko, the mouse, the lizard, the snail, the chameleon. Anyone touching their dead bodies shall be defiled until evening, and anything upon which the carcass falls shall be defiled—any article of wood, or of clothing, a rug, or a sack; anything it touches must be put into water and is defiled until evening. After that it may be used again. V. 32 is included for context.

New Berkeley Version

Unfolding Bible Simplified

Of all the animals that walk on the ground, these are the ones that make you unacceptable if you touch them: Weasels, rats, any kind of big lizard, geckos, monitor lizards and other lizards, skinks, and chameleons. The creatures that crawl along the ground make you unacceptable to me. Anyone who touches one of their carcasses must not touch other people until the evening.

### Partially literal and partially paraphrased translations:

American English Bible

'These crawling [animals are also] unclean for you among the slithering creatures: weasels, mice, crocodiles, ferrets, chameleons, geckos, newts, and sand lizards. Among all the crawling animals on the earth, these are unclean for you, and anyone that touches their dead bodies will be unclean until the evening.

Beck's American Translation

Common English Bible

The following are unclean for you among the small creatures that move about on the ground: the rat, the mouse, any kind of large lizard, the gecko, the spotted lizard, the lizard, the skink, and the chameleon.<sup>[b]</sup> Of all small moving creatures, these are unclean for you—anyone who touches them when they are dead will be unclean until evening.

[b] Many of the species in 11:29-30 cannot be identified with certainty.

New Advent (Knox) Bible

And there are things that creep along the ground which you must hold unclean, every weasel and mouse and skink, shrew-mouse and chameleon and newt and lizard and mole. All these are unclean; the man who touches one when it is dead is defiled till evening comes.

Translation for Translators

'From all the animals that walk on the ground, these are the ones that «defile you/cause you to become unacceptable to me» *if you touch them*: Moles, rats, any kind of lizard, geckos, skinks, and chameleons. Those creatures that scurry across the ground «defile you/cause you to become unacceptable to me»; anyone who touches one of their carcasses must not touch other people until the evening.

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible

The following creatures that move along the ground are unclean for you: the mole, the mouse, any kind of great lizard, the gecko, the monitor lizard, the common lizard, the skink, and the chameleon. These animals are unclean for you among all the crawling creatures. Whoever touches them when they are dead shall be unclean until evening.

Christian Standard Bible

"These creatures that swarm on the ground are unclean for you:  
weasels, [Or *mole rats*, or *rats*] mice,

any kind of large lizard, [Or of *thorn-tailed*, or *dabb lizard*, or of *crocodile*]  
 geckos, monitor lizards, [Or *spotted lizards*, or *chameleons*]  
 common lizards, [Or *geckos*, or *newts*, or *salamanders*] skinks, [Or *sand lizards*, or *newts*, or *snails*]  
 and chameleons. [Or *salamanders*, or *moles*]

These are unclean for you among all the swarming creatures. Whoever touches them when they are dead will be unclean until evening.

Revised Ferrar-Fenton Bible **Unclean Vermin.**

"These also are unclean to you of the species breeding upon the earth; the mole, and the mouse, and the lizard species; the groaner, and the panther, and the shrew, and the iguanodon, and the chameleon. V. 31 will be placed with the next passage for context.

International Standard V

"These are unclean for you among the swarming creatures that crawl over the land: the rat, [Or weasel] mouse, lizards of every kind, the gecko, crocodile, lizard, sand lizard, and chameleon. These are unclean for you among the swarming creatures, so anyone who touches them when they're dead becomes unclean until evening.

Urim-Thummim Version

These also will be unclean to you among the small animals that multiply on the land; the weasel, mouse, and the lizard [or perhaps the tortoise] after its species, and the ferret, small reptile, lizard, a snail, and chameleon. These are unclean to you among all that creep: whoever touches them when they are dead will be unclean until sunset.

Wikipedia Bible Project

And this to you is the impure of the vermin that infests the Earth: the weasel and the mouse, and the turtle, of its kind.

And the gecko, and the land-crocodile and the lizard and the sand-lizard, and the chameleon.

These are the impure to you of all the vermin. All that touches them at their death will be defiled until the evening.

### Catholic Bibles (those having the imprimatur):

The Heritage Bible

These also shall be unclean to you among the swarming things that swarm on the earth: the weasel, and the mouse, and the tortoise after its kind,

And the ferret, and the forceful chameleon, and the lizard, and the snail, and the mole.

These are unclean to you among all that swarm; whoever touches them, when they are dead, shall be unclean until the dusk.

The Catholic Bible

<sup>[c]</sup>"These are the animals that crawl upon the earth that will be considered to be unclean: the weasel, the mouse, every kind of tortoise, the gecko, the crocodile, the lizard, the snail, and the chameleon. These creeping things will be unclean for you. Whoever touches their dead bodies will be considered to be unclean until the evening.

New Jerusalem Bible

[c] The prescriptions listed are also to be regarded as hygienic measures.

"Of the small creatures which crawl along the ground, these are the ones which you will regard as unclean: the mole, the rat, the various kinds of lizard: gecko, koah, letaah, chameleon and tinshamet.

"Of all the small creatures, these are the animals which you must regard as disgusting. Anyone who touches them when they are dead will be unclean until evening.

Revised English Bible—1989

The following creatures that swarm on the ground are to be unclean to you: the mole-rat, the jerboa, and every kind of thorn-tailed lizard; the gecko, the sand-gecko, the wall-gecko, the great lizard, and the chameleon. Those among swarming creatures are to be unclean to you; whoever touches them when they are dead will be unclean till evening.

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	<p>“The following are unclean for you among the small creatures that swarm on the ground: the weasel, the mouse, the various kinds of lizards, the gecko, the land crocodile, the skink, the sand-lizard and the chameleon. They are unclean crawling creatures; whoever touches them when they are dead will be unclean until evening.</p>
Hebrew Transliteration S.	<p>These also shall be tamei to you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind, And the ferret, and the chameleon, and the lizard, and the snail, and the mole.</p> <p><b>Further rules on contact with things unclean</b></p> <p>These [are] tamei to you among all that creep: whosoever doth touch them, when they be dead, shall be tamei until the Erev (ברע).</p>
Kaplan Translation	<p>These are the smaller animals that breed on land which are unclean to you: the weasel, the mouse, the ferret, the hedgehog, the chameleon, the lizard, the snail, and the mole. These are the small animals that are unclean to you; whoever touches them when they are dead shall remain unclean until evening.</p> <p>11:29 smaller animals (Rashi on Genesis 1:20). Or, “creeping things” (Ramban on Genesis 1:20). See next note. The Talmud notes that all these animals have usable hides ( Shabbath 107a).</p> <p>— breed (Radak, Sherashim ; Ibn Ezra n Genesis 1:20). Or, “creep” (Targum).</p> <p>— weasel. Choled in Hebrew; galei in Greek (Septuagint); mustela in Latin (Vulgate), Old French (Rashi; Chizzkuni) and Old Spanish (Radak, Sherashim), belette in French (Chizzkuni), This is a predatory animal (Chulhn 52b). Some sources identify it as a martin or an ermine (Arukh, s.v. glaksinin).</p> <p>Other sources, however, indicate that the choled or chuldah (cf. Targum) is a rat ( Pesachim 1:2, Tosefoth Yom Tov ad loc.) khadar in Arabic (Ramban ad loc.). Still others translate it as mole or mole-rat [Arukh], khelad in Arabic (Saadia; Ibn Janach). The Talmud also notes that the chulda bores under ground and undermines houses [Bava Kama 80a; Bava Bathra 19b; Chullin 20b]. Targum Yonathan translates choled as kirkushta, which means a field mouse ( Mossef LeArukh).</p> <p>— mouse. Akhbar in Hebrew; mus in Greek. Some sources appear to include also the rat (Chizzkuni; Me Am Lo’ez). In Arabic, the word denotes the jerboa.</p> <p>— ferret. Tzav in Hebrew; huron in Spanish (Ralbag); Jaruxta in Old French (Chizzkuni; cf. Rashi).</p> <p>This is an animal closely related to the grison, graisant in Old Spanish (Radak, Sherashim). We have preferred this translation, since it groups all the mammals together. Ferret Salamander</p> <p>The Septuagint translates tzav as krokodelos chersatos, literally, “land crocodile.” This follows Talmudic sources that liken it to a salamander or snake ( Sifra 6:5; Chullin 127a), related to another large lizard, the chardon [Targum Yonathan; Yerushalmi, Berakhoth 8:6). This is identified with the chab in Arabic (Saadia; Ibn Janach), the dab lizard ( Uromastix aegyptius). Others identify it with the thorntail lizard [Uromastix spinipes). Other sources identify the tzav with the toad (Rashi), krote in German (Hirsch). Some say that the tzav is a tortoise [MeAm Lo’ez) since it is like a covered wagon, which is also called tzav (see Numbers 7:8; Maharzav on BeMidbar Rabbah 12:17).</p> <p>11:30 hedgehog. Anakah in Hebrew; yala in Aramaic (Targum; Bava Bathra 4a); Henson in French (Rashi; Chizzkuni), erizo in Spanish (Ralbag). Others apparently identify it with the beaver (Radak, Sherashim). The Septuagint translates it as mugale, a mole, shrew mouse or field mouse.</p> <p>Other sources, however, translate it as gecko, warel in Arabic (Saadia).</p>

— chameleon. Ko'ach in Hebrew; chamaileon in Greek (Septuagint). Other sources simply identify it as a lizard (Radak, quoting Rashi), possibly a poisonous one (Ralbag).

Other sources translate it into Arabic as charon (Saadia; Ibn Janach; Radak, Sherashim ); see note on tzav. This is said to be the monitor or monitor lizard (Varanus gnuis), the largest reptile in the Holy Land, growing as long as 4 feet. Living on the coast, the Negev, and Arabah, it eats rodents and reptiles. Due to a transposition, it is possible that this is the "land crocodile" mentioned in the Septuagint.

— lizard. Leta'ah in Hebrew; leisarda in Old French (Rashi); or "a small lizard," legartisa (Toledoth Yitzchak ), or legramosa in Spanish (Radak, Sherashim ; cf. Ralbag; Chizzkuni). The Talmud notes that its tail moves when cut off ( Oholoth 1:6) and then it is paralyzed by heat but revived with water ( Pesachim 88b). It is probably a member of the family lacertidae, of which four species live in the Holy Land.

In Arabic, it is translated as echaya (Saadia), the white lizard, or abretz (Ibn Janach; Rambam on Oholoth 1:7), the great gecko. The Septuagint translates it as chalaboties, from chala, a rock or claw, and hence the rock lizard or clawed lizard.

— snail. Chomet in Hebrew; limicon or limsa in Old French (Rashi; Chizzkuni; Radak, Sherashim ; cf. Chaggigah 11a; Ikkarim 3:1. However, see Bertenoro on Shabbath 14:1).

Other sources, however, translate chomet as lizard, saura in Greek; lacerta in Latin. In Arabic it is rendered as charba (Saadia; Ibn Janach), most probably the skink. The skink is a lizard with small legs, of the family scincidae , of which there are four varieties in the Holy Land. Skink

— mole. Tinsmeth in Hebrew; talpa in Latin and Old French (Rashi; Chizzkuni; Ralbag; Radak, Sherashim. The Targum, too, translates it as ashuth which is a mole (cf. Moed Katan 6a).

Other sources translate it as salamander ( Targum Yonathan). In Arabic it is rendered as sambratz (Saadia), sam abratz (Ibn Janach), or darbutz (Ralbag), a large-headed lizard that burrows underground, probably a type of gecko.

11:31 shall remain unclean . . . After immersion in a mikvah.

Tree of Life Version

"Among the creeping things that creep on the earth, the following are unclean to you: the weasel, the rat, any kind of great lizard, the gecko, the monitor lizard, the wall lizard, the skink and the chameleon. Among all that creep these are the ones that are unclean to you. Whoever touches them when they are dead, will be unclean until the evening.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

· AND THESE ARE UNCLEAN TO YOU OF REPTILES UPON THE EARTH, THE WEASEL, AND THE MOUSE, AND THE LIZARD, THE FERRET, AND THE CHAMELEON, AND THE EVET, AND THE NEWT, AND THE MOLE.

THESE ARE UNCLEAN TO YOU OF ALL THE REPTILES WHICH ARE ON THE EARTH; EVERY ONE WHO TOUCHES THEIR CARCASSES SHALL BE UNCLEAN UNTIL EVENING.

Awful Scroll Bible

Unclean are those that swarm, even are swarming on the solid grounds: the weasels, mice, and turtles, to their portioning out, even the shrewmice, monitors, lizards, sand lizards, and barn owls.

These are unclean of they swarming, he touching their dead was to be unclean until evening.

Concordant Literal Version

This is unclean to you among the swarmers swarming on the land:the weasel, the rodent and the great lizard, all of its kind,

the gecko, the monitor, the lizard, the sand lizard and the chameleon.

These are unclean to you among all the swarmers. Everyone touching them in their death shall be unclean until the evening.

Darby Translation

And these shall be unclean unto you among the crawling things which crawl on the earth: the mole, and the field-mouse, and the lizard, after its kind; and the groaning lizard, and the great red lizard, and the climbing lizard, and the chomet, and the chameleon. These shall be unclean unto you among all that crawl: whoever toucheth them when they are dead, shall be unclean until the even.

exeGesés companion Bible

And these are foul to you among the teemers teeming on the earth: the weasel and the mouse and the tortoise in species, and the shrieker and the chameleon and the lizard and the snail and the mole; these are foul to you among all the teemers: whoever touches them, in their death, becomes foul until the evening: .

Orthodox Jewish Bible

These also shall be tamei unto you among the creeping things that creep upon ha'aretz: the weasel, and the rat, and the great lizard after its kind, And the gecko, and the land crocodile, and the skink, and the lizard, and the chameleon.

These are teme'i'im to you among all that creep; whosoever doth touch them, when they be dead, shall be tamei until erev.

Rotherham's *Emphasized B.*

And ||these|| <unto you> shall be unclean, among the creeping things that creep upon the earth,— the weazel and the mouse, and the lizard after its kind; and the ferret and the chameleon, and the wall-lizard,—and the winding lizard, and the mole. V. 31 will be placed with the next passage.

### Expanded/Embellished Bibles:

*The Amplified Bible*

‘These also are unclean to you among the swarming things that crawl around on the ground [and multiply profusely]: the mole, the mouse, and any kind of great lizard, the gecko, the crocodile, the lizard, the sand reptile, and the chameleon. These [creatures] are unclean to you among all that swarm; whoever touches them when they are dead becomes unclean until evening.

The Expanded Bible

“‘These ·crawling [swarming] animals [<sup>C</sup> animals that move close to the ground] are unclean for you: moles, rats, all kinds of great lizards, geckos, crocodiles, lizards, sand reptiles, and chameleons [<sup>C</sup> identification of some of these animals is uncertain]. These ·crawling [swarming] animals are unclean for you [<sup>C</sup> probably because they eat carrion or touch dead bodies]; anyone who touches their dead bodies will be unclean [<sup>C</sup> in a ritual sense] until evening.

Kretzmann's Commentary

*Verses 29-43*

Of the Smaller Animals. General Precepts.

These also shall be unclean unto you among the creeping things that creep upon the earth: the weasel, which often entered houses and defiled foods, and the mouse, that is, the field-mouse, and the tortoise after his kind, the great lizard of the Orient,

and the ferret, or rather a lizard with a sharp cry, and the chameleon, a salamander-like lizard living in old walls, and the lizard, and the snail, either the true lizard or one similar to the blind-worm of Europe, and the mole, the word here used seeming to point definitely to the chameleon. Note that the equivalent of the Hebrew names can be given only approximately in the English language, since we have no means of knowing to which of the species now occurring in the Orient the various words apply, or whether perhaps certain species are not extinct.



These are unclean to you among all that creep; whosoever doth touch them when they be dead shall be unclean until the even. The ordinance concerning them was so strict, not because these animals in themselves were unusually filthy, but because there was greater likelihood of their coming in contact with clothes and with vessels in the houses.

Lexham English Bible

“ ‘And these [By context; Hebrew “this”] are the unclean for you among the swarmers [Collective singular = plural] that swarm on the land: the weasel and the mouse and the thorn-tailed lizard according to its kind, and the gecko and the land crocodile and the lizard and the sand lizard and the chameleon. These are the unclean for you among all the swarmers; anyone who touches them at their death shall become unclean until the evening.

The Voice

**Eternal One:** These *small* creatures that scamper about the earth are impure to you: small rodents, great lizards, geckos, monitor lizards, other lizards, sand reptiles, and chameleons. These *small* creatures of the earth are impure to you. Anyone who touches their remains will be impure until dusk.

### Bible Translations with Many Footnotes:

The Complete Tanach

And this is unclean for you among creeping creatures that creep on the ground: The weasel, the mouse, and the toad after its species;...

**And this is unclean for you:** All these statements of uncleanness are not referring to the prohibition of eating, but rather, to actual uncleanness, i.e., that [the person] will become unclean by touching them, and he will [consequently] be prohibited from eating terumah [the portion of one's produce given to the kohen] and holy [sacrifices], and from entering the sanctuary.

**The weasel:** Heb. דְּלָחָה, moustele [in Old French], weasel, beach-marten.

**and the toad:** Heb. בְּצִקוֹ, bot [in Old French], which resembles a frog. [Rashi in Mikraoth Gedoloth reads: froit, which, according to Rashi on Niddah 56a, is the same as bot. According to Berliner and Greenberg, this is a ferret. According to Gukevitzky and Catane, it is a toad. In view of Rashi 's comment that it resembles a frog, this appears to be the correct translation.]

...The hedgehog, the chameleon, the lizard, the snail, and the mole.

**the hedgehog:** Heb. הֶרִיסוֹן, herisson [in French].

**and the lizard:** Heb. הָאֶטְלָהּ, lezard [in French].

**and the snail:** Heb. טַמְחָהּ, limace [in French].

**and the mole:** Heb. תַּמְשַׁנְתָּהּ, talpe [in Old French, taupe in modern French].

These are the ones that are unclean for you, among all creeping creatures; anyone who touches them when they are dead will be unclean until evening.

*Creatures that Swarm on the Land*

“Now this is what is unclean to you among the swarming things that swarm on the land:<sup>27</sup> the rat, the mouse, the large lizard of any kind, the Mediterranean gecko, the spotted lizard, the wall gecko, the skink, and the chameleon. These are the ones that are unclean to you among all the swarming things. Anyone who touches them when they die will be unclean until evening.

27tn For zoological analyses of the list of creatures in vv. 29-30, see J. Milgrom, *Leviticus* (AB), 1:671-72; and J. E. Hartley, *Leviticus* (WBC), 161-62.

NET Bible®

### Literal, almost word-for-word, renderings:

Bond Slave Version

These also will be unclean to you among the creeping things that creep upon the earth; the weasel, and the mouse, and the tortoise after his kind, And the ferret, and the chameleon, and the lizard, and the snail, and the mole. These are unclean to

you among all that creep: whoever does touch them, when they be dead, will be unclean until the even.

Charles Thomson OT

And of the reptiles which are on the earth, these are unclean to you; the weasel, and the mouse, and the lizzard, and the toad, and the chamelion, and the spicier, and the rat, and the mole. These are unclean to you above all the reptiles which are on the earth. Whoever toucheth them when dead, shall be unclean until the evening.

Context Group Version

And these are unclean to you (pl) among the creeping things that creep on the land: the weasel, and the mouse, and the great lizard after its kind, and the gecko, and the land-crocodile, and the lizard, and the sand-lizard, and the chameleon. These are unclean to you (pl) among all that creep: whoever touches them when they are dead, shall be unclean until the evening. mole rat

Literal Standard Version

And this [is] the unclean to you among the teeming things which are teeming on the earth: the weasel, and the muroid, and the tortoise [[or large lizard]] after its kind, and the gecko [[or ferret]], and the chameleon, and the lizard, and the snail, and the mole; these [are] the unclean to you among all which are teeming; anyone who is coming against them in their death is unclean until the evening.

Revised Mechanical Trans.

...and this is dirty to you among the swarmers swarming upon the land, the weasel and the mouse and the tortoise to his kind, and the ferret and the chameleon and the lizard and the snail and the ibis. These are the dirty ones to you among all the swarmers, everyone touching them in their death will be dirty until evening,...

A Voice in the Wilderness

These also shall be unclean to you among the swarming things that swarm on the earth: the mole, the mouse, and the great lizard after its kind; the gecko, the monitor lizard, the sand reptile, the sand lizard, and the chameleon. These are unclean to you among all that swarm. Whoever touches them when they are dead shall be unclean until evening.

Young's Updated LT

“And this is to you the unclean among the teeming things which are teeming on the earth: the weasel, and the mouse, and the tortoise after its kind, and the ferret, and the chameleon, and the lizard, and the snail, and the mole; these are the unclean to you among all which are teeming; any one who is coming against them in their death is unclean till the evening.

**The gist of this passage:**

Small mammals and/or small reptiles are dealt with next in terms of cleanness and uncleanness.

29-31

Leviticus 11:29a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
zeh (זֶה) [pronounced <i>zeh</i> ]	<i>here, this, this one; thus; possibly another (sometimes the verb to be is implied)</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510
ṭâmê' (טָמֵא) [pronounced <i>taw-MAY</i> ]	<i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i>	masculine singular adjective	Strong's #2931 BDB #379

## Leviticus 11:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
sherets (שָׂרָץ) [pronounced SHEH-rehtz]	<i>swarmers, swarming [teeming] things, swarmers, creepers [of insects, small reptiles, aquatic animals]</i>	masculine singular noun; a singular collective noun; with the definite article	Strong's #8318 BDB #1056

**Translation:** And these that swarm [are] unclean to you+,...

There are another set of animals who inhabit the earth; they are said here to swarm upon the earth or creep upon the earth.

These animals are given a general description as we have seen before, which is in the following phrase:

## Leviticus 11:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shârats (שָׂרָץ) [pronounced shaw-RATS]	<i>the creeping [crawling] [thing]; the swarming thing, infesting [with]; abounding [teeming] [with]; multiplying themselves, being multiplied</i>	Qal active participle with the definite article	Strong's #8317 BDB #1056
'al (עַל) [pronounced 'gahl]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
'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:** ...[these animals which] creep upon the ground;...

These are the animals which creep along the ground.

## Leviticus 11:29c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chôled (חֹלֵד) [pronounced KHOH-lehd]	<i>weasel, mole (perhaps an extinct animal)</i>	masculine singular noun with the definite article	Strong's #2467 BDB #317
w <sup>e</sup> (or v <sup>e</sup> ) (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

## Leviticus 11:29c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿak <sup>e</sup> bâr (אֲכַבְאֵר) [pronounced <i>gahk-BAWR</i> ]	<i>mouse</i>	masculine singular noun with the definite article	Strong's #5909 BDB #747
w <sup>e</sup> (or v <sup>e</sup> ) (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
tsâb (צָב) [pronounced <i>tsawb</i> ]	<i>lizard, tortoise (as unclean; possibly extinct)</i>	masculine singular noun, with the definite article	Strong's #6632 BDB #839
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
mîyn (מִיַּן) [pronounced <i>meen</i> ]	<i>kind, sort, species</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4327 BDB #568

Together, these mean *according to its [own] kind, according to its species*.

**Translation:** ...[such as] moles, mice, tortoises (according to their species),...

The NASB translates this as *the mole, and the mouse, and the great lizard [or, horn-tailed lizard]*. Although I do not have a desire to eat either of the former two, when I first went to Costa Rica, one of the items for discussion was raising iguanas on a large scale for meat, as opposed to cattle. This was not an item for discussion among the Israelites, however.

It is difficult for me to determine whether there are examples of such animals given here; or if this is a definitive list.

Leviticus 11:29 *And these that swarm [are] unclean to you+, [these animals which] creep upon the ground; [such as] moles, mice, tortoises (according to their species),...* (Kukis mostly literal translation)

## Leviticus 11:30

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
ʾănâqâh (אַנְקָאָה) [pronounced <i>uh-naw-KAW</i> ]	<i>ferret, shrewmouse, gecko; lizard, reptile</i>	feminine singular noun, with the definite article	Strong's #604 BDB #60

It should be obvious that the meaning of this one is a total guess.

This is a homonym for and adjective which means *clamor; crying; groaning; lamenting*. The lizard or reptile is so named for the sound it makes (although the LXX and the Vulgate render this *shrew-mouse*). Strong's #603 BDB #60.

w <sup>e</sup> (or v <sup>e</sup> ) (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
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## Leviticus 11:30

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôwach/kôach (כֹּחַ/כּוֹחַ) [pronounced KOH-ahkh]	<i>chameleon, small reptile, possibly a lizard; unclean, possibly extinct</i>	masculine singular noun with the definite article	Strong's #3581 BDB #470
This is equivalent to a noun which means <i>strength, power, ability; produce</i> . See below.			
w <sup>e</sup> (or v <sup>e</sup> ) (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
l <sup>e</sup> ṭā'âh (לְטָאֵה) [pronounced leht-aw-AW]	<i>a kind of a lizard; unknown, possibly extinct</i>	feminine singular noun with the definite article	Strong's #3911 BDB #538
w <sup>e</sup> (or v <sup>e</sup> ) (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
chômēṭ (חֹמֶט) [pronounced KHOH-mehṭ]	<i>lizard, snail (on list of unclean animals; possibly extinct)</i>	masculine singular noun with the definite article	Strong's #2546 BDB #328
w <sup>e</sup> (or v <sup>e</sup> ) (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
tan <sup>e</sup> shemeth (תַּנְשֵׁמֶת) [pronounced tahn-SHEH-mehṭh]	<i>perhaps the ibis, water-hen, species of owl, barn owl; unclean lizard, perhaps the tree toad, chameleon, mole, water hen, swan</i>	feminine singular noun with the definite article; pausal form	Strong's #8580 BDB #675

This appears to be on the list of birds as well as on the list of reptiles.

**Translation:** ...geckos, chameleons, lizards, snails and toads.

The names of the animals here were based upon the information found in BDB and Strong.

Leviticus 11:30 ...geckos, chameleons, lizards, snails and toads. (Kukis mostly literal translation)

Possibly these animals are unclean due to their close association with the earth. The land crocodile is only a wild guess on the part of the translators.

## Leviticus 11:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ēlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things; they</i>	demonstrative plural adjective (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
ṭâmê' (טָמֵא) [pronounced taw-MAY]	<i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i>	masculine plural adjective with the definite article	Strong's #2931 BDB #379



## Leviticus 11:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition; with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
kôl (כֹּל) [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
Literally, <i>in all</i> . Although I don't have this in the lexicons, it is rendered by the most literal translations as <i>among all, through all, throughout all, with all</i> .			
sherets (שָׂרֵצִים) [pronounced SHEH-rehtz]	<i>swarmers, swarming [teeming] things, swarmers, creepers [of insects, small reptiles, aquatic animals]</i>	masculine singular noun; a singular collective noun; with the definite article; pausal form	Strong's #8318 BDB #1056

**Translation:** These [animals] are unclean to you+ among [all those] which scurry [upon the ground].

This group of animals are considered unclean to the Israelites; those which scurry along the ground.

## Leviticus 11:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [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
nâga <sup>c</sup> (נֹגֵעַ) [pronounced naw-GAHG]	<i>the one touching, the person reaching into; whoever is violating, injuring; coming to a person</i>	Qal active participle with the definite article	Strong's #5060 BDB #619
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
mâveth (מָוֶת) [pronounced MAW-veth]	<i>death, death [as opposed to life], death by violence, a state of death, a place of death</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #4194 BDB #560
ṭâmê <sup>3</sup> (טָמֵא) [pronounced taw-MAY]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #2930 BDB #379
'ad (עַד) [pronounced gahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723

## Leviticus 11:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿereb (עֶרֶב) [pronounced GEH-rebʷ]	<i>evening, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787

**Translation:** Any person who touches [one of] their dead will be unclean until sunset.

A person is considered unclean if they come into contact with a dead animal which fits this particular description.

Leviticus 11:31 These [animals] are unclean to you+ among [all those] which scurry [upon the ground]. Any person who touches [one of] their dead will be unclean until sunset. (Kukis mostly literal translation)

Again, this is ceremonial, illustrating that contact with sin pollutes the entire person. There is no such thing as someone being only a little out of fellowship because the sin they committed was relatively inconsequential. All sins place us out of God's fellowship.

Leviticus 11:29–31 And these that swarm [are] unclean to you+, [these animals which] creep upon the ground; [such as] moles, mice, tortoises (according to their species), geckos, chameleons, lizards, snails and toads. These [animals] are unclean to you+ among [all those] which scurry [upon the ground]. Any person who touches [one of] their dead will be unclean until sunset. (Kukis mostly literal translation)

Certain of these animals were extremely filthy and they got into houses and food supplies. They potentially brought with this invasion disease, ticks and fleas. Therefore, clothing was often cleaned and people were kept isolated for a short time to prevent any spread of insects or disease.

Throughout, there is a mention of the dead bodies of such animals. This might take place if the homeowner simply kills the animal.

Leviticus 11:29–31 There are certain animals which scurry across the ground which are unclean to you+: moles, mice, tortoises (and their kind), geckos, chameleons, lizards, snails and toads. These animals are to be considered unclean to you+, and if you touch any of them after they die, you will remain unclean until sunset. (Kukis paraphrase)

### Reptiles and Salmonella (by Karl Butt)

In Leviticus 11, Moses included reptiles in the list of unclean animals. Obviously, they are not cud-chewers that walk on cloven hooves, so they would not classify as clean, edible animals according to Leviticus 11:3. But to make sure that the Israelites understood, Moses specifically mentioned reptiles such as the large lizard, gecko, monitor lizard, sand reptile, sand lizard, and chameleon (Leviticus 11:29-31). Immediately following this listing of reptiles, the text states: "Whoever touches them when they are dead shall be unclean until evening" (11:31).

Interestingly, reptiles have a much higher rate of carrying Salmonella bacteria than do most mammals, especially those listed as clean in the Old Law. The Center for Disease Control has repeatedly warned people about the possibility of being infected with Salmonella passed through reptiles. In summarizing the CDC's 2003 report, Lianne McLeod noted that the CDC estimates over 70,000 cases of human Salmonella infection a year are related to the handling of reptiles and amphibians (2007). The CDC recommends that homes with children under five should not have reptiles as pets. Furthermore, while other animals such as cats and dogs can pass Salmonella, McLeod noted:

As high as 90% of reptiles are natural carriers of Salmonella bacteria, harboring strains specific to

## Reptiles and Salmonella (by Karl Butt)

reptiles without any symptoms of disease in the reptile. While it is true that many pets can carry Salmonella, the problem with reptiles (and apparently amphibians) is that they carry Salmonella with such high frequency. It is prudent to assume that all reptiles and amphibians can be a potential source of Salmonella (2007, emp. added).

In light of such evidence, the prudence of the Mosaic prohibition to eat or handle reptile carcasses is clearly evident.

Of further interest is the fact that reptilian Salmonella contamination can occur without even touching a reptile. If a person touches something that has touched a reptile the bacteria can spread. The ARAV (Association of Reptilian and Amphibian Veterinarians) made this statement: “Salmonella bacteria are easily spread from reptiles to humans. Humans may become infected when they place their hands on objects, including food items, that have been in contact with the stool of reptiles, in their mouths” (“Salmonella Bacteria...,” 2007).

When this statement by the ARAV is compared with the injunctions in Leviticus 11:32-47, the astounding accuracy of the Old Testament regulation is again confirmed.

Anything on which any of them falls, when they are dead shall be unclean, whether it is any item of wood or clothing or skin or sack, whatever item it is, in which any work is done, it must be put in water. And it shall be unclean until evening; then it shall be clean. Any earthen vessel into which any of them falls you shall break; and whatever is in it shall be unclean: in such a vessel, any edible food upon which water falls becomes unclean, and any drink that may be drunk from it becomes unclean (Leviticus 11:32-34).

After reading Leviticus 11:32-34, it seems as though a microbiologist was present with Moses to explain the perfect procedures to avoid spreading Salmonella and other bacteria from reptiles to humans. How could Moses have accurately laid down such precise regulations that belie a superior understanding of bacteria? An honest reader must conclude that he had divine assistance.

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### Clean and Unclean Vessels; the Carcass of an Animal

The division of this passage is disputed. Many translations end this thought in v. 33; some end it in v. 34.

The Hebrew is simply being told how to keep things clean and sanitary—uncontaminated. There is no morality connected to this.

And all that falls upon him from in his death, he makes unclean from every vessel of wood or clothing or skin or sack—every vessel which was made [for] work in them; in the waters he is put, and he was made unclean as far as the evening and he was cleaned. And every vessel of clay that he falls from them unto his midst, all that is in his midst is made unclean and he you [all] will break.

Leviticus  
11:32–33

[If] any of those things in its death falls into any manufactured item [lit., *onto it*], it makes that manufactured item unclean, [whether that item is made of] wood, cloth, hide or sackcloth—any manufactured item where work is done in them—it will be put into water and it [will remain] unclean until [that] evening; but [the waters] will cleanse it. But if some unclean animal [lit., *he*] falls into a clay pot, then anything inside that pot [lit., *in his midst*] is made unclean and you will break the pot [lit., *him*][and dispose of all its contents].

If any unclean animal dies and falls into some manufactured item, then it makes that item unclean, whether it is made from wood, cloth, hide or sackcloth. If work is typically done in this manufactured item then it will remain unclean until that night. You must place this item into water to cleanse it. Now, if some unclean animal falls into a clay pot, then whatever is inside of the pot is made unclean and you will break the pot and throw it and all of its contents away.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

And all that falls upon him from in his death, he makes unclean from every vessel of wood or clothing or skin or sack—every vessel which was made [for] work in them; in the waters he is put, and he was made unclean as far as the evening and he was cleaned. And every vessel of clay that he falls from them unto his midst, all that is in his midst is made unclean and he you [all] will break.

Dead Sea Scrolls  
Targum (Onkelos)

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Everything, wherever a part of them may fall when they are dead, shall become unclean, such as a wooden vessel, or a garment, or a hide or a sack. Every vessel with which work is done, shall be brought [put] into water, and remains unclean until the evening, [then] it becomes clean.

Every earthen vessel into which a part of them may fall, everything that is within it becomes unclean, and you shall break it.

Targum (Pseudo-Jonathan)

And whatever upon which any part of their dead body may fall, as their members when separated from them, shall be unclean; every vessel of wood, or garment, or leather, or sack, anything in which work is done, in four measures of water it shall be dipped, and be unclean for use until evening, when it shall be purified. And any earthen vessel into which any of them may fall, any vessel in which they may be, shall be unclean and be broken;...

Douay-Rheims 1899 (Amer.)

And upon what thing soever any of their carcasses shall fall, it shall be defiled, whether it be a vessel of wood, or a garment, or skins or haircloths: or any thing in which work is done. They shall be dipped in water, and shall be unclean until the evening, and so afterwards shall be clean.

But an earthen vessel, into which any of these shall fall, shall be defiled: and therefore is to be broken.

Aramaic ESV of Peshitta

On whatever any of them falls when they are dead, it shall be unclean; whether it is any vessel of wood, or clothing, or skin, or sack, whatever vessel it is, with which any work is done, it must be put into water, and it shall be unclean until the evening; then it will be clean.

Every earthen vessel, into which any of them falls, all that is in it shall be unclean, and you shall break it.

Lamsa's Peshitta (Syriac)	And everyone on whom one such dead creature falls shall be unclean, and every implement of wood, or clothing, or skin, or sackcloth, or any vessel that is made among them put in water, they shall dip them and they shall be defiled until evening and they shall be purified. And every earthen vessel of them into which it falls, everything in it shall be defiled, and you shall break it.
Samaritan Pentateuch	And upon whatsoever [any] of them, when they are dead, doth fall, it shall be unclean; whether [it be] any vessel of wood, or raiment, or skin, or sack, whatsoever vessel [it be], wherein [any] work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed. And every earthen vessel, whereinto [any] of them falleth, whatsoever [is] in it shall be unclean; and ye shall break it.
Updated Brenton (Greek)	And on whatsoever one of their dead bodies shall fall it shall be unclean; whatever wooden vessel, or garment, or skin, or sack it may be, every vessel in which work should be done, shall be dipped in water, and shall be unclean till evening; and then it shall be clean. And every earthen vessel into which one of these things shall fall, whatsoever is inside it shall be unclean, and it shall be broken.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	The dead body of any of these, falling on anything, will make that thing unclean; if it is any vessel of wood, or clothing, or skin, or bag, whatever it is, if it is used for any purpose, it will have to be put into water, and will be unclean till evening; after that it will be clean. And if one of them gets into any vessel of earth, whatever is in the vessel will be unclean and the vessel will have to be broken.
Easy English	A dead animal may fall onto something that someone made from wood, cloth or skin. That thing becomes unclean. A person must put it into water until the evening. Then it will be clean. A dead animal might fall into a pot. Then the pot and the things in it are not clean. The person must break the pot.
Easy-to-Read Version—2008	"If any of these unclean animals dies and falls on something, that thing will become unclean. It might be something made from wood, cloth, leather, or sackcloth. Whatever it is or is used for, it must be washed with water. It will be unclean until evening. Then it will become clean again. If any of these unclean animals dies and falls into a clay dish, anything in the dish will become unclean. And you must break the dish.
<i>God's Word™</i>	When the dead body of one of these creatures falls on something, that thing will be unclean. It may be a wooden article, clothing, leather, a sack, or anything used for any purpose. It should be put in water and will be unclean until evening. Then it will be clean again. "If any of these creatures falls into a piece of pottery, break the pottery because everything in it is unclean.
Good News Bible (TEV)	And if their dead bodies fall on anything, it will be unclean. This applies to any article of wood, cloth, leather, or sacking, no matter what it is used for. It shall be dipped in water, but it will remain unclean until evening. And if their bodies fall into a clay pot, everything that is in it shall be unclean, and you must break the pot.
<i>The Message</i>	When one of them dies and falls on something, that becomes unclean no matter what it's used for, whether it's made of wood, cloth, hide, or sackcloth. Put it in the water—it's unclean until evening, and then it's clean. If one of these dead creatures falls into a clay pot, everything in the pot is unclean and you must break the pot.
NIRV	Suppose one of them dies and falls on something. Then that thing will be "unclean." It does not matter what it is used for. It does not matter whether it is made out of wood, cloth, hide or rough cloth. Put it in water. It will be "unclean" until evening.



After that, it will be “clean.” Suppose one of these animals falls into a clay pot. Then everything in the pot will be “unclean.” You must break the pot.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	Anything that even touches one of those dead bodies will become unclean: wood, clothes, leather, cloth bag, or anything else a person might use. To clean something like that, wash it and let it sit until evening. Then it'll be clean again. But if anything made of clay touches it, too bad. You'll have to shatter it. Anything in it becomes unclean, too.
Contemporary English V.	If something made of wood, cloth, or leather touches one of their dead bodies, it must be washed, but it is still unclean until evening. If any of these animals is found dead in a clay pot, the pot must be broken to pieces, and everything in it becomes unclean.
The Living Bible	If it falls into a pottery bowl, anything in the bowl is defiled, and you shall smash the bowl. If the water used to cleanse the defiled article touches any food, all of it is defiled. Any drink which is in the defiled bowl is also contaminated. Vv. 33–34 in the Living Bible.
New Berkeley Version New Living Translation	. If such an animal dies and falls on something, that object will be unclean. This is true whether the object is made of wood, cloth, leather, or burlap. Whatever its use, you must dip it in water, and it will remain defiled until evening. After that, it will be ceremonially clean and may be used again. V. 33 will be placed with the next passage for context.
Unfolding Bible Simplified	When one of those creatures dies and falls on something, the thing that it falls on, whatever it is used for, will become defiled, whether it is made of wood, cloth, the hide of some animal or from rough cloth. You must put the object into water. Then you must not use it until that evening. If one of those unclean creatures falls into a clay pot, everything in it becomes defiled, and you must break that pot.

### Partially literal and partially paraphrased translations:

American English Bible	'And if one of the dead bodies of these unclean [things] should fall on a wooden container, or on clothing, or on leather, or on a sack, or on anything that is used for work; [the item] should be washed in water and be unclean until the evening... then it will be clean. Also, if one of these [animals] should fall into a clay pot or bowl; whatever is inside it will be unclean and it must be broken.
Beck's American Translation Common English Bible	. Moreover, anything on which one of these creatures falls when it is dead will be unclean, whether it is wood, cloth, skin, or funeral clothing—any such item that can be used to do work. It must be put into water and will be unclean until evening. Then it will be clean again. If any of these creatures fall into a pottery jar, everything inside it will be unclean; you must smash the pot.
New Advent (Knox) Bible	Let such a carcass fall on a bucket or a garment or a skin or a piece of sackcloth or anything else that is in use, and it is defiled; it must be washed in water, and not counted as clean even then till set of sun. If it defiles an earthenware pot by falling into it, the pot must be broken.
Translation for Translators	When one of those creatures dies and falls on something, the thing that it falls on, whatever it is used for, will become <defiled/unacceptable to me>, whether it is made of wood or cloth or the hide of some animal or from rough cloth. You must put it in water. Then you must not use it until that evening. If one of them falls into a clay pot, everything in it becomes defiled, and you must break that pot into pieces.

**Mostly literal renderings (with some occasional paraphrasing):**

Berean Study Bible	When one of them dies and falls on something, it becomes unclean; any article of wood, clothing, leather, sackcloth, or any implement used for work must be rinsed with water and will remain unclean until evening; then it will be clean. If any of them falls into a clay pot, everything in it will be unclean; you must break the pot.
Revised Ferrar-Fenton Bible	These are unclean to you in all their breeds; all touching them when dead shall be unclean until the evening; and all who eat of them when dead are unclean; and all upon which any of them may fall, and any vessel of wood, or clothing, or skin, or a sack,—any article that is made use of,—shall be put into water, and be unclean until the evening;—then pure. And any vessel of earthenware that they fall into, all that they fall into, is unclean, and it shall be broken; and all food that they have gnawed, or their water falls upon, is unclean; and any cup from which they drink, of all vessels, is unclean. And anything upon which their dead bodies may fall is unclean;—pan, or tub—it shall be broken. Vv. 31–35 in FF Bible.
International Standard V	“Furthermore, anything on which they fall upon when they’re dead becomes unclean, whether on an article of wood, clothing, skin, or a sack. And any vessel used for any work is to be washed in water, because it has become unclean until evening. Any earthen vessel in which any of these things fall becomes unclean, along with everything in it. You are to destroy it, along with all its contents.”
Wikipedia Bible Project	And all upon whom they shall fall in their death will be defiled, from all wood implements or cloth or leather or sackcloth, any implement which work is done with, will be brought into water, and is defiled, until the evening, and it purifies. And any earthenware into which one of these falls into, all that is within it will be defiled, and you will break it.

**Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	Anything on which the dead body of any of these creatures falls becomes unclean: wooden utensil, clothing, skin, sackcloth—any utensil at all. It must be dipped in water and will remain unclean until evening: then it will be clean. If the creature falls into a clay pot, the pot must be broken; whatever the pot contains is unclean.
The Heritage Bible	And anything on which any of them shall fall, when they are dead, it shall be unclean; of any vessel of wood, or garment, or skin, or sack, any vessel in which any work is done, it must be put in water, and it shall be unclean until the dusk; and it shall be cleansed. And every earthen vessel, into the midst of which any of them falls, whatever is in it shall be unclean, and you shall break it.
New American Bible (2011)	Everything on which one of them falls when dead becomes unclean, including any article of wood, cloth, leather or goat hair—any article of which use can be made. It must be immersed in water and remain unclean until evening, when it again becomes clean. Should any of these creatures fall into a clay vessel, everything in it becomes unclean, and the vessel itself you must break.
The Catholic Bible	Anything upon which one of these falls when it is dead will be considered to be unclean, whether it be a wooden vessel or clothing or a skin or a sack, no matter what it is made of. It is to be washed in water and will be considered to be unclean until the evening. Then it will be clean. If one of them falls into an earthen vessel, whatever it contains, it will be considered to be unclean, and it will be broken.
NRSV (Anglicized Cath. Ed.)	And anything upon which any of them falls when they are dead shall be unclean, whether an article of wood or cloth or skin or sacking, any article that is used for any purpose; it shall be dipped into water, and it shall be unclean until the evening, and then it shall be clean. And if any of them falls into any earthen vessel, all that is in it shall be unclean, and you shall break the vessel.

Revised English Bible—1989 Anything on which any of them falls when dead will be unclean, any article of wood, any garment or hide or sacking, any article which may be put to use; it must be immersed in water and remain unclean till evening, when it will be clean. If any of the creatures falls into an earthenware vessel, its contents will be unclean, and you must break the vessel.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible Anything on which one of them falls when dead will become unclean — wooden utensil, article of clothing, leather, sacking — any utensil used for work; it must be put in water, and it will be unclean until evening; then it will be clean. **(vii)** If one of them falls into a clay pot, whatever is in it will become unclean, and you are to break the pot..

Hebrew Transliteration S. Anything on which any of them falls, when they are dead shall be unclean, whether it is any item of wood or clothing or skin or sack, whatever item it is, in which any work is done, it must be put in water. And it shall be unclean until evening; then it shall be clean. Any earthen vessel into which any of them falls you shall break; and whatever is in it shall be unclean:..

Israeli Authorized Version And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed. And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean; and ye shall break it.

Kaplan Translation If any of these dead animals falls on anything, such as wooden vessels, clothing, leather goods, sacks, or any other article with which work is done, then [that article] must be immersed in a mikvah, and remain unclean until evening, whereupon it becomes clean. If any of [these dead animals] falls on the inside of a clay vessel, then anything inside it becomes unclean, and [the vessel itself] shall be broken.  
11:33 inside. A clay vessel can become clean only if it is touched on the inside, not on the outside. Also, if it is not touched, but the contaminating article is merely inside its space, it is still contaminated (Rashi; Chullin 24b; Sifra; Yad, Kelim 13:1). — anything inside it. . . Primarily food and drink, as below, but not other vessels {Sifra; Pesachim 20b; Yad, Kelim 13:3).  
— shall be broken. A clay vessel thus becomes clean when broken {Yad, Kelim 19:1). It cannot, however, be purified by immersion {Sifra; Yad, Mikvaoth 1:3). See above, 6:21.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible AND ON WHATSOEVER ONE OF THEIR DEAD BODIES SHALL FALL IT SHALL BE UNCLEAN; WHATSOEVER WOODEN VESSEL, OR GARMENT, OR SKIN, OR SACK IT MAY BE, EVERY VESSEL IN WHICH WORK SHOULD BE DONE, SHALL BE DIPPED IN WATER, AND SHALL BE UNCLEAN UNTIL EVENING; AND THEN IT SHALL BE CLEAN.  
AND EVERY EARTHEN VESSEL INTO WHICH ONE OF THESE THINGS SHALL FALL, WHATSOEVER IS INSIDE IT, SHALL BE UNCLEAN, AND IT SHALL BE BROKEN.

Awful Scroll Bible That where it dies and was to fall on was to be unclean: articles of wood, clothing, hide, sack, and implements by which your occupation was to produce by, it was to be put into water, it is to have been unclean till evening, and it is to have become clean.

Concordant Literal Version Was it to fall within a clay vessel, it was to be unclean, and it was to be broken.  
And everything on which any of them should fall in their death shall be unclean; from every article of wood or garment or leather or sackcloth, to every article in

which work is done, into water shall it be brought, and it will be unclean until the evening; then it will be clean.

Yet every earthenware vessel into the midst of which any of them should fall, all that is in its midst shall be unclean, and you shall break it.

exeGesés companion Bible

...and on whatever any of them,  
when they are dead, falls,  
becomes foul;  
whether any instrument of timber  
or clothes or skin or saq  
- whatever instrument, wherein work is worked:  
and it becomes foul until the evening;  
put it in water: thus be it purified.  
And every pottery instrument  
that falls midst any of them,  
whatever is in its midst becomes fouled;  
and you break it.

Orthodox Jewish Bible

And whatsoever of them, when they are dead, doth fall on something, it shall be tamei; whether it be any vessel of wood, or cloth, or hide, or sackcloth, whatsoever vessel it be, wherein any melachah (work) is done, it must be put into mayim, and it shall be tamei until erev; then it shall be tahor (clean).  
And every clay vessel, whereinto any of them falleth, whatsoever is in it shall be tamei; and ye shall break it.

Rotherham's *Emphasized B.*

||These|| are they which are unclean to you among all that creep,—||whosoever toucheth them when they are dead|| shall be unclean until the evening; and ||everything whereon any of them shall fall when they are dead|| shall be unclean—<of any articles of wood or cloth or skin or sackcloth, any article wherewith any work is done>—shall be put in water and shall be unclean until the evening and then be clean. And <as for any earthen vessel whereinto any of them may fall> ||everything therein|| shall be unclean and <the vessel itself> shall ye break in pieces.

### Expanded/Embellished Bibles:

*The Amplified Bible*

Also anything on which one of them falls after dying becomes unclean, whether it is an article of wood or clothing, or a skin, or a sack—any article that is used—it must be put in water, and will be unclean until the evening; then it becomes clean. As for any earthenware container into which any of these [crawling things] falls, whatever is in it becomes unclean, and you shall break the container.

The Expanded Bible

“If an unclean animal dies and falls on something, that item will also become unclean [<sup>c</sup>in a ritual sense]. This includes anything made from wood, cloth, leather, or rough cloth, regardless of its use. Whatever the animal falls on must be washed with water and be unclean until evening; then it will become clean again. If the dead, unclean animal falls into a clay bowl, anything in the bowl will become unclean, and you must break the bowl.

Kretzmann's Commentary

And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean, for it might easily happen that one of them would fall out of a wall or from the open ceiling; whether it be any vessel of wood, or raiment, garments of every kind, or skin, used for churning, for holding wine and other liquids, and for a variety of purposes, or sack, whatsoever vessel it be, wherein any work is done, that is, put to any use in the household or shop, it must be put in to water, and it shall be unclean until the even; so it shall be cleansed.

And every earthen vessel whereinto any of them falleth, whatsoever is in it shall be unclean; and ye shall break it, since the porous nature of it would cause it to absorb some of the filthiness.

Lexham English Bible And anything on which one of them [Literally “from them”] falls at their death shall become unclean: any object of wood or garment or skin or sackcloth—any object that has performed work—must be placed in water, and it shall be unclean until the evening, and then it shall be clean. And any clay vessel [Context indicates a vessel as distinguished from a tool or utensil] into which it falls shall become unclean, and you must break it.

The Voice **Eternal One:** If one of the carcasses touches an object you intend to use—such as a piece of wood, an article of clothing, an *animal* hide, or a sack—then that item is impure and should soak in water until dusk. After that, it will be pure again. If one of the carcasses falls into any container made of clay, the substance within the container will become impure and you should destroy the container.

### Bible Translations with Many Footnotes:

The Complete Tanach And if any of these dead [creatures] falls upon anything, it will become unclean, whether it is any wooden vessel, garment, hide or sack, any vessel with which work is done; it shall be immersed in water, but will remain unclean until evening, and it will become clean.

**it shall be immersed in water:** Even after its immersion, the item remains unclean for [coming into contact with] *terumah*.

**until evening:** And afterwards,

**it will become clean:** when the sun sets. — [Yev. 75a]

But any earthenware vessel, into whose interior any of them falls, whatever is inside it shall become unclean, and you shall break [the vessel] itself.

**into whose interior:** An earthenware vessel becomes unclean only through [the defiling item entering] its inner space [even if it does not touch the vessel wall. If it touches the outer wall, however, the vessel does not become unclean]. — [Chul. 24b]

**whatever is inside it becomes unclean:** The vessel in turn defiles whatever is in its inner space (other editions: in its interior).

**and you shall break [the vessel] itself:** This teaches us that it [an earthenware vessel] cannot be purified in a mikvah. [Consequently, if you wish to use it, you must break it so that it cannot be used for its original use.]- [Torath Kohanim 11:132]

NET Bible®

Also, anything they fall on<sup>28</sup> when they die will become unclean – any wood vessel or garment or article of leather or sackcloth. Any such vessel with which work is done must be immersed in water<sup>29</sup> and will be unclean until the evening. Then it will become clean. As for any clay vessel they fall into,<sup>30</sup> everything in it<sup>31</sup> will become unclean and you must break it.

<sup>28</sup>tn Heb “And all which it shall fall on it from them.”

<sup>29</sup>tn Heb “in water it shall be brought.”

<sup>30</sup>tn Heb “And any earthenware vessel which shall fall from them into its midst.”

<sup>31</sup>tn Heb “all which is in its midst.”

### Literal, almost word-for-word, renderings:

Charles Thomson OT And upon whatsoever any of them, when dead, shall fall, it shall be unclean; whether it be a vessel of wood, or a garment, or a sack, every utensil in which any work is done shall be plunged in water, and shall be unclean until evening. Then it shall be clean. And if any of them fall into a vessel made of clay, all that is in it shall be unclean, and it shall be broken; and every kind of meat which is eatable, upon which water out of it shall come, shall be unclean; and every kind of drink which may be drunk in every such earthen vessel shall be unclean. V. 34 is included for context.



Context Group Version	And whatever any of them falls on when they are dead, it shall be unclean; whether it is any vessel of wood, or clothing, or skin, or sack, whatever vessel it is, with which any work is done, it must be put into water, and it shall be unclean until the evening; then it shall be clean. And every earthen vessel, in which to any of them falls, whatever is in it shall be unclean, and it you (pl) shall break.
English Standard Version	And anything on which any of them falls when they are dead shall be unclean, whether it is an article of wood or a garment or a skin or a sack, any article that is used for any purpose. It must be put into water, and it shall be unclean until the evening; then it shall be clean. And if any of them falls into any earthenware vessel, all that is in it shall be unclean, and you shall break it.
Holy Bible Improved Edition	And everything upon which any of them when dead shall fall shall be unclean; whether it be any wooden utensil, or raiment, or skin, or sackcloth, any article with which any work is done, it shall be put into water, and be unclean until evening; then it shall be clean. And every earthen utensil into which any of them falls, anything that is in it shall be unclean, and ye shall break it to pieces.
New American Standard B.	Also anything on which one of them may fall when they are dead becomes unclean, including any wooden article, or clothing, or a hide, or a sack—any article of which use is made [Lit <i>with which work is done</i> ] <i>—</i> it shall be put in the water and be unclean until evening, then it becomes clean. As for any earthenware vessel into which one of them may fall, whatever is in it becomes unclean and you shall break the vessel [Lit <i>it</i> ].
Revised Mechanical Trans.	...and all of them in their death which will fall upon him, he will be dirty, including any utensil of wood or garment or skin or sack, every utensil which will be done for business he will bring them in the waters, and he will be dirty until evening then he will be clean, and every utensil of clay which they will fall into his midst, all which is in his midst will be dirty and you will crack him.
A Voice in the Wilderness	Anything upon which any of them falls when they are dead is unclean, whether it is any item of wood or clothing or skin or sack, whatever item it is, in which work is done, it shall be put in water. And it shall be unclean until evening; then it shall be clean. Any earthen vessel into which any of them falls you shall break; and whatever is in it shall be unclean: in such a vessel, any edible food upon which water falls shall be unclean, and any drink that may be drunk from it shall be unclean. V. 34 is included for context.
Young's Updated LT	"And anything on which any one of them falls, in their death, is unclean, of any vessel of wood or garment or skin or sack, any vessel in which work is done is brought into water, and has been unclean till the evening, then it has been clean; and any earthen vessel, into the midst of which any one of them falls, all that is in its midst is unclean, and it you [all] do break.

**The gist of this passage:** What to do if some item in the home becomes contaminated.

<b>Leviticus 11:32a</b>			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ו <sup>e</sup> (or ו <sup>e</sup> ) (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 noun	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

## Leviticus 11:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Together, kôl 'ăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever, everyone who, everyone that.</i>			
nâphal (נָפַל) [pronounced <i>naw-FAHL</i> ]	<i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5307 BDB #656
'al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752
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 with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #4480 BDB #577
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<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
mâveth (מָוֶת) [pronounced <i>MAW-veth</i> ]	<i>death, death [as opposed to life], death by violence, a state of death, a place of death</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #4194 BDB #560

**Translation:** [If] any of those things in its death falls into any manufactured item [lit., onto it],...

We have been discussing unclean animals of various sorts. Around the house of the typical Hebrew there are various items which have been made by hand. If one of these unclean animals falls into or onto one of these items, specific steps must be taken to deal with the contamination.

God was aware that certain animals often carried various diseases, and that if said animals got into certain items in the home related to food, those items would have to be cleaned or disposed of.

## Leviticus 11:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṭâmê' (טָמֵא) [pronounced <i>taw-MAY</i> ]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2930 BDB #379
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, greater than</i>	preposition of separation	Strong's #4480 BDB #577
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

## Leviticus 11:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
k <sup>e</sup> lîy (כֵּלִי) [pronounced k <sup>e</sup> lee]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine singular construct	Strong's #3627 BDB #479
'êts (עֵץ) [pronounced gayts]	<i>tree, wood; wooden post, [wooden] stake, a staff; gallows; [collectively for] a forest of trees</i>	masculine singular noun	Strong's #6086 BDB #781
'ôw (אוּ) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
beged (בְּגֵד) [pronounced BEH-ged]	<i>garment, clothing; treachery</i>	masculine singular noun	Strong's #899 BDB #93
'ôw (אוּ) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
gôwr (גֹּוֹר) [pronounced gohr]	<i>skin, skins, hide; poetically used of the body, life</i>	masculine singular noun	Strong's #5785 BDB #736
'ôw (אוּ) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
saq (שֶׂק) [pronounced sahk]	<i>a [corn] sack, sackcloth [worn by mourners], thick cloth [especially made of hair]</i>	masculine singular noun; pausal form	Strong's #8242 BDB #974

**Translation:** ...it makes that manufactured item unclean, [whether that item is made of] wood, cloth, hide or sackcloth...

The animal which dies and falls into or onto that thing makes it unclean, whether it is made out of wood, cloth, animal hide or sackcloth.

## Leviticus 11:32c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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

Leviticus 11:32c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
k <sup>e</sup> lîy (כֶּלִי) [pronounced k <sup>e</sup> lee]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine singular noun	Strong's #3627 BDB #479
'āsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
'āsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to be done [made, produced]; to be offered, to be observed, to be used; was made [constructed, fashioned], to be formed, to be prepared</i>	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #6213 BDB #793
m <sup>e</sup> lâ'kâh (מְלָכָה) [pronounced m <sup>e</sup> law-KAWH]	<i>work, occupation, labor, workmanship; craftsmanship, craft; items produced by work; that which is related to work</i>	feminine singular noun	Strong's #4399 BDB #521
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine plural suffix	Strong's# none BDB #88

**Translation:** ...—any manufactured item where work is done in them—...

The keyword here is the very common k<sup>e</sup>lîy (כֶּלִי) [pronounced *melee*], which means, *manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables*. Strong's #3627 BDB #479. This is something not found in nature but was made by man using a variety of materials. Anything that man made was called by this very oft-used word.

This is any item where work is done. This might be a sack wherein things are carried; this might be a hide which is laid down and food is prepared on that hide; this might be a wooden bowl, wherein various foods are mixed.

This may be a good place to look at the sorts of utensils that Hebrew people typically owned in this era.

Some sites which present artifacts from that era:

<https://www.thetorah.com/article/biblical-cookware-and-crockery>

[https://womeninthebible.net/bible\\_daily\\_life/cooking\\_ancient/](https://womeninthebible.net/bible_daily_life/cooking_ancient/)

<https://www.jesus-story.net/food-in-nazareth/>

These artifacts would have changed over the years. Many would have been accumulated in Egypt and brought with them. When Israel invaded and took over Canaan, they would have assumed ownership of Canaanite homes and Canaanite implements. Once Israel had established herself in the land, people would have developed their own sorts of cookware and implements.

Leviticus 11:32d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
bôw' (אוּב) [pronounced boh]	<i>to be brought, brought in; to be introduced, be put</i>	3 <sup>rd</sup> person masculine singular, Hophal imperfect	Strong's #935 BDB #97

**Translation:** ...it will be put into water...

That item will be placed into water. I am assuming that it is washed up or possibly soaked, depending upon the item in question.

Leviticus 11:32e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ṭâmê' (אָמַט) [pronounced taw-MAY]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #2930 BDB #379
'ad (דַּעַ) [pronounced gâhd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
'ereb (בֶּרֶעַ) [pronounced GEH-re <sup>b</sup> v]	<i>evening, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787

**Translation:** ...and it [will remain] unclean until [that] evening;...

After it is washed, it will be considered unclean until the evening. This means that it cannot be used until sunset.

Leviticus 11:32f			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ṭâhêr (רָהַט) [pronounced taw-HAIR]	<i>to be cleansed [clean, pure] [physically, of disease; ceremonially, of uncleanness]; to purify, to be clean morally, to be made clean; to declare clean</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #2891 BDB #372

**Translation:** ...but [the waters] will cleanse it.



The water used and the time allowed will cleanse this item, whatever it happens to be.

In modern life, we might place such a pan or pot or container into the dishwasher; or we may wash it by hand. Afterwards, the dishwasher will dry it or laying it out on the kitchen counter will dry it. By doing this, we are following the same sort of instructions which are given here.

If there is something in our household which is commonly used, and it gets dirty, then we clean it.

Leviticus 11:32 [If] any of those things in its death falls into any manufactured item [lit., onto it], it makes that manufactured item unclean, [whether that item is made of] wood, cloth, hide or sackcloth—any manufactured item where work is done in them—it will be put into water and it [will remain] unclean until [that] evening; but [the waters] will cleanse it. (Kukis mostly literal translation)

The time element concerns some. At that point in time, our Lord had not come to die for our sins. Our sins were only covered until then when God could fully forgive us and still retain His perfect righteousness. So the uncleanness which man suffered from would not be truly forgiven until our Lord came.

Leviticus 11:33a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
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
k <sup>e</sup> lîy (כֵּלִי) [pronounced <i>k<sup>e</sup>lee</i> ]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine singular construct	Strong's #3627 BDB #479
cheres (כֶּרֶס) [pronounced <i>KHEH-rehs</i> ]	<i>earthenware, earthen vessel, sherd, potsherd; clay</i>	masculine singular noun	Strong's #2789 BDB #360
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
nâphal (נָפַל) [pronounced <i>naw-FAHL</i> ]	<i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5307 BDB #656
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 with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #4480 BDB #577
'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
tâvek <sup>e</sup> (תְּוֶכֶּה) [pronounced <i>taw-VEK<sup>e</sup></i> ]	<i>midst, among, middle</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8432 BDB #1063

**Translation:** But if some unclean animal [lit., *he*] falls into a clay pot,...

Clay pots are treated differently. Let's say this dead animal falls into a clay pot.

Leviticus 11:33b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<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, everyone who, everyone that.</i>			
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></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
tâvek <sup>e</sup> (תָּוֶק) [pronounced <i>taw-VEK<sup>E</sup></i> ]	<i>midst, among, middle</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8432 BDB #1063
With the bēyth preposition, tâvek <sup>e</sup> can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled תּוֹבֵק. With the 1 <sup>st</sup> person plural suffix, it means <i>in our midst</i> . With the 2 <sup>nd</sup> person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 <sup>rd</sup> person masculine plural suffix, it can mean <i>in their midst, among them</i> .			
ʔâmê <sup>e</sup> (אָמַעַ) [pronounced <i>taw-MAY</i> ]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #2930 BDB #379

**Translation:** ...then anything inside that pot [lit., *in his midst*] is made unclean...

The pot and anything kept inside of the pot is made unclean. These pots were porous and they could become contaminated even beneath the surface.

Again, we might be better off understanding that whatever is in the clay pot was made dirty.

Let's say you have a container of flour and you discover that it is filled with bugs. What do you do? You throw out the flour and you put the container into the dishwasher. This is very much akin to what we are discussing here.

Leviticus 11:33c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or 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
ʾêth (אֶת) [pronounced <i>ayth</i> ]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84

## Leviticus 11:33c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shâbar ( שָׁבַר ) [pronounced shaw <sup>b</sup> - VAHR]	to break, to break into pieces; to tear [anyone; to break down, to destroy; to measure off, to define; to buy or sell [corn]	2 <sup>nd</sup> person masculine plural, Qal imperfect; pausal form	Strong's #7665 BDB #990

**Translation:** ...and you will break the pot [lit., *him*] [and dispose of all its contents].

Interestingly enough, the pot is to be broken. I assume that the pot and its contents are then discarded.

Leviticus 11:33 But if some unclean animal [lit., *he*] falls into a clay pot, then anything inside that pot [lit., *in his midst*] is made unclean and you will break the pot [lit., *him*][and dispose of all its contents]. (Kukis mostly literal translation)

Here, the unclean animals have fallen into the vessel, causing it to become completely unclean. Their earthenware was porous, so it was capable of absorbing uncleanness, from a practical standpoint of bacteria, which washing, even scouring, would not remove. Freeman points out that this is why earthen vessels used in the sacrificial offerings were also destroyed, so that no unclean thing would be placed in them.

Leviticus 11:32–33 [If] any of those things in its death falls into any manufactured item [lit., *onto it*], it makes that manufactured item unclean, [whether that item is made of] wood, cloth, hide or sackcloth—any manufactured item where work is done in them—it will be put into water and it [will remain] unclean until [that] evening; but [the waters] will cleanse it. But if some unclean animal [lit., *he*] falls into a clay pot, then anything inside that pot [lit., *in his midst*] is made unclean and you will break the pot [lit., *him*][and dispose of all its contents]. (Kukis mostly literal translation)

Leviticus 11:32–33 If any unclean animal dies and falls into some manufactured item, then it makes that item unclean, whether it is made from wood, cloth, hide or sackcloth. If work is typically done in this manufactured item then it will remain unclean until that night. You must place this item into water to cleanse it. Now, if some unclean animal falls into a clay pot, then whatever is inside of the pot is made unclean and you will break the pot and throw it and all of its contents away. (Kukis paraphrase)

I struggled to get a translation which made sense.

From all the food that is being eaten which is coming in upon him [by] waters he is unclean and every drink which is being drunk in every vessel is unclean. And all that falls from their carcass upon him is unclean—oven and range—he is destroyed. Unclean they [are]. And unclean they are to you [all].

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11:34–35

Any of the food which [is] to be eaten, [if] water comes down on it, that food [lit., *he, it*] in unclean; and any drink which [is] to be drunk is unclean [as well]—in any container [which was contaminated]. Whatever has any of the carcass on it, that is unclean—[whether being cooked] in an oven or a range—[so] it [must] be thrown out [lit., *destroyed, pulled down*] [because] it is unclean. These things [lit., *they*] [are] unclean to all of you.

Any food or beverage which was kept in a container contaminated by the carcass of an unclean animal, that container and its contents are made unclean and it must be destroyed. Even food which is cooked must be thrown out as unclean. Anything that comes into contact with an unclean dead animal is made unclean.

Here is how others have translated this verse:

### Ancient texts:

Masoretic Text (Hebrew)	From all the food that is being eaten which is coming in upon him [by] waters he is unclean and every drink which is being drunk in every vessel is unclean. And all that falls from their carcass upon him is unclean—oven and range—he is destroyed. Unclean they [are]. And unclean they are to you [all].
Dead Sea Scrolls Targum (Onkelos)	. Of all foods that are eaten upon which water comes, shall be unclean. Every beverage that is drunk, in any vessel, shall be impure. Everything upon which any part of their carcasses fall, shall be unclean [even] an oven and a hearth shall be shattered, they are unclean and they shall be unclean to you.
Targum (Pseudo-Jonathan)	...all food for eating upon which (such) water cometh shall be unclean, and any fluid which is used for drinking in any such vessel shall be unclean. And any thing upon which a part of their carcase may fall shall be unclean, whether ovens or pans they shall be broken, they are defiled and shall be unclean to you. [JERUSALEM. The ovens and pans shall be broken.]
Douay-Rheims 1899 (Amer.)	Any meat which you eat, if water from such a vessel be poured upon it, shall be unclean; and every liquor that is drunk out of any such vessel, shall be unclean. And upon whatsoever thing any of these dead beasts shall fall, it shall be unclean. Whether it be oven, or pots with feet, they shall be destroyed, and shall be unclean.
Aramaic ESV of Peshitta	All food which may be eaten, that on which water comes, shall be unclean; and all drink that may be drunk in every such vessel shall be unclean. Everything whereupon part of their carcass falls shall be unclean; whether oven, or range for pots, it shall be broken in pieces: they are unclean, and shall be unclean to you.
Lamsa's Peshitta (Syriac)	And of every food that is eaten upon which the water falls shall be defiled, and every drink that is drunk in any vessel shall be defiled. And everything that falls from their corpses upon it shall be defiled; a furnace or a house oven shall be destroyed; they are defiled and shall be defiled to you.
Samaritan Pentateuch	Of all meat which may be eaten, [that] on which [such] water cometh shall be unclean: and all drink that may be drunk in every [such] vessel shall be unclean. And every [thing] whereupon [any part] of their carcase falleth shall be unclean; [whether it be] oven, or ranges for pots, they shall be broken down: [for] they [are] unclean, and shall be unclean unto you.
Updated Brenton (Greek)	And all food that is eaten, on which water shall come from such a vessel, shall be unclean; and every beverage which is drunk in any such vessel shall be unclean. And everything on which there shall fall of their dead bodies shall be unclean; ovens and stands for jars shall be broken down: these are unclean, and they shall be unclean to you.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	Any food in it, and anything on which water from it comes, will be unclean: any drink taken from such a vessel will be unclean. Any part of the dead body of one of these, falling on anything, will make it unclean; if it is an oven or a cooking-pot it will have to be broken: they are unclean and will be unclean to you.
Easy English	The food or water from the pot is not clean. A person must not drink it or eat any of that food. Water from the pot may have touched some food. If it did, that food is not

	clean. You must not eat it. If a dead animal falls onto a cooking pot, then the pot is not clean. You must break the pot.
Easy-to-Read Version—2008	If water from the unclean clay dish touches any food, that food will become unclean. Any drink in the unclean dish will become unclean. If any part of a dead, unclean animal falls on something, that thing is unclean. It may be a clay oven or a clay baking pan. It must be broken into pieces. These things will remain unclean. They will always be unclean for you.
God's Word™	If water from that pottery touches any food, the food is unclean. Any liquid that you drink from that pottery is unclean. Anything on which their dead bodies fall is unclean. If it is an oven or a stove, smash it. It is unclean and will remain unclean for you.
Good News Bible (TEV)	Any food which could normally be eaten, but on which water from such a pot has been poured, will be unclean, and anything drinkable in such a pot is unclean. Anything on which the dead bodies fall is unclean; a clay stove or oven shall be broken, but a spring or a cistern remains clean, although anything else that touches their dead bodies is unclean. V. 36 is included for context.
The Message	Any food that could be eaten but has water on it from such a pot is unclean, and any liquid that could be drunk from it is unclean. Anything that one of these carcasses falls on is unclean—an oven or cooking pot must be broken up; they're unclean and must be treated as unclean.
NIRV	Any food that could be eaten but has water on it that came from that pot is "unclean." And any liquid that could be drunk from it is "unclean." Anything that the dead body of one of these animals falls on becomes "unclean." If it is an oven or cooking pot, break it. It is "unclean." And you must consider it "unclean."
New Simplified Bible	» If water from that pottery touches any food, the food is unclean. Any liquid that you drink from that pottery is unclean. » Anything on which their dead bodies fall is unclean. If it is an oven or a stove, smash it. It is unclean and will remain unclean for you.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	That includes food, water, or any other liquid. Anything that the animal's dead body lands on becomes unclean, too. If it's a stove or an oven where you cook your meals, you have to smash it to pieces.
Contemporary English V.	If you pour water from this pot on any food, that food becomes unclean, and anything drinkable in the pot becomes unclean. If the dead body of one of these animals touches anything else, including ovens and stoves, that thing becomes unclean and must be destroyed.
New Berkeley Version New Life Version	. Any food that could be eaten but has water from such a pot on it will be unclean. And anything which could be drunk from any such pot will be unclean. 35 Everything on which part of their dead body may fall will be unclean. A stove or a place for pots must be broken. They are unclean to you.
New Living Translation	"If such an animal falls into a clay pot, everything in the pot will be defiled, and the pot must be smashed. If the water from such a container spills on any food, the food will be defiled. And any beverage in such a container will be defiled. Any object on which the carcass of such an animal falls will be defiled. If it is an oven or hearth, it must be destroyed, for it is defiled, and you must treat it accordingly. V. 33 is included for context.
Unfolding Bible Simplified	If you pour water from that pot onto any food, you must not eat that food. And you must not drink any water from that pot. Anything that one of the carcasses of those creatures falls on becomes defiled, even if the creature falls into an oven or a cooking pot. Anything that it falls on must be broken. It becomes unacceptable to me, and you must not use it again.



**Partially literal and partially paraphrased translations:**

American English Bible	Any edible food that the water was poured on, or any beverage that was in such a vessel, will be unclean. Everything that their dead bodies fall on will be unclean. Ovens and tables must be broken down, because they are unclean, and they are unclean for you.
Beck's American Translation	.
Common English Bible	If water from such a jar gets on any edible food, it will be unclean; any drinkable beverage in such a jar will be unclean. Anything on which a part of these animals' dead bodies might fall will be unclean. If it is an oven or stove, it must be destroyed; they are unclean for you and must remain that way.
New Advent (Knox) Bible	Whatever you drink out of such a vessel, and even the food you eat, if water out of such a vessel is poured over it, becomes unclean. Wherever such a carcass falls it brings uncleanness; oven or chafing dish that is contaminated by it must be destroyed.
Translation for Translators	If you pour water from that pot on any food, you must not eat that food. And you must not drink any water from that pot. Anything that one of the carcasses of those creatures falls on becomes «defiled/unacceptable to me»; even if it falls on an oven or a cooking pot, anything that it falls on must be broken into pieces. It becomes unacceptable to me and you must not use it again.

**Mostly literal renderings (with some occasional paraphrasing):**

Berean Study Bible	Any edible food coming into contact with water from that pot will be unclean, and anything drinkable in such a container will be unclean. Anything upon which one of their carcasses falls will be unclean. If it is an oven or cooking pot, it must be smashed; it is unclean and will remain unclean for you.
Christian Standard Bible	Any edible food coming into contact with that unclean water will become unclean, and any drinkable liquid in any container will become unclean. Anything one of their carcasses falls on will become unclean. If it is an oven or stove, it is to be smashed; it is unclean and will remain unclean for you.
International Standard V	<b>Clean and Unclean Vessels</b> “Any food that may be eaten, but which water has soaked in, becomes unclean. Any drink, which may be drunk in any of these vessels becomes unclean. And anything in which their carcass falls on becomes unclean. An oven or stove is to be broken in pieces. They're unclean and therefore unclean for you. [I am surprised that the ISV does not start this section two verses sooner.]
Urim-Thummim Version	And every clay pottery vessel where any of them fall on, whatever is in it will be unclean; and you will break it. Any food that is consumable for eating and then comes in contact with water from such a vessel will be unclean, as will any drink in such a vessel. And anything on which any of their carcasses fall is unclean (oven or cooking pot), it will have to be broken because they are unclean to you.
Wikipedia Bible Project	From any food which is eaten, onto which water will come, will be defiled. And any drink which will be drunk, in any implement, will be defiled. And all upon which their corpses shall fall upon, will be defiled. Oven and washbasin will be smashed, they are defiled, and they will be defiled to you.

**Catholic Bibles (those having the imprimatur):**

New American Bible (2011)	Any food that can be eaten which makes contact with water, and any liquid that may be drunk, in any such vessel become unclean. Any object on which any part of their carcasses falls becomes unclean; if it is an oven or stove, this must be broken to pieces; they are unclean and shall always be unclean to you.
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The Catholic Bible	Any food upon which water falls will be considered to be unclean. Any liquid that can be drunk in any vessel will be considered to be unclean. Everything upon which any part of their carcass falls will be considered to be unclean. Ovens and stoves will be smashed. They are unclean, and will be held to be unclean by you.
New Jerusalem Bible	Any edible food will be unclean if the water touches it; any drinkable liquid will be unclean, no matter what its container. Anything on which the carcass of such a creature may fall will be unclean: be it oven or stove, it must be destroyed; for they are unclean and you will regard them as unclean (although springs, wells and stretches of water will remain clean); anyone who touches one of their carcasses will be unclean. V. 36 is included for context.
Revised English Bible—1989	Any food which is fit for eating and then comes in contact with water from such a vessel will be unclean, and any drink in such a vessel will be unclean. Anything on which the dead body of such a creature falls will be unclean; a clay oven or pot must be broken, for they are unclean and you must treat them as such; but a spring or a cistern where water collects will remain clean, though whoever touches the dead body will be unclean. V. 36 is included for context.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Any food permitted to be eaten that water from such a vessel gets on will become unclean, and any permitted liquid in such a vessel will become unclean. Everything on which any carcass-part of theirs falls will become unclean, whether oven or stove; it is to be broken in pieces — they are unclean and will be unclean for you; although a spring or cistern for collecting water remains clean. But anyone who touches one of their carcasses will become unclean. V. 36 is included for context.
Hebrew Transliteration S.	...in such a vessel, any edible food upon which water falls becomes unclean, and any drink that may be drunk from it becomes unclean. And every <i>thing</i> whereupon <i>any part</i> of their carcass falls shall be tamei; <i>whether it be</i> oven, or ranges for pots, they shall be broken down: <i>for</i> they are tamei, and shall be tamei to you.
Kaplan Translation	Thus, any usual food that has [once] been wet with water shall become unclean. Any usual beverage in a vessel [likewise] becomes unclean. Thus, anything upon which their dead bodies fall shall be unclean. In such a case, even an oven or range is unclean, and must be broken down, since it otherwise remains unclean to you. 11:34 Thus. If it is in a clay vessel (Rashi). Certainly if it is in contact with the dead animal itself. — usual Only human food can become contaminated {Yad, Tumath Okh'h'n 1:1, 3:1). — once. Even if later dried off. However, food cannot become ritually unclean unless it was wet at some point after it was picked {Yad, Tumath Okh'lin 1:2). — water. The verse can also be translated, "Any usual food that has been wet with water or any other usual beverages. . ." (Rashi). The ambiguity teaches that as far as readying food to become ritually unclean, other liquids have the same status as water. The other liquids are: dew, olive oil, wine, milk, blood, and honey {Makhshinim 6:4; Yad, loc. cit.). 11:35 oven or range. Made of clay (Rashi). Although other clay utensils cannot become ritually unclean until they are fired, an oven or range can become unclean as soon as it is used (Rash on Kelim 5:1). Furthermore, a building normally does not become defiled, but an oven or range can become defiled even though it is built up and attached to the ground; it does not have the status of a building {Shabbath 125a; Rash, Kelim 5:1).

### Weird English, ©Idē English, Anachronistic English Translations:

Alpha & Omega Bible	AND ALL FOOD THAT IS EATEN, ON WHICH WATER SHALL COME FROM SUCH A VESSEL, SHALL BE UNCLEAN; AND EVERY BEVERAGE WHICH IS DRUNK IN ANY SUCH VESSEL, SHALL BE UNCLEAN. AND EVERY THING ON WHICH THERE SHALL FALL OF THEIR DEAD BODIES SHALL BE UNCLEAN; OVENS AND STANDS FOR JARS SHALL BE BROKEN DOWN: THESE ARE UNCLEAN, AND THEY SHALL BE UNCLEAN TO YOU.
Awful Scroll Bible	Of the food that was to be eaten, and that water was to come to it, was to be unclean, and the drink that was to be drunk, that vessel was to be unclean. That the carcass was to fall on, was to be unclean, even the chauffer or the stove, and they were to be broken down. Being unclean, even are they to be unclean.
exeGeses companion Bible	Of all food to eat, on which such water comes, becomes foul: and all drink to drink in every such instrument becomes foul: and all whereupon their carcass falls becomes foul - oven or ranges for pots - pull them down for they are foul - foul to you.
Orthodox Jewish Bible	Of all okhel which may be eaten, that on which such mayim cometh shall be tamei; and all mashkeh that may be drunk in every such vessel shall be tamei. And everything whereupon any part of their nevelah falleth shall be tamei; whether it be oven, or stove, they shall be broken; for they are teme'i'im and shall be teme'i'im unto you.
Rotherham's <i>Emphasized B.</i>	<Of all the food that may be eaten, that whereon shall come water> shall be unclean,— and   all drink which might be drunk in any [such] vessel   shall be unclean. And   everything whereon shall fall any part of the carcass of them   shall be unclean,  oven or fire-range  it shall be destroyed, <unclean> they are',—and <unclean> shall they remain to you.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Any of the food which may be eaten, but on which [unclean] water falls, shall become unclean, and any liquid that may be drunk in every container shall become unclean. Everything that part of their carcass falls on becomes unclean; an oven, or a small stove shall be smashed; they are unclean, and shall be unclean to you.
The Expanded Bible	If water from the unclean clay bowl gets on any food, that food will become unclean. If any dead, unclean animal falls on something, it becomes unclean. If it is a clay oven or a clay baking pan, it must be broken into pieces. These things will be unclean; they are unclean for you.
Kretzmann's Commentary	...of all meat which may be eaten, that on which such water cometh, which has been in contact with the carcass of such a creature, shall be unclean; and all drink that may be drunk in every such vessel shall be unclean, it was defiled by the touch of the dead animal. And everything whereupon any part of their carcass falleth shall be unclean, whether it be oven, the larger bake-oven, or ranges for pots, small, portable ovens of earthenware, they shall be broken down; for they are unclean and shall be unclean unto you.
Lexham English Bible	Any of the food that could be eaten on which water from such a vessel comes shall become unclean, and any liquid that could be drunk in any such vessel shall become unclean. And anything on which one of their dead bodies [Literally "from their dead body"] falls shall become unclean: an oven or [Or "and"] a stove must be broken [Or "smashed" (NASB, HCSB, NET, NJPS) or "broken in pieces" (ASV, ESV, NRSV)]—they are unclean and shall be unclean for you.

## The Voice

**Eternal One:** If any food in the container that is ready to eat is touched by water, then the food becomes impure. Any drink from a contaminated container will become impure as well. If any part of a dead body touches something—say, an oven or stove—then that oven or stove must be destroyed. They are impure and will always be impure to you.

## Bible Translations with Many Footnotes:

## The Complete Tanach

Of any food that is [usually] eaten, upon which water comes will become unclean, and any beverage that is [usually] drunk, which is in any vessel, shall become unclean.

**Of any food that is [usually] eaten:** This refers back to the preceding verse, [as if to say]: whatever is inside it shall become unclean... of any food that is [usually] eaten, upon which water comes—if it is inside an unclean earthenware vessel—will become unclean. Likewise, any liquid that is [usually] drunk, in any vessel, meaning that it is in the inner space of an unclean earthenware vessel, will become unclean. From here we learn many things. We learn that food becomes predisposed and prepared to contract uncleanness only if water had, at one time, come upon it. And once water has come upon it, the food can contract uncleanness forever, even if it is dry. Wine, oil, and whatever is called a beverage (הַקֶּשֶׂם) predisposes seeds to receive uncleanness, just as water [does] (Torath Kohanim 11:135). [The liquids that fall under the category of הַקֶּשֶׂם are: water, dew, oil, wine, milk, blood, and bee-honey.] For our verse [here] is to be expounded as follows: “upon which water comes will become unclean, or any beverage that is [usually] drunk, which is in any vessel, it shall become unclean.” [I.e.] the food [will become unclean]. Our rabbis also learned from this verse that an item with a secondary degree of uncleanness does not defile vessels, for we learned (Shab. 138b): One might think that all vessels would become defiled [when they enter] the inner space of an [unclean] earthenware vessel; Scripture, therefore, says (verses 33-34): לֹא יִמָּטֵי וְכֹתֵב הַשָּׂא לֶאֱמֹר לְכָמָּה לִכְמָּה [lit., “anything inside it becomes unclean”... לְכָמָּה לִכְמָּה [lit., of any food]”; i.e., food and liquid are defiled by the inner space of an [unclean] earthenware vessel, but [other] vessels do not become defiled by the inner space of an [unclean] earthenware vessel. Because a קֶרֶךְ is a primary source of uncleanness (הַאֲמִטָּה בָּא), and the vessel that becomes defiled by it is a secondary source of uncleanness (דָּלִי הַאֲמִטָּה). Consequently, it does not in turn defile [other] vessels contained within it. We also learned [from this verse] that if a קֶרֶךְ fell into the inner space of an [earthenware] oven that contained bread, and the קֶרֶךְ did not touch the bread, the oven becomes [defiled with] first degree [uncleanness], while the bread is [defiled with] second degree [uncleanness. In this case,] we do not say that the oven is perceived as though it were “filled with uncleanness,” so that the bread contained within becomes [defiled as well with] first degree [uncleanness], for if we were to say so, no vessel would be excluded from becoming defiled by the inner space of an earthenware vessel since uncleanness itself has directly touched the surface of this second vessel (Shab. 138b). We also learned [from this verse] about the contact of water [with food]—that this predisposes seeds [to receive uncleanness] only if the water wetted the seeds after they had been detached from the earth. For, if one were to say that they become predisposed [to contract uncleanness] while still attached [to the ground], there is [no food produce] upon which no water has come [at one time or another]. In that case, why would [Scripture] tell us: “upon which water comes”? [It must therefore mean: after it has been detached from the earth] (Torath Kohanim 11:150). We also learned [from this verse] that [unclean] food will defile other items only if the food has a [minimum] volume equal to a [hen’s] egg, as it is said, “[Any food] that is [usually] eaten,” meaning: [the amount of] food that can be eaten at one time. And our Sages estimated that the pharynx cannot hold more than [the volume of] a hen’s egg” (Yoma 80a).

And anything upon which any of their carcasses of these [animals] fall, will become unclean. [Thus,] an oven or stove shall be demolished; they are unclean, and, they shall be unclean for you.

**oven or stove:** They are movable objects, made of earthenware, and they have a hollow inside [i.e., an inner space]; and one places the pot over the opening of the

cavity. Both have their openings on the top [rather than on the side. See Shab. 38b.]

**shall be demolished:** Because an earthenware vessel cannot be purified by immersion [in a mikvah].

**and they shall be unclean for you:** Lest you say, "I am commanded to demolish them," Scripture says, "they shall be unclean for you" [meaning that] if you wish to keep them in their unclean state, you are permitted [to do so]. — [Torath Kohanim 11:142]

NET Bible®

Any food that may be eaten which becomes soaked with water<sup>32</sup> will become unclean. Anything drinkable<sup>33</sup> in any such vessel will become unclean.<sup>34</sup> Anything their carcass may fall on will become unclean. An oven or small stove must be smashed to pieces; they are unclean, and they will stay unclean<sup>35</sup> to you.

<sup>32tn</sup> Heb "which water comes on it."

<sup>33tn</sup> Heb "any drink which may be drunk"; NASB "any liquid which may be drunk"; NLT "any beverage that is in such an unclean container."

<sup>34tn</sup> This half of the verse assumes that the unclean carcass has fallen into the food or drink (cf. v. 33 and also vv. 35-38).

<sup>35tn</sup> Heb "be unclean."

### Literal, almost word-for-word, renderings:

Bond Slave Version

Of all meat which may be eaten, that on which such water comes will be unclean: and all drink that may be drunk in every such vessel will be unclean. And every thing whereupon any part of their carcase falls will be unclean; whether it be oven, or ranges for pots, they will be broken down: for they are unclean and will be unclean to you.

Charles Thomson OT

And every thing upon which any of their dead carcasses may fall shall be unclean. Ovens, and stands for pots, shall be broken down: they are unclean, and shall be unclean to you. V. 34 was placed with the previous passage.

Context Group Version

All food [therein] which may be eaten, that on which water comes, shall be unclean; and all drink that may be drunk in every [such] vessel shall be unclean. And every thing whereupon [any part] of their carcass falls shall be unclean; whether oven, or range for pots, it shall be broken in pieces: they are unclean, and shall be unclean to you (pl). hearth

Legacy Standard Bible

Any of the food [If touched by a carcass, cf. 11:29-32] which may be eaten, on which water comes, shall become unclean, and any liquid [If touched by a carcass, cf. 11:29-32] which may be drunk in every vessel shall become unclean. Everything, moreover, on which part of their carcass may fall becomes unclean; an oven or a stove [A hearth for supporting two pots] shall be smashed; they are unclean and shall continue as unclean to you.

Literal Standard Version

Of all the food which is eaten, that on which comes [such] water, is unclean, and all drink which is drunk in any [such] vessel is unclean; and anything on which [any] of their carcass falls is unclean; oven or double pots, it is broken down, they [are] unclean, indeed, they are unclean to you.

New King James Version

Any earthen vessel into which *any* of them falls you shall break; and whatever is in it shall be unclean: in such a vessel, any edible food upon which water falls becomes unclean, and any drink that may be drunk from it becomes unclean. And everything on which *a part of any such* carcass falls shall be unclean; whether it is an oven or cooking stove, it shall be broken down; *for they are* unclean, and shall be unclean to you. V. 33 is included for context.

Revised Mechanical Trans.

From all the foodstuff which will be eaten, which waters will come upon will be dirty, and all drink which can be gulped in every utensil will be dirty, and all which will fall from their carcass upon him will be dirty, oven and earthenware, he will be broken down, they are dirty, and they will exist as dirty things to you.

Updated Bible Version 2.17

All food [in it] which may be eaten, that on which water comes, will be unclean; and all drink that may be drunk in every [such] vessel will be unclean. And every thing



Young's Updated LT

on which [any part] of their carcass falls will be unclean; whether oven, or range for pots, it will be broken in pieces: they are unclean, and will be unclean to you +.

“Of all the food which is eaten, that on which comes such water, is unclean, and all drink which is drunk in any such vessel is unclean; and anything on which any of their carcass falls is unclean (oven or double pots), it is broken down, unclean they are , yes, unclean they are to you.

**The gist of this passage:** 34-35 Cleaning water that spills, a carcass and ovenware.

### Leviticus 11:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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, greater than</i>	preposition of separation	Strong's #4480 BDB #577
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
Literally, min kôl (כֹּל מִן) [pronounced <i>mihn-kohl</i> ] means, <i>from all, from every</i> . However, together, various literal translations give the following renderings: <i>about all, of all</i> (1Samuel 23:23); <i>over all, more than all, above all</i> (Genesis 3:14); <i>from among all</i> (Exodus 19:5).			
'ôkel (אֶכֶל) [pronounced <i>OH-keh</i> ]	<i>food, grain, meal; prey, meat; eating; provisions</i>	masculine singular noun with the definite article	Strong's #400 BDB #38
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
'âkal (אָכַל) [pronounced <i>aw-KAHL</i> ]	<i>to be eaten; metaphorically: to be consumed [destroyed] [by fire]</i>	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #398 BDB #37
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
bôw' (בָּוֹא) [pronounced <i>boh</i> ]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #935 BDB #97
'al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752
mayim (מַיִם) [pronounced <i>mah-YIHM</i> ]	<i>water (s)</i>	masculine plural noun	Strong's #4325 BDB #565
ṭâmê' (טָמֵא) [pronounced <i>taw-MAY</i> ]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2930 BDB #379

**Translation:** Any of the food which [is] to be eaten, [if] water comes down on it, that food [lit., he, it] in unclean;...

Water is used to clean the various containers spoken of previously. If the water comes into contact with any food, then that food is made unclean.

This indicates an understanding that water can carry disease, viruses or whatever might be found in the carcass of an unclean animal. Whatever the water comes into contact with is also unclean, because it can carry things which might infect the family of Israelites would eat something made with the water.

The idea is, they cannot use that water to do double duty—to both clean the item which was contaminated, and then use that same water in some other way.

Given that hauling water is a very difficult task, it stands to reason that many households used water several different times. But water used to clean could not be used as cooking water.

<b>Leviticus 11:34b</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB &amp; Strong #'s</b>
w <sup>e</sup> (or v <sup>e</sup> ) (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
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
mash <sup>e</sup> qeh (מִשְׁקֵה) [pronounced <i>mahsh-KEH</i> ]	<i>irrigation, well-watered; drink; drinking vessels; butlership (office of butler); butler, cup-bearer</i>	masculine singular noun	Strong's #4945 BDB #1052
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
shâthâh (שָׁתָה) [pronounced <i>shaw-THAW</i> ]	<i>to be drunk</i>	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #8354 BDB #1059
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<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
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
Literally, <i>in all</i> . Although I don't have this in the lexicons, it is rendered by the most literal translations as <i>among all, through all, throughout all, with all</i> .			
k <sup>e</sup> lîy (כֵּלִי) [pronounced <i>k<sup>ee</sup>lee</i> ]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine singular noun	Strong's #3627 BDB #479
ṭâmê' (טָמֵא) [pronounced <i>taw-MAY</i> ]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2930 BDB #379

**Translation:** ...and any drink which [is] to be drunk is unclean [as well]—in any container [which was contaminated].

This water use to clean out some container may not be combined in anyway with a drink or with a container that would hold a drink. When something is unclean, then the water used to wash it must be thrown away.

Leviticus 11:34 Any of the food which [is] to be eaten, [if] water comes down on it, that food [lit., *he, it*] in unclean; and any drink which [is] to be drunk is unclean [as well]—in any container [which was contaminated]. (Kukis mostly literal translation)

This is food which has come into contact with that which is unclean. This protected the Israelites from many infectious diseases for many years.

Leviticus 11:35a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>the whole, all, the entirety, every</i>	masculine singular noun	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, everyone who, everyone that.</i>			
nâphal (נָפַל) [pronounced <i>naw-FAHL</i> ]	<i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5307 BDB #656
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, greater than</i>	preposition of separation	Strong's #4480 BDB #577
n <sup>e</sup> bêlâh (נֶבֶלֶה) [pronounced <i>n<sup>eb</sup>-vay-LAW</i> ]	<i>corpse, carcass; body</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5038 BDB #615
'al (עַל) [pronounced <i>gah</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752
ṭâmê' (טָמֵא) [pronounced <i>taw-MAY</i> ]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2930 BDB #379

**Translation:** Whatever has any of the carcass on it, that is unclean...

When the carcass of an unclean animal comes into contact with anything, that thing become unclean.

This has both a practical application as well as a moral one. The practical application is, some contaminants from an unclean animal would not be seen—like bacteria or viruses. Therefore, things which come into contact with the body of an unclean animal may become infected (or may store the virus or bacteria).

This also is a part of the believer's life. If we have any connection whatsoever with sin (uncleanness), then that contact makes us entirely unclean.

Leviticus 11:35b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tannûwr (תַּנּוּר) [pronounced <i>tahn-NOOR</i> ]	<i>oven, furnace; portable stove, fire-pot; figuratively for God's furnace, God's wrath</i>	masculine singular noun	Strong's #8574 BDB #1072
w <sup>e</sup> (or v <sup>e</sup> ) (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
kîyr (רִיכַ) [pronounced <i>keer</i> ]	<i>stove, range, cooking furnace; a cooking range (consisting of two parallel stones, across which the boiler is set)</i>	masculine dual noun	Strong's #3600 BDB #468
This word is found only here.			

**Translation:** ...—[whether being cooked] in an oven or a range—...

It does not matter if something is cooked. The virus and bacteria may still be there. That is at least treated as a potential problem.

Leviticus 11:35c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâthats (נָתַט) [pronounced <i>naw-THAHTS</i> ]	<i>to be pulled down, to be torn down, to be broken down, to be destroyed; to be broken out</i>	3 <sup>rd</sup> person masculine singular, Hophal imperfect	Strong's #5422 BDB #683
ṭâmê' (טָמֵא) [pronounced <i>taw-MAY</i> ]	<i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i>	masculine plural adjective	Strong's #2931 BDB #379
hêm (הֵם) [pronounced <i>haym</i> ]	<i>they, those; them, themselves; these [with the definite article]; the others</i>	3 <sup>rd</sup> person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241

**Translation:** ...[so] it [must] be thrown out [lit., destroyed, pulled down] [because] it is unclean.

So, whatever somehow is in contact with the carcass of an unclean animal is considered unclean. Sometimes the container is destroyed; and sometimes, it is simply cleaned with water.

Leviticus 11:35d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
ṭâmê' (טָמֵא) [pronounced <i>taw-MAY</i> ]	<i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i>	masculine plural adjective	Strong's #2931 BDB #379
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition; with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510

**Translation:** *These things [lit., they] [are] unclean to all of you.*

This is carefully described, so that Israelites knew what would be unclean to them.

Leviticus 11:35 *Whatever has any of the carcass on it, that is unclean—[whether being cooked] in an oven or a range—[so] it [must] be thrown out [lit., destroyed, pulled down] [because] it is unclean. These things [lit., they] [are] unclean to all of you.* (Kukis mostly literal translation)

The stove here is a hearth used to support two pots, and thereby economize the flame.<sup>62</sup> What God says to us throughout all of this is our contact with that which is unclean destroys our spiritual life and renders it worthless. All sin takes us out of fellowship. Our running with the fast crowd, the criminal element, can render our spiritual life worthless. Our refusal to cleanse ourselves renders our spiritual life worthless.

Leviticus 11:34–35 *Any of the food which [is] to be eaten, [if] water comes down on it, that food [lit., he, it] in unclean; and any drink which [is] to be drunk is unclean [as well]—in any container [which was contaminated]. Whatever has any of the carcass on it, that is unclean—[whether being cooked] in an oven or a range—[so] it [must] be thrown out [lit., destroyed, pulled down] [because] it is unclean. These things [lit., they] [are] unclean to all of you.* (Kukis mostly literal translation)

Leviticus 11:34–35 *Any food or beverage which was kept in a container contaminated by the carcass of an unclean animal, that container and its contents are made unclean and it must be destroyed. Even food which is cooked must be thrown out as unclean. Anything that comes into contact with an unclean dead animal is made unclean.* (Kukis paraphrase)

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In many cases, a translator kept v. 36 with the previous passage.

<sup>62</sup> NASB, p. 110 and Freeman, p. 90.



Surely, a spring and a cistern, a collection of waters, is clean and touching in their carcass, he is made unclean. And for he falls from their carcass upon any seed [for] sowing, that will be scattered, clean he [is]. And for he was given waters upon a seed and he gives from their carcass upon him, unclean he [is] to you [all].

Leviticus  
11:36–38

Nevertheless, a spring or cistern, [where there is] a collection of water is clean; but touching a [lit., *their*] carcass makes it unclean. When [anything] has fallen from a [lit., *their*] carcass onto some seed [for] sowing, it [is still] clean. When waters are poured out [lit., *given*] onto seed, and [a portion] from the [lit., *their*] carcass is mixed in [lit., *is given*], it [is] unclean for you+.

The waters from a cistern or a spring are considered to be clean; but when a dead, unclean animal falls into that water, it becomes unclean. If a carcass falls upon seed which is going to be planted, the seed is fine; it is still clean. However, if there is a mixture of seed and water and a carcass, then it is polluted.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	Surely, a spring and a cistern, a collection of waters, is clean and touching in their carcass, he is made unclean. And for he falls from their carcass upon any seed [for] sowing, that will be scattered, clean he [is]. And for he was given waters upon a seed and he gives from their carcass upon him, unclean he [is] to you [all].
Dead Sea Scrolls Targum (Onkelos)	. However, a well-spring and a pit, a gathering of [place of gathered] water, shall be pure. [But] that which touches their carcasses shall be unclean. If any part of their carcasses falls on any sowing seed that will be planted, it remains [ritually] clean. If water was once placed on seeds and part of their carcasses fall upon them, they are unclean to you.
Targum (Pseudo-Jonathan)	But fountains and cisterns, the place of the collection of running waters, shall be clean: but he who toucheth the carcass of any of those things (that may have fallen) into the water shall be unclean. And if any part of their carcass fall in the way upon seed that is to be sown, that which is sown dry shall be clean; but if the carcass of any of them fall upon water that is put upon the seed when so wetted, the seed is unclean to you.
Douay-Rheims 1899 (Amer.)	But fountains and cisterns, and all gatherings together of waters shall be clean. He that toucheth their carcasses shall be defiled. If it fall upon seed corn, it shall not defile it. But if any man pour water upon the seed, and afterwards it be touched by the carcasses, it shall be forthwith defiled.
Aramaic ESV of Peshitta	Nevertheless a spring or a cistern in which water is a gathered shall be clean: but that which touches their carcass shall be unclean. If part of their carcass falls on any sowing seed which is to be sown, it is clean. But if water is put on the seed, and part of their carcass falls on it, it is unclean to you.
Lamsa's Peshitta (Syriac)	However a spring and a fountain and reservoir of waters shall be pure, and who ever will touch their corpses shall be defiled. And if anything falls from their corpses on any generation of seed of the seed that is sown, it is pure. And if waters have fallen on a generation of the seed and they fell from their corpses upon it, it is defiled to you.
Samaritan Pentateuch	Nevertheless a fountain of waters or pit, [wherein there is] plenty of water, shall be clean: but that which toucheth their carcass shall be unclean. And if [any part] of their carcass fall upon any sowing seed which is to be sown, it [shall be] clean.

But if [any] water be put upon the seed, and [any part] of their carcase fall thereon, it [shall be] unclean unto you.  
 Updated Brenton (Greek) Only if the water be of fountains of water, or a pool, or confluence of water, it shall be clean; but he that touches their carcasses shall be unclean.  
 And if one of their carcasses should fall upon any sowing seed which shall be sown, it shall be clean.  
 But if water be poured on any seed, and one of their dead bodies fall upon it, it is unclean to you.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English But at the same time a fountain or a place where water is stored for use will be clean; but anyone touching their dead bodies will be unclean.  
 If any part of the dead body of one of these gets on to any seed for planting, it is clean;  
 But if water is put on the seed, and any part of the dead body gets on to it, it will be unclean to you.

Easy English If a dead animal falls into a fresh water stream, the stream stays clean. The pot that a person uses to get fresh water from the stream is clean. If a dead animal falls onto some seeds, they stay clean. A person might pour water on the seeds. A dead animal might fall on the wet seeds. Then those seeds are not clean.

Easy-to-Read Version–2008 "A spring or a well that collects water will remain clean, but anyone who touches the dead bodies of any unclean animal in that water will become unclean. If any part of a dead, unclean animal falls on seed that is to be planted, that seed is still clean. But if you put water on some seed and if any part of a dead, unclean animal falls on those seeds, they are unclean for you.

God's Word™ However, a spring or a cistern holding water will remain clean. But anyone who touches their dead bodies will be unclean. If their dead bodies fall on seed that is to be planted, the seed is clean. But if water is poured on the seed and their dead bodies fall on it, the seed is unclean for you.

Good News Bible (TEV) Anything on which the dead bodies fall is unclean; a clay stove or oven shall be broken, but a spring or a cistern remains clean, although anything else that touches their dead bodies is unclean. If one of them falls on seed that is going to be planted, the seed remains clean. But if the seed is soaking in water and one of them falls on it, the seed is unclean. V. 35 is included for context.

The Message A spring, though, or a cistern for collecting water remains clean, but if you touch one of these carcasses you're ritually unclean. If a carcass falls on any seeds that are to be planted, they remain clean. But if water has been put on the seed and a carcass falls on it, you must treat it as unclean.

NIRV But a spring or a well for collecting water remains "clean." That is true even if the dead body of one of these animals falls into it. But anyone who touches the dead body is not "clean." If the dead body falls on any seeds that have not been planted yet, the seeds remain "clean." But suppose water has already been put on the seeds. And suppose the dead body falls on them. Then they are "unclean" for you.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible If you touch the dead body of one of these animals, you're unclean. But if the animal falls into a stream or a cistern that holds water, the water remains clean. And if the animal's body lands on seed, it's okay. The seed remains clean. But if the seed is wet when the animal's body falls on it, that's not okay. The seed has become unclean.

Contemporary English V.	A spring or a cistern where one of these dead animals is found is still clean, but anyone who touches the animal becomes unclean. If the dead body of one of these animals is found lying on seeds that have been set aside for planting, the seeds remain clean. But seeds that are soaking in water become unclean, if the dead animal is found in the water.
The Living Bible	“If the dead body of such an animal touches any clay oven, it is defiled and must be smashed. If the body falls into a spring or cistern where there is water, that water is not defiled; yet anyone who pulls out the carcass is defiled. And if the carcass touches grain to be sown in the field, it is not contaminated; but if the seeds are wet and the carcass falls upon it, the seed is defiled. V. 35 is included for context.
New Berkeley Version New Life Version	. But a well or a place holding water will be clean. But whoever touches a dead body will be unclean. If a part of their dead body falls on any seed which is to be planted, it is clean. But if water is put on the seed, and a body falls on it, it is unclean to you.
New Living Translation	“However, if the carcass of such an animal falls into a spring or a cistern, the water will still be clean. But anyone who touches the carcass will be defiled. If the carcass falls on seed grain to be planted in the field, the seed will still be considered clean. But if the seed is wet when the carcass falls on it, the seed will be defiled.
Unfolding Bible Simplified	If one of their carcasses falls into a spring or a pit for storing water, the water may still be drunk, but anyone who touches one of those carcasses becomes unacceptable to me. If one of those carcasses falls on seeds that are to be planted, those seeds are still acceptable to be planted. But if water has been put on the seeds and then a carcass falls on it, the seeds must be thrown away; you must regard them as unacceptable.

#### **Partially literal and partially paraphrased translations:**

American English Bible	Springs, pools, and moving water will be clean, but anyone that touches dead bodies will be unclean. 'If one of these dead bodies should fall on seeds that have been planted, the [seeds] are clean. However, if water has been poured on the seeds and then one of their dead bodies fall on it, it is unclean to you.
Beck's American Translation Common English Bible	. Now, a spring or cistern that collects water is clean, but anyone who touches one of these animals' dead bodies in it will be unclean. [Heb lacks <i>in it.</i> ] If any part of these animals' dead bodies falls on seed that is to be planted, the seed is still clean. But if water is poured on some seed and part of their dead bodies falls on it, it is unclean for you.
New Advent (Knox) Bible	Springs or cisterns in which water is collected remain undefiled by it, but anyone who touches the carcass itself becomes unclean. So, too, if it falls on seed-corn, there is no defilement, unless someone has first watered the seed-corn, and then the carcass falls on it; if so, it becomes unclean at once.
Translation for Translators	If one of their carcasses falls into a spring or a pit for storing water, the water may still be drunk, but anyone who touches one of those carcasses becomes unacceptable to me. If one of those carcasses falls on seeds that are to be planted, those seeds are still acceptable to be planted. But if water has been put on the seeds and then a carcass falls on them, the seeds must be thrown away.

#### **Mostly literal renderings (with some occasional paraphrasing):**

Christian Standard Bible	A spring or cistern containing water will remain clean, but someone who touches a carcass in it will become unclean. If one of their carcasses falls on any seed that
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is to be sown, it is clean; but if water has been put on the seed and one of their carcasses falls on it, it is unclean for you.

Revised Ferrar-Fenton Bible	They are unclean and shall be unclean to you. Except a spring, or well, or reservoir of water;—they shall be pure:—but all touching their dead bodies are unclean. But if their dead bodies fall upon any grain to be used for seed that is to be sown, it is pure. Also if you have put water upon the seed, after their dead bodies fall upon it, it is clean to you.
International Standard V	“A spring or a cistern that holds water is clean, but whoever touches the carcass of an unclean animal will be unclean. If their carcass falls on a seed, which is for sowing, what is to be sown is clean. But if water is put on the seed and part of their carcass falls on it, then it has become unclean for you.
Wikipedia Bible Project	Only a fountain or well water-source will be pure. And it touches their corpses, and it will be defiled. And if their corpse will fall on any seeded seed which is seeded, it is pure. And if water will be given on the seed, and their corpse fell upon it, it is defiled to you.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	A spring or cistern for collecting water remains clean; but whoever touches the dead body becomes unclean. If one of their dead bodies falls on any seed what ever, the seed will remain clean; but if the seed has been wet, and such a dead body falls on it, then you must consider it unclean.
New Jerusalem Bible	If one of their carcasses falls on any kind of seed, the seed will remain clean; but if the seed has been moistened and one of their carcasses falls on it, you will regard it as unclean. V. 36 was placed with the previous passage for context.
Revised English Bible—1989	When any of their dead bodies falls on seed intended for sowing, the seed remains clean; but if the seed has been soaked in water and any dead body falls on it, it will be unclean for you. V. 36 was placed with the previous passage for context.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	If any carcass-part of theirs falls on any kind of seed to be sown, it is clean; but if water is put on the seed and a carcass-part of theirs falls on it, it is unclean for you. V. 36 was placed with the previous passage for context.
Hebrew Transliteration S.	Nevertheless a fountain or pit, <i>wherein there is</i> plenty of water, shall be Tahor: but that which touches their carcass shall be tamei. And if any part of their carcass fall upon any sowing Zara (seed) which is to be sown, it shall be Tahor. But if [any] water be put upon the Zara (seed), and [any part] of their carcass fall thereon, it [shall be] tamei to you.
Kaplan Translation	The only thing that shall [always] remain ritually clean is a mikvah of water, whether it is a [man-made] pit or a [natural] spring. Any other [water] that comes in contact with the dead bodies [of these animals] shall become unclean. If their dead bodies fall on any edible seeds that are planted, [the seeds] remain ritually clean. However, if water has [once] been placed on [such unplanted] seeds, and then the dead body of [any of these animals] falls on them, the [seeds] shall be unclean to you. 11:36 always remain ritually clean. Therefore, it can be used for purification. As we see below, other water would become unclean upon contact with an unclean body (Malbim; Hirsch; cf. Rashi, Pesachim 16a, s.v. Yihyeh). — mikvah. See Isaiah 22:11. Here it is referred to as a “gathering ( mikveh ) of water. — man made pit or. . . ( Sifra ).

— Any other water . . . (cf. Ibn Ezra; Ramban). Thus, no water other than that in a mikvah can be used for purification.

11:37 edible (cf. Rashi). If they are not edible, they cannot become unclean (Yad, Tumath Okh'lin 1:11, see above, 11:34).

— planted. As long as food is rooted to the ground and has not been picked, it cannot become unclean {Sifra; Rashbam, Chizzkuni; Yad, Tumath Okh'lin 2:1}. Moreover, even after it is picked, it cannot become unclean until at some point it becomes wet (Rashi). This is true even if it is touched by the dead animal itself (Ramban).

11:38 water. Or the other liquids mentioned in 11:34.

— unplanted . . . (Rashi).

The Scriptures—2009

'But a fountain or a well, a collection of water, is clean, but whatever touches their carcass is unclean.

'And when any of their carcass falls on any planting seed which is to be sown, it is clean.

'But when any water is put on the seed and any part of any such carcass falls on it, it is unclean to you.

### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible

ONLY IF THE WATER BE OF FOUNTAINS OF WATER, OR A POOL, OR CONFLUENCE OF WATER, IT SHALL BE CLEAN; BUT HE THAT TOUCHES THEIR CARCASSES SHALL BE UNCLEAN.

AND IF ONE OF THEIR CARCASSES SHOULD FALL UPON ANY SOWING SEED WHICH SHALL BE SOWN, IT SHALL BE CLEAN.

BUT IF WATER BE POURED ON ANY SEED, AND ONE OF THEIR DEAD BODIES FALL UPON IT, IT IS UNCLEAN TO YOU.

Awful Scroll Bible

The fountain or the well, a collection of water, is clean, that touching the carcass was to be unclean.

Was its carcass to fall on that sown, the seed that was to be sown is clean.

Was water to be put on the seed, and its carcass is to have fallen on it, it is unclean.

Concordant Literal Version

Only a spring or cistern, a confluence of water, shall remain clean. Yet the one touching their carcass shall be unclean.

In case anything from their carcass should fall on any sowing seed which was sown, it shall be clean;"

yet in case water was put on the seed and anything from their carcass fell on it, it shall be unclean to you.

Darby Translation

Nevertheless, a spring or a well, a quantity of water, shall be clean. But he that toucheth their carcass shall be unclean. And if any part of their carcass fall upon any sowing-seed which is to be sown, it shall be clean; but if water have been put on the seed, and any part of their carcass fall thereon, it shall be unclean unto you.

exeGesés companion Bible

Only, a fountain or well

- a congregating of water, is pure:

but what touches their carcass becomes foul.

And if their carcass

falls on any seeding seed to be seeded,

it is pure:

and if any water is given on the seed

and their carcass fall thereon, it becomes foul to you.

Orthodox Jewish Bible

Nevertheless a spring or cistern, wherein there is a mikveh mayim (collection of water) shall be tahor; but that which toucheth their nevelah shall be tamei.

And if any part of their nevelah fall upon any zera for sowing which is to be sown, it shall be tahor.



But if any mayim be put upon the zera, and any part of their nevelah fall thereon, it shall be tamei unto you.

Rotherham's *Emphasized B.* Notwithstanding ||a fountain or cistern wherein is a gathering of waters|| shall be clean,—but ||he that toucheth the carcase of them|| shall be unclean. And ||when any part of the carcase of them shall fall upon seed for sowing\_ which is to be sown> the same is ||clean||. But <when water shall be put upon seed, and there shall fall thereon any part of the carcase of them> <unclean> it is' to you.

### Expanded/Embellished Bibles:

- The Expanded Bible “A spring or well that collects water [cistern] will stay clean [<sup>c</sup>in a ritual sense], but anyone who touches the dead body of any unclean animal will become unclean. If a dead, unclean animal falls on a seed to be planted, that seed is still clean. But if you put water on some seeds and a dead, unclean animal falls on them, they are unclean for you.
- Kretzmann's Commentary Nevertheless a fountain or pit, wherein there is plenty of water, a spring or cistern with an abundance of fresh water or with the only water supply for an entire neighborhood, shall be clean; but that, or rather, he, which toucheth their carcass, in order to carry it away, shall be unclean.  
And if any part of their carcass fall upon any sowing seed which is to be sown, it shall be clean, the external filthiness on the dry grains being absorbed by the earth. But if any water be put upon the seed, and any part of their carcass fall thereon, it shall be unclean unto you, for in this case the uncleanness would be absorbed by the moisture in the kernels.
- Lexham English Bible Surely [So HALOT 45] a spring or [Or “and”] a cistern collecting water shall be clean, but that which touches their dead body shall become unclean. And when one of their dead bodies [Literally “from their dead body”] falls on any seed for sowing, [Literally “seed plant that is to be sown”] it is clean. But [Or “And”] when water is put on the seed and one of their dead bodies [Literally “from their dead body”] falls on it, it is unclean for you.
- The Voice **Eternal One:** However if a carcass falls into a spring or a container accumulating water, the water will be ritually pure because it is continually renewed. But the person who pulls the carcass out of the water will be ritually impure. If any part of the dead body has contact with a seed that is to be planted, then the seed remains ritually pure because it is dry. But if the seed becomes wet and any part of a dead body touches it, then the seed is ritually impure.

### Bible Translations with Many Footnotes:

The Complete Tanach But a spring or a cistern, a gathering of water remains clean. However, one who touches their carcass shall become unclean.

**But a spring or a cistern, a gathering of water:** which are attached to the ground, do not contract uncleanness. We also learn from the phrase רוֹהֵט הַיָּהוּ [lit., “he will be clean”] that anyone who immerses in these [collections of water] “will become clean” from his uncleanness. — [see Pes. 16a]

**However, one who touches their carcass shall become unclean:** If someone touches the uncleanness [of their carcasses] even while he is inside a spring or a cistern, he becomes unclean. Lest you say, [It can be derived from a] kal vachomer : “If [these collections of water] purify defiled [people] from their uncleanness, how much more so should they prevent a clean [person standing inside them] from becoming defiled!” Therefore, [Scripture] says, “one who touches their carcass shall become unclean.” - [Torath Kohanim 11:146]

And if of their carcass falls upon any sowing seed which is to be sown, it remains clean.

**a sowing seed which is to be sown:** [This refers to] the sowing of [various] kinds of seeds (עֹרֵר). [The word] עֹרֵר [lit., “something which is planted,”] is a noun, as in the verse, “and let them give us some pulse (מִיַּעֲרָה)” (Dan. 1:12).

**it remains clean:** Scripture teaches you that it is not predisposed and prepared to be regarded as “food [fit] to receive uncleanness” until water has come upon it.

But if water is put upon seeds, and any of their carcass falls on them, they are unclean for you.

**But if water is put upon seeds:** after they have been detached [from the ground]. For if you say that [produce] attached [to the ground] can become predisposed [to receive uncleanness], then there would be no seed that would remain unprepared [to receive uncleanness, since all plants are watered]. — [Chul. 118b]

**water...upon seeds:** [The law applies] both to water and to other beverages, whether they fell on the seed or the seed fell into them. All this is expounded on in Torath Kohanim (11:151, 152).

**and any of their carcass falls on them:** even if they have dried, for the Torah was particular only it should be regarded as “food,” then as soon as it has become predisposed to contract uncleanness once [by becoming wet], this predisposition can never be removed from it.

NET Bible®

However, a spring or a cistern which collects water<sup>36</sup> will be clean, but one who touches their carcass will be unclean. Now, if such a carcass falls on any sowing seed which is to be sown,<sup>37</sup> it is clean, but if water is put on the seed and such a carcass falls on it, it is unclean to you.

<sup>36tn</sup> Heb “a spring and a cistern collection of water”; NAB, NIV “for collecting water.”

<sup>37tn</sup> Heb “And if there falls from their carcass on any seed of sowing which shall be sown.”

#### Literal, almost word-for-word, renderings:

- C. Thompson (updated) OT But fountains of water, and a lake, or collection of water, will be clean. And he who touches their carcasses will be unclean. If any of their carcasses fall on seed which is to be sown it will be clean. But if water has been poured on any kind of grain, and any of their carcasses fall upon it, it will be unclean to you.
- Context Group Version Nevertheless a fountain or a pit in which is a gathering of water shall be clean: but that which touches their carcass shall be unclean. And if [anything] of their carcass falls on any sowing seed which is to be sown, it is clean. But if water is put on the seed, and [anything] of their carcass falls on it, it is unclean to you (pl).
- New American Standard B. Nevertheless, a spring or a cistern collecting [Lit a *collecting place of*] water shall be clean, though the one who touches their carcass shall be unclean. Now if a part of their carcass falls on any seed for sowing which is to be sown, it is clean. But if water is put on the seed and a part of their carcass falls on it, it is unclean to you.
- Revised Mechanical Trans. Surely, from the eye<sup>[750]</sup> and cistern, a collection of waters, he will exist clean, but touching with their carcass he will be dirty, and if their carcass will fall upon any seed sown which will be sown, he is clean, and if he placed waters upon the seed, and their carcass fell upon him, he is dirty,...
- <sup>750</sup> That is, a fountain.
- Webster’s Bible Translation Nevertheless, a fountain or pit, in which there is plenty of water, shall be clean: but that which toucheth their carcass shall be unclean. And if any part of their carcass shall fall upon any sowing-seed which is to be sown, it shall be clean. But if any water shall be put upon the seed, and any part of their carcass shall fall on it, it shall be unclean to you.
- Young’s Updated LT Only--a fountain or pit, a collection of water, is clean, but that which is coming against their carcass is unclean; and when any of their carcass falleth on any sown seed which is sown--it is clean; and when water is put on the seed, and any of its carcass hath fallen on it--unclean it is to you.

**The gist of this passage:** 36-38 A source of water; a carcass and seed for planting.

Leviticus 11:36a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ak <sup>e</sup> (אָךְ) [pronounced <i>ahk<sup>e</sup></i> ]	<i>surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but; nevertheless</i>	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36
ma <sup>e</sup> yân (מַיָּאן) [pronounced <i>mahg-YAWN</i> ]	<i>spring, fountain; a place irrigated with fountains</i>	masculine singular noun	Strong's #4599 BDB #745
w <sup>e</sup> (or v <sup>e</sup> ) (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
bôwr (בּוֹר) [pronounced <i>bohr</i> ]	<i>pit, cistern, well; prison, dungeon; grave, sepulcher; the dead</i>	masculine singular noun	Strong's #953 BDB #92
miq <sup>e</sup> veh (מִקְוֵה) [pronounced <i>mihk-VEH</i> ]	<i>expectation, confidence, hope, ground of hope, things hoped for, outcome; a collection, a collected mass, a congregation</i>	masculine singular construct	Strong's #4723 BDB #876
There are 3 spellings for this noun: miqve מִקְוֵה / miqveh מִקְוֵה / miqvêh מִקְוֵה			
mayim (מַיִם) [pronounced <i>mah-YIHM</i> ]	<i>water (s)</i>	masculine plural noun	Strong's #4325 BDB #565
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
ṭâhōwr (טָהוֹר) [pronounced <i>taw-HOHR</i> ]	<i>clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>	masculine singular adjective	Strong's #2889 & #2890 BDB #373

**Translation:** Nevertheless, a spring or cistern, [where there is] a collection of water is clean;...

The water from a spring or from a well is considered to be clean or pure.

Leviticus 11:36b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
nâga <sup>c</sup> (נָגַח) [pronounced <i>naw-GAHÇ</i> ]	<i>is touching, is reaching [to, into]; is violating, is injuring; is coming to a thing or person; is striking</i>	masculine singular, Qal active participle	Strong's #5060 BDB #619

## Leviticus 11:36b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
n <sup>e</sup> bêlâh (הֶלְבֵּאֵת) [pronounced n <sup>eb</sup> -vay-LAW]	<i>corpse, carcass; body</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5038 BDB #615
ṭâmê' (טָמֵא) [pronounced taw-MAY]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2930 BDB #379

**Translation:** ...but touching a [lit., *their*] carcass makes it unclean.

However, if one of the unclean animals dies and its body falls in, then the carcass makes the water unclean.

Again, this can be seen as a purely practical matter, where there can be a variety of diseases carried by the unclean animal, as well as bacteria and viruses, and that will be distributed throughout the water. That would make the water unsafe to drink; or, unclean. Such matters are known to God; but not known to man until millennia later.

Leviticus 11:36 Nevertheless, a spring or cistern, [where there is] a collection of water is clean; but touching a [lit., *their*] carcass makes it unclean. (Kukis mostly literal translation)

It is not the act of touching the carcass which makes the water unclean; it is the carcass which is in the water. Obviously, the carcass must be touched in order to pull it out and isolate it from the water source.

Another approach to this verse is, the water source is not made unclean, but the person who must pull the dead animal out of the water is unclean. Obviously, when there is a dead animal in a water source, it must be pulled out. No one would be standing their pondering, "If I touch the carcass in order to pull it out, then I am made unclean. Should I remove it or not?" The animal body must be removed. There is no other option. Becoming unclean in the process is not some great act of immorality. The person simply has made himself unclean or contaminated.

This is much more a chapter about common-sense cleanliness than it is about moral recriminations.

If for some reason, you have a dead animal on your property, many times you will remove it, bury it, trash it or something along those lines (if you have a large acreage, you might leave it there for nature to dispose of. Let's say you dispose of the animal in some way, what is your next move? You wash your hands. If anything (blood, some matter from the carcass) got on your clothing, then, you are going to wash those clothes. These are things that a normal person would do. There are no moral recriminations involved. If you think of this chapter in this way, then you have a better idea of what is taking place. This is much more a chapter about common-sense cleanliness than it is about moral recriminations.

In order to settle the dryer areas of Palestine, the Jews would use a waterproof sealant, like a plaster, to line cisterns which were dug in the ground to collect water. When a person became unclean, he would have to clean himself. This means coming in contact with the water at a spring or a cistern. This did not make the spring unclean and thereby making them unclean. That is a dog chasing its tail. It is the water of the Word and the water of the Holy Spirit which cleanses us. By cleansing us, neither becomes unclean.

## Leviticus 11:37a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
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
Together, the wâw conjunction and the kîy conjunction literally mean <i>and for, and that</i> ; however, together, they can be taken to mean <i>when, that, for, because, how</i> .			
nâphal (נָפַל) [pronounced <i>naw-FAHL</i> ]	<i>to fall, to lie, to die a violent death, to be brought down, to settle, to sleep deeply; to desert</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5307 BDB #656
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, greater than</i>	preposition of separation	Strong's #4480 BDB #577
n <sup>e</sup> bêlâh (הַלְבַּח) [pronounced <i>n<sup>eb</sup>-vay-LAW</i> ]	<i>corpse, carcass; body</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5038 BDB #615
‘al (עַל) [pronounced <i>‘ah]</i>	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
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
zera‘ (זֶרַע) [pronounced <i>ZEH-rahg’</i> ]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity</i>	masculine singular noun	Strong's #2233 BDB #282
zêrûwâ‘ (זֶרַע) [pronounced <i>zay-ROO-ahg’</i> ]	<i>a sowing, a thing sown, that which is planted</i>	masculine singular noun	Strong's #2221 BDB #283
This word only occurs in Leviticus 11:37 and Isaiah 61:11.			
’ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
zâra‘ (זָרָא) [pronounced <i>zaw-RAH</i> ]	<i>to be scattered [dispersed, sown]; metaphorically of a woman to be made fruitful; to [be caused to] conceive, to [become, be made] pregnant</i>	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #2232 BDB #281

**Translation:** *When [anything] has fallen from a [lit., their] carcass onto some seed [for] sowing,...*

Interestingly enough, one might find a dead mole among his seed which he has gathered.



## Leviticus 11:37b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṭâhōwr (טָהוֹר) ṭâhōr (טָהָר) [pronounced taw-HOHR]	<i>clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>	masculine singular adjective	Strong's #2889 & #2890 BDB #373
hûw' (אוּה) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

**Translation:** ...it [is still] clean.

That seed will be considered okay. It is still fit to be planted.

Now, this is interesting, as (1) this might be a common experience and (2) God is explaining that the seed does not need to be thrown out.

On a practical note, seed in close proximity with such an animal is not going to pick up a disease or bacteria which is later going to be found in the grain (or whatever) is grown from the seeds. There is no place for the bacteria to go which results in it becoming a part of the fruit which is produced.

Leviticus 11:37 *When [anything] has fallen from a [lit., their] carcass onto some seed [for] sowing, it [is still] clean.* (Kukis mostly literal translation)

There are two parts to this; a seed coming into contact with that which is unclean is highly unlikely to carry any disease or uncleanness of any sort into its eventual fruit. That is the practical view, the protection which God spread over Israel. On the symbolic side, our bodies of corruption when raised are raised free of the old sin nature. *But some one will say, "How are the dead raised? And with what kind of body do they come?" You fool! That which you sow does not come to life unless it dies; and that which you sow, you do not sow the body which is to be, but a bare grain, perhaps of wheat or of something else. However, God gives it a body just as He desired, and to each of the seeds, a body of its own...so also is the resurrection of the dead. It is sown a perishable [body]; it is raised an imperishable body; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power. It is sown a soulish body, it is raised a spiritual body. If there is a soulish body, then there is also a spiritual body (1Co 15:35–38, 42–44).*

## Leviticus 11:38a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
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
Together, the wâw conjunction and the kîy conjunction literally mean <i>and for, and that</i> ; however, together, they can be taken to mean <i>when, that, for, because, how</i> .			
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to be given, be bestowed, be given up, be delivered up; to be put upon</i>	3 <sup>rd</sup> person masculine singular, Hophal imperfect	Strong's #5414 BDB #678

## Leviticus 11:38a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mayim (מַיִם) [pronounced mah-YIHM]	water (s)	masculine plural noun	Strong's #4325 BDB #565
‘al (עַל) [pronounced gah/]	upon, beyond, on, against, over above, by, beside; because of, on account of	preposition of relative proximity	Strong's #5921 BDB #752
zera‘ (זֵרָא) [pronounced ZEH-rahg’]	a seed, a sowing; an offspring, progeny, descendant; posterity	masculine singular noun	Strong's #2233 BDB #282

**Translation:** When waters are poured out [lit., given] onto seed,...

However, a different situation is presented. Let's say we have water which has been poured out on the seed. The water would be poured on the seed to cause the seed to germinate.

## Leviticus 11:38b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #5414 BDB #678
min (מִן) [pronounced mihn]	from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than	preposition of separation	Strong's #4480 BDB #577
n <sup>e</sup> bêlâh (הַלְבַּח) [pronounced n <sup>eb</sup> -vay-LAW]	corpse, carcass; body	feminine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5038 BDB #615
‘al (עַל) [pronounced gah/]	upon, beyond, on, against, over above, by, beside; because of, on account of	preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752

**Translation:** ...and [a portion] from the [lit., their] carcass is mixed in [lit., is given],...

Let's further suggest that there is a dead unclean animal laying right there, where the water has been poured onto the seed.

## Leviticus 11:38c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṭâmê' (טָמֵא) [pronounced taw-MAY]	unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]	masculine singular adjective	Strong's #2931 BDB #379

## Leviticus 11:38c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hûw' (אוה) [pronounced hoo]	he, it; him, himself as a demonstrative pronoun: <i>that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to	directional/relational preposition with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510

This is v. 7b.

**Translation:** ...it [is] unclean for you+.

In this circumstance, the seed is considered to be unclean.

Leviticus 11:38 When waters are poured out [lit., given] onto seed, and [a portion] from the [lit., their] carcass is mixed in [lit., is given], it [is] unclean for you+. (Kukis mostly literal translation)

Here we have a germinating seed. This is analogous to the newborn Christian; as soon as one sins after the new birth, they are corrupt until they **rebound** (name their sins to God).

However, even though we can develop an analogy, first and foremost, this is about seeds for planting (some today eat seeds for nutrition). Dry seeds do not tend to be made unclean by close proximity to a dead animal. However, if the seeds are wet, the uncleanness of the carcass can affect the seeds.

Leviticus 11:36–38 Nevertheless, a spring or cistern, [where there is] a collection of water is clean; but touching a [lit., their] carcass makes it unclean. When [anything] has fallen from a [lit., their] carcass onto some seed [for] sowing, it [is still] clean. When waters are poured out [lit., given] onto seed, and [a portion] from the [lit., their] carcass is mixed in [lit., is given], it [is] unclean for you+. (Kukis mostly literal translation)

Leviticus 11:36–38 The waters from a cistern or a spring are considered to be clean; but when a dead, unclean animal falls into that water, it becomes unclean. If a carcass falls upon seed which is going to be planted, the seed is fine; it is still clean. However, if there is a mixture of seed and water and a carcass, then it is polluted. (Kukis paraphrase)

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This passage helps to confirm that being unclean is not at all like sinning. In v. 40, one is going to be unclean in his contact with a animal that dies, but he is going to be told, more or less, that he may bbq that animal nevertheless. If this were a sin or anything like a sin, God would say, "And you had better not even think about cooking up that animal for a bbq."

And for he dies from the animal that she to you [all] [is] for eating, the one touching in her carcass is made unclean as far as the evening. And the one eating from her carcass will wash his garments and he is made unclean as far as the evening. And the one lifting up their carcass will wash his garments and he is unclean as far as the evening. Unclean they [are] to you [all].

Leviticus  
11:39–40

If an animal that you may eat [lit., *she is to you for eating*] dies, anyone touching its carcass is unclean until [that] evening. Anyone who eats [the meat] from its carcass must wash his clothing and he will be made unclean until [that] evening. Anyone who lifts up their carcass must wash his clothing and he will remain unclean until the evening.

If an animal that you may eat dies of natural causes, then anyone who touches its carcass will be unclean until that evening. If you choose to eat the meat from this animal, then you must wash your clothing. Also, you will be considered unclean until that evening. If you lift up the carcass of such an animal, then you must wash your clothing. Furthermore, you will remain unclean until the evening. This category of animals are unclean to all Israelites.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	And for he dies from the animal that she to you [all] [is] for eating, the one touching in her carcass is made unclean as far as the evening. And the one eating from her carcass will wash his garments and he is made unclean as far as the evening. And the one lifting up their carcass will wash his garments and he is unclean as far as the evening. Unclean they [are] to you [all].
Dead Sea Scrolls Targum (Onkelos)	. If any animal dies [of those] that are permitted to eat whoever touches its carcass shall be unclean until the evening. Whoever eats of its carcass shall wash his garments and is unclean until the evening. Whoever carries its carcass shall wash his garments and is unclean until the evening.
Targum (Pseudo-Jonathan)	And if the limb of any clean beast that you may eat be torn and it die, whosoever toucheth its carcass shall be unclean until the evening. He who eateth of its carcass shall wash his clothes, and be unclean until the evening; and he who carrieth its carcass shall wash his clothes, and be unclean till evening.
Updated Douay-Rheims	If any beast die, of which it is lawful for you to eat, he that touches the carcass thereof, will be unclean until the evening. And he that eats or carries any thing thereof, will wash his clothes, and will be unclean until the evening.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	. "If any animal, of which you may eat, dies; he who touches its carcass shall be unclean until the evening. He who eats of its carcass shall wash his clothes, and be unclean until the evening. He also who carries its carcass shall wash his clothes, and be unclean until the evening.
Lamsa's Peshitta (Syriac)	And if one of a beast that is clean to you to eat should die, everyone who will touch its carcass shall be defiled until evening. And he who will pick up from its carcass shall wash his garments and he will be defiled until evening.
Samaritan Pentateuch	And if any beast, of which ye may eat, die; he that toucheth the carcass thereof shall be unclean until the even. And he that eateth of the carcass of it shall wash his clothes, and be unclean until the even: he also that beareth the carcass of it shall wash his clothes, and be unclean until the even.
Updated Brenton (Greek)	And if one of the cattle die, which it is lawful for you to eat, he that touches their carcasses shall be unclean till evening.

And he that eats of their carcasses shall wash his garments, and be unclean till evening; and he that carries any of their carcasses shall wash his garments, and bathe himself in water, and be unclean till evening.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And if any beast which may be used for food comes to a natural death, anyone touching its dead body will be unclean till evening. And he who makes use of any part of its body for food is to have his clothing washed and be unclean till evening; and anyone taking away its body is to have his clothing washed and be unclean till evening.
Easy English	An animal that is good for food might die. A man might touch its dead body. If he does, they must keep him separate from the people until the evening. If a person eats meat from the body of the dead animal, he must wash his clothes. He will not be clean until the evening. If a person picks up the body of the dead animal, he must wash his clothes. He will not be clean until the evening.
Easy-to-Read Version–2008	"Also, if an animal which you use for food dies, whoever touches its dead body will be unclean until evening. If you eat meat from this animal's body, you must wash your clothes. You will be unclean until evening. If you pick up the dead body of the animal, you must wash your clothes. You will be unclean until evening.
<i>God's Word</i> <sup>TM</sup>	"When any animal that you are allowed to eat dies, whoever touches its dead body will be unclean until evening. Those who eat any of its dead body must wash their clothes and will be unclean until evening. Those who carry its dead body away will wash their clothes and will be unclean until evening.
Good News Bible (TEV)	If any animal that may be eaten dies, anyone who touches it will be unclean until evening. And if any of you eat any part of the animal, you must wash your clothes, but you will still be unclean until evening; any of you who carry the dead body must wash your clothes, but you will still be unclean until evening.
<i>The Message</i>	"If an animal that you are permitted to eat dies, anyone who touches the carcass is ritually unclean until evening. If you eat some of the carcass you must wash your clothes and you are unclean until evening. If you pick up the carcass you must wash your clothes and are unclean until evening.
NIRV	"Suppose an animal you are allowed to eat dies. If anyone touches its dead body, they will be "unclean" until evening. If they eat part of the dead body, they must wash their clothes. They will be "unclean" until evening. If they pick up the dead body, they must wash their clothes. They will be "unclean" until evening.

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	<p><b>Clean animals, bugs make you unclean</b></p> <p>If an animal that you're allowed to eat dies and you touch it, you're unclean until evening. [6] If you eat meat of even a ritually clean animal, or if you carry it somewhere, you have to wash your clothes. You're unclean the rest of the day, until evening.</p> <p><sup>6</sup>11:39 This is a shock. It sounds like you're condemned if you eat any meat at all, whether the animal is ritually clean or not. Some scholars, however, say that this refers only to clean animals found dead, perhaps killed by a person or a wild animal. These scholars argue that if a ritually clean animal is slaughtered properly, then there's nothing impure about that. Deuteronomy 12:21 says people should slaughter animals in the way God instructed. But no instructions have survived in any of the first five books of the Bible, which are traditionally attributed to Moses.</p>
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Contemporary English V.	If an animal that may be eaten happens to die, and you touch it, you become unclean until evening. If you eat any of its meat or carry its body away, you must wash your clothes, but you are still unclean until evening.
The Living Bible	"If an animal which you are permitted to eat dies of disease, anyone touching the carcass shall be defiled until evening. Also, anyone eating its meat or carrying away its carcass shall wash his clothes and be defiled until evening.
New Berkeley Version New Life Version	. 'If one of the animals dies which you have for food, the one who touches its dead body will be unclean until evening. He who eats some of the dead body will wash his clothes and be unclean until evening. And he who picks up its dead body will wash his clothes and be unclean until evening.
Unfolding Bible Simplified	If an animal whose meat you are permitted to eat dies, anyone who touches its carcass must not touch other people until that evening. Anyone who eats some meat from that carcass must wash his clothes, and then he must not touch anyone until that evening.

### Partially literal and partially paraphrased translations:

American English Bible	'If one of the cattle that the Law allows you to eat should die [naturally]; whoever touches the body will be unclean until the evening. Whoever eats such a body must wash his clothes and be unclean until the evening. And anyone that carries their bodies must wash their clothes, take a bath, and be unclean until the evening.
Beck's American Translation Common English Bible	. If one of the animals that you are allowed to eat dies naturally, anyone who touches its dead body will be unclean until evening. Anyone who eats from the dead body must wash their clothes and will be unclean until evening. Anyone who carries such a dead body must wash their clothes and will be unclean until evening.
New Advent (Knox) Bible	Whoever touches the carcass of an animal that falls dead, though it be one of those you are allowed to eat, is defiled till evening comes; and anyone who eats of it, or carries it, must wash his clothes, and until evening comes count himself unclean.
Translation for Translators	'If an animal <i>whose meat</i> you are permitted to eat dies, anyone who touches its carcass must not touch other people until that evening. Anyone who eats some meat from that carcass must wash his clothes, and then he must not touch anyone until that evening.

### Mostly literal renderings (with some occasional paraphrasing):

Revised Ferrar-Fenton Bible	<b>Cattle Dying of Disease Unclean.</b> "And when any of the cattle, that you possess for food dies, whoever touches its carcass is unclean until evening; and whoever eats from its carcass, shall wash his clothes and be unclean until the evening; and whoever carries the carcass shall wash his clothes and be unclean until the evening.
Wikipedia Bible Project	And if, of the beasts which are for you for eating, one dies, one who touches its corpses will be defiled until the evening. And one who eats of its corpse will wash his clothes, and is defiled until the evening. And one who carries its corpse will wash his clothes, and is defiled until the evening.

### Catholic Bibles (those having the imprimatur):

Christian Community (1988)	If one of the animals that you use as food dies, then anyone who touches the dead body will be unclean until evening; anyone who eats the meat of the dead animal must wash his clothing and will be unclean until the evening. And anyone who picks
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- up the dead body will also be unclean until the evening and has to wash his clothing.
- New American Bible (2011) \* <sup>g</sup>When one of the animals that you could otherwise eat dies of itself, anyone who touches its carcass shall be unclean until evening; and anyone who eats any part of its carcass shall wash his garments and be unclean until evening;<sup>h</sup> so also, anyone who carries its carcass shall wash his garments and be unclean until evening.
- \* [11:39–40] These animals create uncleanness, but are not prohibited as food (cf. 17:15–16). Priests who have a higher degree of holiness than other Israelites may not eat these animals (22:8; cf. Ez 44:31). Cf. Ex 22:30; Dt 14:21.
- g. [11:39] Lv 17:15–16; 22:8; Ex 22:30; Ez 4:12–14; 44:31.
- h. [11:40] Lv 17:15; 22:8.
- The Catholic Bible “If an animal dies that was intended for food, whoever touches its carcass shall be unclean until the evening. Whoever eats some of its carcass shall wash his clothes and shall be unclean until the evening. Whoever picks up its carcass shall wash his clothes and shall be unclean until the evening.
- Revised English Bible–1989 When any animal allowed as food dies, anyone who touches the carcass will be unclean till evening. Whoever eats any of the carcass must wash his clothes and remain unclean till evening, and whoever takes up the carcass must wash his clothes and be unclean till evening.

### Jewish/Hebrew Names Bibles:

- Complete Jewish Bible “If an animal of a kind that you are permitted to eat dies, whoever touches its carcass will be unclean until evening. A person who eats meat from its carcass or carries its carcass is to wash his clothes; he will be unclean until evening.
- Hebrew Transliteration S. And if any beast, of which you may eat, die; he that touches the carcass thereof shall be tamei until the Erev (ברע). And he that eats of the carcass of it shall wash his clothes, and be tamei until the Erev (ברע); he also that bears the carcass of it shall wash his clothes, and be tamei until the Erev (ברע).
- Kaplan Translation If any animal that you may eat dies, anyone touching its carcass shall be unclean until evening. Anyone eating something from such a carcass must immerse [even] his clothing, and then remain unclean until evening. Similarly, one who lifts such a carcass shall immerse [even] his clothing and then remain unclean until evening. 11:39 dies. Without being ritually slaughtered.

### Weird English, ©ֹ English, Anachronistic English Translations:

- Alpha & Omega Bible AND IF ONE OF THE CATTLE DIE, WHICH IT IS LAWFUL FOR YOU TO EAT, HE THAT TOUCHES THEIR CARCASSES SHALL BE UNCLEAN UNTIL EVENING. AND HE THAT EATS OF THEIR CARCASSES SHALL WASH HIS GARMENTS, AND BE UNCLEAN UNTIL EVENING; AND HE THAT CARRIES ANY OF THEIR CARCASSES SHALL WASH HIS GARMENTS, AND BATHE HIMSELF IN WATER, AND BE UNCLEAN UNTIL EVENING.
- Awful Scroll Bible Was a dumb beast that being food, to die, he touching its carcass was to be unclean till evening.  
He eating its carcass was to wash his garment, and is to have been unclean till evening, and he bearing up its carcass was to wash his garment, and is to have been unclean till evening.
- Concordant Literal Version In case any of the beasts which is yours for food dies, the one touching any of its carcass shall be unclean until the evening.  
And the one eating any of its carcass shall rinse his garments and will be unclean until the evening. Also the one carrying any of its carcass shall rinse his garments and will be unclean until the evening.

exeGesés companion Bible	And if any animal for food, dies; he who touches the carcase thereof becomes foul until the evening: and he who eats of the carcase thereof washes his clothes and becomes foul until the evening: and he who bears the carcase thereof washes his clothes and becomes foul until the evening.
Orthodox Jewish Bible	And if any behemah, of which ye may eat, die, he that toucheth the nevelah thereof shall be tamei until erev. And he that eateth of the nevelah of it shall wash his clothes, and be tamei until erev; he also that picketh up the nevelah of it shall wash his clothes, and be tamei until erev.
Rotherham's <i>Emphasized B.</i>	And <when any of the beasts which are yours for food shall die>   he that toucheth the carcase of it   shall be unclean until the evening. And   he that eateth of the carcase of it   shall wash his clothes, and be unclean until the evening,—   he also that carrieth away the carcase thereof   shall wash his clothes, and be unclean until the evening.

### Expanded/Embellished Bibles:

The Expanded Bible	“Also, if an animal which you use for food dies, anyone who touches its body will be unclean [ <sup>C</sup> in a ritual sense] until evening. Anyone who eats meat from this animal's dead body must wash his clothes and be unclean until evening. Anyone who picks up the animal's dead body must wash his clothes and be unclean until evening.
Kretzmann's Commentary	And if any beast of which ye may eat, die, if an animal belonging to the category of clean animals die a natural death or be torn by wild beasts, he that toucheth the carcass thereof shall be unclean until the even. And he that eateth of the carcass of it shall wash his clothes and be unclean until the even; he also that beareth the carcass of it shall wash his clothes and be unclean until the even. In either case contact of the clothes with the dead animal was practically unavoidable.
Lexham English Bible	“ ‘And when one of the animals [Literally “from the animal”] dies that is for you to eat, the one who touches its dead body shall become unclean until the evening. And the one who eats some of [Literally “from”] its dead body must wash his garments, and he shall be unclean until the evening; and the one who carries its dead body must wash his garments, and he shall be unclean until the evening.
The Voice	<b>Eternal One:</b> If a clean animal dies naturally, whoever touches the carcass will be impure until dusk. And if anyone eats some of its meat, then that person is to wash his clothes and remain impure until dusk. Anyone who touches the dead body is to wash his clothes and remain impure until dusk.

### Bible Translations with Many Footnotes:

The Complete Tanach	If an animal that you [normally] eat, dies, one who touches its carcass shall be unclean until evening. <b>[one who touches] its carcass:</b> [but] not its bones or its sinews, nor its horns, hooves or hide [unless they are attached to the carcass]. — [Torath Kohanim 11:159] And one who eats of its carcass shall immerse his garments, and he shall be unclean until evening. And one who carries its carcass shall immerse his garments, and he shall be unclean until evening.
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**And one who carries its carcass:** טַמְאָת מִשָּׁח [uncleanness resulting from lifting up an unclean item, even without touching it, e.g., by lifting it up with a stick,] is more stringent than טַמְאָת גֵּעַ [uncleanness resulting from touching an unclean item], for one who lifts [a carcass, in addition to becoming unclean himself, also] defiles his garments, but one who [merely] touches it does not defile his garments, for regarding him it does not say, “he shall immerse his garments.”

**And one who eats of its carcass:** One might think that his eating renders him unclean. However, when [Scripture] says, regarding the carcass of a clean bird, “He shall not eat carrion or one stricken by a fatal disease or injury, to be defiled through it” (Lev. 22:8), [the seemingly superfluous word] דָּב- [“through it,” is explained as follows]: One defiles his garments “through it,” [i.e.,] through eating it, but the carcass of an animal does not defile if one eats it without lifting it up. For example, if someone else forced it down his pharynx. If so, why does it say, “And one who eats [of its carcass]”? To specify the [minimum] volume [needed to render someone unclean] through his touching or lifting up [an unclean carcass], namely, the volume that one [normally] eats [at a time], namely, the size of an olive,” [half the volume of a hen’s egg] (Torath Kohanim 11:16). [One should note that, for food to defile other items, it must have a minimum volume possibly edible at one time, namely, equal to that of a hen’s egg. See Rashi on Lev. 11:34].

**and he shall be unclean until evening:** Even though he has already immersed himself, he requires sunset [in order to be completely clean].

NET Bible®

*Edible Land Quadrupeds*

“Now if an animal<sup>38</sup> that you may eat dies,<sup>39</sup> whoever touches its carcass will be unclean until the evening. One who eats from its carcass must wash his clothes and be unclean until the evening, and whoever carries its carcass must wash his clothes and be unclean until the evening.

<sup>38tn</sup> This word for “animal” refers to land animal quadrupeds, not just any beast that dwells on the land (cf. 11:2).

<sup>39tn</sup> Heb “which is food for you” or “which is for you to eat.”

### Literal, almost word-for-word, renderings:

sunset

C. Thompson (updated) OT

Now if any of those beasts which you may lawfully eat should happen to die, he who touches their dead carcasses will be unclean until evening. And he who eats of their carcasses will wash his clothes, and be unclean until evening. And he who carries any of their carcasses will wash his clothes, and wash himself with water, and be unclean until evening.

Context Group Version

And if any beast, of which you (pl) may eat, dies; he who touches the carcass shall be unclean until the evening. And he who eats of the carcass of it shall wash his clothes, and be unclean until the evening: he also that lifts the carcass of it shall wash his clothes, and be unclean until the evening.

Revised Mechanical Trans.

...and if the beast, which belongs to you for food, dies, the one touching her carcass will be dirty until the evening, and the one eating her carcass will wash his garments and he will be dirty until the evening, and the one lifting up her carcass will wash his garments and he will be dirty until the evening,...

Young’s Updated LT

And when any of the beasts which are to you for food dieth, he who is coming against its carcass is unclean till the evening; and he who is eating of its carcass doth wash his garments, and hath been unclean till the evening; and he who is lifting up its carcass doth wash his garments, and hath been unclean till the evening.

### The gist of this passage:

39-40

Eating an animal which has died.

## Leviticus 11:39a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
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
Together, the wâw conjunction and the kîy conjunction literally mean <i>and for, and that</i> ; however, together, they can be taken to mean <i>when, that, for, because, how</i> .			
mûwth (מוּת) [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>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #4191 BDB #559
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, greater than</i>	preposition of separation	Strong's #4480 BDB #577
b <sup>e</sup> hêmâh (בְּהֵמָה) [pronounced <i>b<sup>e</sup>hay-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 definite article	Strong's #929 BDB #96
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i> ]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
hîy' (הִיא) [pronounced <i>hee</i> ]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is, is</i> implied	Strong's #1931 BDB #214
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards; in (with) regards to; with reference to, as to, concerning; belonging to</i>	directional/relational/possessive preposition; with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ôk <sup>e</sup> lâh (אֹכֵלָהּ) [pronounced <i>oak-LAW</i> ]	<i>food, eating; object of devouring [consuming] [by beasts, by fire, in judgment]</i>	feminine singular noun	Strong's #402 BDB #38

**Translation:** *If an animal that you may eat [lit., she is to you for eating] dies,...*

The circumstance being set up is, let's say an animal dies, but this is an animal that you are allowed to eat. How should we deal with that situation? One the one hand, this is a clean animal; on the other hand, this is a dead clean animal (not having died by the hand of the owner or his servant).



Leviticus 11:39b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâga' (נָגַע) [pronounced naw-GAHG]	<i>the one touching, the person reaching into; whoever is violating, injuring; coming to a person</i>	Qal active participle with the definite article	Strong's #5060 BDB #619
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
n <sup>e</sup> bêlâh (הַלְבַּח) [pronounced n <sup>eb</sup> -vay-LAW]	<i>corpse, carcass; body</i>	feminine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #5038 BDB #615
ṭâmê' (אָמַט) [pronounced taw-MAY]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2930 BDB #379
'ad (דַּעַ) [pronounced gâhd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
'ereb (בֵּרַעַ) [pronounced GEH-re <sup>b</sup> V]	<i>evening, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787

**Translation:** ...anyone touching its carcass is unclean until [that] evening.

Logically, it makes sense that coming into close contact with an animal's carcass makes a person unclean. This is the same here. "You will be unclean until this evening."

Leviticus 11:39 *If an animal that you may eat [lit., she is to you for eating] dies, anyone touching its carcass is unclean until [that] evening.* (Kukis mostly literal translation)

Contact with sin in many of its forms makes us unclean. Even contact with Christians who are continually out of fellowship causes us to be unclean (in fact, separation is primarily taught as something which is applied to fellow believers as opposed to unbelievers who sin).

Leviticus 11:40a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âkal (אָכַל) [pronounced aw-KAHL]	<i>one who is eating; one devouring, consuming, destroying; enjoying; one who is tasting</i>	masculine singular, Qal active participle with the definite article	Strong's #398 BDB #37
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, greater than</i>	preposition of separation	Strong's #4480 BDB #577

Leviticus 11:40a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
n <sup>e</sup> bêlâh (הֶלְבֵּן) [pronounced n <sup>eb</sup> -vay-LAW]	<i>corpse, carcass; body</i>	feminine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #5038 BDB #615
kâbaç (כִּבַּח) [pronounced kaw-BAHÇ]	<i>to wash [garments, a person]; to make wash</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #3526 BDB #460
b <sup>e</sup> gâdîym (בְּגָדִים) [pronounced b <sup>e</sup> -gaw-DEEM]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #899 BDB #93

**Translation:** *Anyone who eats [the meat] from its carcass must wash his clothing...*

Let's say that the owner of this animal looks it over and decides, "He looks pretty healthy; I think I might eat him."

There are many situations where a domesticated animal might die. It could be old age, sickness, the attack of a wild animal, or some sort of accident. If an animal dies as the result of an accident, and the owner is right there, then, quite obviously, he is going to cook the meat of that animal up—quickly.

You will recall that nothing was ever said about cooking up the carcass of an unclean animal. That kind of animal was simply not to be eaten.

The contact with the animal makes him unclean; and he is told to wash his clothing.

This is largely ceremonial.

Leviticus 11:40b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
ṭâmê' (אָמַט) [pronounced taw-MAY]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2930 BDB #379
'ad (עַד) [pronounced gahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
'ereb (עֶרֶב) [pronounced GEH-re <sup>b</sup> v]	<i>evening, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787

**Translation:** *...and he will be made unclean until [that] evening.*

The person is made unclean until that evening. Again, largely ceremonial.

## Leviticus 11:40c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
nâsâ' (נָשָׂא) [pronounced <i>naw-SAW</i> ]	<i>lifting up, bearing, carrying; exalting; taking away</i>	Qal active participle with the definite article	Strong's #5375 BDB #669
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
n <sup>e</sup> bêlâh (הַלְבַּח) [pronounced <i>n<sup>eb</sup>-vay-LAW</i> ]	<i>corpse, carcass; body</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5038 BDB #615
kâbaç (כָּבַח) [pronounced <i>kaw-BAHÇ</i> ]	<i>to wash [garments, a person]; to make wash</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #3526 BDB #460
b <sup>e</sup> gâdîym (בְּגָדִים) [pronounced <i>b<sup>e</sup>-gaw-DEEM</i> ]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #899 BDB #93

This is v. 28a.

**Translation:** *Anyone who lifts up their carcass must wash his clothing...*

Depending upon the size of the animal, several people may be involved in lifting it up or moving it. Now, this is going to be the case, whether this animal is prepared to be eaten or not. Anyone who is so involved will wash his clothing. Again, this is sensible and hygienic. Most people do not handle animal carcasses, but if you did, you would probably wash up afterwards.

## Leviticus 11:40d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
ʔâmê' (אָמַעַ) [pronounced <i>taw-MAY</i> ]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #2930 BDB #379
'ad (עַד) [pronounced <i>gahd</i> ]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
'ereb (עֶרֶב) [pronounced <i>GEH-re<sup>b</sup>v</i> ]	<i>evening, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787

This is equivalent to vv. 25b, 28b, 32e & 40b.

**Translation:** *...and he will remain unclean until the evening.*

Again, such a person is considered unclean until that evening.

Leviticus 11:40 **Anyone who eats [the meat] from its carcass must wash his clothing and he will be made unclean until [that] evening. Anyone who lifts up their carcass must wash his clothing and he will remain unclean until the evening.** (Kukis mostly literal translation)

We are unclean when in touch with spiritual death, which this verse illustrates. There does not appear to be sinfulness, per se, associated with the eating of the carcass of these things which thrive in close contact with the earth; just a temporary uncleanness; however, v. 42 clears up that misconception. This is why it is absolutely necessary to view a verse in context.

Leviticus 11:39–40 **If an animal that you may eat [lit., she is to you for eating] dies, anyone touching its carcass is unclean until [that] evening. Anyone who eats [the meat] from its carcass must wash his clothing and he will be made unclean until [that] evening. Anyone who lifts up their carcass must wash his clothing and he will remain unclean until the evening.** (Kukis mostly literal translation)

Even though we can develop spiritual analogies from these things, essentially, each paragraph is all about cleanliness and hygiene. God provides guidance for the Israelites so that, in the long term, they may be preserved as a nation.

The lands where Abraham walked are still there. Mesopotamia today is Iraq, Syria, and Turkey. The fertile crescent still exists (although it is not as fertile as it once was).

These are the various people and royal families who were in charge of the great land of Mesopotamian before and during the time of Abraham. These were the most important people and groups of this region in that period of time in one of the most important nations in ancient history. How many people here do you know? How many people do you know are descended from them?

I know Sargon the Great simply from going to Bible class for many decades; and I have heard of Hammurabi both online and in Bible class. But, for the most part, we do not know any of these people even though, at the time, they were the most important people of all during their eras in Mesopotamia.

The person that we all know about was unknown to this line of royalty: Abraham. Despite being a shepherd and someone who traveled from Mesopotamia to Canaan, there is no reason that we should know who he is, except that God chose him and God imputed righteousness to him. We all know Abraham and we all know people who are descended from him (in many cases, those people are aware of their heritage).

### Traditional Chronology of Early Mesopotamia

Hassunah period	5800–5500 BC
Halaf period	5500–4500 BC
Ubaid period	5300–3750 BC
Warka (Uruk) period	3750–3150 BC
Protoliterate (Jamdat Nasr) period	3150–2900 BC
Early Dynastic I	2900–2750 BC
Early Dynastic II	2750–2600 BC
Early Dynastic IIIA	2600–2500 BC
Early Dynastic IIIB	2500–2334 BC
Dynasty of Akkad (Sargon the Great)	2334–2154 BC
Dynasty of Gutium	2217–2120 BC

Reign of Utu-khegal	2120–2112 BC
Ur III Dynasty	2112–2004 BC
Dynasty of Isin	2017–1787 BC
Dynasty of Larsa	2025–1763 BC
First Dynasty of Babylon (Hammurabi)	1894–1595 BC

When you look at this chart and you think of the many thousands of people who are represented by this chart, and yet, who is the most important man from Mesopotamia at the end of this era? Abraham.

The traditional chronology of Early Mesopotamia (after Hoerth 1998, p. 35; Roux 1992, pp. 501–508).

From <https://answersresearchjournal.org/abraham-chronology-ancient-mesopotamia/> accessed March 16, 2024.

I provide this chart so that you might compare what man thinks is important to what God thinks is important. Furthermore, who gets preserved in time? The people of Abraham (specifically the Hebrew people). How are they preserved? God preserves them, but not always directly. Here in this chapter, God preserves them indirectly, teaching them basic principles of hygiene and cleanliness.

Make a collection of peoples and rulers during the time of Abraham. Which of them have been preserved to this day? Any at all?

Leviticus 11:39–40 If an animal that you may eat dies of natural causes, then anyone who touches its carcass will be unclean until that evening. If you choose to eat the meat from this animal, then you must wash your clothing. Also, you will be considered unclean until that evening. If you lift up the carcass of such an animal, then you must wash your clothing. Furthermore, you will remain unclean until the evening. This category of animals are unclean to all Israelites. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## Unclean Swarming and Crawling Creatures

And all of the swarming [things], the [ones] swarming upon the earth; an abomination he [is]; he will not be eaten. Every walking [thing] upon a belly and every walking [thing] upon four [legs] as far as any increasing of [two] feet to all of the swarming [thing], the [thing] swarming upon the earth—you [all] will not eat them for an abomination they [are].

Leviticus  
11:41–42

[Consider those living creatures] which swarm over the earth—they are an abomination and they are not to be eaten. [Consider the living creatures that] move about on their stomachs, walking on four or more legs [and] all [the living creatures that] swarm over the earth—you will not eat them; they [are] an abomination [to you].

Consider the insects which swarm all over the earth and the insects which move along the earth on four or more legs—these things are an abomination to you and you are not to eat them.

Here is how others have translated this verse:

**Ancient texts:**



Masoretic Text (Hebrew)	And all of the swarming [things], the [ones] swarming upon the earth; an abomination he [is]; he will not be eaten. Every walking [thing] upon a belly and every walking [thing] upon four [legs] as far as any increasing of [two] feet to all of the swarming [thing], the [thing] swarming upon the earth—you [all] will not eat them for an abomination they [are].
Dead Sea Scrolls Targum (Onkelos)	. Every creeping creature which crawls on the ground is repulsive, it may not be eaten. Whatever crawls on its belly and whatever goes on four [legs] or whatever has many feet; regarding all creeping creatures that crawl on the ground; you may not eat them, for they are repulsive.
Targum (Pseudo-Jonathan)	And every reptile that creepeth on the ground is an abomination, it shall not be eaten. And whatever goeth upon its belly, and whatever animal crawleth upon four, from the serpent unto the caterpillar which hath many feet, of any reptile that creepeth upon the ground you may not eat, for they are an abomination. [JERUSALEM. Whatsoever writhe upon its belly among all animals.]
Updated Douay-Rheims	All that creeps upon the earth will be abominable: neither will it be taken for meat. Whatsoever goes upon the breast on four feet, or has many feet, or trails on the earth, you will not eat, because it is abominable.
Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	. "Every creeping thing that creeps on the earth is an abomination. It shall not be eaten. Whatever goes on its belly, and whatever goes on all fours, or whatever has many feet, even all creeping things that creep on the earth, them you shall not eat; for they are an abomination.
Lamsa's Peshitta (Syriac)	And every creeping thing that creeps on the Earth is defiled to you; you shall not eat it. And everything that crawls on its belly and everything that walks on four and every multi legged creature of every creeping thing that creeps on the Earth, you shall not eat of them, because they are defiled.
Samaritan Pentateuch	And every creeping thing that creepeth upon the earth [shall be] an abomination; it shall not be eaten. Whatsoever goeth upon the belly, and whatsoever goeth upon [all] four, or whatsoever hath more feet among all creeping things that creep upon the earth, them ye shall not eat; for they [are] an abomination.
Updated Brenton (Greek)	And every reptile that creeps on the earth, this shall be an abomination to you; it shall not be eaten. And every animal that creeps on its belly, and everyone that goes on four feet continually, which abounds with feet among all the reptiles creeping upon the earth — you shall not eat it, for it is an abomination to you.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	Everything which goes flat on its body on the earth is disgusting, and is not to be used for food. Whatever goes on its stomach or on four feet or has a great number of feet, even all those going flat on the earth, may not be used for food, for they are disgusting.
Easy English	The people must not eat small animals that move across the ground. This means animals that pass across the ground on their stomachs. It also means animals that walk on four legs or many legs. The people must not touch them or eat them. v. 43 is included for context.

Easy-to-Read Version—2008	"You must treat all the crawling animals that live on the dirt as disgusting things that you must not eat. You must not eat any of the reptiles that crawl on their bellies or that walk on all four feet or that have many feet. Don't eat these animals!
God's Word™	"Any creature that swarms on the ground is disgusting and must not be eaten. Don't eat any creature with many legs that goes on its belly or on the ground like a four-legged animal, or any creature that swarms on the ground. Consider them disgusting.
Good News Bible (TEV)	You must not eat any of the small animals that move on the ground, whether they crawl, or walk on four legs, or have many legs.
The Message	"Creatures that crawl on the ground are detestable and not to be eaten. Don't eat creatures that crawl on the ground, whether on their belly or on all fours or on many feet—they are detestable.
NIRV	"Treat as "unclean" every creature that moves along the ground. Do not eat it. Do not eat any of these creatures. It does not matter whether they move on their bellies. It does not matter whether they walk on all fours or on many feet. It is "unclean."

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	No: bugs crawling on the ground are not fit to eat. Don't eat small animals that crawl on their belly or walk on four legs or more. Don't make yourself unfit to be around others for the rest of the day. So, don't even touch them. If you do, you're unclean. V. 43 is included for context.
Contemporary English V.	Don't eat any of those disgusting little creatures that crawl or walk close to the ground. There is only a v. 41 in the CEV.
The Living Bible	"Animals that crawl shall not be eaten. This includes all reptiles that slither along upon their bellies as well as those that have legs. No crawling thing with many feet may be eaten, for it is defiled. Do not defile yourselves by touching it.
New Berkeley Version	.
New Life Version	'Anything that moves around on the ground in large numbers is hated and is not to be eaten. You should not eat whatever moves on its stomach, or goes on four feet, or has many feet, among all the things that move around on the ground in large numbers. For they are hated.
New Living Translation	"All small animals that scurry along the ground are detestable, and you must never eat them. This includes all animals that slither along on their bellies, as well as those with four legs and those with many feet. All such animals that scurry along the ground are detestable, and you must never eat them.
Unfolding Bible Simplified	All creatures that crawl along the ground, including those that move on their bellies and those that crawl along, are detestable, and they must not be eaten. There is only a v. 41 in the UBS.

### Partially literal and partially paraphrased translations:

American English Bible	'All <b>slithering</b> animals that crawl on the ground must be [considered] disgusting by you and never be eaten. And any slithering creatures that crawl along the ground on their bellies must not be eaten... you should consider them disgusting. The <b>note</b> on slithering has been placed in the <b>Addendum</b> .
Beck's American Translation	.
Common English Bible	Every creature that swarms on the earth is detestable; it must not be eaten. Among all such creatures that swarm on the earth, you must not eat anything that moves on its belly or anything that walks on four or more feet because they are detestable.
New Advent (Knox) Bible	All that creeps along the ground must be held in abomination, and never used for food; whether it walks on four feet with its belly close to the ground, or has many feet, or glides along, it is no food for you, you must hold it abominable.

Translation for Translators 'All creatures that scurry across the ground, including those that move on their bellies and those that crawl, are detestable, and they must not be eaten.

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Every creature that moves along the ground is detestable; it must not be eaten. Do not eat any creature that moves along the ground, whether it crawls on its belly or walks on four or more feet; for such creatures are detestable.
Christian Standard Bible	<b>Unclean Swarming Creatures</b> "All the creatures that swarm on the earth are abhorrent; they must not be eaten. Do not eat any of the creatures that swarm on the earth, anything that moves on its belly or walks on all fours or on many feet, [Lit <i>fours, to anything multiplying pairs of feet</i> ] for they are abhorrent.
Revised Ferrar-Fenton Bible	<b>All Reptiles are Unclean.</b> "All vermin, also, of the vermin on the earth shall be loathsome; it shall not be eaten. "Everything going upon its belly; and everything going by crawling upon many feet, of all the vermin of the vermin of the earth, you shall not eat, for they are loathsome.
International Standard V	<b>Unclean Swarming Animals</b> "Every swarming thing that swarms the land is detestable for you. It is not to be eaten. You are not to eat anything that crawls on its belly, anything that walks on four legs, anything that has many legs, and all the swarming creatures that swarm the land, because they're detestable.
Wikipedia Bible Project	And all the vermin that infests the Earth, it is an abomination, it will not be eaten. All the walks on its torso, and all that walks on four, unto any centipede, onto all the vermin that infests the earth--- you will not eat them, because they are an abomination.

### Catholic Bibles (those having the imprimatur):

The Heritage Bible	And every swarming thing that swarms on the earth is filth; it shall not be eaten. Whatever goes on its belly, and whatever goes on all four, or whatever has more feet among all swarming things that swarm on the earth, them you shall not eat, because they are filth.
New Jerusalem Bible	"Any creature that swarms on the ground is detestable for eating; it must not be eaten. Anything that moves on its belly, anything that moves on four legs or more -- in short all the creatures that swarm on the ground -- you will not eat, since they are detestable.
Revised English Bible--1989	All creatures that swarm on the ground are prohibited; they must not be eaten. All creatures that swarm on the ground, whether they crawl on their bellies or go on all fours or have many legs, you must not eat, because they are prohibited.

### Jewish/Hebrew Names Bibles:

Hebrew Transliteration S.	And every creeping thing that creeps upon the earth [shall be] an sheketz (detestable); it shall not be eaten. Whatsoever goes upon the belly, and whatsoever goes upon [all] four, or whatsoever has more feet among all creeping things that creep upon the earth, them you shall not eat; for they [are] an sheketz (detestable).
Kaplan Translation	Every small animal that breeds on land shall be avoided by you and shall not be eaten. Thus, you may not eat any creature that crawls on its belly, or any small animal with four or more feet that breeds on land. They are [all] things that must be avoided. 11:42 or more feet. Literally, "or many feet." Some say that this denotes the centipede (Chullin 67b; Rashi).

The Scriptures–2009 ‘And every swarming *creature* – the one that swarms on the earth is an abomination, it is not eaten.  
 ‘Whatever crawls on its stomach, and whatever goes on all fours, and whatever has many feet among all swarming creatures – the ones swarming on the earth, these you do not eat, for they are an abomination.

### Weird English, Old English, Anachronistic English Translations:

Awful Scroll Bible The swarmers swarming on the solid grounds are a detestation - were they to be eaten?  
 That going on its belly, or going on four or more feet, even the swarmers swarming on the solid grounds - was you to eat them? - They are a detestation.

Darby Translation And every crawling thing which crawleth on the earth shall be an abomination; it shall not be eaten. Whatever goeth on the belly, and whatever goeth on all four, and all that have a great many feet, of every manner of crawling thing which crawleth on the earth--these ye shall not eat; for they are an abomination.

exeGesés companion Bible And every teemer teeming on the earth is an abomination - not eaten.  
 Whatever goes on the belly  
 and whatever goes on all four  
 or whatever abounds with feet  
 among all teemers teeming on the earth,  
 eat them not;  
 for they are an abomination.

Orthodox Jewish Bible And every creeping thing that creepeth upon ha'aretz shall be sheketz; it shall not be eaten.  
 Whatsoever goeth upon the belly, and whatsoever goeth upon all fours, or whatsoever hath marbeh raglayim (many feet) among all creeping things that creep upon ha'aretz, them ye shall not eat; for they are sheketz.

Rotherham's *Emphasized B.* And <any creeping thing that creepeth upon the earth> <an abomination> it is'—it shall not be eaten. <Everything that goeth upon the belly, and everything that goeth upon all-fours, even to everything having many feet, as regardeth any creeping thing that creepeth upon the earth> ye shall not eat them, for <an abomination> they are'.

### Expanded/Embellished Bibles:

The Expanded Bible “‘Every animal that ·crawls [swarms] on the ground is ·to be hated [detestable; abominable]; it must not be eaten. You must not eat any of the animals that ·crawl [·walk] on the ground, including those that ·crawl [walk] on their stomachs, that walk on all four feet, or on many feet. They are ·to be hated [detestable; abominable].

Kretzmann's Commentary And every creeping thing that creepeth upon the earth, all crawling and four-footed vermin, shall be an abomination; it shall not be eaten.  
 Whatsoever goeth upon the belly, as serpents and worms, and whatsoever goeth upon all four, as mice, rats, weasels, moles, or whatsoever hath more feet among all creeping things that creep upon the earth, as centipedes, spiders, and other arthropods, them ye shall not eat; for they are an abomination.

Lexham English Bible “ ‘And any swarmer that swarms on the land is detestable; it must not be eaten. You must not eat [Hebrew “eat them”] anything that moves upon its belly or [Or “and”] that walks on all fours, even any with numerous feet belonging to any swarmer that swarms on the land, because they are detestable.

The Voice **Eternal One:** Any swarming creature that scurries along the ground is detestable to you and must not be eaten. *Do not consume any of them!* Also do not eat any

creature that moves on its belly, walks on four legs, or has multiple pairs of feet, for they are detestable to you.

### Bible Translations with Many Footnotes:

The Complete Tanach

And any creeping creature that creeps on the ground is an abomination; it shall not be eaten.

**that creeps on the ground:** This comes to exclude mites found in chickpeas and in beans, and the pea-beetles found in lentils, since they did not creep on the ground but within the food [which was already detached from the ground]. However, when they exit into the air and creep, they become prohibited [because they fall into the category of שָׂרָץ, those that “creep on the ground”]. — [Torath Kohanim 11:161]

**it shall not be eaten:** [This phrase comes] to render guilty someone who feeds a person [with the flesh of a creeping animal] just as if he would have eaten it [himself] (Torath Kohanim 11:162). A שָׂרָץ means a low, short-legged creature, which appears [in its motion] only as if slithering and moving.

Any [creature] that goes on its belly, and any [creature] that walks on four [legs] to any [creature] that has many legs, among all creeping creatures that creep on the ground, you shall not eat, for they are an abomination.

**that goes on its belly:** This is the snake (Torath Kohanim 11:163). The word אָרָבִי denotes “bending low” [and it is used to describe the snake] because it moves while bent a prostrated posture, prostrated on its belly.

**Any [creature] that goes:** [This comes] to include earthworms and what resembles those that resemble them [i.e., that have tiny legs, but nevertheless slither like a worm on their bellies]. — [Torath Kohanim 11:163]

**that walks on four [legs]:** This [refers to] a scorpion. — [Torath Kohanim 11:163]

**any [creature]:** [This word comes] to include the beetle, called escarbot in French, and what resembles those that resemble them. — [Torath Kohanim 11:163]

**any [creature] that has many legs:** This is the centipede, a creature with legs from its head to its tail, on either side, called centipede [in French]. — [Torath Kohanim 11:163]

NET Bible®

Every swarming thing that swarms on the land is detestable; it must not be eaten. You must not eat anything that crawls<sup>40</sup> on its belly or anything that walks on all fours or on any number of legs<sup>41</sup> of all the swarming things that swarm on the land, because they are detestable.

<sup>40</sup>tn Heb “goes” (KJV, ASV “goeth”); NIV “moves about”; NLT “slither along.” The same Hebrew term is translated “walks” in the following clause.

<sup>41</sup>tn Heb “until all multiplying of legs.”

### Literal, almost word-for-word, renderings:

C. Thompson (updated) OT

Moreover every creeping thing which creeps on the earth will be an abomination to you. It will not be eaten. Whether it runs on its belly, or goes continually on four, whatever among the reptiles, which creep on the earth, has many feet, this you will not eat; for it is an abomination to you; and you should not pollute yourselves with any of the reptiles which creep on the earth. You indeed are not to pollute yourselves with them, nor be made unclean by them. V. 43 is included for context.

Context Group Version

And every creeping thing that creeps on the land is detestable; it shall not be eaten. Whatever goes on the belly, and whatever goes on all fours, or whatever has many feet, even all creeping things that creep on the land, you (pl) shall not eat them; for they are detestable.

Literal Standard Version

And every teeming thing which is teeming on the earth is an abomination, it is not eaten; anything going on the belly, and any going on four, to every multiplier of feet, to every teeming thing which is teeming on the earth—you do not eat them, for they



[are] an abomination; you do not make yourselves abominable with any teeming thing which is teeming, nor do you make yourselves unclean with them, so that you have been unclean with them. V. 43 is included for context.

Revised Mechanical Trans.

... and every swarming swarmer upon the land is filthy, he will not be eaten. All walking upon the belly and all walking upon four, as well as all making an increase of feet<sup>[751]</sup>, for all the swarming swarmers upon the land, you will not eat them, given that they are filthy.

Young's Updated LT

<sup>751</sup>. The phrase "making an increase of feet" means "have many feet."

"And every teeming thing which is teeming on the earth is an abomination, it is not eaten; any thing going on the belly, and any going on four, unto every multiplier of feet, to every teeming thing which is teeming on the earth—you [all] do not eat them, for they are an abomination;...

**The gist of this passage:** Animals who swarm are not to be eaten.  
41-42

### Leviticus 11:41a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
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
sherets (שָׂרָץ) [pronounced <i>SHEH-rehtz</i> ]	<i>swarmers, swarming [teeming] things, swarmers, creepers [of insects, small reptiles, aquatic animals]</i>	masculine singular noun; a singular collective noun; with the definite article	Strong's #8318 BDB #1056
shârats (שָׂרָץ) [pronounced <i>shaw-RATS</i> ]	<i>the creeping [crawling] [thing]; the swarming thing, infesting [with]; abounding [teeming] [with]; multiplying themselves, being multiplied</i>	Qal active participle with the definite article	Strong's #8317 BDB #1056
'al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
'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 noun with the definite article	Strong's #776 BDB #75

**Translation:** [Consider those living creatures] which swarm over the earth—...

In this verse, as well as in v. 29, we have the Qal participle of shârats (שָׂרָץ) [pronounced *shaw-RATS*], which is translated *creeping*; however this is used of fish and other aquatic creatures (Genesis 1:21), animals which are on the earth (Genesis 8:17), frogs which breed in the waters (Exodus 8:3), and even for mankind (Genesis 9:7). In all of these passages the key seems to be a population increase, if not an explosion. Genesis 1:21a reads: **And God created the great sea creatures, and every living creature that moves, with which the waters swarmed [or, the waters brought forth abundantly] after their kind...** *Infest* is a good word for this, except that it carries with it a negative connotation and it will be difficult to come up with a similar noun cognate in order to preserve continuity.

*Thrive* is an excellent rendering of this, as it does not connote over-population, crowding, or anything negative; and it can be made into the adjective *thriving*. The word *permeate* seems to indicate too much or too concentrated of a population; and the words *teem* and *teeming* are wonderful translations, but they sound a bit archaic. Strong's #8317 BDB #1056.

The noun cognate for this verb is the very similar *sherets* (שָׂרָץ) [pronounced *SHEH-rehtz*] and can be rendered *thriving thing*, *teeming thing*; although many Bibles go with *swarming thing*, *creeping thing*. The connotation is an animal in very close contact with the earth in this context due to the preposition (and the nearby Leviticus 11:29); however, we cannot infer this in Genesis 1:20–21 because we do not have anything in close contact with the earth. This is why I have taken the translation which you see. The point of much of this is just to identify the creatures named in this verse, which would be a quotation from Leviticus 1:29–30. Strong's #8318 BDB #1056.

I went a little more freeform on the mostly literal translation. If you compare my translation to the Hebrew above, it is clear that I took many liberties.

I believe that we are speaking of various kinds of insects here, that term being understood in the wider sense.

Leviticus 11:41b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sheqets (שִׂקֵץ) [pronounced <i>sheh-KETZ</i> ]	<i>an abomination, a detestable thing; an idol</i>	masculine singular noun	Strong's #8263 BDB #1054
hûw' (אוּהוּ) [pronounced <i>hoo</i> ]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
lô' (לֹא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âkal (אָכַל) [pronounced <i>aw-KAHL</i> ]	<i>to be eaten; metaphorically: to be consumed [destroyed] [by fire]</i>	3 <sup>rd</sup> person masculine plural, Niphal imperfect	Strong's #398 BDB #37

**Translation:** ...they are an abomination and they are not to be eaten.

Generally speaking, insects are not to be eaten. A few exceptions were already named.

Leviticus 11:41 [Consider those living creatures] which swarm over the earth—they are an abomination and they are not to be eaten. (Kukis mostly literal translation)

Leviticus 11:42a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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

## Leviticus 11:42a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hâlak <sup>e</sup> (הלך) [pronounced haw-LAHK <sup>e</sup> ]	walking, going, departing, is advancing, is traveling	masculine singular, Qal active participle	Strong's #1980 (and #3212) BDB #229
‘al (לע) [pronounced ġahʕ]	upon, beyond, on, against, over above, by, beside; because of, on account of	preposition of relative proximity	Strong's #5921 BDB #752
gâchôwn (גחון) [pronounced gaw-KHOHN]	belly of a reptile	masculine singular noun	Strong's #1512 BDB #161
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
kôl (לכ) [pronounced kohʕ]	every, each, all of, all; any of, any	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
hâlak <sup>e</sup> (הלך) [pronounced haw-LAHK <sup>e</sup> ]	walking, going, departing, is advancing, is traveling	masculine singular, Qal active participle	Strong's #1980 (and #3212) BDB #229
‘al (לע) [pronounced ġahʕ]	upon, beyond, on, against, over above, by, beside; because of, on account of	preposition of relative proximity	Strong's #5921 BDB #752
‘ar <sup>e</sup> bâ‘âh (העבֵרָא) [pronounced ah <sup>r</sup> <sup>e</sup> -baw-ĠAW]	four	feminine singular noun; numeral	Strong's #702 BDB #916
‘ad (דע) [pronounced ġahd]	as far as, even to, up to, until	preposition of duration or of limits	Strong's #5704 BDB #723
kôl (לכ) [pronounced kohʕ]	every, each, all of, all; any of, any	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
râbâh (הבֵר) [pronounced raw <sup>b</sup> -VAWH]	making [do] much; multiplying, increasing; giving much; laying much; having much; making great; many [as a Hiphil infinitive construct]	masculine singular, Hiphil participle	Strong's #7235 BDB #915
When the Hiphil is followed by an infinitive and gerund—or by a finite verb—, it can mean <i>much</i> .			
The Hiphil infinitive absolute is often used as an adverb: <i>in doing much, very much, exceedingly great</i> (the latter two with the adverb <i>m<sup>o</sup>ôd</i> ).			
rag <sup>e</sup> layim (פִּלְגֵי) [pronounced RAHG-lah-yim]	feet, [two] feet, [two] legs; metaphorically for steps taken in one's life	feminine dual noun	Strong's #7272 BDB #919

Leviticus 11:42a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>o</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [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
sherets (שָׂרָץ) [pronounced SHEH-rehtz]	<i>swarmers, swarming [teeming] things, swarmers, creepers [of insects, small reptiles, aquatic animals]</i>	masculine singular noun; a singular collective noun; with the definite article	Strong's #8318 BDB #1056
shârats (שָׂרָץ) [pronounced shaw-RATS]	<i>the creeping [crawling] [thing]; the swarming thing, infesting [with]; abounding [teeming] [with]; multiplying themselves, being multiplied</i>	Qal active participle with the definite article	Strong's #8317 BDB #1056
‘al (עַל) [pronounced gah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
‘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:** [Consider the living creatures that] move about on their stomachs, walking on four or more legs [and] all [the living creatures that] swarm over the earth—...

I believe that we are still speaking about insects here—those which mostly crawl around (as opposed to those which fly about and swarm).

Leviticus 11:42b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
‘âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect; with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #398 BDB #37
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
sheqets (שִׂקֵץ) [pronounced sheh-KETZ]	<i>an abomination, a detestable thing; an idol</i>	masculine singular noun	Strong's #8263 BDB #1054

## Leviticus 11:42b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hêm (הֵם) [pronounced haym]	<i>they, those; them, themselves; these [with the definite article]; the others</i>	3 <sup>rd</sup> person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241

**Translation:** ...you will not eat them; they [are] an abomination [to you].

Generally speaking, insects were considered unclean and not to be eaten.

Leviticus 11:42 [Consider the living creatures that] move about on their stomachs, walking on four or more legs [and] all [the living creatures that] swarm over the earth—you will not eat them; they [are] an abomination [to you]. (Kukis mostly literal translation)

This does not repeat vv. 29–30, but it sums up this portion of God's Word.

Leviticus 11:41–42 [Consider those living creatures] which swarm over the earth—they are an abomination and they are not to be eaten. [Consider the living creatures that] move about on their stomachs, walking on four or more legs [and] all [the living creatures that] swarm over the earth—you will not eat them; they [are] an abomination [to you]. (Kukis mostly literal translation)

Leviticus 11:41–42 Consider the insects which swarm all over the earth and the insects which move along the earth on four or more legs—these things are an abomination to you and you are not to eat them. (Kukis paraphrase)

I probably should have simply added v. 43 to vv. 41–42.

**You [all] will not make abominable your+ souls in all the swarming, the swarming [thing]; and you [all] will not make yourself unclean in them. And you [all] have been defiled in them.**

Leviticus  
11:43

**You+ will not make your+ souls detestable by [eating] any of those swarming [insects]; and you+ will not make yourselves unclean by them, so that you+ are defiled by them.**

**Consider all of these swarming insects which, potentially, can corrupt your souls. Do not make yourselves unclean by eating them, for in that, you will be defiled.**

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)

You [all] will not make abominable your+ souls in all the swarming, the swarming [thing]; and you [all] will not make yourself unclean in them. And you [all] have been defiled in them.

Dead Sea Scrolls  
Targum (Onkelos)

.  
Do not make yourselves repulsive by [eating] any creeping creature that crawls, and do not make yourselves unclean with them, for you will become unclean because of them.

Targum (Pseudo-Jonathan)

You shall not contaminate your souls by any reptile that creepeth, nor defile yourselves with them, lest by them you make yourselves unclean.



Douay-Rheims 1899 (Amer.) Aramaic ESV of Peshitta	Do not defile your souls, nor touch aught thereof, lest you be unclean, ... You shall not make yourselves abominable with any creeping thing that creeps, neither shall you make yourselves unclean with them, that you should be defiled thereby.
Lamsa's Peshitta (Syriac)	You shall not defile your souls with any creeping thing that creeps on the Earth, that you will not be defiled by them; you shall not be defiled by them.
Samaritan Pentateuch	Ye shall not make yourselves abominable with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby.
Updated Brenton (Greek)	And you shall not defile your souls with any of the reptiles that creep upon the earth, and you shall not be polluted with them, and you shall not be unclean by them.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	You are not to make yourselves disgusting with anything which goes about flat on the earth; you may not make yourselves unclean with them, in such a way that you are not holy to me.
Easy English	.
Easy-to-Read Version–2008 <i>God's Word</i> ™	Don't let them make you filthy. You must not become unclean. Don't become disgusting by eating anything that swarms on the ground. Never allow yourselves to become unclean because of them.
Good News Bible (TEV) <i>The Message</i>	Do not make yourselves unclean by eating any of these.
NIRV	Do not make yourselves "unclean" by eating any of these animals. Do not make yourselves "unclean" because of them. Do not let them make you "unclean."

### Thought-for-thought translations; dynamic translations; paraphrases:

Casual English Bible	.
Contemporary English V.	If you eat any of them, you will become just as disgusting and unclean as they are.
New Berkeley Version	.
New Life Version	Do not make yourselves unclean by any of the small living things that move together on the ground, so you become unclean.
New Living Translation	Do not defile yourselves by touching them. You must not make yourselves ceremonially unclean because of them.
Unfolding Bible Simplified	Do not defile yourselves by eating any of those creatures. Be very careful about this.

### Partially literal and partially paraphrased translations:

American English Bible	You shouldn't dirty your lives with any slithering creatures that crawl on the ground. If you don't allow them to pollute you, they won't make you unclean. <b>Note</b> on the word <i>soul</i> is placed in the <b>Addendum</b> .
Beck's American Translation	.
Common English Bible	Do not make yourselves detestable by means of any swarming creatures. Do not make yourselves unclean with them or be made unclean by them.
New Advent (Knox) Bible Translation for Translators	Keep your persons undefiled, touching no such thing, for fear of contamination. Do not ◀defile yourselves/cause you to become unacceptable to me▶ <i>by eating any of those creatures</i> [DOU].

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	Do not defile yourselves by any crawling creature; do not become unclean or defiled by them.
Christian Standard Bible	Do not become contaminated by any creature that swarms; do not become unclean or defiled by them.
International Standard V	“You are not to make yourselves detestable on account of any swarming creature that swarms the land. And you are not to defile yourselves and become unclean because of them, because I, the Lord, am your God. A portion of v. 44 is included for context.
Unfolding Bible Literal Text	You must not make yourselves unclean with any living creatures that creep; you must not make yourselves unclean with them, that you should be made impure by them.
Urim-Thummim Version	You will not make yourselves detestable with any swarming thing that multiplies neither will you make yourselves unclean with them that you should be defiled.
Wikipedia Bible Project	Do not abominate your souls in all the vermin that infests, and do not defile in them, and you were defiled by them.

### **Catholic Bibles (those having the imprimatur):**

Christian Community (1988)	Do not defile yourselves with any swarming creature that might defile you, for I am Yahweh your God. Take the way of holiness and be holy, for I am holy. V. 44a is included for context. 19:2; 22:30; 1P 1:16
The Heritage Bible	You shall not make your souls filthy with any swarming thing that swarms, neither shall you make yourselves unclean with them that you should be defiled by them.
New American Bible (2011)	Do not make yourselves loathsome by any swarming creature nor defile yourselves with them and so become unclean by them. <sup>1</sup> i. [11:43–44] Lv 20:25–26.
Revised English Bible–1989	You must not contaminate yourselves through any creatures that swarm; you must not defile yourselves with them and make yourselves unclean by them.

### **Jewish/Hebrew Names Bibles:**

Hebrew Transliteration S.	You shall not make yourselves abominable with any creeping thing that creeps, neither shall you make yourselves tamei with them, that you should be tamei (defiled) thereby.
Kaplan Translation	Do not make yourselves disgusting [by eating] any small creature that breeds. Do not defile yourselves with them, because it will make you spiritually insensitive. 11:43 disgusting. Or “shunned,” — spiritually insensitive (Yoma 39b). Or, “unclean.”
The Scriptures–2009	‘Do not make yourselves abominable with any swarming creature – the one swarming, and do not make yourselves unclean with them, lest you be defiled by them.
Tree of Life Version	You are not to contaminate yourselves with any creeping thing that crawls nor make yourselves unclean with them or defiled by them.

### **Weird English, Old English, Anachronistic English Translations:**

Alpha & Omega Bible	AND YOU SHALL NOT DEFILE YOUR SOULS WITH ANY OF THE REPTILES THAT CREEP UPON THE EARTH, AND YOU SHALL NOT BE POLLUTED WITH THEM, AND YOU SHALL NOT BE UNCLEAN BY THEM.
Awful Scroll Bible	Was a breather to be made detestable, even detestable by the swarmers that are swarming? - was he to have made himself unclean, even unclean?
Concordant Literal Version	Do not make your souls abominable with any swarming swarmer, nor shall you defile yourselves with them, or you will be unclean by them.
exeGesés companion Bible	Neither abominate your souls

	with any teeming teemer, nor foul yourselves with them, that you become foul thereby.
Orthodox Jewish Bible	Ye shall not make your nefashot sheketz with any creeping thing that creepeth, neither shall ye make yourselves tamei with them, that ye should be made tamei thereby.
Rotherham's <i>Emphasized B.</i>	Do not make your persons abominable, with any creeping thing that creepeth,—neither shall ye make yourselves unclean with them, that ye should become unclean thereby.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Do not make yourselves loathsome (impure, repulsive) by [eating] any swarming thing; you shall not make yourselves unclean by them so as to defile yourselves.
The Expanded Bible	Do not make yourself unclean [ <sup>c</sup> in a ritual sense] by these animals; you must not become unclean by them.
Kretzmann's Commentary	Ye shall not make yourselves abominable, literally, "ye shall not make your souls an abomination ," with any creeping thing that creepeth, neither shall ye make yourselves unclean with them, that ye should be defiled thereby. The children of Israel, as the people of the Lord, must keep away from every form of defilement.
Lexham English Bible	You must not defile yourselves with any swarmer that swarms, and you must not make yourselves unclean by them and so be made unclean by them, because I am Yahweh your God, and you must keep yourselves sanctified, so that [Or "and"] you shall be holy, because I am holy. And you must not make yourselves unclean with any swarmer that moves along on the land, because I am Yahweh, who brought you up from the land of Egypt to be for you as God. Thus [Or "And"] you shall be holy, because I am holy. Vv. 44–45 are included for context.
The Voice	<b>Eternal One:</b> Do not defile yourselves by having contact with any of the swarming creatures. Do not become impure by having contact with any of them.

### Bible Translations with Many Footnotes:

The Complete Tanach	You shall not make yourselves abominable with any creeping creature that creeps, and you shall not defile yourselves with them, that you should become unclean through them.
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**You shall not make [yourselves] abominable:** By eating them, for it says: טְכִיתֵם שִׁפְנֵי, "your souls" [lit., "Do not make your souls abominable"], and merely touching [an unclean item] does not cause "abomination of the soul" [whereas eating it does. See Me'ilah 16b, Rashi there]; similarly, "and you shall not defile yourselves" [means] by eating them.

**that you should become unclean through them:** [God says:] "If you defile yourselves through these [creatures] on earth, I too will defile you in the world to come and in the heavenly academy." - [Yoma 39a]

NET Bible®

### Literal, almost word-for-word, renderings:

A Faithful Version	You shall not defile yourselves with any creeping thing that creeps, neither shall you make yourselves unclean with them, so that you should be defiled by them; For I am the LORD your God, and you shall sanctify yourselves, and you shall be holy, for I am holy. Neither shall you defile yourselves with any kind of creeping thing that creeps on the earth; For I am the LORD Who brought you up out of the land of Egypt to be your God. You shall therefore be holy, for I am holy. Vv. 44–45 are included for context.
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Bond Slave Version	You will not make yourselves abominable with any creeping thing that creeps, neither will you make yourselves unclean with them, that you should be defiled thereby.
Charles Thomson OT	Whether it runneth on its belly, or goeth continually on four, whatever among the reptiles, which creep on the earth, hath many feet, this you shall not eat; for it is an abomination to you; and you should not pollute yourselves with any of the reptiles which creep on the earth. You indeed are not to pollute yourselves with them, nor be made unclean by them. V. 42 is included for context.
Context Group Version	You (pl) shall not make yourselves detestable with any creeping thing that creeps, neither shall you (pl) make yourselves unclean with them, that you (pl) should be defiled in that way.
English Standard Version	You shall not make yourselves detestable with any swarming thing that swarms, and you shall not defile yourselves with them, and become unclean through them.
Green’s Literal Translation	You shall not pollute yourselves with any swarming thing which swarms, nor shall you make yourselves unclean with them, so that you should be defiled by them.
Literal Standard Version	And every teeming thing which is teeming on the earth is an abomination, it is not eaten; anything going on the belly, and any going on four, to every multiplier of feet, to every teeming thing which is teeming on the earth—you do not eat them, for they [are] an abomination; you do not make yourselves abominable with any teeming thing which is teeming, nor do you make yourselves unclean with them, so that you have been unclean with them. Vv. 41–42 are included for context.
Modern Literal Version 2020	You* will not make yourselves abominable with any creeping thing that creeps, nor will you* make yourselves unclean with them, that you* should be defiled by it
Revised Mechanical Trans.	You will not detest your souls with all the swarming swarmers, and you will not make yourself be dirty with them, and you will be dirty with them,...
Young’s Updated LT	.
<b>The gist of this passage:</b>	Interestingly enough, God warns them not to contaminate their souls with these swarming insects.

Leviticus 11:43a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾal (אֵל) [pronounced a]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
shâqats (שָׂקַט) [pronounced shaw-KATS]	<i>to detest, make (or, consider) abominable, count filthy, make (or, consider) detestable</i>	2 <sup>nd</sup> person masculine plural, Piel imperfect; pausal form	Strong's #8262 BDB #1055
ʾêth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
nephâshôwth (נַפְשׁוֹת) [pronounced NEH-faw-shohth]	<i>souls, lives, persons, living beings, desire, volition; will</i>	feminine plural noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #5315 BDB #659

## Leviticus 11:43a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
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
Literally, <i>in all</i> . Although I don't have this in the lexicons, it is rendered by the most literal translations as <i>among all, through all, throughout all, with all</i> .			
sherets (שָׂרָץ) [pronounced SHEH-rehtz]	<i>swarmers, swarming [teeming] things, swarmers, creepers [of insects, small reptiles, aquatic animals]</i>	masculine singular noun; a singular collective noun; with the definite article	Strong's #8318 BDB #1056
shârats (שָׂרָץ) [pronounced shaw-RATS]	<i>the creeping [crawling] [thing]; the swarming thing, infesting [with]; abounding [teeming] [with]; multiplying themselves, being multiplied</i>	Qal active participle with the definite article	Strong's #8317 BDB #1056

**Translation:** You+ will not make your+ souls detestable by [eating] any of those swarming [insects];...

Interestingly enough, whereas a previous passage seemed to allow for some things that are unclean to be eaten; here, this is not the case. Three times in this verse, the hearer will be warned about close contact with swarming insects (I am assuming that these are insects). I am also assuming that there are those who consider making a meal of them, although that is not mentioned in v. 43. The hearer is warned not to make his **soul** detestable by means of these insects.

## Leviticus 11:43b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, 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
lô' (לא or לו) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ṭâmê' (טָמֵא) [pronounced taw-MAY]	<i>to be unclean, to make oneself unclean</i>	2 <sup>nd</sup> person masculine plural, Hithpael imperfect	Strong's #2930 BDB #379



## Leviticus 11:43b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
<p>The Hithpael is the reflexive of the Piel (the intensive stem). The Hithpael conveys the idea that one puts himself into the state or the action of the verb, which is an achieved state. Seow gives several uses: (1) Its primary use is reflexive—the verb describes action on or for oneself. That is, the subject of the verb is also the object of the verb. However, this does not completely convey the reflexive use, as there are examples where the verb takes on another object. These verbs are known as tolerative—the subject allows an action to affect himself or herself. (2) Reciprocal use: Occasionally, the Hithpael denotes reciprocity; that is, <i>they worked with one another, they looked at one another</i>. (3) The third use is known as iterative, which means that the Hithpael suggests repeated activity (<i>he walked about, he walked to and fro, and turned back and forth</i>). (4) The fourth use is known as estimative: the verb indicates how one shows himself or regards himself, whether in truth or by pretense (<i>he pretended to be sick, they professed to be Jews</i>).<sup>63</sup> (5) This can occasionally be understood to be more of a passive than a reflexive (Genesis 22:18, for instance).<sup>64</sup> It is intensive (and sometimes seen as an accomplished state) and it is something that one does to oneself.</p>			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine plural suffix	Strong's # none BDB #88

**Translation:** ...and you+ will not make yourselves unclean by them,...

The hearer is told not to make himself unclean by the insects; and I am assuming that this is understood to refer to making food from them (as has been previously discussed in this chapter).

## Leviticus 11:43c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, 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
ṭâmêʾ (טמא) [pronounced taw-MAY]	<i>to defile oneself, be defiled (sexually, by idolatry, ceremonially); to be regarded as unclean</i>	2 <sup>nd</sup> person masculine plural, Niphal perfect	Strong's #2930 BDB #379
x is omitted by scribal mistake. <sup>65</sup>			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine plural suffix	Strong's # none BDB #88

**Translation:** ...so that you+ are defiled by them.

I think the idea here is, the hearer is not to eat insects or they will be defiled by them.

Leviticus 11:43 You+ will not make your+ souls detestable by [eating] any of those swarming [insects]; and you+ will not make yourselves unclean by them, so that you+ are defiled by them. (Kukis mostly literal translation)

<sup>63</sup> Choon-Leong Seow, *A Grammar for Biblical Hebrew (Revised Edition)*; Abingdon Press, Nashville; ©1995, pp. 298–299.

<sup>64</sup> See also *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994 AMG Publishers; p. 2275.

<sup>65</sup> *Analytical Key to the Old Testament*; John Joseph Owens; Baker Book House, Grand Rapid, Michigan; ©1989; Vol. 1, p. 475.

In context, defile or making oneself detestable includes eating an animal which comes in close contact with the earth, or touching the carcass of one of them. So that v. 41 was not taken out of context as permissive, v. 43 was added.

Leviticus 11:43 Consider all of these swarming insects which, potentially, can corrupt your souls. Do not make yourselves unclean by eating them, for in that, you will be defiled. (Kukis paraphrase)

## Chapter Outline

## Charts, Graphics and Short Doctrines

### "I am the Lord your God; you be holy for I am holy"

For I am Y<sup>e</sup>howah your+ Elohim and you [all] will cleanse yourselves; and you [all] have been holy for holy I [am]. And you have not defiled your+ souls in all the swarming [thing], the creeping [thing] upon the earth; for I [am] Y<sup>e</sup>howah, the One bringing you [all] up out from a land of Egypt to be for you [all] for your+ Elohim. And you [all] have been holy for holy I [am].”

Leviticus  
11:44–45

Because I am Y<sup>e</sup>howah your+ Elohim and you+ must [therefore] cleanse yourselves [as prescribed in this text]. You+ will be holy because I [am] holy. You will not defile your souls with swarming [insects] or with [animals that] creep upon the ground. I [am] Y<sup>e</sup>howah, the One Who brought you+ out of the land of Egypt to be for you+ your+ Elohim. Therefore, you must be holy for I [am] holy.

Because I am Jehovah your God, you must cleanse yourselves as so prescribed in this text. You will set yourselves apart from all else, because I am set apart from all else. For that reason, you will not allow yourselves to become defiled by swarming insects or by animals which creep along the ground. I am the Jehovah Who brought you out of the land of Egypt in order to be your God. Therefore, you must remain set apart as I am set apart.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	For I am Y <sup>e</sup> howah your+ Elohim and you [all] will cleanse yourselves; and you [all] have been holy for holy I [am]. And you have not defiled your+ souls in all the swarming [thing], the creeping [thing] upon the earth; for I [am] Y <sup>e</sup> howah, the One bringing you [all] up out from a land of Egypt to be for you [all] for your+ Elohim. And you [all] have been holy for holy I [am].”
Dead Sea Scrolls Targum (Onkelos)	. For I am Adonoy, your God; you shall sanctify yourselves and you shall become holy, for I am Holy and you shall not make yourselves unclean with any creeping creature that crawls on the ground. For I am Adonoy, who brings you up from the land of Egypt to be your God. You shall be holy, for I am Holy.
Targum (Pseudo-Jonathan)	For I am the Lord your God; therefore sanctify yourselves, and be holy, for I am Holy, and defile not your souls by any reptile that creepeth upon the ground: for I am the Lord who have brought you up free from the land of Mizraim, that I may be a God to you; and you may be holy, for I am Holy.
Douay-Rheims 1899 (Amer.)	For I am the Lord your God. Be holy because I am holy. Defile not your souls by any creeping thing, that moveth upon the earth. For I am the Lord, who brought you out of the land of Egypt, that I might be your God.

Aramaic ESV of Peshitta	For I am Mar-Yah your God. Sanctify yourselves therefore, and be holy; for I am holy: neither shall you defile yourselves with any kind of creeping thing that moves on the earth. For I am Mar-Yah who brought you up out of the land of Egypt, to be your God. You shall therefore be holy, for I am holy.
Lamsa's Peshitta (Syriac)	Because I AM LORD JEHOVAH your God and you shall be hallowed and you shall be Holy Ones, because I am holy; you shall not defile your souls by any creeping thing that creeps on the Earth. Because I AM LORD JEHOVAH your God who brought you out from the land of Egypt to be God to you, and you shall be Holy Ones because I am holy.
Samaritan Pentateuch	For I [am] the LORD your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I [am] holy: neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. For I [am] the LORD God that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I [am] holy.
Updated Brenton (Greek)	For I am the Lord your God; and you shall be sanctified, and you shall be holy, because I the Lord your God am holy; and you shall not defile your souls with any of the reptiles creeping upon the earth. For I am the Lord who brought you up out of the land of Egypt to be your God; and you shall be holy, for I the Lord am holy.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	For I am the Lord your God: for this reason, make and keep yourselves holy, for I am holy; you are not to make yourselves unclean with any sort of thing which goes about flat on the earth. For I am the Lord, who took you out of the land of Egypt, to be your God; so be you holy, for I am holy.
Easy English	God says, "I am the Lord your God. I am holy. Make yourselves holy. Do not touch any small animal that moves across the ground. If you do, you will not be clean or holy I am the Lord who brought you away from Egypt. I became your God. So be holy because I am holy." '
Easy-to-Read Version—2008	Don't let them make you filthy. You must not become unclean, because I am the LORD your God. I am holy, so you should keep yourselves holy. Don't make yourselves unclean with these crawling things. I, the LORD, brought you out of Egypt so that you could be my special people and I could be your God. I am holy, so you must be holy too." V. 43 is included for context.
<i>God's Word™</i>	"Here is the reason: I am the LORD your God. You must live holy lives. Be holy because I am holy. Never become unclean by touching anything that swarms or crawls on the ground. Here is the reason again: I am the LORD. I brought you out of Egypt to be your God. Be holy because I am holy.
Good News Bible (TEV)	I am the LORD your God, and you must keep yourselves holy, because I am holy. I am the LORD who brought you out of Egypt so that I could be your God. You must be holy, because I am holy.
<i>The Message</i>	"Make yourselves holy for I am holy. Don't make yourselves ritually unclean by any creature that crawls on the ground. I am God who brought you up out of the land of Egypt. Be holy because I am holy.
NIRV	I am the Lord your God. Set yourselves apart. Be holy, because I am holy. Do not make yourselves "unclean" by eating any creatures that move around on the ground. I am the Lord. I brought you up out of Egypt to be your God. So be holy, because I am holy.

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	<b>God's holy, so eat right and stay holy</b> Listen, I'm the LORD your God. I'm telling you to stay away from these unclean animals. Devote yourself to me so you'll be holy, because I am holy. Don't contaminate yourself with any of those tainted animals. Remember this: I am the LORD who brought you here from Egypt. I did this to become your God. So, devote yourself to me and be holy because I am holy.
Contemporary English V.	I am the LORD your God, and you must dedicate yourselves to me and be holy, just as I am holy. Don't become disgusting by eating any of these unclean creatures. I brought you out of Egypt so that I could be your God. Now you must become holy, because I am holy!
The Living Bible	"I am the Lord your God. Keep yourselves pure concerning these things, and be holy, for I am holy; therefore do not defile yourselves by touching any of these things that crawl upon the earth. For I am the Lord who brought you out of the land of Egypt to be your God. You must therefore be holy, for I am holy."
New Berkeley Version	.
New Life Version	For I am the Lord your God. So set yourselves apart, and be holy. For I am holy. Do not make yourselves unclean with any of the small living things that move together in large numbers on the ground. 45 For I am the Lord Who brought you out of the land of Egypt to be your God. So be holy, because I am holy."
New Living Translation	For I am the Lord your God. You must consecrate yourselves and be holy, because I am holy. So do not defile yourselves with any of these small animals that scurry along the ground. For I, the Lord, am the one who brought you up from the land of Egypt, that I might be your God. Therefore, you must be holy because I am holy.
Unfolding Bible Simplified	I am Yahweh your God, and I am holy, so you must set yourselves apart for my honor, and you must be holy. You must avoid eating things that cause you to be unacceptable to me. Do not cause yourselves to become unacceptable to me by eating creatures that crawl along on the ground. I am Yahweh, the one who freed you from being slaves in Egypt, in order that you might worship me. Therefore, because I am holy, you must be holy.

**Partially literal and partially paraphrased translations:**

American English Bible	You shouldn't dirty your lives with any slithering creatures that crawl on the ground. If you don't allow them to pollute you, they won't make you unclean. for I am Jehovah your God who makes you holy, and you must remain holy, since I (Jehovah your God) am holy. Therefore, you must not dirty your lives with any of the slithering things that crawl on the ground. For I am Jehovah who brought you out of the land of Egypt to be your God. So, you must be holy, because I (Jehovah) am holy.' V. 43 is included for context.
Beck's American Translation	.
Common English Bible	I am the Lord your God. You must keep yourselves holy and be holy, because I am holy. You must not make yourselves unclean by any swarming creature that crawls on the ground. I am the Lord, who brought you up from the land of Egypt to be your God. You must be holy, because I am holy.
New Advent (Knox) Bible	I am the Lord your God; you must be set apart, the servants of a God who is set apart. Do not contaminate yourselves with any of these beasts that creep along the ground. I am the Lord your God, who rescued you from the land of Egypt; 46 I am set apart and you must be set apart like me.
Translation for Translators	I am Yahweh your God, and I am holy, so you must consecrate yourselves and be holy. You must avoid eating things that cause you to be unacceptable to me. Do not cause yourselves to become unacceptable to me by eating creatures that scurry

across the ground. I am Yahweh, the one who freed you from *being slaves in* Egypt, in order to be your God. Therefore, because I am holy, you must be holy.

### Mostly literal renderings (with some occasional paraphrasing):

- Revised Ferrar-Fenton Bible You shall not make yourselves loathsome with the bodies of any of the spawn of the vermin, and you shall not defile yourselves with them, nor be defiled by them; for I am your EVER-LIVING GOD, Who sanctifies you, and you shall be healthy, for I am HOLY, and you shall not defile yourselves or your lives by any of the vermin that crawls upon the earth; for the EVER-LIVING brought you up from the land of Mitzer to be a GOD to you' so you Must be healthy;—for 'I am HOLY. V. 43 is included for context.
- International Standard V “Set yourselves apart and be holy, because I am holy. You are not to defile yourselves with any of the swarming creatures that swarm the earth.  
“I am the Lord your God who brought you out of the land of Egypt to be your God. Be holy, because I am holy. A portion of v. 44 is placed with the previous passage. animal
- Urim-Thummim Version For I am YHWH Elohim, You will therefore consecrate yourselves, and you will be sacred because I AM Holy: neither will you defile yourselves with any manner of swarming thing that creeps upon the land. For I am YHWH that brings you up out of the land of Egypt, to be your Elohim: you will therefore be sacred, for I AM Holy.
- Wikipedia Bible Project Because I am Yahweh your God, and you were blessed holy and became holy, because I am holy. And you will not defile your souls in all the vermin that crawls on the earth.  
Because I am Yahweh, who raises you from the land of Egypt, to be a god for you, and you became blessed holy, because I am holy.

### Catholic Bibles (those having the imprimatur):

- Christian Community (1988) Do not make yourselves unclean with any of the creatures that swarm on the ground, for I am Yahweh who brought you from the land of Egypt, that I might be your God. Be holy because I am holy. A portion of v. 44 was placed with the previous passage for context. 19:2; Jer 11:4; Mt 5:48; 1P 1:15-16; 1Jn 3:3
- New American Bible (2011) For I, the LORD, am your God. You shall make and keep yourselves holy,\* because I am holy.<sup>j</sup> You shall not make yourselves unclean, then, by any swarming creature that crawls on the ground. Since I, the LORD, am the one who brought you up from the land of Egypt that I might be your God, you shall be holy, because I am holy.  
\* [11:44–45] Keep yourselves holy...you shall be holy: a similar idea is expressed in 20:25–26. There, distinguishing between the animals is compared to God’s distinguishing between the peoples and choosing Israel.  
j. [11:44] Lv 19:2; 20:7, 26; Mt 5:48; 1 Pt 1:16.
- The Catholic Bible <sup>[d]</sup>“I am the Lord, your God. Consecrate yourselves and be holy for I am holy.<sup>[e]</sup> You will not defile yourselves with any of the creeping things that crawl upon the earth. I am the Lord who brought you out of the land of Egypt to be your God. Therefore, be holy, for I am holy.  
[d] These verses give the deeper reason for the criteria of clean and unclean: the Lord had delivered his people from Egyptian slavery so that they might acknowledge and worship him as the only true God. Animals that crawled along the ground did not enjoy a good reputation; in fact, the serpent, which was venerated by pagans, was regarded from the outset as an instrument of evil (Gen 3).  
[e] *Be holy for I am holy*: the central and repeated theme of Leviticus is holiness. The children of Israel are totally dedicated to God and to be like him because of what he has done for his people (see Mt 5:48).



New Jerusalem Bible	For it is I, Yahweh, who am your God. You have been sanctified and have become holy because I am holy: do not defile yourselves with all these creatures that swarm on the ground. Yes, it is I, Yahweh, who brought you out of Egypt to be your God: you must therefore be holy because I am holy." '
Revised English Bible–1989	For I am the LORD your God; you are to make yourselves holy and keep yourselves holy, because I am holy. You must not defile yourselves with any creatures that swarm and creep on the ground. I am the LORD who brought you up from Egypt to become your God. You are to keep yourselves holy, because I am holy.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	For I am Adonai your God; therefore, consecrate yourselves and be holy, for I am holy; and do not defile yourselves with any kind of swarming creature that moves along the ground. ( <i>Maftir</i> ) For I am Adonai, who brought you up out of the land of Egypt to be your God. Therefore you are to be holy, because I am holy.
Hebrew Transliteration S.	For ANI ADONAI (הוהי) Eloheichem: You shall therefore sanctify yourselves, and you shall be Kadosh; for ANI Kadosh: neither shall you tamei (defile) yourselves with any manner of creeping thing that creeps upon the earth. For Ani ADONAI (הוהי) that brings you up out of the eretz of Mitzrayim, to be your Elohim: you shall therefore be set apart, for I AM Set Apart.
Kaplan Translation	For I am God your Lord, and since I am holy, you must [also] make yourselves holy and remain sanctified. Therefore, do not defile your souls [by eating] any small animal that lives on the land. I am God, and I brought you out of Egypt to be your God. Therefore, since I am holy, you must [also] remain holy. 11:45 Do not make yourselves disgusting* [by eating] any small creature that breeds. Do not defile yourselves with them, because it will make you spiritually insensitive*
<i>The Scriptures</i> 1998	'For I am הוהי your Elohim, and you shall set yourselves apart. And you shall be set-apart, for I am set-apart. And do not defile yourselves with any creeping creature that creeps on the earth. 'For I am הוהי who is bringing you up out of the land of Mitsrayim, to be your Elohim. And you shall be set-apart, for I am set-apart.
Tree of Life Version	"For I am Adonai your God. Therefore, sanctify yourselves, and be holy, for I am holy. You are not to defile yourselves with any kind of creeping thing that moves on the earth. For I am Adonai who brought you up out of the land of Egypt, to be your God. Therefore, you should be holy, for I am holy.

### Weird English, ☹️ English, Anachronistic English Translations:

Alpha & Omega Bible	FOR I AM JESUS YOUR THEOS ( <i>The Alpha &amp; Omega</i> ); AND YOU SHALL BE SANCTIFIED, AND YOU SHALL BE HOLY, BECAUSE I JESUS YOUR THEOS ( <i>The Alpha &amp; Omega</i> ) AM HOLY; AND YOU SHALL NOT DEFILE YOUR SOULS WITH ANY OF THE REPTILES CREEPING UPON THE EARTH. FOR I AM JESUS WHO BROUGHT YOU UP OUT OF THE LAND OF EGYPT TO BE YOUR THEOS ( <i>The Alpha &amp; Omega</i> ); AND YOU SHALL BE HOLY, FOR I JESUS AM HOLY.
Awful Scroll Bible	Sustains To Become, he of mighty ones, is to have set you apart a setting apart. Being set apart, was a breather to be defiled by the swarmers swarming on the solid grounds? -

Concordant Literal Version	I, Sustains To Become, am bringing you up, out of the solid grounds of Egypt, to be he of mighty ones of yours, you is to be set apart, even set apart. For I, Yahweh, am your Elohim, so you will sanctify yourselves and become holy, for I am holy. Hence you shall not defile your souls with any swarmer moving on the land.
exeGesés companion Bible	For I, Yahweh, am the One bringing you up from the land of Egypt, to be your Elohim; so become holy, for I am holy. I - Yah Veh your Elohim: hallow yourselves and be holy; I - holy: foul not your souls with any teemer creeping on the earth. I - Yah Veh who ascended you from the land of Misrayim, to become your Elohim: so you become holy; I - holy.
Orthodox Jewish Bible	For I am Hashem Eloheichem; ye shall therefore set yourselves apart as kodesh, and ye shall be kadoshim; for I am kadosh; neither shall ye make your nefashot tamei with any manner of creeping thing that creepeth upon ha'aretz. For I am Hashem that bringeth you up out of Eretz Mitzrayim, to be for you as Elohim: ye shall therefore be kadoshim, for I am kadosh.
Rotherham's <i>Emphasized B.</i>	For    —Yahweh   am your God, therefore shall ye hallow yourselves and remain holy; for <holy> am    , —therefore shall ye not make your persons unclean, with any creeping thing that crawleth upon the earth. for    —Yahweh   am he that brought you up out of the land of Egypt, that I might become your' God,—therefore shall ye be holy, for <holy> am    , .

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	For I am the LORD your God; so consecrate yourselves and be holy, for I am holy. You shall not make yourselves unclean with any of the swarming things that swarm or crawls on the ground. For I am the LORD who brought you up from the land of Egypt to be your God; therefore you shall be holy, for I am holy.”
The Expanded Bible	I am the Lord your God. ·Keep yourselves holy for me [ <sup>L</sup> Sanctify/Consecrate yourselves and be holy] because I am holy. Don't ·make yourselves unclean [defile yourselves] with any of these ·crawling [swarming] animals. I am the Lord who brought you out of Egypt to be your God; you must be holy because I am holy.
Kretzmann's Commentary	<b>Verses 44-47</b> A Strong Concluding Argument For I am the Lord, your God; ye shall therefore sanctify yourselves, and ye shall be holy, consecrated, holy persons, set aside for the service of God; for I am holy; neither shall ye defile yourselves with any manner of creeping thing that creepeth up on the earth, either by using such animals for food or by handling them needlessly. For I am the Lord that bringeth you up out of the land of Egypt, that was the mighty work in which He was then engaged, to be your God; ye shall therefore be holy, for I am holy.
Lexham English Bible	You must not defile yourselves with any swarmer that swarms, and you must not make yourselves unclean by them and so be made unclean by them, because I am Yahweh your God, and you must keep yourselves sanctified, so that [Or “and”] you shall be holy, because I am holy. And you must not make yourselves unclean with any swarmer that moves along on the land, because I <i>am</i> Yahweh, who brought you up from the land of Egypt to be for you as God. Thus [Or “And”] you shall be holy, because I <i>am</i> holy. V. 43 is included for context.

The Voice

**Eternal One:** For I am the Eternal One, your God. You are to consecrate yourselves and be holy, for I am holy. [1 Peter 1:16] Do not cause yourselves to become impure by having contact with any swarming creature that crawls along the ground. I am the Eternal One who led you out of the land of Egypt to be your God. Therefore, you are to be holy, for I am holy. [1 Peter 1:16]

### Bible Translations with Many Footnotes:

The Complete Tanach

For I am the Lord your God, and you shall sanctify yourselves and be holy, because I am holy, and you shall not defile yourselves through any creeping creature that crawls on the ground.

**For I am the Lord your God:** Just as I am holy, for I am the Lord your God, so too, you shall make yourselves holy, [i.e.,] sanctify yourselves below [on earth]. — [Torath Kohanim 11:168]

**and be holy:** before Me, for I will make you holy above and in the world to come. — [Yoma 39a]

**and you shall not defile yourselves:** [This prohibition is written to make a transgressor guilty of] transgressing many negative commandments. And for [the transgression of] each negative commandment, [the perpetrator receives] lashes. This is what [the Sages said in the Talmud (Mak. 16): “If one eats a אַתִּיטּוֹפ [a small unclean aquatic creature], one receives four series of lashes [i.e., four separate series of lashes for the four negative commandments transgressed by eating that one creature]; if one eats an ant, one receives five series of lashes; if one eats a hornet, [he receives] six series of lashes” (Mak. 16b).

For I am the Lord Who has brought you up from the land of Egypt to be your God. Thus, you shall be holy, because I am holy.

**For I am the Lord Who has brought you up:** On the condition that you accept My commandments, I have brought you up [out of Egypt] (Torath Kohanim 11:170). Another explanation of “For I am the Lord Who has brought you up” : Everywhere [Scripture] says, “Who has brought [you] out (יִתְאַצֵּוֹה) [of the land of Egypt],” while here it says, “Who has brought [you] up (הִלְעִמָּה).” [What is the meaning of the unusual expression here of bringing up?] the school of Rabbi Ishmael taught: [God says,] “If I had brought up Israel from Egypt only so that they would not defile themselves with creeping creatures like the other nations, it would have been sufficient for them, and this is an exaltation for them.” This, then, explains [the use of] the expression הִלְעִמָּה - [B.M. 61b]

NET Bible®

Do not make yourselves detestable by any of the swarming things.<sup>42</sup> You must not defile yourselves by them and become unclean by them, for I am the Lord your God and you are to sanctify yourselves and be holy because I am holy. You must not defile yourselves by any of the swarming things that creep on the ground, for I am the Lord who brought you up from the land of Egypt to be your God,<sup>43</sup> and you are to be holy because I am holy. V. 43 is included for context.

<sup>42tn</sup> Heb “by any of the swarming things that swarm.”

<sup>43tn</sup> Heb “to be to you for a God.”

### Literal, almost word-for-word, renderings:

Charles Thomson OT

Because I am the Lord your God, therefore you must hallow yourselves, and be holy, because I the Lord your God am holy. And you must not defile yourselves with any of the reptiles, which creep on the earth, because I am the Lord who brought you up out of Egypt, to be your God. You shall therefore be holy, because I the Lord am holy.

Context Group Version

For I am YHWH your (pl) God: make yourselves special therefore, and be (pl) special; for I am special: neither shall you (pl) defile yourselves with any manner of creeping thing that moves on the land. For I am YHWH that brought you (pl) up out

English Standard Version	of the land of Egypt, to be your (pl) God: you (pl) shall therefore be special, for I am special. For I am the LORD your God. Consecrate yourselves therefore, and be holy, for I am holy. You shall not defile yourselves with any swarming thing that crawls on the ground. For I am the LORD who brought you up out of the land of Egypt to be your God. You shall therefore be holy, for I am holy."
Revised Mechanical Trans.	...given that I am YHWH your Elohiym and you will set yourself apart and you will exist as unique ones, given that I am unique, and you will not make your souls be dirty with all the treading swarmers upon the land, given that I am YHWH, the one making you go up from the land of Mits'rayim, to exist for you for Elohiym, and you will exist as unique ones, given that I am unique.
Updated Bible Version 2.17	For I am Yahweh your + God: sanctify yourselves therefore, and be + holy; for I am holy: neither will you + defile your souls with any manner of creeping thing that moves on the earth. For I am Yahweh who brought you + up out of the land of Egypt, to be your + God: you + will therefore be holy, for I am holy.
Young's Updated LT	"For I am Jehovah your God, and you [all] have sanctified yourselves, and you [all] have been holy, for I am holy; and you [all] do not defile your persons with any teeming thing which is creeping on the earth; for I am Jehovah who am bringing you up out of the land of Egypt to become your God; and you [all] have been holy, for I am holy.

**The gist of this passage:** God gives His rationale for His expectations of Israel.

Leviticus 11:44a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'ânîy (אני) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</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 <sup>nd</sup> person masculine plural suffix	Strong's #430 BDB #43

**Translation:** Because I am Y<sup>e</sup>howah your+ Elohim...

The obedience of the Israelites is predicated upon Y<sup>e</sup>howah being their God (Elohim).

Leviticus 11:44b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, 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

## Leviticus 11:44b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qâdash (קִדַּשׁ) [pronounced kaw- DAHSH]	<i>to cleanse [purify, consecrate, sanctify] oneself; to cause oneself to be [become] cleansed [purified, consecrated, sanctified]</i>	2 <sup>nd</sup> person masculine plural, Hithpael perfect	Strong's #6942 BDB #872

**Translation:** ...and you+ must [therefore] cleanse yourselves [as prescribed in this text].

The people of God must remain cleansed. They do this by their obedience to the precepts found in this and other chapters of the Law of Moses.

## Leviticus 11:44c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	2 <sup>nd</sup> person masculine plural, Qal perfect	Strong's #1961 BDB #224
qâdôwsh (קִדְּוֹשׁ) [pronounced kaw- DOWSE]	<i>sacred, holy, set apart, sacrosanct</i>	masculine plural adjective	Strong's #6918 BDB #872
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
qâdôwsh (קִדְּוֹשׁ) [pronounced kaw- DOWSE]	<i>sacred, holy, set apart, sacrosanct</i>	masculine singular adjective	Strong's #6918 BDB #872
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58

**Translation:** You+ will be holy because I [am] holy.

*Holy* is the Hebrew adjective qâdôwsh (קִדְּוֹשׁ) [pronounced kaw-DOWSE]. It means, *sacred, holy, set apart, sacrosanct*. The people of Israel are set apart by God; and God demands that they set themselves apart to Him as well.

## Leviticus 11:44d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
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



## Leviticus 11:44d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṭāmē' (טָמֵא) [pronounced <i>taw-MAY</i> ]	<i>to declare or to pronounce unclean; to defile (sexually, religiously, ceremonially); to profane (God's name)</i>	2 <sup>nd</sup> person masculine plural, Piel imperfect	Strong's #2930 BDB #379
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
nephâshôwth (נַפְשׁוֹתָי) [pronounced <i>NEH-faw-shohth</i> ]	<i>souls, lives, persons, living beings, desire, volition; will</i>	feminine plural noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #5315 BDB #659
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<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
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
Literally, <i>in all</i> . Although I don't have this in the lexicons, it is rendered by the most literal translations as <i>among all, through all, throughout all, with all</i> .			
sherets (שָׂרְצָת) [pronounced <i>SHEH-rehtz</i> ]	<i>swarmers, swarming [teeming] things, swarmers, creepers [of insects, small reptiles, aquatic animals]</i>	masculine singular noun; a singular collective noun; with the definite article	Strong's #8318 BDB #1056
râmas (רָמָס) [pronounced <i>raw-MAHS</i> ]	<i>the creeping thing, that moves lightly, moving about, that glides [bustles [about]; is animated], the active [thing, creature]; it carries the implication of surreptitiously moving about.</i>	Qal active participle with the definite article	Strong's #7430 BDB #942
'al (עַל) [pronounced <i>gah</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
'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 noun with the definite article	Strong's #776 BDB #75

**Translation:** You will not defile your souls with swarming [insects] or with [animals that] creep upon the ground.

This is not a new specific animal for the people to avoid but a general statement. Those things closely associated with the earth are unclean.

The people, by eating this unclean food, do not defile their bodies, but they defile their **souls**.

Leviticus 11:44 Because I am Y<sup>e</sup>howah your+ Elohim and you+ must [therefore] cleanse yourselves [as prescribed in this text]. You+ will be holy because I [am] holy. You will not defile your souls with swarming [insects] or with [animals that] creep upon the ground. (Kukis mostly literal translation)

The analogy here is that God is above the earth, God is separate from the earth; the animals which are in close contact with the ground, which scurry across the earth, are ceremonial unclean in their close contact with the earth, which is the devil's world now; therefore, the Jews were not to come into close contact with those animals. Association with uncleanness makes them unclean. God is perfect, God is not unclean, God is holy and God is above all of the earth. The Jews are to be associated with a holy God and not with the things of the earth. This is a matter of what all of this symbolizes, as well as a matter of remaining free of diseases.

Leviticus 11:45a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
'ânîy (אני) [pronounced <i>aw-NEE</i> ]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'âlâh (אֱלֹהִים) [pronounced <i>ġaw-LAWH</i> ]	<i>the one bringing, the one taking, the one leading up</i>	Hiphil participle with the definite article	Strong's #5927 BDB #748
'êth (את) [pronounced <i>ayth</i> ]	<i>you, you [all]; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 <sup>nd</sup> person masculine plural suffix	Strong's #853 BDB #84
min (מן) [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, greater 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 <sup>e</sup> rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i> ]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

This is the first mention of Egypt in the book of Leviticus.

**Translation:** I [am] Y<sup>e</sup>howah, the One Who brought you+ out of the land of Egypt...

Another running theme found in the book of Leviticus is *I am Y<sup>e</sup>howah Who brought you out of the land of Egypt*. This phrase occurs sixty times throughout the Old Testament and nine of these times are in Leviticus. This reinforces the reciprocal nature of the relationship of the Jews and Y<sup>e</sup>howah. God initiated and the Jews were to respond.

Recall that the Israelites are in the desert-wilderness right now, not too far from Mount Sinai (it is not exactly clear how far they have traveled since receiving the Law). But the reason that they are no longer slaves is, God brought them out of Egypt. All of the people there witnessed how He accomplished that.

Always bear in mind that God bringing the Jews out of slavery is analogous to God purchasing the believer off the slave market of sin.

Leviticus 11:45b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	Qal infinitive construct	Strong's #1961 BDB #224
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿĒlōhîym (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 <sup>nd</sup> person masculine plural suffix	Strong's #430 BDB #43

**Translation:** ...to be for you+ your+ Elohim.

The lâmed preposition is found 3x in this phrase. It is found before an infinitive construct (which is very common). Y<sup>e</sup>howah says that He is for them or to them to be their God.

Leviticus 11:45c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, 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
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	2 <sup>nd</sup> person masculine plural, Qal perfect	Strong's #1961 BDB #224
qâdôwsh (קָדוֹשׁ) [pronounced kaw-DOWSE]	<i>sacred, holy, set apart, sacrosanct</i>	masculine plural adjective	Strong's #6918 BDB #872
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

## Leviticus 11:45c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qâdôwsh (קָדוֹשׁ) [pronounced kaw-DOWSE]	sacred, holy, set apart, sacrosanct	masculine singular adjective	Strong's #6918 BDB #872
'ânîy (אֲנִי) [pronounced aw-NEE]	I, me; in answer to a question, it means I am, it is I	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58

This is v. 44c.

**Translation:** Therefore, you must be holy for I [am] holy.

The word *holy* occurs more often in the book of Leviticus than in any other book of the Bible. In every aspect of the lives of the children of Israel, they were to exhibit holiness, being set apart to Y<sup>e</sup>howah. It was a mutual situation. Y<sup>e</sup>howah had chosen them from among all of the peoples of the earth and Y<sup>e</sup>howah had set Himself apart to them as their God, unique, inasmuch as He is the True God of the Universe.

Because of God's unique relationship with the Hebrew people, they are to set themselves apart to God because He is set apart from all else.

Leviticus 11:45 I [am] Y<sup>e</sup>howah, the One Who brought you+ out of the land of Egypt to be for you+ your+ Elohim. Therefore, you must be holy for I [am] holy. (Kukis mostly literal translation)

God is closely identified with the Jews. He reminds them that it was He Who brought them out of Egypt, another reason to be set apart from the world. It was He who pulled us out of the world when we believed in Him and he cleansed us with His blood. Paul wrote<sup>66</sup>: "Therefore, come out from their midst and be separate," says the Lord. "Furthermore, do not touch what is unclean and I will embrace you." (2Co 6:17 Isa. 52:11) We are closely identified with the one Who took us out of the land of Egypt, out of bondage to slavery and to this world. Peter writes, But like the Holy One Who called you, be set apart [holy] yourselves also in all behavior; because it is written, You will be holy for I Am holy (1Peter 1:15–16).

Leviticus 11:44–45 Because I am Y<sup>e</sup>howah your+ Elohim and you+ must [therefore] cleanse yourselves [as prescribed in this text]. You+ will be holy because I [am] holy. You will not defile your souls with swarming [insects] or with [animals that] creep upon the ground. I [am] Y<sup>e</sup>howah, the One Who brought you+ out of the land of Egypt to be for you+ your+ Elohim. Therefore, you must be holy for I [am] holy. (Kukis mostly literal translation)

Leviticus 11:44–45 Because I am Jehovah your God, you must cleanse yourselves as so prescribed in this text. You will set yourselves apart from all else, because I am set apart from all else. For that reason, you will not allow yourselves to become defiled by swarming insects or by animals which creep along the ground. I am the Jehovah Who brought you out of the land of Egypt in order to be your God. Therefore, you must remain set apart as I am set apart. (Kukis paraphrase)

[Chapter Outline](#)

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## Chapter 11 Summary

<sup>66</sup> As an aside, it appears as though the first half of the verse is not a direct quote from anything, but a summary of Exodus and the second part of the verse is a summary of the book of Leviticus.

This [is] a torah of the beast and the bird and every soul of life, the moving thing in the waters and every soul of the creeping thing upon the earth; to distinguish between the unclean and between the clean; and between the life being eaten and between the life which [is] not eaten.

Leviticus  
11:46–47

These [are] the laws of mammals, birds, and every living creature, those who swim [lit., *creep, glide, move*] in the waters and those which [lit., *every soul of*] crawl upon the earth; to distinguish between the clean and the unclean, between the animals [lit., *life*] which may be eaten and the animals [lit., *life*] which may not be eaten.

This has been an enumeration of the regulations regarding mammals, birds, fish and any other animal that lives on this earth. This has been presented so that you may distinguish between that which is clean and that which is unclean; so that you will know what you may and may not eat.

Here is how others have translated this verse:

#### Ancient texts:

Masoretic Text (Hebrew)	This [is] a torah of the beast and the bird and every soul of life, the moving thing in the waters and every soul of the creeping thing upon the earth; to distinguish between the unclean and between the clean; and between the life being eaten and between the life which [is] not eaten.
Dead Sea Scrolls Targum (Onkelos)	. This is the law concerning the animals and the fowl and of all living creatures that swarm in the waters and for all creatures that crawl on the earth. To distinguish between the unclean and between the clean, and between the living creatures which may be eaten and between the living creature which may not be eaten.
Targum (Pseudo-Jonathan)	This is the decree of the law concerning beasts, and birds, and every living animal that creepeth upon the ground; for making distinction between the unclean and the clean; between the animal whose flesh may be eaten, and the animal whose flesh may not be eaten.
Douay-Rheims 1899 (Amer.)	You shall be holy, because I am holy. This is the law of beasts and fowls, and of every living creature that moveth in the waters, and creepeth on the earth: That you may know the differences of the clean, and unclean, and know what you ought to eat, and what to refuse. For whatever reason, the final phrase of v. 45 is made the first phrase of v. 46 in the Douay-Rheims Bible.
Aramaic ESV of Peshitta	"This is the law of the animal, and of the bird, and of every living creature that moves in the waters, and of every creature that creeps on the earth, to make a distinction between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten."
Lamsa's Peshitta (Syriac)	This is the Written Law of cattle and of birds and of every living soul that swarms in water and of every soul that creeps in the Earth: And to distinguish between the defiled and the pure and between animals that are eaten and between animals that are not eaten."
Samaritan Pentateuch	This [is] the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, of every creature that creepeth upon the earth: To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.
Updated Brenton (Greek)	This is the law concerning beasts and birds and every living creature moving in the water, and every living creature creeping on the earth; to distinguish between the unclean and the clean; and between those that bring forth alive, such as should be eaten, and those that bring forth alive, such as should not be eaten.

Significant differences:



**Limited Vocabulary Translations:**

Bible in Basic English	This is the law about beasts and birds and every living thing moving in the waters, and every living thing which goes flat on the earth: Marking out the unclean from the clean, and the living thing which may be used for food from that which may not.
Easy English	These rules are about animals, birds and all animals that move in water or on the ground. The people must learn to know which animals are clean. They must recognize which animals they can eat. And they must recognize which animals they must not eat.
	The LORD gave clear rules about clean and unclean foods. Not to obey these rules made a person unclean. This meant that the person was not able to get near to God. His sin kept him away from the LORD.
Easy-to-Read Version–2008	These are the rules about all the tame animals, birds, all the animals in the sea, and all the animals that crawl on the ground. These rules will help the people know which animals are unclean and which animals they are allowed to eat and which ones they cannot eat.
God's Word™	"These are the instructions about animals, birds, and every living creature that swims in the water and every creature that swarms on the ground. These instructions help you distinguish between clean and unclean, the animals you may eat and those you may not eat."
Good News Bible (TEV)	This, then, is the law about animals and birds, about everything that lives in the water, and everything that moves on the ground. You must be careful to distinguish between what is ritually clean and unclean, between animals that may be eaten and those that may not.
<i>The Message</i>	"These are the instructions on animals, birds, fish, and creatures that crawl on the ground. You have to distinguish between the ritually unclean and the clean, between living creatures that can be eaten and those that cannot be eaten."
NIRV	" 'These are the rules about animals and birds. These are the rules about every living thing that moves around in the water. And these are the rules about every creature that moves along the ground. You must be able to tell the difference between what is "clean" and what is not. You must also be able to tell the difference between living creatures that can be eaten and those that can't.' "
New Simplified Bible	» This is the law about animals, birds, and every living creature that swims in the water and every creature that swarms on the ground. » This law helps you distinguish between clean and unclean, the animals you may eat and those you may not eat. «

**Thought-for-thought translations; dynamic translations; paraphrases:**

Casual English Bible	So there you have it, my laws about what contact you can have with land animals, birds, everything under water, and all the bugs and critters that crawl on the ground. These laws let you know what animals are ritually clean or unclean, and what animals you can or can't eat.
Contemporary English V.	I have given these laws so that you will know what animals, birds, and fish are clean and may be eaten, and which ones are unclean and may not be eaten. The CEV summarizes both verses into the single verse 46.
The Living Bible	These are the laws concerning animals, birds, and whatever swims in the water or crawls upon the ground. These are the distinctions between what is ceremonially clean and may be eaten, and what is ceremonially defiled and may not be eaten, among all animal life upon the earth.
New Berkeley Version	.
New Life Version	This is the Law of the animal, the bird, every living thing that moves in the water, and everything that moves on the ground. It is so you know the difference between

	those that are clean and those that are unclean, and between the animal that may be eaten and the animal that may not be eaten.
New Living Translation	“These are the instructions regarding land animals, birds, marine creatures, and animals that scurry along the ground. By these instructions you will know what is unclean and clean, and which animals may be eaten and which may not be eaten.”
Unfolding Bible Simplified	Those are the regulations concerning animals and birds, all the living creatures that live in water or creep along on the ground. You must learn what things I say are acceptable to me and what things are not, and learn what things you are permitted to eat and what things you are not permitted to eat.”

### Partially literal and partially paraphrased translations:

American English Bible	These are the laws concerning [four-footed] animals, flying creatures, everything that lives and moves in the water, and all creatures that crawl on the ground, [so that you might understand] the difference between what is clean and unclean, and between those that give birth alive that can be eaten, and those that shouldn't be eaten.
Beck's American Translation	.
Common English Bible	<b>Conclusion concerning animals and diet</b> This concludes the Instruction concerning animals, birds, all creatures that live in water, and all the creatures that swarm on the earth, in order to distinguish between the unclean and the clean and between creatures that can be eaten and those that cannot.
New Advent (Knox) Bible	Such is the rule that governs the use of beast and bird, and all the life that moves through the water or creeps along the ground, 47 teaching you the difference between clean and unclean, what food you may eat and what food you must reject.
Translation for Translators	'Those are the regulations concerning animals and birds, all the living creatures that live in water or scurry across the ground. You must learn what things I say are acceptable to me and what things are not, and learn what things you are permitted to eat and what things you are not permitted to eat.' ”

### Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	This is the law regarding animals, birds, all living creatures that move in the water, and all creatures that crawl along the ground. You must distinguish between the unclean and the clean, between animals that may be eaten and those that may not.”
Revised Ferrar-Fenton Bible	"These are the laws about cattle, and birds, and every animal life that crawls in the waters, and every animal life that spawns upon the land; with the difference between the unclean and the pure, and between the animals for food, and the animals that are not for food."
International Standard V	This is the law concerning animals, every living creature that moves on the waters or swarms [Lit. every living creature] on land. You are to differentiate between the clean and unclean, between the living creature that can be eaten and the living creature that is not to be eaten.”
Wikipedia Bible Project	This is the teaching of the beast and the fowl, and all the living soul that wriggles in the water, and all the soul that infests the Earth. To distinguish between defiled and pure, and between the animal that is eaten and between the animal which will not be eaten.

### Catholic Bibles (those having the imprimatur):

New American Bible (2011)	This is the instruction for land animals, birds, and all the creatures that move about in the water, as well as any animal that swarms on the ground, that you may
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distinguish between the clean and the unclean, and between creatures that may be eaten and those that may not be eaten.<sup>k</sup>

k. [11:47] Lv 10:10.

The Catholic Bible	“This is the law concerning animals and birds and every living creature that moves in the water and everything that crawls upon the earth, so that you might know the difference between that which is unclean and that which is clean, between the animals that you can eat and those that you should not eat.”
New Jerusalem Bible	Such is the law concerning animals, birds, all living creatures that move in water and all creatures that swarm on the ground. Its purpose is to distinguish the clean from the unclean, the creatures that may be eaten from those that may not be eaten.
NRSV (Anglicized Cath. Ed.)	This is the law pertaining to land animal and bird and every living creature that moves through the waters and every creature that swarms upon the earth, to make a distinction between the unclean and the clean, and between the living creature that may be eaten and the living creature that may not be eaten.
Revised English Bible–1989	Such, then, is the law concerning beast and bird, every living creature that moves in the water, and all living creatures that swarm on the land, the purpose of the law being to make a distinction between the unclean and the clean, between living creatures that may be eaten and those that may not be eaten.

#### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>“Such, then, is the law concerning animals, flying creatures, all living creatures that move about in the water, and all creatures that swarm on the ground. 47 Its purpose is to distinguish between the unclean and the clean, and between the creatures that may be eaten and those that may not be eaten.”</p> <p><b>Haftarah Sh’mini: Sh’mu’el Bet (2 Samuel) 6:1–7:17 (A); 6:1–19 (S)</b>  <b>Suggested readings for Parashah Sh’mini from the B’rit Hadashah: Mark 7:1–23; Acts 5:1–11; 10:1–35; 2 Corinthians 6:14–7:1; Galatians 2:11–16; 1 Kefa (1 Peter) 1:14–16</b></p>
Hebrew Transliteration S.	This [is] the Torah concerning the beasts, and of the fowl, and of every living creature that moves in the waters, and of every creature that creeps upon the earth: To make a havdil (difference) bein (between) the tamei and the Tahor, and between the beast that may be eaten and the beast that may not be eaten.
Kaplan Translation	This then is the law concerning mammals, birds, aquatic creatures and lower forms of terrestrial animals. [With this law, you will be able] to distinguish between the unclean and the clean, between edible animals and animals which may not be eaten.
Tree of Life Version	“This is the Torah of the animal, the bird, every living creature that moves in the waters, and every creature that creeps on the earth, to make a distinction between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten.”

#### Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	THIS IS THE LAW CONCERNING BEASTS AND BIRDS AND EVERY LIVING CREATURE MOVING IN THE WATER, AND EVERY LIVING CREATURE CREEPING ON THE EARTH; TO DISTINGUISH BETWEEN THE UNCLEAN AND THE CLEAN; AND BETWEEN THOSE THAT BRING FORTH ALIVE, SUCH AS SHOULD BE EATEN, AND THOSE THAT BRING FORTH ALIVE, SUCH AS SHOULD NOT BE EATEN.”
Awful Scroll Bible	These are to be the instructions of the dumb beasts, flying creatures, living breathers moving in the waters, and breathers swarming on the solid grounds,

	to set apart that unclean and clean, and the living things you is to be eating, and the living things that - was you to eat?
Concordant Literal Version	This is the law about the beast, the flyer and every living soul moving in the water and about every soul swarming on the land, to differentiate between the unclean and the clean, between the animal which may be eaten and the animal which may not be eaten.
Darby Translation	This is the law of cattle, and of fowl, and of every living soul that moveth in the waters, and of every soul that crawleth on the earth; to make a difference between the unclean and the clean, and between the beast that is to be eaten and the beast that is not to be eaten.
exeGesés companion Bible	This is the torah of the animals and of the flyers and of every living soul creeping in the waters and of every soul teeming on the earth: to separate between the foul and between the pure and between the live being to eat and between the live being not to eat.
Orthodox Jewish Bible	This is the torah concerning the beasts, and of the fowl, and of every living creature that moveth in the mayim, and of every creature that creepeth upon ha'aretz; To make a divide [lehavdil; to make a distinction, separation] between the tamei and the tahor, and between the beast that may be and the beast that may not be eaten.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	This is the law regarding the animal and the bird and every living thing that moves in the waters and everything that swarms on the earth, to make a distinction between the [ceremonially] unclean and the [ceremonially] clean, and between the animal that may be eaten and the animal that may not be eaten.
The Expanded Bible	“These are the ·teachings [laws; instructions] about all of the cattle, birds, and other animals on earth, as well as the animals ·in the sea [ <sup>L</sup> that moves in the water] and those that ·crawl [swarm] on the ground. These ·teachings [laws; teachings] help people know the difference between unclean animals and clean animals [ <sup>C</sup> in a ritual sense]; they help people know which animals may be eaten and which ones must not be eaten.”
Kretzmann's Commentary	This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth up on the earth; to make a difference, to observe the distinction, between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten. Thus the regulating principle was laid down by which the children of Israel were to be governed in their selection of animals for food. We Christians of the New Testament are no longer bound by this Ceremonial Lair: for God has taught us not to regard anything as common and unclean. Acts 10:15. In abstaining from using as food most of the animals mentioned in the list we are merely following the rules of hygiene, in the spirit of Christian liberty.
Lexham English Bible	“This is the regulation of the animals [Collective singulars in this verse are plural by context] and the birds and all living creatures that move along in the water and concerning [Literally “of”] all the creatures that swarm on the land, to distinguish between the unclean and the clean and between the animal that is to be eaten and the animal that must not be eaten.’ ”
The Voice	<b>Eternal One:</b> So this is <i>God's</i> instruction concerning animals, birds, creatures that live in the waters, and small creatures that move along the ground, so that the people will be able to distinguish between what animals are ritually acceptable and ritually unacceptable, and what is to be eaten and what is not to be eaten.

### Bible Translations with Many Footnotes:

## The Complete Tanach

This is the law regarding animals, birds, all living creatures that move in water and all creatures that creep on the ground, to distinguish between the unclean and the clean, and between the animal that may be eaten and the animal that may not be eaten.

**to distinguish:** Not only must you learn [these laws concerning prohibited creatures in order to know the laws for the sake of knowing Torah], but also you shall know and recognize [these creatures], and be proficient [in identifying] them.

**between the unclean and the clean:** But is it necessary [for Scripture] to state [that we should know] the difference between [kosher and non-kosher animals such as] a donkey and a cow, when these [differences] have already been explained? Rather, [what is meant here, is to distinguish] between what is unclean because of you and what is clean because of you, namely between [an animal] whose trachea was slaughtered halfway through [which is considered “unclean” and may not be eaten], and [an animal] who had most of its trachea slaughtered, [rendering the animal “clean” and it may be eaten]. — [Torath Kohanim 11:173:7]

**and between the animal that may be eaten:** Does [Scripture] have to tell us [that one must be able to distinguish] between a deer and a wild donkey? Are they not already delineated? Rather, [to distinguish] between [an animal] in which signs of a treifah have developed, and it is nevertheless kosher [such as an animal whose injury does not render it treifah], and an animal in which signs of a treifah have developed, and it is not kosher. - [Torath Kohanim 11:173:8]

## NET Bible®

This is the law<sup>44</sup> of the land animals, the birds, all the living creatures that move in the water, and all the creatures<sup>45</sup> that swarm on the land, to distinguish between the unclean and the clean, between the living creatures that may be eaten and the living creatures that must not be eaten.”

<sup>44sn</sup> The Hebrew term translated “law” (תּוֹרָה, torah) introduces here a summary or colophon for all of Lev 11. Similar summaries are found in Lev 7:37-38; 13:59; 14:54-57; and 15:32-33.

<sup>45tn</sup> Heb “for all the creatures.”

Rotherham's *Emphasized B.*

||This|| is the law of beast and of bird,  
and of every living soul that moveth in the waters,—  
and as to every soul that creepeth upon the earth:  
That ye may make a difference—  
between the unclean and the clean,—  
and between the living thing that may be eaten,  
and the living thing which may not be eaten.<sup>a</sup>

<sup>a</sup> See chap. xx. 25 (You shall therefore separate the clean beast from the unclean, and the unclean bird from the clean. You shall not make yourselves detestable by beast or by bird or by anything with which the ground crawls, which I have set apart for you to hold unclean.—ESV).

**Literal, almost word-for-word, renderings:**

## Charles Thomson OT

This is the law respecting beasts, and fowls, and every living creature which moveth in the water, and every living creature which creepeth on the earth, to distinguish between the unclean and the clean, and between the viviparous animals which may be eaten, and the viviparous which are not to be eaten.

## Context Group Version

This is the law of the beast, and of the bird, and of every living creature that moves in the waters, and of every creature that creeps on the land; to make a distinction between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten.

## Modern English Version

This is the law for the animals, and the fowls, and every living creature that moves in the waters, and every creature that crawls on the ground, to differentiate between the unclean and the clean, and between the animal that may be eaten and the animal that may not be eaten.



Revised Mechanical Trans.	This is the teaching of the beast and the flyer and every living treading soul in the waters, and for every swarming soul upon the land. For making a separation between the dirty and the clean and between the living thing to be eaten and the living thing which will not be eaten,...
Young's Literal Translation	“This is a law of the beasts, and of the fowl, and of every living creature which is moving in the waters, and of every creature which is teeming on the earth, to make separation between the unclean and the pure, and between the beast that is eaten, and the beast that is not eaten.”

**The gist of this passage:** This chapter is summed up in the final two verses.

<b>Leviticus 11:46a</b>			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zō'th (זֹאת) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
tōwrah (תּוֹרָה or הַרְוֹת) [pronounced TOH-rah]	<i>instruction, doctrine; [human and divine] law, direction, regulation, protocol; custom; transliterated Torah</i>	feminine singular construct	Strong's #8451 and #8452 BDB #435
b <sup>e</sup> hēmâh (בְּהֵמָה) [pronounced b <sup>e</sup> hay-MAW]	<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 definite article	Strong's #929 BDB #96
w <sup>e</sup> (or v <sup>e</sup> ) (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
‘ōwph (עוֹף) [pronounced gōhf]	<i>birds; used collectively for anything that flies, including bats and flying insects</i>	masculine singular collective noun; with the definite article	Strong's #5775 BDB #733
w <sup>e</sup> (or v <sup>e</sup> ) (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
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
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; person; breath; mind; desire, volition; will</i>	feminine singular construct	Strong's #5315 BDB #659
chayyâh (חַיָּה) [pronounced chay-YAW]	<i>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</i>	feminine singular substantive; adjective with the definite article	Strong's #2416 BDB #313

**Translation:** These [are] the laws of mammals, birds, and every living creature,...

This is a summary statement of what we have been studying/reading. We generally do not have these.

One might argue that God is summarizing here what He just told Moses; and one might argue that Moses (or Aaron) is making this statement; essentially placing a period at the end of this section.

One argument in favor of these being the words of Moses is, the impact of vv. 44–45. This was a pretty dramatic statement and fitting to place on the end of a chapter like this. That would make the final 2 verses a simple summary, most likely added by Moses.

Leviticus 11:46b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
rāmas (רַמַּס) [pronounced raw-MAHS]	<i>the creeping thing, that moves lightly, moving about, that glides [bustles [about]; is animated], the active [thing, creature]; it carries the implication of surreptitiously moving about.</i>	feminine singular, Qal active participle with the definite article	Strong's #7430 BDB #942
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<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
mayim (מַיִם) [pronounced mah-YIHM]	water (s)	masculine plural noun with the definite article	Strong's #4325 BDB #565
w <sup>e</sup> (or v <sup>e</sup> ) (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
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
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; person; breath; mind; desire, volition; will</i>	feminine singular noun	Strong's #5315 BDB #659
shārats (שָׂרָצִים) [pronounced shaw-RATS]	<i>the creeping [crawling] [thing]; the swarming thing, infesting [with]; abounding [teeming] [with]; multiplying themselves, being multiplied</i>	feminine singular, Qal active participle with the definite article	Strong's #8317 BDB #1056
‘al (עַל) [pronounced gah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
‘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:** ...those who swim [lit., creep, glide, move] in the waters and those which [lit., every soul of] crawl upon the earth;...

We have a very specific way of classifying animals. Although there are similarities between scientific classification of animals; this is not what is adhered to in Scripture.

Leviticus 11:46 *These [are] the laws of mammals, birds, and every living creature, those who swim [lit., creep, glide, move] in the waters and those which [lit., every soul of] crawl upon the earth;...* (Kukis mostly literal translation)

This is a summation of this chapter in the last two verse.

**Unclean Food** (a graphic); from [The World News Media](#); accessed September 17, 2020.

This picture gives us a reasonable summary and grouping of the animals which are unclean.



Leviticus 11:47a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bâdal (לָדַב) [pronounced <i>baw-DAHL</i> ]	<i>to separate, [disjoin, sever]; to divide into parts; to distinguish, to make a distinction, to show a difference; to select [out from a group]; to divide into parts; to shut out</i>	Hiphil infinitive construct	Strong's #914 BDB #95
bêyn (בֵּינ) [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
ṭâmê' (טָמֵא) [pronounced <i>taw-MAY</i> ]	<i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i>	masculine singular adjective with the definite article	Strong's #2931 BDB #379
wê (or vê) (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
bêyn (בֵּינ) [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

## Leviticus 11:47a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṭâhōwr (טָהוֹר) ṭâhôr (טָהֹר) [pronounced taw-HOHR]	<i>clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>	masculine singular adjective with the definite article	Strong's #2889 & #2890 BDB #373

**Translation:** ...to distinguish between the clean and the unclean,...

We have been studying how to distinguish between the clean and the unclean.

## Leviticus 11:47b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
bêyn (בֵּינַי) [pronounced bane]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
chayyâh (חַיָּה) [pronounced chay-YAW]	<i>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</i>	feminine singular substantive; adjective with the definite article	Strong's #2416 BDB #313
'âkal (אָכַל) [pronounced aw-KAHL]	<i>being eaten; metaphorically: being consumed [destroyed] [by fire]</i>	feminine singular, Niphal participle	Strong's #398 BDB #37
w <sup>e</sup> (or v <sup>e</sup> ) (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
bêyn (בֵּינַי) [pronounced bane]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
chayyâh (חַיָּה) [pronounced chay-YAW]	<i>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</i>	feminine singular substantive; adjective with the definite article	Strong's #2416 BDB #313
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Leviticus 11:47b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lō' (לא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to be eaten; metaphorically: to be consumed [destroyed] [by fire]</i>	3 <sup>rd</sup> person masculine plural, Niphal imperfect	Strong's #398 BDB #37

**Translation:** ...between the animals [lit., *life*] which may be eaten and the animals [lit., *life*] which may not be eaten.

Knowing which animals are clean and which are unclean informs the Israelites as to what can and cannot be eaten.

Leviticus 11:47 ...to distinguish between the clean and the unclean, between the animals [lit., *life*] which may be eaten and the animals [lit., *life*] which may not be eaten. (Kukis mostly literal translation)

God quotes Himself in Leviticus 20:25–26, where Moses has written, "You are therefore to make a distinction between the clean animal and the unclean, and between the unclean bird and the clean; and you will not make your souls detestable by animal or by bird or by anything that thrives upon the ground, which I have separated for you as unclean. Thus you are to be holy to Me, for I the Lord am holy and I have set you apart from the peoples to be Mine.

Leviticus 11:46–47 These [are] the laws of mammals, birds, and every living creature, those who swim [lit., *creep, glide, move*] in the waters and those which [lit., *every soul of*] crawl upon the earth; to distinguish between the clean and the unclean, between the animals [lit., *life*] which may be eaten and the animals [lit., *life*] which may not be eaten. (Kukis mostly literal translation)

These restrictions are very important, even though there are no specific consequences listed. Someone eating unclean food is not executed, beaten, ostracized. Nevertheless, these laws are important.

Leviticus 11:46–47 This has been an enumeration of the regulations regarding mammals, birds, fish and any other animal that lives on this earth. This has been presented so that you may distinguish between that which is clean and that which is unclean; so that you will know what you may and may not eat. (Kukis paraphrase)

Kretzmann draws this to a clean conclusion: *Thus the regulating principle was laid down by which the children of Israel were to be governed in their selection of animals for food. We Christians of the New Testament are no longer bound by this Ceremonial Law: for God has taught us not to regard anything as common and unclean. Acts 10:15. In abstaining from using as food most of the animals mentioned in the list we are merely following the rules of hygiene, in the spirit of Christian liberty.*<sup>67</sup>

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<a href="#">Introduction and Text</a>	<a href="#">First Verse</a>	<a href="#">Addendum</a>
<a href="http://www.kukis.org">www.kukis.org</a>	<a href="#">Leviticus folder</a>	<a href="#">Exegetical Studies in Leviticus</a>

<sup>67</sup> From <https://www.studydrive.org/commentaries/eng/kpc/leviticus-11.html> accessed March 17, 2024.



## A Set of Summary Doctrines and Commentary

The idea here is, there are things which we find in this chapter which are extremely important.

### Why Leviticus 11 is in the Word of God

1. T
- 2.

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These are things which we learn while studying this particular chapter.

### What We Learn from Leviticus 11

1. T
- 2.

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Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

### Jesus Christ in Leviticus 11

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I don't know how much research has been done in this area, but my guess is, over the years, quite a bit. My guess would be, the percentage represents the goodness of the animal's meat for human consumption, based upon the growth rate of bacteria within the animal itself.

### The Dietary Laws of Elohim (by David Macht)

Why does the Bible forbid the eating of pork, shellfish, mice and ravens? Because these animals were never meant for human consumption. They were designed by Elohim to clean up the filth and rotting corpses of the world.

Vayikra 11 and Deuteronomy 14 are both scientifically accurate and sound medical advice. Elohim designed everything in the universe, including our bodies. Don't you think He would know what is good (and bad) for it?

Elohim never abolished His dietary laws,<sup>1</sup> which were designed for the benefit of mankind. He designed our bodies, as well as the bodies of these animals that are deemed unclean.

Take note: Keep in mind that the higher the percentage the less toxic to the human body. The lower the

## The Dietary Laws of Elohim (by David Macht)

percentage the slower the growth rate of the culture and therefore the higher the toxicity of the sample being tested.<sup>2</sup>

Remember

High percentage (76% and up)= good to human body)

Low percentage (75% or less) = destructive and / or poisonous to human body

### Beast (clean) - herbivorous

Calf 82%

Deer 98%

goat 90%

ox 91%

Sheep 94% - lamb chop lover

### Beast (unclean)

Black bear 59%

camel 41%

cat 62% eat rats

dog 62% - those who like to eat dog meat take note - scavengers, can be carnivorous. I remember I gave my dog eat raw flesh the bed bugs left the dogs body does not want to suck dog's blood.

fox 58%

grizzly bear 55% - carnivorous

groundhog - 53% - pig family

hamster 46%

opossum 53%

horse 39% - wow so toxic? herbivorous?

Rabbit 49% - those who like rabbit meat

rat - 55% - scavengers brings disease bubonic, remember the black death

Rhino 60%

squirrel 43%

pig 54% - pork lovers

porcupine - 60%

### Birds (clean)

Goose 85%

chicken 83%

duck 98%

pigeon 93%

quails 89%

Swan 89% - this is Chinese say want to eat tian er rou :-)

Turkey 85% - yea going to have turkey for Hannukah??

### Bird (unclean)

Crow 46% - scavengers we can see many in our country just watch what they eat.

Owl 62% - eat rats also carnivorous

red tail hawk 36% - carnivorous - a type of eagle

sparrow hawk 63% - carnivorous

## The Dietary Laws of Elohim (by David Macht)

### Fish (clean) with scale and fin notice fish has higher percentage than land animals<sup>3</sup>

Black bass 80%  
 Black drum 105%  
 Blue fish 80%  
 carp 90%  
 cod 98% white meat - quite expensive most mother use this to cook porridge for their children  
 croaker 90%  
 Halibut 82%  
 Herring 100% - wow 100%  
 pike 98%  
 salmon 81% - not very high percentage it is orange meat.  
 smelt 90%  
 sea bass 103% - available at most supermarket  
 Blue fin tuna - 88% - not high either dark red meat,

### Fish (unclean) without scale or no scale n fin

Cat fish 48%  
 eel 40% - it was said that during 2004 tsunami the eel was found eating dead human flesh - toxic  
 pofeur 51%  
 sand skate 59% - seabed cleaner?  
 dogfish shark 62%  
 stingray 40% - alas those who like eat stingray take note toxic  
 toad fish 49%

Yeshayahu 66:17 those who set themselves apart and cleanse themselves at the gardens after 'One' in the midst, eating flesh of pigs and the abomination and the mouse, are snatched away, together," declares הוהי.

Background information about pigs in pagan practice and beliefs:

Leviticus 11:7. pigs. Assyrian wisdom literature calls the pig unholly, unfit for the temple and an abomination to the gods.

There is also one dream text in which eating pork is a bad omen. Yet it is clear that pork was a regular part of the diet in Mesopotamia.

Some Hittite rituals require the sacrifice of a pig. Milgrom observes, however, that in such rituals the pig is not put on the altar as food for the god but absorbs impurity and then is burned or buried as an offering to underworld deities.

Likewise in Mesopotamia it was offered as a sacrifice to demons. There is evidence in Egypt of pigs used for food, and Herodotus claims they were used for sacrifice there as well. Egyptian sources speak of herds of swine being kept on temple property, and they were often included in donations to the temples. The pig was especially sacred to the god Seth.

Most evidence for the sacrifice of pigs, however, comes from Greece and Rome, there also mostly to gods of the underworld. In urban settings pigs along with dogs often scavenged in the streets, making them additionally repulsive.

The attitude toward the pig in Israel is very clear in Isaiah 65:4; Isaiah 66:3, Isaiah 66:17, the former showing close connection to worship of the dead. It is very possible then that sacrificing a pig was synonymous with sacrificing to demons or the dead.

## The Dietary Laws of Elohim (by David Macht)

### CLEAN AND UNCLEAR ANIMALS (ON THE LAND)

Elohim draws a strict line of demarcation between light and darkness, night and day, black and white, right and wrong, clean and unclean.

Elohim makes the rules, and man must make his decisions according to God's rules.

*From Wikipedia: Macht was an Orthodox Jew and a Doctor of Hebrew Literature, and he frequently advocated the position that there was a harmonious relationship between religion and science. He studied medical and other descriptions in the Bible and the Talmud, and published many papers that claimed to show that these were accurate descriptions of diseases or treatments,...[such as] "An Experimental Pharmacological Appreciation of Leviticus XI and Deuteronomy XIV" (1953). In which Macht used his phytopharmacology technique on samples of both Levitically clean and unclean animals, and showed a markedly higher phytotoxic index for the unclean meats and the correlation was 100%.<sup>68</sup>*

Based upon the Wikipedia article, Macht made quite a number of important medical discoveries and did a great deal of research. His founding principles include the idea that Scripture is closely aligned with science.

<sup>1</sup> No doubt, Macht speaks here as a Jew, and does not believe the New Testament to be inspired by Elohim.

<sup>2</sup> Macht does not really explain how he goes from the culture growth and the toxicity of an animal to the percentages here. Perhaps he goes into great depth in his books.

<sup>3</sup> Macht references <http://www.messianic-torah-truth-seeker.org/Torah/Kashrut/Tahor-clean-Scaled-fish.htm>

From <https://www.messianic-torah-truth-seeker.org/Torah/Kashrut/Elohim-Dietary-Laws.html> accessed September 19, 2020. I did some minor editing.

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**Clean and Unclean Meats** (a graphic); from the [United Church of God](#); accessed September 17, 2020.

<sup>68</sup> From [Wikipedia](#); accessed September 19, 2020.

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# CLEAN VS UNCLEAN MEATS

You shall therefore distinguish between clean animals and unclean, between unclean birds and clean, and you shall not make yourselves abominable by beast or by bird, or by any kind of living thing that creeps on the ground, which I have separated from you as unclean. And you shall be holy to Me, for I the Lord am holy, and have separated you from the peoples, that you should be Mine (Leviticus 20:25-26).

## CLEAN FLYING ANIMALS LEVITICUS 11:13-19

## UNCLEAN FLYING ANIMALS



Chicken, Dove, Duck, Goose, Grouse, Guinea fowl, Partridge, Peafowl, Pheasant, Pigeon, Prairie chicken, Ptarmigan, Quail, Sagehen, Sparrow (and other songbirds), Swan\*, Teal, Turkey

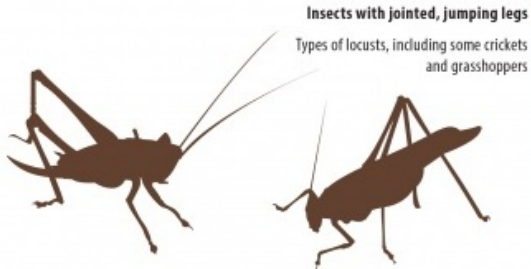
\* In the King James Version, Leviticus 11:18 and Deuteronomy 14:16 list "swan" among unclean birds. However, this seems to be a mistranslation. The original word apparently refers to a kind of owl and is so translated in most modern Bible versions.



Albatross, Bat, Bittern, Buzzard, Condor, Coot, Cormorant, Crane, Crow, Cuckoo, Eagle, Flamingo, Grebe, Grosbeak, Gull, Hawk, Heron, Kite, Lapwing, Loon, Magpie, Osprey, Ostrich, Owl, Parrot, Pelican, Penguin, Plover, Rail, Raven, Roadrunner, Sandpiper, Seagull, Stork, Swallow, Swift, Vulture, Water hen, Woodpecker

## CLEAN INSECTS LEVITICUS 11:20-23

## UNCLEAN INSECTS



**Insects with jointed, jumping legs**  
Types of locusts, including some crickets and grasshoppers



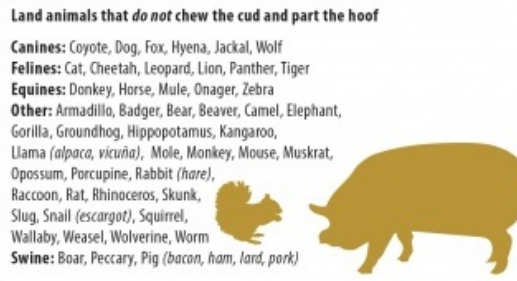
**Insects without jointed, jumping legs**  
All insects except some in the locust family

## CLEAN LAND ANIMALS LEVITICUS 11:3-8

## UNCLEAN LAND ANIMALS



**Mammals that chew the cud and part the hoof**  
Antelope, Bison (buffalo), Cattle (beef, veal), Caribou, Deer (venison), Elk, Gazelle, Giraffe, Goat, Hart, Ibex, Moose, Ox, Reindeer, Sheep (lamb, mutton)



**Land animals that do not chew the cud and part the hoof**  
**Canines:** Coyote, Dog, Fox, Hyena, Jackal, Wolf  
**Felines:** Cat, Cheetah, Leopard, Lion, Panther, Tiger  
**Equines:** Donkey, Horse, Mule, Onager, Zebra  
**Other:** Armadillo, Badger, Bear, Beaver, Camel, Elephant, Gorilla, Groundhog, Hippopotamus, Kangaroo, Llama (alpaca, vicuña), Mole, Monkey, Mouse, Muskrat, Opossum, Porcupine, Rabbit (hare), Raccoon, Rat, Rhinoceros, Skunk, Slug, Snail (escargot), Squirrel, Wallaby, Weasel, Wolverine, Worm  
**Swine:** Boar, Peccary, Pig (bacon, ham, lard, pork)

## CLEAN WATER ANIMALS LEVITICUS 11:9-12

## UNCLEAN WATER ANIMALS



**Fish with fins and scales**  
Anchovy, Barracuda, Bass, Black pomfret (or manchong), Bluefish, Bluegill, Carp, Cod, Crappie, Drum, Flounder, Grouper, Grunt, Haddock, Hake, Halibut, Hardhead, Herring (or alewife), Kingfish, Mackerel (or corbina), Mahimahi (or dorado, dolphinfish [not to be confused with the mammal dolphin]), Minnow, Mullet, Perch (or bream), Pike (or pickerel or jack), Pollack (or pollock or boston bluefish), Rockfish, Salmon, Sardine (or pilchard), Shad, Silver hake (or whiting), Smelt (or frost fish or ice fish), Snapper (or ebu, jobfish, lehi, anaga, opakapaka or uku), Sole, Steelhead, Sucker, Sunfish, Tarpon, Trout (or weakfish), Tuna (or ahi, aku, albacore, bonito, or tombo), Turbot (except european turbot), Whitefish



**Marine animals without fins and scales**  
**Fish:** Bullhead, Catfish, Eel, European Turbot, Marlin, Paddlefish, Shark, Stickleback, Squid, Sturgeon (includes most caviar), Swordfish  
**Shellfish:** Abalone, Clam, Conch, Crab, Crayfish (crawfish, crawdad), Lobster, Mussel, Oyster, Scallop, Shrimp (prawn)  
**Soft body:** Cuttlefish, Jellyfish, Limpet, Octopus, Squid (calamari)  
**Sea mammals:** Dolphin, Otter, Porpoise, Seal, Walrus, Whale



### Summary of Clean Animals

Category	Clean
Mammals That Chew the Cud and Part the Hoof	Antelope, Bison (buffalo), Caribou, Cattle (beef, veal), Deer (venison), Elk, Gazelle, Giraffe, Goat, Hart, Ibex, Moose, Ox, Reindeer, Sheep (lamb, mutton)
Fish With Fins and Scales	Anchovy, Barracuda, Bass, Black pomfret (or monchong), Bluefish, Bluegill, Carp, Cod, Crappie, Drum, Flounder, Grouper, Grunt, Haddock, Hake, Halibut, Hardhead, Herring (or alewife), Kingfish, Mackerel (or corbia), Mahimahi (or dorado, dolphinfish [not to be confused with the mammal dolphin]), Minnow, Mullet, Perch (or bream), Pike (or pickerel or jack), Pollack (or pollock or Boston bluefish), Rockfish, Salmon, Sardine (or pilchard), Shad, Silver hake (or whiting), Smelt (or frost fish or ice fish), Snapper (or ebu, jobfish, lehi, onaga, opakapaka or uku), Sole, Steelhead, Sucker, Sunfish, Tarpon, Trout (or weakfish), Tuna (or ahi, aku, albacore, bonito, or tombo), Turbot (except European turbot), Whitefish
Birds With Clean Characteristics	Chicken, Dove, Duck, Goose, Grouse, Guinea fowl, Partridge, Peafowl, Pheasant, Pigeon, Prairie chicken, Ptarmigan, Quail, Sagehen, Sparrow (and other songbirds), Swan*, Teal, Turkey
Insects	Types of locusts that may include crickets and grasshoppers

\* In the King James Version, Leviticus 11:18 and Deuteronomy 14:16 list "swan" among unclean birds. However, this seems to be a mistranslation. The original word apparently refers to a kind of owl and is so translated in most modern Bible versions.

From [UCG.org](http://UCG.org); accessed September 17, 2020.

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### Summary of Unclean Animals

Category	Unclean
Swine	Boar, Peccary, Pig (hog, bacon, ham, lard, pork, most sausage and pepperoni)
Canines	Coyote, Dog, Fox, Hyena, Jackal, Wolf
Felines	Cat, Cheetah, Leopard, Lion, Panther, Tiger
Equines	Donkey (ass), Horse, Mule, Onager, Zebra (quagga)
Other Animals	Armadillo, Badger, Bat, Bear, Beaver, Camel, Elephant, Gorilla Groundhog, Hippopotamus, Kangaroo, Llama (alpaca, vicuña), Mole, Monkey, Mouse, Muskrat, Opossum, Porcupine, Rabbit (hare), Raccoon, Rat, Rhinoceros, Skunk, Slug, Snail (escargot), Squirrel, Wallaby, Weasel, Wolverine, Worm, All insects except some in the locust family

## Summary of Unclean Animals

Category	Unclean
Marine Animals Without Fins and Scales — Fish	Bullhead, Catfish, Eel, European Turbot, Marlin, Paddlefish, Shark, Stickleback, Squid, Sturgeon (includes most caviar), Swordfish
Marine Animals Without Fins and Scales — Shellfish	Abalone, Clam, Conch, Crab, Crayfish (crawfish, crawdad), Lobster, Mussel, Oyster, Scallop, Shrimp (prawn)
Marine Animals Without Fins and Scales — Soft body	Cuttlefish, Jellyfish, Limpet, Octopus, Squid (calamari)
Marine Animals Without Fins and Scales — Sea mammals	Dolphin, Otter, Porpoise, Seal, Walrus, Whale
Birds of Prey, Scavengers and Others	Albatross, Bittern, Buzzard, Condor, Coot, Cormorant, Crane, Crow, Cuckoo, Eagle, Flamingo Grebe, Grosbeak, Gull, Hawk, Heron, Kite, Lapwing, Loon, Magpie, Osprey, Ostrich, Owl, Parrot, Pelican, Penguin, Plover, Rail, Raven, Roadrunner, Sandpiper, Seagull, Stork, Swallow, Swift, Vulture, Water hen, Woodpecker
Reptiles	Alligator, Caiman, Crocodile, Lizard, Snake, Turtle
Amphibians	Blindworm, Frog, Newt, Salamander, Toad

From [UCG.org](http://UCG.org); accessed September 17, 2020.

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### General Rules for Clean and Unclean (from Messianic Torah Truth Seeker)

Although the details of kashrut are extensive, the laws all derive from a few fairly simple, straightforward rules:

Certain animals may not be eaten at all. This restriction includes the flesh, organs, eggs and milk of the forbidden animals.

Of the animals that may be eaten, the birds and mammals must be killed in accordance with Jewish law.

All blood must be drained from the meat or broiled out of it before it is eaten.

Certain parts of permitted animals may not be eaten.

Meat (the flesh of birds and mammals) cannot be eaten with dairy. Fish, eggs, fruits, vegetables and grains can be eaten with either meat or dairy. (According to some views, fish may not be eaten with meat).

Utensils that have come into contact with meat may not be used with dairy, and vice versa. Utensils that have come into contact with non-kosher food may not be used with kosher food. This applies only where the contact occurred while the food was hot.

Grape products made by non-Jews may not be eaten.

From [Messianic Torah Truth Seeker](http://MessianicTorahTruthSeeker.com), accessed September 19, 2020.

Shmoop tends to be rather flippant. It is not unusual for *his summaries* to be longer than the text which is being summarized.

## Shmoop Summary of Leviticus 11

### Strange Things Afoot With the Kashrut

- The writer of Leviticus sure is smart. Right when everyone is hooked by flawless CGI and snappy dialogue, he reels them in with a gripping overview of kosher laws.
- Come to think of it, that's pretty much what George Lucas does when he starts *The Phantom Menace* with trade route taxation.
- Be not afraid. The writer sums up the food law in the last verse of this chapter.
- The whole point here is "to make a difference between the unclean and the clean, and between the living thing that may be eaten and the living thing that may not be eaten" (11:47).
- In a weird way, this kind of makes sense as a sequel to the previous chapter.
- No, really. Nadab and Abihu just died because they used something that wasn't holy in a holy sacrifice, and the leftover priests didn't eat the sin offering leftovers because the brothers' dead bodies polluted the Tabernacle.
- Everything else in the chapter is just details. Easy peasy.

### Two by Two

- The writer starts with certain kinds of land animals.
- Here's the first big kosher law: the Israelites can eat a land mammal that has a split hoof and chews its cud.
- Split hooves = divided in two, like everything else in Leviticus. How convenient.
- What's chewing the cud? Well, for one thing, it's gross. The original Hebrew words get right to it—chewing the cud is literally "throwing up what was swallowed."
- The animal takes a bite of some grass or hay, chews for a bit, swallows, throws it all back up again and starts chewing it again.
- So the animal that chews and swallows the right way is one that does it twice. Even eating is split in two.
- By the way, the modern scientific word for an animal that re-chews its vomited food for better digestion is a ruminant. Think about it.

### Animal Supermodels

- What a coincidence—cattle, goats and sheep have split hooves and chew their cud. They're the supermodels of domesticated animal style.
- God has no problem with giving other animals a body image complex. In kosher fashion, you're in or you're out.
- For example, camels fully digest their food with an alluring two-part chew sequence, but their feet are ugly because they just have single paw. Sorry, camel, you're out.
- Pigs have perfectly split feet but are unclean anyway. Why? It has nothing to do with rolling around in the mud. Rather, it's because they don't throw up in their mouth a little.
- This explains why the bacon meme is missing from ancient Jewish scrolls.
- The uncleanness of animals isn't a moral thing—it doesn't mean that pigs and camels are evil. It's a taboo, sometimes referred to as ceremonial or ritual uncleanness.
- Besides not being allowed to eat these ritually unclean animals, an Israelite is not supposed to touch their dead carcasses. This rule pops up again later in the book, because hey, who isn't tempted to go around touching dead animal carcasses.

### The Scales of Ceremonial Justice

- Fish gotta swim, which for an Israelite means they'd best have fins and scales.
- As for sea critters that don't have fins or scales, Leviticus treats them as defective and taboo. This makes Jewish lobsters very happy.
- The rest of chapter 11 draws dividing lines between other types of animals. The three big categories are birds, flying insects, and "swarming things," which includes creeping critters from mice to geckos.

## Shmoop Summary of Leviticus 11

- The kosher laws go into picky detail about carcass touching and what to do with pots that come in contact with certain carcasses. lck.

### Assorted Leftovers

- Looking for the infamous no-cheeseburger law, which prohibits boiling a baby animal in its mother's milk? That's not here—it's in Exodus and Deuteronomy.
- Pop quiz: suppose an Israelite marooned on a desert island has only read the Book of Leviticus. If he survives by eating cheeseburgers but learns about the no-cheeseburger rule after he's rescued, what is his required offering: (a) sin (b) peace (c) Wilson?
- Yes, the kosher law does include some rather conspicuous scientific mistakes. Rabbits don't actually chew their cud—they just look like they do. Winged insects don't have just four legs.
- Why is chewing its own vomit part of what makes an animal clean? Beyond better digestion by the animal itself, Leviticus has a thing about vomit.
- Not coincidentally, in the original Hebrew of verse 45, God tells the Israelites to keep kosher because "I am the Lord, the one who vomited you up out of the land of Egypt."
- Once again, a double pun: the land of Egypt is unclean, while Israel, the land of the clean, gets vomited out of it.
- This knee-slapping one-liner also explains why some of the ancient manuscripts add, "Yea, verily, I shall be here through Friday. Thou shalt remember to tip thy waitress."

From [www.shmoop.com/study-guides/bible/leviticus/summary#chapter-11-summary](http://www.shmoop.com/study-guides/bible/leviticus/summary#chapter-11-summary) accessed September 15, 2020.

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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 14, entitled *Analysis Of The Book Of Leviticus*.

## Edersheim Summarizes Leviticus 11

To sum up its general contents - it tells us in its first Part (1-16.) how Israel was to approach God, together with what, symbolically speaking, was inconsistent with such approaches; and in its second Part (17-27.) how, having been brought near to God, the people were to maintain, to enjoy, and to exhibit the state of grace of which they had become partakers. Of course, all is here symbolical, and we must regard the directions and ordinances as conveying in an outward form so many spiritual truths. Perhaps we might go so far as to say, that Part 1 of Leviticus exhibits, in a symbolical form, the doctrine of justification, and Part \* that of sanctification; or, more accurately, the manner of access to God, and the holiness which is the result of that access.

\* So literally.

Part 1 (1-16.), which tells Israel how to approach God so as to have communion with Him, appropriately opens with a description of the various kinds of sacrifices. (Leviticus 1-7) It next treats of the priesthood.

(Leviticus 8-10) The thoroughly symbolical character of all, and hence the necessity of closest adherence to the directions given, are next illustrated by the judgment which befell those who offered incense upon "strange fire." (Leviticus 10:1-6) From the priesthood the sacred text passes to the worshippers. (Leviticus 11-15) These must be clean - personally (11:1-47), in their family-life, (Leviticus 12) and as a congregation. (Leviticus 13-15) Above and beyond all is the great cleansing of the Day of Atonement, (Leviticus 16) with which the first part of the book, concerning access to God, closes.

From [www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-14.html](http://www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-14.html) accessed September 15, 2020.

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[www.kukis.org](http://www.kukis.org)

[Leviticus folder](#)

[Exegetical Studies in Leviticus](#)

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## Addendum

These notes were referenced in [Leviticus 11:1–3](#).

### Notes of Leviticus 11 (from the Christian Community Bible)

• **11.1** The mission of an Israelite was to participate in public worship of the only God. Yet, in order to enter into the Temple to take part in a religious assembly, he had to perform various rituals which made him “pure,” as we remarked in commenting on chapter 8. Being pure or im pure did not mean being guilty or not: it only signified readiness to approach the altar, or a lack of readiness.

These regulations helped Israel discover the road to genuine sanctity:

- Some animals honored by the pagans were declared unclean. They were to be avoided.
- Several laws or “taboos” (prohibitions of sacred origin) concerning sexuality helped engender respect for the sacred character of life. Spontaneously, among any primitive people, there are various rules about sex and birth, and so it was among the Jews (see 12:1-8 and chap. 15).
- Some regulations concerned standards of hygiene, though other reasons are given. For example, the prohibition against eating pork (v. 7) was wise considering that pigs are carriers of disease where cleanliness is lacking. It is the same with leprosy (chap. 13).

All religious or Christian life is impossible without human formation and without the stability of the family. Love does not suffice for the making of a home if strength of character is absent or if a person marries without having learned to fulfill obligations: hence the importance of education or formation in the family.

The Law with its manifold precepts, many of which do no more than call for a basic dignity and humanity, prepares people to serve God in truth even if its instructions and its “exterior” rites (Rom 2:28) remain on the level of “the flesh” (Phil 3:3).

Many of the laws, whose purpose escapes us, served mainly to make God’s people different from others in terms of their meals, feasts and customs.

Israelites, who often settled in the midst of other people, were not to mix with their pagan neighbors: the Law, by regulating their lives in every detail, prevented them from adopting the customs of others and prevented them from adopting their thinking as well. Although it is the interior attitude which must differentiate the believer from others, external discipline helps one become aware of one’s own spirit. Old Testament laws addressed a people who had not yet come to religious maturity and for that reason, imposed on them a different way of life.



## Notes of Leviticus 11 (from the Christian Community Bible)

These laws began to be strictly observed from the time of Ezra and were followed by the Jewish community of the last centuries before Christ. Nehe miah 13 illustrates the danger they were exposed to in being separated from other people.

In Jesus' time, the Jews clung excessively to these prescriptions which were originally only certain external requirements for those wishing to take part in religious acts. Jesus criticized this confusion of legal purity with purity of conscience (Mk 7:15).

Verses 5-6. The Bible is not a book that teaches science.

Although this is from v. 1, it appears to cover most of this chapter.

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This note was referenced in [Leviticus 11:41–42](#).

## Reptiles and Birds (from the 2001 Translation)

The Greek word that we have translated as 'slithering animals' herein, is herpeton... It's where we get the English words reptile and it's the root of the word herpetology (a study of reptiles). However, ancient peoples didn't use this word to describe just cold-blooded animals. Rather, it's what they called any animals (including insects) that slithered or crawled on the ground.

Notice, for example, that when describing the types of creatures that the IsraElites were forbidden to eat (in the book of Leviticus)...

Listed among the herpeton are insects, weasels, and mice.

So, this is why we have commonly rendered the word herpeton as slithering animals.

You will see that we have taken a similar liberty with the Greek word peteina, which is usually translated birds but literally means winged creatures...

Because bats are listed among them in Leviticus.

So, whereas modern science may have grouped all animals into types such as mammals, reptiles, birds, amphibians, insects, fish, etc., The Bible groups them into flying creatures, wild animals, cattle, slithering animals, and things that live in (or come from) the water. This difference doesn't appear to be the result of a lack of recognition on the part of Bible writers of basic animal types. But rather, it stems from the ways they were grouped by ancient peoples to describe all possible animal species.

From <https://2001translation.org/notes/reptiles-and-birds> accessed March 16, 2024.

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This note was referenced in [Leviticus 11:43](#).

## Soul (from the 2001 Translation)

Different Bibles have translated the Greek word psyche (from which we get words like psychology) in many ways, including soul and life. However, psyche literally means something that breathes. It's only used in the Bible to describe breathing animals and humans. It can also mean life or your inner person.

Does it mean an immortal soul that floats away when one dies? No, that is a later development. The consensus

## Soul (from the 2001 Translation)

among scholars is that the teaching of an immortal soul is not found in the Old Testament canon. It was imported into **Judaism** and Christianity from Greek philosophy, especially from Plato. It only became established in Christianity by the 3rd century CE.

Therefore, when Bibles translate it as soul, it can insert in the mind of the reader something that was not meant by the original authors. In other words, sometimes soul can be a mistranslation. However, in English we do sometimes use the word soul poetically to describe an entire person, with no 'immortal spirit' implied, e.g. 'poor old soul.'

In this Bible, we use a variety of phrases to translate psyche, including soul, but not when it may give a false impression to the reader. This is in accord with the Charter of this project, to use religiously neutral terms to free readers from centuries of religious baggage.

From <https://2001translation.org/notes/soul> accessed March 16, 2024.

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The ancient historian Josephus did not cover this chapter in his own record of history.

It may be helpful to see this chapter as a contiguous whole:

### A Complete Translation of Leviticus 11

#### A Reasonably Literal Translation

#### A Reasonably Literal Paraphrase

#### Introduction to clean and unclean animals

Y<sup>e</sup>howah spoke to Moses and to Aaron, saying to them, "Speak to the sons of Israel, saying, 'These are the animals which you [all] [may] eat, from among [all] the beasts that [are] on the earth:...

Jehovah then spoke to Moses and Aaron, giving them a clear sense of which animals were clean and which were unclean: "Speak to the sons of Israel, telling them which animals they will be allowed to eat:...

#### Which mammals are clean and unclean

...every [animal] having a divided hoof or a divided split hoof; [and one that] predigests its food [lit., *a bringing up of cud*]*—among [these] animals you [may] eat.*

...'Animals which have split hooves and which predigest their food may be eaten.

Nevertheless, you+ will not eat from [all of] those who bring up the cud or from [all of] those with a divided hoof.

The clean animals are those who both predigest their food and have split hooves.

[These are animals that you will not eat:] the camel, for it brings up the cud, but his hoof is not divided, [so] it [is] unclean to you+. The rock badger, because it brings up the cud but his hoof is not parted, [so] it is unclean to you+. The hare, for it brings up the cud but [its] hoof is not parted; [so] it is unclean to you+.

You will not eat the camel, the rock badger or the hare, because they all predigest their food but their hooves are not divided; they are unclean to you.

[Finally,] the hog, for it parts the hoof but [its] cud is not brought up; [so] it is unclean to you+.

Also, the hog is not to be eaten because it had split hooves but it does not predigest its food.

## A Complete Translation of Leviticus 11

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
You+ will not eat of their flesh and you+ will not [even] touch their carcasses. These animals [lit., they] [are] unclean to you.	You will not eat their flesh; in fact, you will not even touch their carcasses. These animals are unclean to you.
Which fish and other water creatures are clean and unclean	
This [is what] you+ will eat from all that [is] in the waters: all who have fins and scales in the waters—[whether] in the seas or torrents—you+ will eat them. And all who do not have fins or scales, [whether] in the seas or torrents—of all who live [lit., <i>swarm</i> ] in the waters and of every [kind of] life in the waters—they [are] an abomination to you+. They will [continue] to be an abomination to you+. You+ will not eat of their flesh and you will consider their carcasses [to be] abominable.	This is specifically what you will eat from the waters. If it has fins and scales, whether living in fresh water or in salt water, you may eat them. Those who lack fins and scales, even if they fill your rivers, lakes and seas, you will consider them to be an abomination. You will not eat their flesh and you will consider their carcasses to be repulsive.
Anything in the waters which does not have fins and scales [is] an abomination to you+.	Anything in the waters without fins and scales will be considered by you an abomination.
Which birds and other flying creatures are clean and unclean	
You will consider these [birds] detestable from the bird [kingdom]; they are not to be eaten; they are [to be considered] an abomination:...	This is a list of birds that you may not eat. You will consider them to be an abomination:...
...the eagle, the bearded vulture, and the osprey; the vulture and the hawk according to its kind; any raven, according to its kind; the young owls, the ostrich, the sea gull and the falcon according to its kind; the night owl, the cormorant and the heron; the ibis, the pelican, and the carrion vulture; the stork, the parrot according to its kind, the grouse and the bat.	...the eagle, the bearded vulture, the osprey, the vulture, a hawk of any kind, a raven of any kind, young owls, the ostrich, the sea gull, a falcon of any kind, the night owl, the cormorant, the heron, the ibis, the pelican, the carrion vulture, the stork, any parrot of any kind, the grouse and the bat.
Which insects are clean and which are unclean	
Any insect [lit., <i>swarming thing</i> ] who walks on four [legs] is an abomination to you+. You+ will only eat these of the insects that have [two] legs over its feet to hop upon the earth.	Any insect that walks on four legs will be consider abominable to you. You will only eat the insects which have two legs which are designed to hop over the earth.
From these [listed] you will eat: locusts according to their kind; the bald locust, according to its kind; the cricket, according to its kind; and the grasshopper, according to its kind. Any flying insect with four feet [is] an abomination to you+.	These are the insects which you may eat: those of the locusts family, the bald locust family, the cricket family and the grasshopper family. Flying insects, with those exceptions noted, will be considered to be an abomination to you.
Contact with a carcass	
You+ will be made unclean regarding [all of] these things: anyone who touches a carcass will be unclean until [that] evening.	What follows is a list of things which will make a person unclean: anyone who touches a carcass will be unclean until that evening.

<b>A Complete Translation of Leviticus 11</b>	
<b>A Reasonably Literal Translation</b>	<b>A Reasonably Literal Paraphrase</b>
Anyone who lifts up a carcass, he will wash his garments and be unclean until the evening.	Any person who lifts up a carcass will be unclean until that evening, and he must wash his clothing.
<b>General rules of uncleanness</b>	
Any animal that [has] a divided hoof, but not divided apart, and does not bring up their cud—they [are] unclean to you+.	An animal's hoof may be split and not completely divided, but if it does not re-digest its food, then it is unclean to you.
Anyone who touches their carcass [lit., <i>them</i> ] is made unclean.	Furthermore, if you touch its carcass, that makes you unclean.
Anything which walks on its paws in the entire animal kingdom—who walks on [all] fours—they [are] unclean to you+.	Any sort of animal who walks upon all 4 paws should be considered unclean.
Anyone who touches a carcass will be unclean until [that] evening. Anyone who lifts up their carcass must wash his clothing and he will remain unclean until the evening.	If you touch the carcass of such an animal, you will be considered unclean until evening. If you lift up the carcass of such an animal, then you must wash your clothing. Furthermore, you will remain unclean until the evening.
These types of animals [lit., <i>they</i> ] [are] unclean to all of you.	This category of animals are unclean to all Israelites.
<b>Smaller creatures which are unclean</b>	
And these that swarm [are] unclean to you+, [these animals which] creep upon the ground; [such as] moles, mice, tortoises (according to their species), geckos, chameleons, lizards, snails and toads.	There are certain animals which scurry across the ground which are unclean to you+: moles, mice, tortoises (and their kind), geckos, chameleons, lizards, snails and toads.
These [animals] are unclean to you+ among [all those] which scurry [upon the ground]. Any person who touches [one of] their dead will be unclean until sunset.	These animals are to be considered unclean to you+, and if you touch any of them after they die, you will remain unclean until sunset.
<b>Contamination by the carcass of a dead animal or insect</b>	
[If] any of those things in its death falls into any manufactured item [lit., <i>onto it</i> ], it makes that manufactured item unclean, [whether that item is made of] wood, cloth, hide or sackcloth—any manufactured item where work is done in them—it will be put into water and it [will remain] unclean until [that] evening; but [the waters] will cleanse it.	If any unclean animal dies and falls into some manufactured item, then it makes that item unclean, whether it is made from wood, cloth, hide or sackcloth. If work is typically done in this manufactured item then it will remain unclean until that night. You must place this item into water to cleanse it.
But if some unclean animal [lit., <i>he</i> ] falls into a clay pot, then anything inside that pot [lit., <i>in his midst</i> ] is made unclean and you will break the pot [lit., <i>him</i> ] [and dispose of all its contents].	Now, if some unclean animal falls into a clay pot, then whatever is inside of the pot is made unclean and you will break the pot and throw it and all of its contents away.

## A Complete Translation of Leviticus 11

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Any of the food which [is] to be eaten, [if] water comes down on it, that food [lit., <i>he, it</i> ] is unclean; and any drink which [is] to be drunk is unclean [as well]—in any container [which was contaminated].	Any food or beverage which was kept in a container contaminated by the carcass of an unclean animal, that container and its contents are made unclean and it must be destroyed. Even food which is cooked must be thrown out as unclean.
Whatever has any of the carcass on it, that is unclean—[whether being cooked] in an oven or a range—[so] it [must] be thrown out [lit., <i>destroyed, pulled down</i> ] [because] it is unclean.	Anything that comes into contact with an unclean dead animal is made unclean.
These things [lit., <i>they</i> ] [are] unclean to all of you. Nevertheless, a spring or cistern, [where there is] a collection of water is clean; but touching a [lit., <i>their</i> ] carcass makes it unclean.	The waters from a cistern or a spring are considered to be clean; but when a dead, unclean animal falls into that water, it becomes unclean.
When [anything] has fallen from a [lit., <i>their</i> ] carcass onto some seed [for] sowing, it [is still] clean. When waters are poured out [lit., <i>given</i> ] onto seed, and [a portion] from the [lit., <i>their</i> ] carcass is mixed in [lit., <i>is given</i> ], it [is] unclean for you+.	If a carcass falls upon seed which is going to be planted, the seed is fine; it is still clean. However, if there is a mixture of seed and water and a carcass, then it is polluted.
If an animal that you may eat [lit., <i>she is to you for eating</i> ] dies, anyone touching its carcass is unclean until [that] evening. Anyone who eats [the meat] from its carcass must wash his clothing and he will be made unclean until [that] evening.	If an animal that you may eat dies of natural causes, then anyone who touches its carcass will be unclean until that evening. If you choose to eat the meat from this animal, then you must wash your clothing. Also, you will be considered unclean until that evening.
Anyone who lifts up their carcass must wash his clothing and he will remain unclean until the evening.	If you lift up the carcass of such an animal, then you must wash your clothing. Furthermore, you will remain unclean until the evening. This category of animals are unclean to all Israelites.
Summary of prohibitions regarding insects and small animals	
[Consider those living creatures] which swarm over the earth—they are an abomination and they are not to be eaten. [Consider the living creatures that] move about on their stomachs, walking on four or more legs [and] all [the living creatures that] swarm over the earth—you will not eat them; they [are] an abomination [to you].	Consider the insects which swarm all over the earth and the insects which move along the earth on four or more legs—these things are an abomination to you and you are not to eat them.
You+ will not make your+ souls detestable by [eating] any of those swarming [insects]; and you+ will not make yourselves unclean by them, so that you+ are defiled by them.	Consider all of these swarming insects which, potentially, can corrupt your souls. Do not make yourselves unclean by eating them, for in that, you will be defiled.
God calls up Israel to be holy because He is holy	



A Complete Translation of Leviticus 11	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Because I am Y <sup>e</sup> howah your+ Elohim and you+ must [therefore] cleanse yourselves [as prescribed in this text]. You+ will be holy because I [am] holy.	Because I am Jehovah your God, you must cleanse yourselves as so prescribed in this text. You will set yourselves apart from all else, because I am set apart from all else.
You will not defile your souls with swarming [insects] or with [animals that] creep upon the ground. I [am] Y <sup>e</sup> howah, the One Who brought you+ out of the land of Egypt to be for you+ your+ Elohim.	For that reason, you will not allow yourselves to become defiled by swarming insects or by animals which creep along the ground. I am the Jehovah Who brought you out of the land of Egypt in order to be your God.
Therefore, you must be holy for I [am] holy.	Therefore, you must remain set apart as I am set apart.
Summary of Leviticus 11	
These [are] the laws of mammals, birds, and every living creature, those who swim [lit., <i>creep, glide, move</i> ] in the waters and those which [lit., <i>every soul of</i> ] crawl upon the earth; to distinguish between the clean and the unclean, between the animals [lit., <i>life</i> ] which may be eaten and the animals [lit., <i>life</i> ] which may not be eaten.	This has been an enumeration of the regulations regarding mammals, birds, fish and any other animal that lives on this earth. This has been presented so that you may distinguish between that which is clean and that which is unclean; so that you will know what you may and may not eat.
<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>

The study of the book of Leviticus would properly be paired with the study of the book of Hebrews.

The following Psalms would be appropriately studied at this time:

### Doctrinal Teachers\* Who Have Taught Leviticus 11

Syndein	<a href="http://syndein.com/leviticus.html">http://syndein.com/leviticus.html</a>
Keil and Delitzsch Commentary on Leviticus	<a href="https://www.gracenotes.info/leviticus/leviticus.pdf">https://www.gracenotes.info/leviticus/leviticus.pdf</a>
Todd Kennedy overview of Leviticus	<a href="http://www.spokanebiblechurch.com/books/leviticus">http://www.spokanebiblechurch.com/books/leviticus</a>

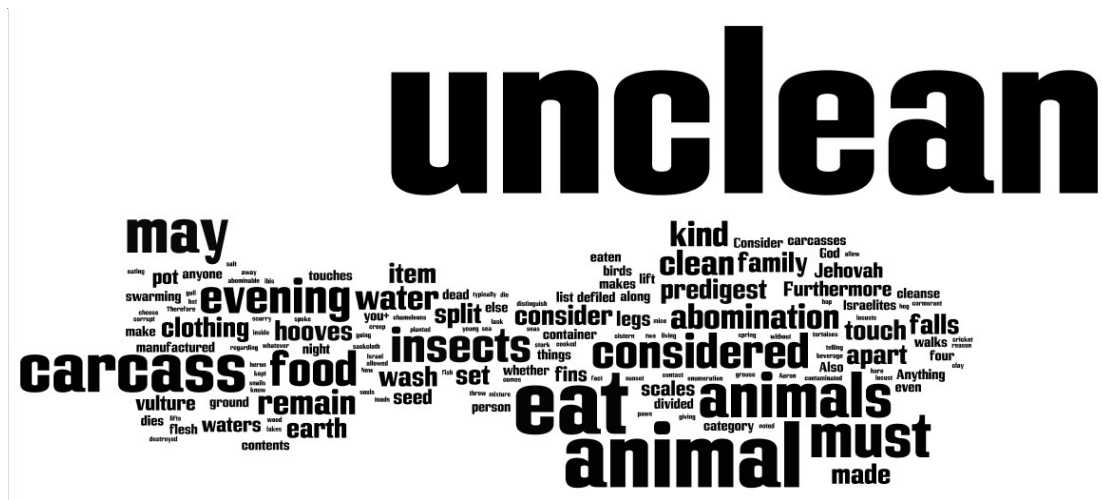
\* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and **rebound** after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of **Bible doctrine**), and Exegesis (a close study of each passage).

R. B. Thieme, Jr. did not teach this in any of the available lessons. R. B. Thieme, III also has not taught this chapter.

## Word Cloud from a Reasonably Literal Paraphrase of Leviticus 11



## Word Cloud from Exegesis of Leviticus 11<sup>69</sup>

These two graphics should be very similar; this means that the exegesis of Leviticus 11 has stayed on topic and has covered the information found in this chapter of the Word of God.

<a href="#">Beginning of Document</a>	<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics, Short Doctrines</a>
<a href="#">Introduction and Text</a>	<a href="#">First Verse</a>	<a href="#">Addendum</a>
<a href="http://www.kukis.org">www.kukis.org</a>	<a href="#">Leviticus folder</a>	<a href="#">Exegetical Studies in Leviticus</a>

<sup>69</sup> Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.