

LEVITICUS 12

Written and compiled by Gary Kukis

Leviticus 12:1–8

Ritual Cleansing and the Woman Who Gives Birth

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.

Document Navigation

[Preface and Quotations](#)

[Outline of Chapter](#)

[Charts, Graphics, Short Doctrines](#)

[Doctrines Alluded to](#)

[Dictionary of Terms](#)

[Introduction and Text](#)

[Chapter Summary](#)

[Addendum](#)

[A Complete Translation](#)

Verse Navigation

[Leviticus 12:1–4](#)

[Leviticus 12:5](#)

[Leviticus 12:6–7](#)

[Leviticus 12:8](#)

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: These are the specific rituals for the cleansing of pregnant women.

The Bible Summary of Leviticus 12 (in 140 characters or less): *A male child shall be circumcised on the eighth day. A woman who gives birth shall bring offerings after her days of purification.*¹

Leviticus 12 is one of the shortest chapters in the Bible, consisting of only 8 verses. When a woman gives birth, she is considered unclean; and this chapter provides the necessary ritual to make the woman clean.

There are many **chapter commentaries** on the book of Leviticus. This will be the most extensive examination of Leviticus 12, 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:

Outline of Chapter 12:

Introduction

- vv. 1–5 **The Ceremonial Uncleaness of a Woman Who Has Given Birth**
- vv. 6–8 **The Offerings to Make a New Mother Clean**

Chapter Summary Addendum

Charts, Graphics and Short Doctrines:

- | | |
|--------------|---|
| Preface | Quotations |
| Introduction | Titles and/or Brief Descriptions of Leviticus 12 (by various commentators) |
| Introduction | Brief, but insightful observations of Leviticus 12 (various commentators) |
| Introduction | Fundamental Questions About Leviticus 12 |
| Introduction | The Prequel of Leviticus 12 |
| Introduction | |
| Introduction | The Principals of Leviticus 12 |
| Introduction | The Places of Leviticus 12 |
| Introduction | By the Numbers |
| Introduction | Timeline for Leviticus 12 |
| Introduction | A Synopsis of Leviticus 12 |
| Introduction | Outlines of Leviticus 12 (Various Commentators) |
| Introduction | A Synopsis of Leviticus 12 from the Summarized Bible |
| Introduction | The Big Picture (Leviticus 1–15) |
| Introduction | |
| Introduction | Changes—additions and subtractions (for Leviticus 12) |
| Introduction | |
| v. | |
| v. | |
| v. | |
| v. | |

¹ From <http://www.biblesummary.info/leviticus> accessed September 21, 2020.

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Summary [A Set of Summary Doctrines and Commentary](#)
 Summary [Why Leviticus 12 is in the Word of God](#)
 Summary [What We Learn from Leviticus 12](#)
 Summary [Jesus Christ in Leviticus 12](#)
 Summary [Shmoop Summary of Leviticus 12](#)
 Summary [Edersheim Summarizes Leviticus 12](#)

Addendum [God's Name – incorrectly restored to the Hebrew text?](#) (From the 2001 Translation)
 Addendum
 Addendum
 Addendum
 Addendum [Josephus' History of this Time Period](#)
 Addendum [A Complete Translation of Leviticus 12](#)
 Addendum [Doctrinal Teachers Who Have Taught Leviticus 12](#)
 Addendum [Word Cloud from a Reasonably Literal Paraphrase of Leviticus 12](#)
 Addendum [Word Cloud from Exegesis of Leviticus 12](#)

Beginning of Document	Chapter Outline	Charts, Graphics, Short Doctrines
Introduction and Text	First Verse	Addendum
www.kukis.org	Leviticus folder	Exegetical Studies in Leviticus

Doctrines Covered or Alluded To			
Additional doctrines and links are found in Definition of Terms below.			

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

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. 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

Circumcision, Circumcise, Circumcised	Circumcision is the physical act of the removal of some skin around the head of the phallus. This usually takes place when a child is 7 or 10 days old. For the Jews, this represented the new birth or regeneration. It represented that person being set apart to God. There is no such thing as female circumcision in the Bible. Often, when a person is called circumcised, this is a synonym for being Jewish. See the doctrine of circumcision (HTML) (PDF) (WPD). Also, Grace Notes on Circumcision (HTML) (PDF); Jack Ballinger on Circumcision ; Grace Bible Church of Baytown on Circumcision ; L. G. Merritt on Circumcision .
Clean, Unclean	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 Leviticus 11 (HTML) (PDF) (WPD). 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).
The Cross; the Cross of Christ; the Roman Cross; the Crucifixion	The phrases <i>the cross</i> and <i>the cross of Christ</i> are common phrases used today to represent Jesus dying for our sin on the cross. In that way, these phrases mean essentially the same thing as <i>the blood of Christ</i> . This does not mean that there is some magic or importance in the symbol of the cross, which is ubiquitous today. Jesus did not die on a cross which looked like that. The cross that He died on was a Roman cross, which looked more like a <i>T</i> . The physical pain which Jesus endured, the small amount of blood which He bled, and His actual physical death are real events, but they are typical of what actually saves us from our sins. During three hours of the cross, God the Father poured out on God the Son our sins; and Jesus took upon Himself the penalty for our sins during those three hours. This is not something which was not actually observed by anyone (although the Lord is said to have screamed throughout that process).
Fellowship (with God)	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> (R. B. Thieme, Jr.) Rebound (Kukis).
High Priest (the Chief Priest)	From the Aaronic tribe of the Levites comes the priests. From among those, there is one man who is in charge, or who has the authority. He is called the High Priest, the chief priest, or simply the priest. Priests represent man to God. The High Priest is a shadow of Jesus to come. See the Priesthoods of God and of Man : (HTML) (PDF) (WPD).

Definition of Terms	
Israel	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.
Old Sin Nature; Sin Nature	The sin nature is that part of man, passed down from father to his children, which is in rebellion to God. In the Church Age, we are either controlled by the sin nature or by the Holy Spirit. The sin nature has an area of weakness and an area of strength, as well as a lust pattern. The Doctrine of the Sin Nature (Grace Notes); Doctrine of the Old Sin Nature (Buddy Dano); Old Sin Nature (James Allen) (Michael Lemmon ²) (L. G. Merritt) (The origin of the old sin nature—McLaughlin) (Doctrine of the Old Sin Nature—Makarios —Word document) (Sin Nature)
Pastor, Pastor-teacher	The pastor (or pastor-teacher) is the highest spiritual gift with regards to authority. He has the authority over a single church. He is given one level of authority when he is called by the church into service; and then he develops a higher level of authority by teaching the Word of God. This is not, however, the authority to run the lives of individuals at the church. The pastor can teach the Word of God with near complete accuracy, yet members of his congregation might do the exact opposite. Grace Notes' Pastor-Teachers in the Church Age (HTML) (PDF); Jack Ballinger (Pastor-teacher); Roy Cloudt (pastor-teacher).
Priest, Priests, Priesthood	<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 Priesthoods of God and of Man: (HTML) (PDF) (WPD).</p>
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD).

² You will have to do a search on this page.

Definition of Terms	
Spiritual Death, Spiritually Dead	There are 3 types of spiritual death: (1) The unbeliever is said to be spiritually blind or spiritually dead; he does not understand the things of the Spirit; these things are foolish to him. (2) The believer out of fellowship is said to be spiritually dead. This means that he is temporally dead; he is not acting under the guidance of the Holy Spirit. He is operationally dead (that is, the believer is not producing divine good). (3) On the Roman cross, when bearing our sins, Jesus suffered spiritual death. That is, God poured our sins upon Him and judged those sins. We understand by the context which of these is being referred to. The phrase, <i>blood of Christ</i> , refers to the Lord's spiritual death on the cross. What is spiritual death? (Got Questions); 29 Bible Verses about Spiritual Death (Knowing Jesus); Bible Verses about Spiritual Death (Open Bible).
Spiritual Life, Spiritual Lives	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. (HTM) (PDF) (The Spiritual Life via the 10 problem solving devices —R. B. Thieme, Jr.) (Walking in the Spirit —Chafer) (Spiritual Metabolism —Robert R. McLaughlin)
The Tabernacle, Tent of Meeting, Tent of Assembly	The Tabernacle was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lives before entering the Land of Promise; and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord's Deity and humanity. The Tabernacle represented the 1 st Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the Ark of God (HTML) (PDF) (WPD) ; and the Model of the Tabernacle (which represents Jesus Christ and the cross) (HTML) (PDF) (WPD); the Tabernacle (Redeeming Grace) ; Jesus—the Golden Lampstand (Grace Bible Church) .
Some of these definitions are taken from http://gracebiblechurchwichita.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	
Chapter Outline	Charts, Graphics and Short Doctrines

An Introduction to Leviticus 12

Introduction: Like the last chapter, Leviticus 12 is an unusually short self-contained unit. It deals with the uncleanness of women who have given birth. How women were made unclean and how they became clean is completely unrelated to any concept of morality.

This may help us with the word **unclean**, as there is a strong moral connotation in more people's minds when hearing this word. However, God made man the way that they are, with normal desires for one another. God told all in his animal kingdom to go forth and multiply, and this applies to people as well. Elsewhere in Scripture, children are spoken of as great blessings. Therefore, when a woman in her menstrual cycle is declared unclean, this does not mean that she has done wrong or is in the midst of some sort of evil. In this chapter, a woman is

declared unclean for a period of time if she has given birth. If childbirth is a normal part of life; if God has mandated that for all life; and if marriage and children are a blessing—then the woman said to be unclean here in this chapter is not an indication that she has committed some horrible sin. Nevertheless, she is unclean.

Titles and/or Brief Descriptions of Leviticus 12 (by various commentators)

[Chapter Outline](#)

[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 12 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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 12

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel of Leviticus 12

Leviticus 12 will begin with

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Principals of Leviticus 12	
Characters	Commentary
Chapter Outline	Charts, Graphics and Short Doctrines

We need to know where this chapter takes place.	
The Places of Leviticus 12	
Place	Description
Chapter Outline	Charts, Graphics and Short Doctrines

By the Numbers	
Item	Duration; size
Chapter Outline	Charts, Graphics and Short Doctrines

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 12:

A Synopsis of Leviticus 12

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.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Outlines of Leviticus 12 (Various Commentators)

Kretzmann's Commentary:³

Verses 1-8

The Purification after Childbirth.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

A Synopsis of Leviticus 12 from the Summarized Bible

Contents:	The law of motherhood.
Characters:	God, Moses.
Conclusion:	All are conceived and born in sin (Psalm 51:5) for, if the root be impure, so is the branch. It is only by Christ, the great sin offering, that the corruption of the child nature is done away.
Key Word:	Conceiving, Leviticus 12:2.
Strong Verses:	Leviticus 12:8.
Striking Facts:	Our Lord, though not conceived in sin—his mother accomplished the days of purification (Luke 2:22-24) and so poor were His parents that they could not bring a lamb.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Leviticus 12.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

³ From <https://www.studydrive.org/commentaries/eng/kpc/leviticus-12.html> accessed March 18, 2024.

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

The Big Picture (Leviticus 1–15)

Scripture	Text/Commentary
God speaks to Moses from the Tabernacle.	
Leviticus 1–7	Various Offerings.
Leviticus 8	The actual consecration of Aaron and his sons.
Leviticus 9	The ministry of the priesthood is begun; Aaron's first offerings.
Leviticus 10a	The deaths of Nadab and Abihu (Aaron's sons).
Leviticus 10b	Conduct required of the priests .
Leviticus 11	Clean and unclean animals; regulations for eating animals.
Leviticus 12	A woman who has given birth is unclean. The ceremony necessary to cleanse the new mother.
Leviticus 13–15	Various laws and regulations.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions (for Leviticus 12): 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.

Chapter Outline

Charts, Graphics and Short Doctrines

The Ceremonial Uncleanness of a Woman Who Has Given Birth

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^ehowah unto Moses to say, "Speak unto sons of Israel, to say, 'A woman when she conceives and she has borne a male child; and she has been unclean seven of as days of an impurity of her illness [possibly, *menstruation*]. And in the day the eighth will be circumcised a flesh of his foreskin. And thirty a day and three days she is remaining in bloods of purification. In any holy [thing] she will not touch; and unto the sanctuary she will not come, as far as a completion of days of her purification.

Leviticus
12:1–4

Kukis mostly literal translation:

Y^ehowah spoke to Moses, saying, "Speak to the sons of Israel, saying, 'A woman, when she conceives and [then] bears a male child, will be unclean for seven days as the days of her menstrual impurity. On the eighth day, the flesh of the [child's] foreskin will be circumcised. She will remain in the blood of [her] purification for thirty-three days. She will not touch any holy thing and she will not come into the sanctuary until her days of purification are complete.

Kukis not-so-literal paraphrase:

Jehovah spoke to Moses, saying, "Communicate this information to the sons of Israel: 'If a woman conceives and bears a male child, she will be unclean for seven days, just as she is unclean during her menstrual cycle. The male child will be circumcised on the eighth day. However, the woman will remain separated for 33 more days in the blood of her purification. During that time, she will not touch any holy thing and she will not come into the courtyard of the Tabernacle, as her purification is completed.

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 translation⁴; 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.

⁴ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

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

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

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 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 ^e howah unto Moses to say, "Speak unto sons of Israel, to say, 'A woman when she conceives and she has borne a male child; and she has been unclean seven of as days of an impurity of her illness [possibly, <i>menstruation</i>]. And in the day the eighth will be circumcised a flesh of his foreskin. And thirty a day and three days she is remaining in bloods of purification. In any holy [thing] she will not touch; and unto the sanctuary she will not come, as far as a completion of days of her purification.
Dead Sea Scrolls Targum (Onkelos)	. Adonoy spoke to Moshe saying: Speak to Bnei Yisroel, saying, when a woman conceives and gives birth to a male child she will be ritually unclean for seven days; as the days of her menstrual flow [the state of her impure 'separation'], she will be unclean. On the eighth day, the flesh of his foreskin shall be circumcised. For thirty-three days she will remain [in the status] that the blood [she sees] is ritually pure. She shall not touch anything holy and she shall not come into the Sanctuary, until the days of her purity are completed. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	And the Lord spake with Mosheh, saying: Speak with the sons of Israel, saying: When a woman hath conceived and borne a male child, she shall be unclean seven days, as the days of the removal of her uncleanness shall she be unclean. But on the eighth day she shall be loosed, and her child shall be circumcised in the flesh of his foreskin. And thirty and three continuous days she shall have for the purification of the whole blood; but she must not touch things sacred, nor come into the sanctuary until the time when the days of her purification be completed.
Douay-Rheims 1899 (Amer.)	And the Lord spoke to Moses, saying: Speak to the children of Israel, and thou shalt say to them: If a woman having received seed shall bear a man child, she shall be unclean seven days, according to the days of separation of her flowers. And on the eighth day the infant shall be circumcised: But she shall remain three and thirty days in the blood of her purification. She shall touch no holy thing: neither shall she enter into the sanctuary, until the days of her purification, be fulfilled.
Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha, saying, "Speak to the B'nai Yisrael, saying, 'If a woman conceives, and bears a male child, then she shall be unclean seven days; as in the days of her monthly period she shall be unclean. In the eighth day the flesh of his foreskin shall be circumcised. She shall continue in the blood of purification thirty-three days. She shall not touch any holy thing, nor come into the sanctuary, until the days of her purifying are completed.

Lamsa's Peshitta (Syriac)	And LORD JEHOVAH spoke with Moshe and said to him: "Speak with the children of Israel and say to them: 'When a woman shall conceive and shall bear a male, she will be defiled seven days; according to the days of her menstruation she will be defiled. And the eighth day they shall circumcise the flesh of his foreskin. And thirty and three days she shall stay for the blood cleansing and she shall not touch any holiness and she shall not enter the holy place until the days of her cleansing are fulfilled.
Samaritan Pentateuch	And the LORD spake unto Moses, saying Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child: then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean. And in the eighth day the flesh of his foreskin shall be circumcised. And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.
Updated Brenton (Greek) ⁵	And the Lord spoke to Moses, saying, Speak to the children of Israel, and you shall say to them, Whatsoever woman shall have conceived and born a male child shall be unclean seven days, she shall be unclean according to the days of separation for her monthly courses. And on the eighth day she shall circumcise the flesh of his foreskin. And for thirty-three days she shall continue in her unclean blood; she shall touch nothing holy, and shall not enter the sanctuary, until the days of her purification be fulfilled.

Significant differences:

Limited Vocabulary Translations:⁶

Bible in Basic English	And the Lord said to Moses, Say to the children of Israel, If a woman is with child and gives birth to a male child, she will be unclean for seven days, as when she is unwell. And on the eighth day let him be given circumcision. And she will be unclean for thirty-three days till the flow of her blood is stopped; no holy thing may be touched by her, and she may not come into the holy place, till the days for making her clean are ended.
Easy English	What a woman must do when she has a baby The Lord said to Moses, 'Say this to Israel's people. When a boy is born, his mother is not clean for seven days. When she is bleeding each month, the rule is the same. She is not clean. Eight days after he is born, they must circumcise the boy. The woman must wait for 35 days after the boy is born. All this time she must not touch anything that is holy. She must not go into the Tent of Meeting. After this time, she will become clean.
Easy-to-Read Version—2008	The LORD said to Moses, "Tell the Israelites: "When a woman gives birth, she will be unclean, just as she is during her monthly time of bleeding. If the baby is a boy, the mother will be unclean for seven days. The baby boy must be circumcised on the eighth day. Because of the blood from childbirth, another 33 days must pass before she can touch anything that is holy. She must not enter the Holy Place until the time of her purification is finished.
Good News Bible (TEV)	The LORD gave Moses the following regulations for the people of Israel. For seven days after a woman gives birth to a son, she is ritually unclean, as she is during her

⁵ I am using the Complete Apostles Bible, available through e-sword.

⁶ 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.

monthly period. On the eighth day, the child shall be circumcised. Then it will be thirty-three more days until she is ritually clean from her loss of blood; she must not touch anything that is holy or enter the sacred Tent until the time of her purification is completed.

The Message

Childbirth

God spoke to Moses: "Tell the People of Israel, A woman who conceives and gives birth to a boy is ritually unclean for seven days, the same as during her menstruation. On the eighth day circumcise the boy. The mother must stay home another thirty-three days for purification from her bleeding. She may not touch anything holy or enter the Sanctuary until the days of her purification are complete.

Names of God Bible

Instructions for Women after Childbirth

Yahweh spoke to Moses, "Tell the Israelites: When a woman gives birth to a boy, she will be unclean for seven days. This is the same number of days she is unclean for her monthly period. The boy must be circumcised when he is eight days old. Then she must stay at home for 33 days in order to be made clean from her bleeding. She must not touch anything holy or go into the holy place until the days needed to make her clean are over.

NIRV

Becoming "Clean" After Having a Baby

The Lord spoke to Moses. He said, "Speak to the Israelites. Tell them, 'Suppose a woman becomes pregnant and has a baby boy. Then she will be "unclean" for seven days. It is the same as when she is "unclean" during her monthly period. On the eighth day the boy must be circumcised. After that, the woman must wait for 33 days to be made pure from her bleeding. She must not touch anything sacred until the 33 days are over. During that time she must not go to the sacred tent.

New Simplified Bible

Jehovah spoke to Moses: »Tell the Israelites: When a woman gives birth to a boy, she will be unclean for seven days. This is the same number of days she is unclean for her monthly period. » The boy must be circumcised when he is eight days old. » She must stay at home for thirty-three days in order to be made clean from her bleeding. She must not touch anything holy or go into the holy place until the days needed to make her clean are over.

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

Casual English Bible

Leviticus 12

When Mom has a baby

If it's a boy, stay home 33 days

The LORD told Moses: Give this message to the people of Israel:

When a woman has a baby boy, she's ritually unclean for seven days—just as she is during her menstrual cycle. When the boy is eight days old, circumcise him. Cut away the foreskin. The mother needs to stay home for 33 days. This is a time of purification, to allow the bleeding from childbirth to subside. She shouldn't touch anything that is ritually clean. She should not go onto the sacred grounds of the tent worship center.

Contemporary English V.

The LORD told Moses to say to the community of Israel: If a woman gives birth to a son, she is unclean for seven days, just as she is during her monthly period. Her son must be circumcised on the eighth day, but her loss of blood keeps her from being completely clean for another thirty-three days. During this time she must not touch anything holy or go to the place of worship.

The Living Bible

The Lord told Moses to give these instructions to the people of Israel:

"When a baby boy is born, the mother shall be ceremonially defiled for seven days, and under the same restrictions as during her monthly menstrual periods. On the eighth day, her son must be circumcised. Then, for the next thirty-three days, while she is recovering from her ceremonial impurity, she must not touch anything sacred nor enter the Tabernacle.

New Berkeley Version
New Life Version

Women after Childbirth

Then the Lord said to Moses, "Say to the people of Israel, 'When a woman gives birth to a male child, she will be unclean for seven days as during her time each month. On the eighth day the child is to go through the religious act of becoming a Jew. The mother will be unclean for thirty-three days, until her blood stops flowing. She will not touch any holy thing or go into the holy place, until the days for making her clean are finished.

New Living Translation

Purification after Childbirth

The Lord said to Moses, "Give the following instructions to the people of Israel. If a woman becomes pregnant and gives birth to a son, she will be ceremonially unclean for seven days, just as she is unclean during her menstrual period. On the eighth day the boy's foreskin must be circumcised. After waiting thirty-three days, she will be purified from the bleeding of childbirth. During this time of purification, she must not touch anything that is set apart as holy. And she must not enter the sanctuary until her time of purification is over.

Unfolding Bible (simplified)⁷

Yahweh also said to Moses, "Tell this to the Israelite people. If a woman gives birth to a boy, she must be avoided for seven days, as she must be avoided when she is menstruating each month. The baby boy must be circumcised eight days after he is born. Then the woman must wait thirty-three days to be purified from her bleeding during childbirth. She must not touch anything that is sacred, that belongs to me only, or enter the area of the sacred tent, until that time is ended.

Partially literal and partially paraphrased translations:

American English Bible

Then the Lord spoke to Moses and said,
'You must speak to the children of IsraEl and tell them this:
Whenever a woman gets pregnant and gives birth to a male child, she must be [considered] unclean for seven days, just as she is [considered] unclean during her monthly [menstrual] periods.
Then on the eighth day, she must circumcise [her son's] foreskin flesh.
And for [the next] thirty-three days, she must continue as in [a state] of an unclean blood [flow]; so, she should not touch anything holy and [she] must not enter the Holy Place until the full period of her purification is fulfilled.
Note on *the Lord* is placed in the **Addendum**.

Beck's American Translation

Common English Bible

Purification after childbirth

The Lord said to Moses: Say to the Israelites: If a woman conceives a child and gives birth to a son, she will be unclean for seven days—just as she is during her menstrual period. On the eighth day, the flesh of the boy's foreskin must be circumcised. For thirty-three days the mother will be in a state of blood purification. She must not touch anything holy or enter the sacred area until her time of purification is completed.

New Advent (Knox) Bible

And the Lord spoke to Moses, giving him this message for the Israelites: If a woman conceives, and gives birth to a boy, she will be unclean for seven days, as she is unclean at her monthly times. On the eighth day, the child must be circumcised, and after that she must wait for thirty-three days more to be purified after her loss of blood, touching nothing that is hallowed, never entering the sanctuary, until the time is up.

Translation for Translators

Purifying women after they give birth

Yahweh also said to Moses/me, "Tell this to the Israeli people: 'If a woman gives birth to a son, she must be avoided for seven days, like she must be avoided when

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

she is menstruating each month. The baby son must be circumcised on the eighth day after he is born. Then the woman must wait 33 days to be purified from her bleeding *during childbirth*. She must not touch anything that is sacred or enter the Sacred Tent area until that time is ended.

Mostly literal renderings (with some occasional paraphrasing):

Ferrar-Fenton Bible	<p>The EVER-LIVING also spoke to Moses saying; Sanitary Laws for Women. Speak to the children of Israel commanding;—"A woman who is delivered and bears a boy is unclean for seven days, as though she were unclean with the uncleanness of menstruation; and at the eighth day his fore-flesh shall be circumcised. But for a period of thirty three days she shall be secluded for her purification. She shall not approach anything sacred, and shall not come to the sacred place until the days of her purification are completed.</p>
International Standard V	<p>Post-Natal Purification The Lord spoke to Moses, "Tell the Israelis that a woman who conceives and bears a son is unclean for seven days. Just like the days of her menstruation, [Lit. days of her impurity, she is ill] she is unclean. On the eighth day, the flesh of the baby's foreskin is to be circumcised. For 33 days, she is to remain in purification due to her blood loss. [The Heb. lacks loss] She is not to touch any sacred thing or enter the sanctuary until the days of her purification have been completed.</p>
Unfolding Bible Literal Text ⁸	<p>Yahweh said to Moses, "Speak to the people of Israel, saying, 'If a woman conceives and gives birth to a male child, then she will be unclean for seven days, just as she is unclean during the days of her monthly period. On the eighth day the flesh of a baby boy's foreskin must be circumcised. Then the mother's purification from her bleeding will continue for thirty-three days. She must not touch any holy thing or come into the tabernacle area until the days of her purification are finished.</p>
Urim-Thummim Version	<p>YHWH spoke to Moses saying, Speak to the children of Israel saying, If a woman has become pregnant and genders a baby boy, then will she be unclean for 7 days according to the time of menstruation for her infirmity she will be unclean. And on the 8th day the flesh of his foreskin will be circumcised. The woman must then wait 33 days to be cleansed from her bleeding. She must not touch anything sacred or go to the Sacred Place until the days of her purification are finished.</p>
Wikipedia Bible Project	<p>And Yahweh spoke to Moses, saying: Speak to the sons of Israel, saying: A woman who will bear seed, and gave birth to a male, and she is defiled for seven days. As the days of her menstruation impurity, so she will be defiled. And on the eighth day, the flesh of his foreskin will be circumcised. And thirty three days, she will sit in the blood of her purification. Of anything holy, she will not touch, and to the temple she will not come, until the fulfillment of her purification days.</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>Purification of a woman after childbirth • Yahweh spoke to Moses: "Say to the Israelites: when a woman gives birth to a male child, she shall be unclean for seven days as in the days of her monthly period. On the eighth day the child is to be circumcised; then she shall wait for thirty-three days to be purified of her bleeding. She shall not touch anything that is consecrated nor enter the sanctuary until the days of her purification are completed.</p>
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⁸ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

• 12.1 Primitive people often contrast the “pure” and noble blood of a male, shed in wars, to the “impure” flow of blood during a woman’s period. Therefore, childbirth and a woman’s periods preoccupy men (they are the ones who impose the rules and make the laws) and they require purification rituals.

In this we see how, although they are part of the word of God, the rules of the Old Testament were adapted to ancient times and to the criteria of the people of Israel. God’s people were aware of this, which they expressed in their own way by saying that the Law was planned by angels: Acts 7:38; Galatians 3:19; Hebrews 2:2.

Jesus and his mother submitted themselves to these rituals (Lk 2:21).

The Heritage Bible

And Jehovah spoke to Moses, saying,

Speak to the children of Israel, saying, If a woman has conceived seed, and borne a male child, then she shall be unclean seven days; according to the days of the menstruation she shall be unclean.

And on the eighth day the flesh of his foreskin shall be circumcised.

And she shall then remain in the blood of her purifying thirty three days; she shall touch no sanctified thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

New American Bible(2011)⁹

Uncleanness of Childbirth.

The LORD said to Moses:

Tell the Israelites: When a woman has a child, giving birth to a boy, she shall be unclean* for seven days, with the same uncleanness as during her menstrual period.^a On the eighth day, the flesh of the boy’s foreskin shall be circumcised,*^b and then she shall spend thirty-three days more in a state of blood purity; she shall not touch anything sacred nor enter the sanctuary till the days of her purification are fulfilled.

* [12:2–5] The mother has two stages of uncleanness or impurity: the first where her uncleanness is as severe as during her menstrual period and is contagious to profane persons and objects (cf. 15:19–24), and the second where she does not contaminate persons and objects but is still impure to what is holy, such as the sanctuary (12:4) or sacrifices. The implication is that in the second stage she may resume sexual relations with her husband (which would be prohibited in the first stage according to 18:19).

* [12:3] Circumcision is the sign of the covenant between God and Israel (Gn 17:1–27) and allows full participation in the religious community (Ex 12:43–49; Jos 5:2–10). This command was fulfilled after Jesus’ birth (Lk 2:21).

a. [12:2] Lv 15:19.

b. [12:3] Gn 17:12; Jn 7:22.

The Catholic Bible

Purification after Childbirth.^[a] The Lord said to Moses, “Say to the children of Israel: When a woman becomes pregnant and gives birth to a male child, she shall be considered to be unclean for seven days, just as when she menstruates. On the eighth day the flesh of his foreskin will be circumcised. Then she shall continue for thirty-three days in the blood of her purifying. She shall not touch any holy thing nor shall she enter into the sanctuary until the days of her purification are complete.

[a] It was thought that any woman bearing a child lost some of her vital energy; she would recover it by means of rites uniting her to God, the source of all life. Even the mother of Jesus would submit to this law of Leviticus (Lk 2:22–38).

Revised English Bible–1989

The LORD told Moses to say to the Israelites: When a woman becomes pregnant and gives birth to a male child, she will be unclean for seven days, as in the period of her impurity through menstruation. On the eighth day, the child is to have the flesh of his foreskin circumcised. The woman must then wait for thirty-three days because her blood requires purification; she must touch nothing that is holy, and must not enter the sanctuary till her days of purification are completed.

⁹ From <https://bible.usccb.org/bible> accessed on various dates.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>Parashah 27: Tazria (She conceives) 12:1–13:59</p> <p>[In regular years read with Parashah 28, in leap years read separately]</p> <p>ADONAI said to Moshe, "Tell the people of Isra'el: 'If a woman conceives and gives birth to a boy, she will be unclean for seven days with the same uncleanness as in niddah, when she is having her menstrual period. On the eighth day, the baby's foreskin is to be circumcised. She is to wait an additional thirty-three days to be purified from her blood; she is not to touch any holy thing or come into the sanctuary until the time of her purification is over.</p>
Hebrew Transliteration S.	<p>And Adonai spoke to Moshe, saying:</p> <p>Speak to children of Yisrael, instructing: "If a woman conceives and bears a male child, then she will be unclean for seven days, as in the days of her niddah she will be unclean. And in the eighth day the flesh of his foreskin shall be circumcised. 'Then she shall remain in the blood of her purification for thirty-three days; she shall not touch any consecrated thing, nor enter the sanctuary until the days of her purification are completed.</p>
Kaplan Translation	<p>God spoke to Moses, telling him to speak to the Israelites, relating the following: When a woman conceives and gives birth to a boy, she shall be ritually unclean for seven days, just as she is unclean during the time of separation when she has her period. On the eighth day, [the child's] foreskin shall be circumcised. Then, for 33 additional days, she shall have a waiting period during which her blood is ritually clean. Until this purification period is complete, she shall not touch anything holy and shall not enter the sanctuary. The Kaplan Translation, particularly in Leviticus through Deuteronomy, takes note of historic rabbinic opinions.</p> <p>12:1 God spoke . . . After discussing unclean animals, the Torah now discusses human uncleanness; see 7:21, 11:1.</p> <p>12:2 time of separation when she has her period (Saadia; Rashbam). See below, 15:19-24. Or, "when she has her periodic discharge" (Rashi); or, "when she has her periodic sickness" {Rashi; Ibn Ezra; Ramban).</p> <p>12:3 On the eighth day . . . See Genesis 17:12</p> <p>12:4 for 33 additional days. Making a total of 40.</p> <p>— her blood is ritually clean. That is, even if the woman experiences vaginal bleeding during this time, she does not have the status of a menstruant woman (Niddah 35b; Yad, Issurey Biyah 4:5; Rashbam). The current practice, however, is to consider the woman unclean if she bleeds, even during the latter 33 days {Yad, Issurey Biyah 11:5-7; Turey Zahav, Yoreh Deah 194:1).</p>
The Scriptures–2009	<p>And הוה spoke to Mosheh, saying, "Speak to the children of Yisra'el, saying, 'When a woman has conceived, and has given birth to a male child, then she shall be unclean seven days, as in the days of her monthly separation she is unclean. 'And on the eighth day the flesh of his foreskin is circumcised. 'And she remains in the blood of her cleansing thirty-three days. She does not touch whatever is set-apart, and she does not come into the set-apart place until the days of her cleansing are completed.</p>
Tree of Life Version	<p>Then Adonai spoke to Moses saying:</p> <p>"Speak to Bnei-Yisrael, instructing: If a woman conceives and bears a male child, then she will be unclean for seven days, as in the days of her niddah she will be unclean. In the eighth day the flesh of his foreskin is to be circumcised. She must wait during the blood of purification for 33 days. She is not to touch any holy thing, nor come into the Sanctuary, until the days of her purifying are completed.</p>

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible¹⁰

AND JESUS SPOKE TO MOSES, SAYING,
 "SPEAK TO THE CHILDREN OF ISRAEL, AND YOU SHALL SAY TO THEM,
 'WHATSOEVER WOMAN SHALL HAVE CONCEIVED AND BORN A MALE CHILD
 SHALL BE UNCLEAN SEVEN DAYS, SHE SHALL BE UNCLEAN ACCORDING TO
 THE DAYS OF SEPARATION FOR HER MONTHLY COURSES.
 AND ON THE EIGHTH DAY SHE SHALL CIRCUMCISE THE FLESH OF HIS
 FORESKIN.

Awful Scroll Bible

AND FOR THIRTY-THREE DAYS SHE SHALL CONTINUE IN HER UNCLEAN
 BLOOD; SHE SHALL TOUCH NOTHING HOLY, AND SHALL NOT ENTER THE
 SANCTUARY, UNTIL THE DAYS OF HER PURIFICATION BE FULFILLED.

Sustains To Become was to speak to Moses, to the intent:

Be speaking to the sons of Isra-el, to the intent: Was a woman, scattered of seed,
 even is to have bore forth a male, she is to have been unclean seven days, the days
 of her tainted unwholesomeness was to be unclean.

On the eighth day, the flesh of his foreskin was to be circumcised.

She was to stay because of the blood, purifying for thirty three days - was she to
 touch that set apart? - even was she to go in the set apart place in those days? - On
 the day her purifying is to be fulfilled.

Concordant Literal Version

Yahweh spoke to Moses, saying.

Speak to the sons of Israel, saying, When a woman conceives seed and bears a
 male then she will be unclean seven days; as the days of her menstrual period shall
 she be unclean.

On the eighth day the flesh of his foreskin shall be circumcised.

Then she shall dwell thirty-three days more in her cleansing blood-flows. She shall
 not touch anything holy, and she shall not come to the sanctuary until the days of
 her cleansing be full.

exeGesés companion Bible

TORAH ON BIRTHING

And Yah Veh words to Mosheh, saying,

Word to the sons of Yisra El, saying,

If a woman seeds and births a male:

then she becomes foul seven days;

according to the days of the exclusion

- foul for her menstruation:

and in the eighth day

circumcise the flesh of his foreskin:

and she sits in the blood of her purifying

three days and thirty days:

she neither touches the holies nor enters the holies

until the days of her purifying are fulfilled.

Orthodox Jewish Bible

TAZRIA-METZORA

And Hashem spoke unto Moshe, saying,

Speak unto the Bnei Yisroel, saying, If an isha have conceived, and born a zachar,
 then she shall be temeiah shivat yamim; according to the yamim of the niddah
 (menstruation separation) for her infirmity shall she be temeiah (unclean).

And in the yom hashemini the basar of his arel (uncircumcision, foreskin) shall be
 circumcised.

And shloshim yom ushloshet she shall then remain in demei tohorah (blood of her
 purifying, i.e., period in which she would be unclean); she shall touch no kodesh,
 nor enter the Mikdash, until the yamei of her tohorah be fulfilled.

Rotherham's *Emphasized B.* § 10. **Laws for Women after Childbirth.**

Chapter 12.

And Yahweh spake unto Moses, saying:

¹⁰ The A&O Bible follows the Greek text.

Speak unto the sons of Israel, saying,
 <A [woman] when she conceiveth seed, and giveth birth to a male child> then shall she be unclean seven days, <according to the days of her removal in her sickness shall she be unclean. And <on the eighth day> shall the flesh of his foreskin be circumcised.

And <for thirty-three days> shall she continue in the blood of purification,—<no hallowed thing> shall she touch, and <into the sanctuary> shall she not enter, until her days of purification are fulfilled.

Expanded/Embellished Bibles:

The Amplified Bible

Laws of Motherhood

Then the Lord spoke to Moses, saying, “Speak to the children of Israel, saying, ‘If a woman conceives and gives birth to a male child, she shall be [ceremonially] unclean for seven days, unclean as during her monthly period. On the eighth day the flesh of the male child’s foreskin shall be circumcised. Then she shall remain [intimately separated] thirty-three days to be purified from the blood; she shall not touch any consecrated thing nor enter the [courtyard of the] sanctuary until the days of her purification are over.

The Expanded Bible

Rules for New Mothers

The Lord said to Moses, “Tell the ·people [·sons; children] of Israel this: ‘If a woman [·conceives; becomes pregnant and] gives birth to a son, she will become unclean [·in a ritual sense] for seven days, as she is unclean during her ·monthly period [menstruation; 15:19]. On the eighth day the ·boy [·flesh of his foreskin] must be circumcised [Gen. 17:10–14]. Then it will be thirty-three days before she becomes clean from her loss of blood. She must not touch anything that is holy or enter the ·Holy Tent [·sanctuary] until her time of ·cleansing [purification] is finished.

Kretzmann’s Commentary

Verses 1-8

The Purification after Childbirth.

And the Lord spake unto Moses, saying,
 Speak unto the children of Israel, saying, if a woman have conceived seed, brought forth bodily issue, and born a man child, a boy, then she shall be unclean seven days, this being the time of her personal uncleanness, during which every person and thing touched by her itself became defiled; according to the days of the separation for her infirmity shall she be unclean, that is, during the average time of the flow following birth.

And in the eighth day the flesh of his foreskin shall be circumcised, Genesis 17, this notice being here inserted lest this very necessary rite be neglected.

And she shall then, counting from the eighth day, continue in the blood of her purifying three and thirty days, this making a total of forty days, during which she was to stay at home, although the restrictions of the first seven days were now made much lighter; she shall touch no hallowed thing, nor come into the Sanctuary, until the days of her purifying be fulfilled. Although free to perform the ordinary duties of the household, she could not take part in sacrificial meals, the Passover and other festivals, nor was she permitted to enter the court of the Sanctuary. The forty days were the symbolical time of purification, of exclusion from the world.

Lexham English Bible

Purification After Childbirth

Then [Or “And”] Yahweh spoke to Moses, saying,

“Speak to the Israelites, [Literally “sons/children of Israel”] saying, ‘When a woman becomes pregnant and she gives birth to a male, [Or “son”] then [Or “and”] she shall be unclean seven days—as in the time of her menstrual bleeding, she shall become unclean. And on the eighth day his foreskin’s flesh shall be circumcised. And for thirty-three days she shall stay in the blood of her cleansing; she must not touch

Syndein/Thieme

any holy *object* , and she may not come to the sanctuary until the fulfilling of the days of her cleansing.

And Jehovah/God spoke/ 'communicated doctrine categorically' {dabar - Piel intensive stem} unto Moses, saying, Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child.

Then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean.

And in the eighth day the flesh of his foreskin shall be circumcised.

And she shall then continue in the blood of her purifying three and thirty days; she shall touch no hallowed thing, nor come into the sanctuary, until the days of her purifying be fulfilled.

The Voice

The Eternal One addressed Moses.

Eternal One: Go, talk with the Israelites, and tell them, “If a woman conceives and gives birth to a boy, then she will be ritually unclean for seven days, just like she is unclean when she is menstruating. When the eighth day arrives, the boy will be circumcised in the flesh of his foreskin. A woman *who gives birth to a boy* must not have contact with any holy thing or go into the sanctuary for 33 days. She must wait until her purification is complete and her bleeding from childbirth ends.

Bible Translations with Many Footnotes:

The Complete Tanach¹¹

And the Lord spoke to Moses, saying: Speak to the children of Israel, saying: If a woman conceives and gives birth to a male, she shall be unclean for seven days; as [in] the days of her menstrual flow, she shall be unclean.

If a woman conceives: Rabbi Simlai said: “Just as in the Creation, man was created after all domestic animals, wild beasts, and birds, so too, the law [concerning the cleanness] of man is stated after the law [concerning the cleanness] of domestic animals, wild beasts, and birds.”- [Vayikra Rabbah 14:1]

If [a woman] conceives: Heb. עִירְיָת יֶכֶד. [These words are stated] to include the case of [a woman] who gave birth to a dissolved [fetus, i.e., the fetus had matured, but had subsequently] dissolved [in the womb], resulting in a semen-like mass (רֶזֶק עֶרְיָת) akin to עִירְיָת, its mother has the impurity of birth. — [Niddah 27b]

as [in] the days of her menstrual flow: According to the order of all the uncleanness mentioned in regard to the menstruating woman (הַדָּבָר), she becomes unclean on account of giving birth. [This is true] even if the womb opens without [any issue of] blood.

flow: Heb. הַתֹּדֶד. This expression denotes a substance that flows from her body. Another explanation: It denotes illness (הַדָּבָר) and sickness, for there is not a woman who sees [menstrual] blood without feeling ill, [since] her head and limbs become heavy upon her.

And on the eighth day, the flesh of his foreskin shall be circumcised. And for thirty three days, she shall remain in the blood of purity; she shall not touch anything holy, nor may she enter the Sanctuary, until the days of her purification have been completed.

she shall remain: The word בִּשְׁתִּי means only staying [or remaining], like, “And you dwelled (וּבִשְׁתִּי) in Kadesh” (Deut. 1:46), “and he dwelt (בְּשִׁי) in the plain of Mamre” (Gen. 13:18).

in the blood of purity: [I. e., during this interim period,] although she may see blood [issued from her], she is ritually clean. — [Torath Kohanim 12:15]

in the blood of purity: Heb. הַרְהָט. [This could be mistakenly understood as “in the blood of her purity.” However,] this is not an aspirate “hey,” [as is evidenced by the

¹¹ Also know 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](#).

absence of a dot in the final letter ה]. Therefore, it is an [unqualified] noun, like the word טהוּט [meaning “purity”].

the days of her purification: Heb. הַיָּהִיט: [Here,] this is an aspirate “hey,” meaning “the days of her purification.”

she shall not touch [anything holy]: [Although the verse says “shall not touch,” this is] a warning against one eating [anything holy] as is taught in Tractate Yev. (75a).

[she shall not touch] anything holy: This comes to include terumah [being prohibited to this woman, before she is ritually clean (Torath Kohanim 12:16). This woman is considered a לֹבֵט, i.e., someone who has immersed in a mikvah, but must still wait for that day to elapse in order to become completely clean. Now, how is she considered a לֹבֵט? We are talking here about a thirty-three day period. However, she does fall under this category] because she is considered a לֹבֵט תְּלוּבָה, i.e., she must wait a “prolonged day,” insofar as] she immerses after seven [days], but the sunset that she must wait for [in order to become pure is not the sunset of the day of her immersion, but rather, it] is the sunset of the fortieth day [from birth], since it is [only] on the following day that she may bring the atonement [sacrifice] of her purification. [Thus, the whole period is to be considered one prolonged day, in the context of the law regarding her eating anything holy.]

NET Bible®

Purification of a Woman after Childbirth

The Lord spoke to Moses: “Tell the Israelites, ‘When a woman produces offspring¹ and bears a male child,² she will be unclean seven days, as she is unclean during the days of her menstruation.³ On⁴ the eighth day the flesh of his foreskin⁵ must be circumcised. Then she will remain⁶ thirty-three days in blood purity.⁷ She must not touch anything holy and she must not enter the sanctuary until the days of her purification are fulfilled.⁸”

^{1tn} Heb “produces seed” (Hiphil of עָרָךְ, zara’; used only elsewhere in Gen 1:11-12 for plants “producing” their own “seed”), referring to the process of childbearing as a whole, from conception to the time of birth (H. D. Preuss, TDOT 4:144; cf. J. E. Hartley, Leviticus [WBC], 164-65; and J. Milgrom, Leviticus [AB], 1:742-43). Smr and LXX have Niphal “be impregnated” (see, e.g., Num 5:28); note KJV “If a woman have conceived seed” (cf. ASV, NAB, NRSV; also NIV, NLT “becomes pregnant”).

^{2sn} The regulations for the “male child” in vv. 2-4 contrast with those for the “female child” in v. 5 (see the note there).

^{3tn} Heb “as the days of the menstrual flow [nom.] of her menstruating [q. inf.] she shall be unclean” (R. E. Averbeck, NIDOTTE 1:925-26; the verb appears only in this verse in the OT). Cf. NASB “as in the days of her menstruation”; NLT “during her menstrual period”; NIV “during her monthly period.”

^{sn} See Lev 15:19-24 for the standard purity regulations for a woman’s menstrual period.

^{4tn} Heb “and in....”

^{5tn} This rendering, “the flesh of his foreskin,” is literal. Based on Lev 15:2-3, one could argue that the Hebrew word for “flesh” here (בָּשָׂר, basar) is euphemistic for the male genitals and therefore translate “the foreskin of his member” (see, e.g., J. Milgrom, Leviticus [AB], 1:748). A number of English versions omit this reference to the foreskin and mention only circumcision, presumably for euphemistic reasons (cf. NIV, NCV, TEV, CEV, NLT).

^{6tn} Heb “sit, dwell” (יָשָׁב, yashav) normally means “to sit, to dwell”), but here it means “to remain, to stay” in the same condition for a period of time (cf., e.g., Gen 24:55).

^{7tn} Heb “in bloods of purification” or “purifying” or “purity”; NASB “in the blood of her purification”; NRSV “her time of blood purification.” See the following note.

^{8tn} The initial seven days after the birth of a son were days of blood impurity for the woman as if she were having her menstrual period. Her impurity was contagious during this period, so no one should touch her or even furniture on which she has sat or reclined (Lev 15:19-23), lest they too become impure. Even her husband

would become impure for seven days if he had sexual intercourse with her during this time (Lev 15:24; cf. 18:19). The next thirty-three days were either “days of purification, purifying” or “days of purity,” depending on how one understands the abstract noun תְּהֵרָה (toharah, “purification, purity”) in this context. During this time the woman could not touch anything holy or enter the sanctuary, but she was no longer contagious like she had been during the first seven days. She could engage in normal everyday life, including sexual intercourse, without fear of contaminating anyone else (B. A. Levine, Leviticus [JPSTC], 73-74; cf. J. Milgrom, Leviticus [AB], 1:749-50). Thus, in a sense, the thirty-three days were a time of blood “purity” (cf. the present translation) as compared to the previous seven days of blood “impurity,” but they were also a time of blood “purification” (or “purifying”) as compared to the time after the thirty-three days, when the blood atonement had been made and she was pronounced “clean” by the priest (see vv. 6-8 below). In other words, the thirty-three day period was a time of “blood” (flow), but this was “pure blood,” as opposed to the blood of the first seven days.¹²

Literal, almost word-for-word, renderings:

Charles Thomson OT ¹³	Again the Lord spoke to Moses, saying, Speak to the children of Israel, and say unto them, When a woman hath conceived, and brought forth a male, she shall be unclean seven days. During her days of separation for her lying in she shall be unclean. And on the eighth day she shall circumcise the flesh of his foreskin, and continue thirty three days in her impurity. She shall not touch any thing that is hallowed, nor come to the sanctuary, until the days of her purification be completed.
Context Group Version	And YHWH spoke to Moses, saying, Speak to the sons of Israel, saying, If a woman conceives seed, and bears a man-child, then she shall be unclean seven days; as in the days of her menstrual impurity she shall be unclean. And in the eighth day the flesh of his foreskin shall be circumcised. And she shall continue in the blood of [her] purifying three and thirty days; she shall touch no made special thing, nor come into the special place, until the days of her purifying are fulfilled.
Legacy Standard Bible	Atonement After Giving Birth Then Yahweh spoke to Moses, saying, “Speak to the sons of Israel, saying: ‘When a woman gives birth [Lit <i>produces seed</i>] and bears a male child, then she shall be unclean for seven days, as in the days of her menstruation [Lit <i>the impurity of her sickness</i>] she shall be unclean. Now on the eighth day the flesh of his foreskin shall be circumcised. Then she shall remain in the blood of her cleansing for thirty-three days; she shall not touch any holy thing; and she shall not enter the sanctuary until the days of her cleansing are fulfilled.
New European Version	Uncleanness at Childbirth Yahweh spoke to Moses, saying, Speak to the children of Israel, saying, ‘If a woman conceives, and bears a male child, then she shall be unclean seven days; as in the days of her monthly period she shall be unclean. In the eighth day the flesh of his foreskin shall be circumcised. She shall continue in the blood of purification thirty-three days. She shall not touch any holy thing, nor come into the sanctuary, until the days of her purifying are completed.
New King James Version	The Ritual After Childbirth Then the Lord spoke to Moses, saying, “Speak to the children of Israel, saying: ‘If a woman has conceived, and borne a male child, then she shall be unclean [<i>impure</i>] seven days; as in the days of her customary impurity she shall be unclean. And on the eighth day the flesh of his foreskin shall be circumcised. She shall then

¹² Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

¹³ Thompson’s translation follows the Greek text.

Niobi Study Bible

continue in the blood of her purification thirty-three days. She shall not touch any hallowed [*consecrated*] thing, nor come into the sanctuary until the days of her purification are fulfilled.

The Ritual After Childbirth

And the LORD spoke unto Moses, saying,

The Purification of Women

"Speak unto the children of Israel, saying, `If a woman have conceived seed and borne a manchild, then she shall be unclean seven days; according to the days of the separation for her infirmity shall she be unclean. And on the eighth day the flesh of his foreskin shall be circumcised. And she shall then continue in the blood of her purifying three and thirty days. She shall touch no hallowed thing, nor come into the sanctuary until the days of her purifying are fulfilled.

Revised Mechanical Trans.

...and YHWH spoke to Mosheh, saying, speak to the sons of Yisra'eyl, saying, a woman that will produce and bring forth a male, then she will be dirty seven days, like the days of removal of her illness, she will be dirty, and in the eighth day, the flesh of his foreskin will be snipped off, and thirty and three days she will settle in the bloodshed of the cleanliness, with all special things she will not touch, and she will not come to the sanctuary until the filling of the days of her cleanliness,...

Young's Updated LT

And Jehovah speaks unto Moses, saying,

"Speak unto the sons of Israel, saying, A woman when she give seed, and has born a male, then she has been unclean seven days, according to the days of separation for her sickness she is unclean; and in the eighth day is the flesh of his foreskin circumcised; and thirty and three days she does abide in the blood of her cleansing; against any holy thing she does not come, and unto the sanctuary she does not go in, till the fulness of the days of her cleansing.

The gist of this passage:
1-4

God speaks to Moses about the uncleanness in women.

Leviticus 12:1

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (לְ) [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

Leviticus 12:1

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	to draw out [of the water] and is transliterated Moses	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
'amar (אָמַר) [pronounced aw-MAHR]	to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer	Qal infinitive construct	Strong's #559 BDB #55

Translation: Y^ehowah spoke to Moses, saying,...

As before, we do not know when these teaching sessions occurred, whether most of them all at once; or did Moses learn new things each day? Or week?

Leviticus 12:1 Y^ehowah spoke to Moses, saying,... (Kukis mostly literal translation)

The majority of the text in Leviticus are direct quotes from God to Moses.

Leviticus 12:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	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	2 nd person masculine singular, Piel imperative	Strong's #1696 BDB #180
'el (עַל) [pronounced eh ^l]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bânîym (בָּנִים) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men; young men, youths	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-row-ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510

Leviticus 12:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

Translation: ...“Speak to the sons of Israel, saying,...

Moses is going to speak to the *sons* of **Israel**. However, interestingly enough, this is going to be about women giving birth.

Leviticus 12:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ishshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife; female [of animals]</i>	feminine singular noun	Strong's #802 BDB #61
Interestingly enough, this is the first occurrence of this word in the book of Leviticus.			
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
zâra' (זָרָא) [pronounced zaw-RAH]	<i>to bear [produce, yield] [seed] [as a plant], to yield [seed]; metaphorically of a woman: to conceive seed; to be made fruitful</i>	3 rd person feminine singular, Hiphil imperfect	Strong's #2232 BDB #281
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâlad (יָלַד) [pronounced yaw-LAHAD]	<i>to give birth, to bear, to be born, to bear, to bring forth, to beget</i>	3 rd person feminine singular, Qal perfect	Strong's #3205 BDB #408
Also the first time this word is found in the book of Leviticus.			
zâkâr (זָכָר) [pronounced zaw-KAWR]	<i>male, male offspring (whether animal or people); this word is not used as a collective for males and females</i>	masculine singular noun	Strong's #2145 BDB #271

Translation: ...‘A woman, when she conceives and [then] bears a male child,...

This verse is a little difficult, as several Bibles throw in menstruation here and others leave it out entirely. The first verb is the Hiphil imperfect of zâra' (זָרָא) [pronounced zaw-RAH], a word used *for planting seeds*, as we find it poetically used when Y^ehowah plants Israel in the land (Hosea 2:23); however, it is usually used in its common meaning *sowing [seed]* (Genesis 47:23 Leviticus 25:22); however, it can be used for *sowing iniquity* (Prov. 22:8). Here, in the causative stem, it can be reasonably rendered *conceive*.

The woman first conceives and then, about 9 months later, gives birth. In this case, we are specifically looking at giving birth to a son.

Leviticus 12:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tâmê' (טמא) [pronounced <i>taw-MAY</i>]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 rd person feminine singular, Qal perfect	Strong's #2930 BDB #379
shib ^e âh (שִׁבְעָה) [pronounced <i>shib^e-GAW</i>]	<i>seven</i>	numeral feminine construct	Strong's #7651 BDB #987 & #988
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398
kaph or k ^e (כ) [pronounced <i>k^e</i>]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398
nîdâh (נִדָּה) [pronounced <i>nid-DAWH</i>]	<i>impurity, filthiness, menstruous, set apart, as in abhorrent, shunned</i>	feminine singular construct	Strong's #5079 BDB #622
dâvâh (דָּוָה) [pronounced <i>daw-VAW</i>]	<i>to be ill (sick), to be unwell; an infirmity</i>	Qal infinitive construct with the 3 rd person feminine singular suffix	Strong's #1738 BDB #188
This word is found only here.			
tâmê' (טמא) [pronounced <i>taw-MAY</i>]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 rd person feminine singular, Qal imperfect	Strong's #2930 BDB #379

Translation: ...will be unclean for seven days as the days of her menstrual impurity.

This phrase begins with the kaph preposition, which simply means *as, like*. It is followed by the construct of *yom*, the word for *day*. This is followed by the construct of *nîdâh* (נִדָּה) [pronounced *nid-DAWH*] and it means *impurity*, as in *abhorrent, shunned*¹⁴ and this is a word associated with menstruation (see Leviticus 15:19–20, 24–26 Ezek. 18:6) and it is very likely that we could translate it *menstruation*. Strong's #5079 BDB #622. This is followed by the Qal infinitive construct of *dâvâh* (דָּוָה) [pronounced *daw-VAW*] and it is a word found only one time in the Old Testament and that is here. Strong's #1738 BDB #188. Luckily, we have an adjective, *dâweh* (דָּוֶה) [pronounced *daw-WEH*] which is also a word associated with *menstruation*. It is found in Leviticus 15:33 **20:18** Isa. 30:22 Lam. 1:13 5:17. Strong's #1739 BDB #188.

¹⁴ From whence we get the often used KJV rendering *separation*

Her is the feminine suffix of this word. This is followed by the Qal imperfect of a verb found twice in this verse, *ṭâmê'* (טָמֵא) [pronounced *taw-MAY*], the word for ceremonial uncleanness. When used of childbirth, it is in the Qal perfect, meaning it is seen as an entire finished process, whereas the second time it is used, it is in the imperfect, meaning that we have a process; together they aptly describe childbirth as compared to menstruation when it comes to uncleanness. I have translated the imperfect as *remains unclean*. Strong's #2930 BDB #379. Uncleanness due to menstruation will be covered in more detail in Leviticus 15:19–24.

After giving birth to a son, a woman is unclean for 7 days, just as she is for her period.

Leviticus 12:2 ...“Speak to the sons of Israel, saying, ‘A woman, when she conceives and [then] bears a male child, will be unclean for seven days as the days of her menstrual impurity. (Kukis mostly literal translation)

We get a better focus upon ceremonial uncleanness here. Every woman menstruates and God has commanded women from the dawn of time to bear children; so these things are not wrong. However, menstruation is closely associated with blood, which is unclean when it is the blood of something of this earth; and child birth makes a woman unclean because (1) she bleeds somewhat during childbirth, and (2) she has brought another **old sin nature** into the world. Neither is an act of sin, nor is the woman necessarily out of **fellowship** during either of these times (although, often she is); but these things make her ceremonially unclean. She is not made unclean due to sinfulness.

Leviticus 12:3			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
sh ^e mîynîy (שְׁמִינִי) [pronounced <i>sh^e-mee-NEE</i>]	<i>eight, eighth, eight key; 8th octave</i>	masculine singular adjective numeral; with the definite article	Strong's #8066 & #8067 BDB #1033
mûwl (לוּל) [pronounced <i>mool</i>]	<i>to be circumcised; to circumcise oneself</i>	3 rd person masculine singular, Niphal imperfect	Strong's #4135 BDB #557
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i>]	<i>flesh; body; animal meat</i>	masculine singular construct	Strong's #1320 BDB #142
ʿor ^e lâh (הָלֶרֶע) [pronounced <i>gohr^e-LAW</i>]	<i>foreskin (uncircumcised); foreskin of a tree [fruit from the tree for the first 3 years]</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #6190 BDB #790

Translation: On the eighth day, the flesh of the [child's] foreskin will be circumcised.

On the eighth day, the son will be **circumcised**. This sets the child apart to God. This does not mean that the child is saved, but it does mean that the parents are willing to teach their child about their God.

Leviticus 12:3 On the eighth day, the flesh of the [child's] foreskin will be circumcised. (Kukis mostly literal translation)

This verse seems to indicate that the last sentence in v. 2 is parenthetical, which is why several translators have given v. 2 as one sentence, linking the two sentences with *as* or *as when*, which words are not found.

Circumcision is in the Niphal, which is the passive stem, which is what we would expect.

Leviticus 12:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sh ^e lôwshîym (שְׁלוֹשִׁים) [pronounced <i>sh^elow-SHEEM</i>]	<i>thirty</i>	masculine plural numeral	Strong's #7970 BDB #1026
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sh ^e lôwshâh/sh ^e lôshâh (שְׁלוֹשָׁה) (שְׁלֹשָׁה) [pronounced <i>shel-oh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral noun	Strong's #7969 BDB #1025
yâmîym (יָמִים) [pronounced <i>yaw-MEEM</i>]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398
yâshab (בָּשָׁב) [pronounced <i>yaw-SHAH^hV</i>]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 rd person feminine singular, Qal imperfect	Strong's #3427 BDB #442
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
dâmîym (דָּמִים) [pronounced <i>daw-MEEM</i>]	<i>blood; bloodshed; a bloody [man]; bloodguilt; a slaying; guilt of a slaughter</i>	masculine plural construct	Strong's #1818 BDB #196
tohōrâh (תְּהֹרָה) [pronounced <i>toh-or-AW</i>],	<i>a (ceremonial) purifying, a cleansing, purification, purity, cleanness</i>	feminine singular noun	Strong's #2893 BDB #372

Translation: She will remain in the blood of [her] purification for thirty-three days.

The woman is said to remain in the blood of her purification for 33 more days. Exact what is meant by that comes next:

Leviticus 12:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (לֹל) [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
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun	Strong's #6944 BDB #871
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' (נָגַע) [pronounced naw-GAHG]	<i>to touch, to reach into; to violate, to injure; to come to a person; to strike</i>	3 rd person feminine singular, Qal imperfect	Strong's #5060 BDB #619

Translation: *She will not touch any holy thing...*

The woman cannot come into contact with any holy thing.

This is interesting to me because, for the most people, people did not come into contact with anything that was holy. So this is further explained in the next phrase:

Leviticus 12:4c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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
mîq ^e ddâsh/miqq ^e dâsh (מִקְדָּשׁ/מִקְדָּשׁ) [pronounced mihkd-DAWSH, mihk-qeh-DAWSH]	<i>sanctuary, sacred place, holy place; Tabernacle; Temple; a synonym for the Tabernacle of God</i>	masculine singular noun with the definite article	Strong's #4720 BDB #874
This word is not found in Genesis; only twice in Exodus; and this is its first occurrence in Leviticus. However, this word will be used a lot in subsequent books.			
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

Leviticus 12:4c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bôw' (אוּב) [pronounced boh]	to come in, to come, to go in, to go, to enter, to advance; to attain	3 rd person feminine singular, Qal imperfect	Strong's #935 BDB #97
'ad (עד) [pronounced gahd]	as far as, even to, up to, until	preposition of duration or of limits	Strong's #5704 BDB #723
mâlê' (מָלֵא) [pronounced maw-LAY]	to fill, to make full; to be filled, to be full, to fulfill; to be accomplished, to be ended; to consecrate; to fill [the hand]	Qal infinitive construct	Strong's #4390 BDB #569
yâmîym (יָמִיִּם) [pronounced yaw-MEEM]	days, a set of days; time of life, lifetime; a specific time period, a year	masculine plural construct	Strong's #3117 BDB #398
ṭohōrâh (תְּהוֹרָה) [pronounced toh-or-AW],	a (ceremonial) purifying, a cleansing, purification, purity, cleanness	feminine singular noun	Strong's #2893 BDB #372

Translation: ...and she will not come into the sanctuary until her days of purification are complete.

She cannot go into the sanctuary during this time period, which is considered her days of purification.

Now, no one enters into the sanctuary proper, apart from priests who go inside in order to do their particular duties. So, this would mean that she cannot come into the courtyard.

Leviticus 12:4 She will remain in the blood of [her] purification for thirty-three days. She will not touch any holy thing and she will not come into the sanctuary until her days of purification are complete. (Kukis mostly literal translation)

Because she has brought an unclean thing into the world (a child with an old sin nature—and notice that it is a male-child), she first sees that the child is set apart to God through circumcision, but she remains ceremonially unclean for 33 days.

Leviticus 12:1–4 Y^howah spoke to Moses, saying, “Speak to the sons of Israel, saying, ‘A woman, when she conceives and [then] bears a male child, will be unclean for seven days as the days of her menstrual impurity. On the eighth day, the flesh of the [child’s] foreskin will be circumcised. She will remain in the blood of [her] purification for thirty-three days. She will not touch any holy thing and she will not come into the sanctuary until her days of purification are complete. (Kukis mostly literal translation)

Leviticus 12:1–4 Jehovah spoke to Moses, saying, “Communicate this information to the sons of Israel: ‘If a woman conceives and bears a male child, she will be unclean for seven days, just as she is unclean during her menstrual cycle. The male child will be circumcised on the eighth day. However, the woman will remain separated for 33 more days in the blood of her purification. During that time, she will not touch any holy thing and she will not come into the courtyard of the Tabernacle, as her purification is completed. (Kukis paraphrase)

<p>And if a female [child] she bears, and she is made unclean fourteen [days] as her menstruation; and sixty a day and six days she will remain upon bloods of purification.</p>	<p>Leviticus 12:5</p>	<p>If she bears a female child, she will be unclean for two weeks, as [in] her menstruation; she will remain [separated from holy things] for sixty-six days on account of her blood purification.</p>
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If she gives birth to a female child, she will be unclean for two weeks (unclean as she would be for her menstruation cycle). She will remain separated from all holy things for 66 days until her blood purification is complete.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And if a female [child] she bears, and she is made unclean fourteen [days] as her menstruation; and sixty a day and six days she will remain upon bloods of purification.
Dead Sea Scrolls	.
Targum (Onkelos)	If she gives birth to a female she will be unclean for two weeks [fourteen days] as during her menstruation ['separation']. For sixty-six days she will remain [in the status] that the blood [she sees] is ritually pure.
Targum (Pseudo-Jonathan)	And if she hath borne a daughter, she shall be unclean fourteen continuous days according to (the law of) her separation; and on the fifteenth she shall be released; but sixty and six continuous days shall she have for the (full) purification of the blood.
Douay-Rheims 1899 (Amer.)	But if she shall bear a maid child, she shall be unclean two weeks, according to the custom of her monthly courses. And she shall remain in the blood of her purification sixty-six days.
Aramaic ESV of Peshitta	But if she bears a female child, then she shall be unclean two weeks, as in her period; and she shall continue in the blood of purification sixty-six days.
Lamsa's Peshitta (Syriac)	And if she shall bear a female she will be defiled fourteen days according to her menstruation and she shall stay sixty and six days for the blood of cleansing.
Samaritan Pentateuch	But if she bear a maid child, then she shall be unclean two weeks, as in her separation: and she shall continue in the blood of her purifying threescore and six days.
Updated Brenton (Greek)	But if she should have born a female child, then she shall be unclean fourteen days, according to the time of her monthly courses; and for sixty-six days shall she remain in her unclean blood.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But if she gives birth to a female child, then she will be unclean for two weeks, as when she is unwell; and she will not be completely clean for sixty-six days.
Easy English	After a girl is born, her mother will not be clean for two weeks. The rule is the same as for each month, when she is bleeding. She will not be clean then. She must wait 66 days after a girl is born. Then she will become clean.
Easy-to-Read Version–2008	But if she gives birth to a girl, the mother will be unclean for 14 days, just as she is during her monthly time of bleeding. Because of the blood from childbirth, another 66 days must pass before she becomes clean.
God's Word™	"When a woman gives birth to a girl, she will be unclean as in her monthly period. However, she will be unclean for two weeks. Then she must stay at home for 66 days in order to be made clean from her bleeding.

Good News Bible (TEV)	For fourteen days after a woman gives birth to a daughter, she is ritually unclean, as she is during her monthly period. Then it will be sixty-six more days until she is ritually clean from her loss of blood.
<i>The Message</i>	If she gives birth to a girl, she is unclean for fourteen days, the same as during her menstruation. She must stay home for sixty-six days for purification from her bleeding.
NIRV	But suppose she has a baby girl. Then she will be “unclean” for two weeks. It is the same as during her period. After the two weeks, she must wait for 66 days to be made pure from her bleeding.

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

Casual English Bible	<p>If it's a girl, stay home 66 days</p> <p>If a woman gives birth to a girl, double the numbers. [1] The mother remains unclean for two weeks. This is what happens during her menstrual cycle. Also, the new mother's time of staying home in isolation for purity extends to 66 days. This allows for the bleeding from childbirth to subside.</p> <p>¹12:5 The writer gives no reason for doubling the numbers when a girl is born, and there seems to be no medical reason for it, either. But it was a man's world in this patriarchal age. And perhaps this was a tip of the hat to the times, in the way the apostle Paul would later tell runaway slaves to go back to their masters. Others might speculate that the story got garbled as people passed it on from generation to generation, before someone finally wrote it down. Or perhaps an editor later tweaked the numbers to convey the idea that Girl = good and Boys = better.</p>
Contemporary English V.	Any woman who gives birth to a daughter is unclean for two weeks, just as she is during her period. And she won't be completely clean for another sixty-six days.
The Living Bible	When a baby girl is born, the mother's ceremonial impurity shall last two weeks, during which time she will be under the same restrictions as during menstruation. Then for a further sixty-six days she shall continue her recovery. [<i>shall continue her recovery</i> , literally, “shall continue in her blood of purification.”]
New Berkeley Version	.
New Life Version	If she gives birth to a female child, she will be unclean for two weeks, as during the time she is unclean each month. She will be unclean for sixty-six days, until her blood stops flowing.
Unfolding Bible Simplified	If a woman gives birth to a baby girl, she must be avoided for two weeks, as she must be avoided when she is menstruating each month. Then she must wait sixty-six days to be purified from her bleeding when the baby was born.

Partially literal and partially paraphrased translations:

American English Bible	But if she gives birth to a female child, she must be considered unclean for fourteen days, and for the next sixty-six days she will remain [as in a state] of an unclean blood flow.
Beck's American Translation	.
Common English Bible	But if the woman gives birth to a daughter, she will be unclean for two weeks—just as she is during her menstrual period—and will be in a state of blood purification [Heb uncertain] for sixty-six days.
New Advent (Knox) Bible	If she gives birth to a girl, she will be unclean as at her monthly times, for fourteen days, and she will wait for sixty-six days more to be purified after her loss of blood.
Translation for Translators	If a woman gives birth to a daughter, she must be avoided for two weeks, like she must be avoided when she is menstruating each month. Then she must wait 66 days to be purified from the bleeding that occurred <i>when her baby was born</i> .

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	But if she gives birth to a female child, she will be unclean for two weeks as she is during her menstrual impurity. She will continue in purification from her bleeding for sixty-six days.
Conservapedia Translation	But if the mother gives birth to a daughter, then she is unclean for two weeks: she must heal for sixty-six days. Conservapedia had a translation for the first five verses of this chapter only.
Revised Ferrar-Fenton Bible	"But if she bears a girl, then she shall be separated as unclean for twice seven, as in menstruation; and for a period of sixty-six days she shall be secluded, for purification from her blood.
International Standard V	If she gives birth to a female, then she is to remain unclean for two weeks, just like her menstruation. She is to remain in purification for 66 days due to her blood loss. [The Heb. lacks loss].
Urim-Thummim Version	But if she gives birth to a female child, then she will be unclean for two weeks, as she is during her period. Then the mother's purification will continue for sixty-six days.
Wikipedia Bible Project	And if she gives birth to a female, and her impurity is two weeks, as her menstruation, and sixty six days she will sit on the blood of her purification.

Catholic Bibles (those having the imprimatur):

New American Bible (2011)	If she gives birth to a girl, for fourteen days she shall be as unclean as during her menstrual period, after which she shall spend sixty-six days* in a state of blood purity. * [12:5] If she gives birth to a girl...sixty-six days: while the longer period of uncleanness following the birth of a girl, compared to that following the birth of a boy, might reflect the relative disparity in social status between men and women in ancient Israel (and attested in other cultures), this is by no means certain. There is no simple correlation in the Bible between the worth of something and the degree of impurity it can occasion.
The Catholic Bible	But if she gives birth to a girl, she shall be unclean for two weeks as during her menstruation. She shall continue in the blood of her purifying for sixty-six days. [This prescription shows the inferiority of women in the mind of the ancient East.] [Kukis: No it doesn't!!]
Revised English Bible—1989	If she bears a female child, she will be unclean as in menstruation for fourteen days and must wait for sixty-six days because her blood requires purification.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	But if she gives birth to a girl, she will be unclean for two weeks, as in her <i>niddah</i> ; and she is to wait another sixty-six days to be purified from her blood.
Hebrew Transliteration S.	But if she bears a female child, then she will be unclean for two weeks, as in her <i>niddah</i> , and she is to wait in the blood of purification for sixty-six days.
Kaplan Translation	If she gives birth to a girl, she shall have for two weeks the same ritually unclean status as during her menstrual period. Then, for 66 days after that, she shall have a waiting period during which her blood is ritually clean. 12:5 for 66 days after that. . . Making a total of 80 days.
The Scriptures—2009	'But if she gives birth to a female child, then she shall be unclean for two weeks, as in her monthly separation, and she remains in the blood of her cleansing for sixty-six days.
Tree of Life Version	But if she bears a female child, then she will be unclean for two weeks, as in her <i>niddah</i> , and she is to wait in the blood of purification for 66 days.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	BUT IF SHE SHOULD HAVE BORN A FEMALE CHILD, THEN SHE SHALL BE UNCLEAN TWICE SEVEN DAYS, ACCORDING TO THE TIME OF HER MONTHLY COURSES; AND FOR SIXTY-SIX DAYS SHALL SHE REMAIN IN HER UNCLEAN BLOOD.
Awful Scroll Bible	Was she to bear forth a female, she is to have been unclean for two weeks for her taintedness, and she was to stay because of the blood, purifying for sixty six days.
Concordant Literal Version	And if she should bear a female, then she will be unclean two weeks, as during her period, and she shall dwell sixty-six days more in her cleansing blood-flows.
exeGesés companion Bible	And if she births a female, then she becomes foul two weeks, as in her exclusion: and she sits in the blood of her purifying sixty days and six days...
Orthodox Jewish Bible	But if she bear a nekevah, then she shall be temeiah two weeks, as in her niddah (separation); and she shall remain in the blood of her tohorah sixty-six days.
Rotherham's <i>Emphasized B.</i>	But <if a female child she bear> then shall she be unclean two weeks, as in her removal,—and <for sixty-six days> shall she continue in the blood of purification.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	But if she gives birth to a female child, then she shall be unclean for two weeks, as during her monthly period, and she shall remain [intimately separated] sixty-six days to be purified from the blood.
Kretzmann's Commentary	But if she bear a maid child, then she shall be unclean two weeks, as in her separation, the extra seven days probably being an equivalent for the rite of circumcision in the case of the boy; and she shall continue in the blood of her purifying, for the average length of the entire flow, threescore and six days, this making a total of eighty days in the case of a girl. Natural sanitary reasons were probably the basis of the Levitical ordinance.
Lexham English Bible	But [Or "And"] if she gives birth to a female, [Or "daughter"] then [Or "and"] she shall be unclean for two weeks as in her menstruation, and for sixty-six days she shall stay through [Or "at" or "on"] the blood of her cleansing.
The Voice	Eternal One: But if the woman gives birth to a girl she will be ritually unclean for 14 days—just like she is unclean when she is menstruating. She must wait 66 days for her purification from bleeding to be complete.

Bible Translations with Many Footnotes:

NET Bible®	<p>If she bears a female child, she will be impure fourteen days as during her menstrual flow, and she will remain sixty-six days in⁹ blood purity.¹⁰</p> <p>^{9tn} Heb "on purity blood." The preposition here is על ('al) rather than ב;(bÿ, as it is in the middle of v. 4), but no doubt the same meaning is intended.</p> <p>^{10tn} For clarification of the translation here, see the notes on vv. 2-4 above.</p> <p>^{sn} The doubling of the time after the birth of a female child is puzzling (see the remarks in J. Milgrom, <i>Leviticus</i> [AB], 1:750-51; and G. J. Wenham, <i>Leviticus</i> [NICOT], 188). Some have argued, for example, that it derives from the relative status of the sexes, or a supposed longer blood flow for the birth of a woman, or even to compensate for the future menstrual periods of the female just born. Perhaps there is a better explanation. First, a male child must be circumcised on the eighth day, so the impurity of the mother could not last beyond the first seven days lest it interfere with the circumcision rite. A female child, of course, was not circumcised, so the impurity of the mother would not interfere and the length of the impure time could be extended further. Second, it would be natural to expect that the increased severity of the blood flow after childbirth, as compared to that of a woman's menstrual period, would call for a longer period of impurity than the normal</p>
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seven days of the menstrual period impurity (compare Lev 15:19 with 15:25-30). Third, this suggests that the fourteen day impurity period for the female child would have been more appropriate, and the impurity period for the birth of a male child had to be shortened. Fourth, not only the principle of multiples of seven but also multiples of forty applies to this reckoning. Since the woman's blood discharge after bearing a child continues for more than seven days, her discharge keeps her from contact with sacred things for a longer period of time in order to avoid contaminating the tabernacle (note Lev 15:31). This ended up totaling forty days for the birth of a male child (seven plus thirty-three) and a corresponding doubling of the second set of days for the woman (fourteen plus sixty-six). See R. E. Averbeck, NIDOTTE 2:368-70. The fact that the offerings were the same for either a male or a female infant (vv. 6-8) suggests that the other differences in the regulations are not due to the notion that a male child had greater intrinsic value than a female child (J. E. Hartley, Leviticus [WBC], 169).

Literal, almost word-for-word, renderings:

Bond Slave Version	But if she bear a maid child, then she will be unclean two weeks, as in her separation: and she will continue in the blood of her purifying threescore and six days.
Charles Thomson OT	But if she hath brought forth a female, she shall be unclean twice seven days for her lying in, and shall continue sixty six days in her impurity.
Context Group Version	But if she bears a female child, then she shall be unclean two weeks, as in her impurity; and she shall continue in the blood of [her] purifying sixty six days.
Literal Standard Version	And if she bears a female, then she has been unclean [for] two weeks, as in her separation; and she abides by the blood of her cleansing [for] sixty-six days.
New American Standard B.	But if she gives birth to a female child, then she shall be unclean for two weeks, as in her menstruation; and she shall stay at home in <i>her condition of blood purification</i> [i.e., ritually clean blood from childbirth] for sixty-six days.
Revised Mechanical Trans.	...and if she will bring forth a female, then she will be dirty two weeks, like her removal, and sixty and six days she will settle upon the bloodshed of cleanliness,...
Young's Updated LT	"And if a female she bear, then she has been unclean two weeks, as in her separation; and sixty and six days she does abide for the blood of her cleansing.

The gist of this passage: The time of separation is given for having a daughter.

Leviticus 12:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hă (ה) [pronounced <i>heh</i>]	interrogative particle which acts almost like a piece of punctuation, like the upside-down question mark which begins a Spanish sentence. The verb <i>to be</i> may be implied. This can be used in an indirect interrogation and translated <i>whether</i> .		Strong's #none BDB #209
n ^e qêbâh (הַבִּקְנָה) [pronounced <i>n^e-kay^b-AW</i>]	<i>female</i> in contrast to <i>male</i> ; <i>woman, female [woman, child animal]</i>	feminine singular noun	Strong's #5347 BDB #666
yâlad (יָלַד) [pronounced <i>yaw-LAH</i> D]	<i>to give birth, to bear, to be born, to bear, to bring forth, to beget</i>	3 rd person feminine singular, Qal imperfect	Strong's #3205 BDB #408

Translation: If she bears a female child,...

She might give birth to a little girl.

Leviticus 12:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tâmê' (טָמֵא) [pronounced <i>taw-MAY</i>]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 rd person feminine singular, Qal perfect	Strong's #2930 BDB #379
sh ^e bu'ayim (שְׁבוּעַיִם) [pronounced <i>she^b-VOO-ġah-YIHM</i>]	<i>fourteen, a period of fourteen (days or years), a double-heptad, 2 weeks</i>	masculine dual noun	Strong's #7620 BDB #988
kaph or k ^e (כּ) [pronounced <i>k^e</i>]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
nîdâh (נִדָּה) [pronounced <i>nid-DAWH</i>]	<i>impurity, filthiness, menstruous, set apart, as in abhorrent, shunned</i>	feminine singular noun with the 3 rd person feminine singular suffix	Strong's #5079 BDB #622

Translation: ...she will be unclean for two weeks, as [in] her menstruation;...

After giving birth to a girl, the mother is considered unclean for two weeks, just as she is unclean during her menstruation. It is not the time which is considered here; but simply being unclean during a period of time.

Leviticus 12:5c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shishshîym (שִׁשְׁשִׁיִּם) [pronounced <i>shish-SHEEM</i>]	<i>sixty</i>	indeclinable plural noun	Strong's #8346 BDB #995
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shishshâh (שִׁשָּׁה) [pronounced <i>shish-SHAW</i>]	<i>six</i>	feminine form of numeral	Strong's #8337 BDB #995

Leviticus 12:5c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâmîym (יָמִיִּם) [pronounced yaw- MEEM]	days, a set of days; time of life, lifetime; a specific time period, a year	masculine plural noun	Strong's #3117 BDB #398
yâshab (בָּשָׁב) [pronounced yaw- SHAH ^{pv}]	to remain, to stay; to dwell, to live, to inhabit, to reside; to sit	3 rd person feminine singular, Qal imperfect	Strong's #3427 BDB #442
‘al (עַל) [pronounced gahl]	upon, beyond, on, against, over above, by, beside; because of, on account of	preposition of relative proximity	Strong's #5921 BDB #752
dâmîym (דָּמִיִּם) [pronounced daw- MEEM]	blood; bloodshed; a bloody [man]; bloodguilt; a slaying; guilt of a slaughter	masculine plural construct	Strong's #1818 BDB #196
tohōrâh (תְּהֹרָה) [pronounced toh-or-AW],	a (ceremonial) purifying, a cleansing, purification, purity, cleanness	feminine singular noun	Strong's #2893 BDB #372

Translation: ...she will remain [separated from holy things] for sixty-six days on account of her blood purification.

First what should be mentioned is the hypallage [pronounced *hy-PAL-la-gee*] which is found in this verse. Hypallage means *interchange*. In this verse, what is in the construct should not be and what is not, should. That is, this should not read *in the blood of her purifying* but *in her purification from blood*. Such an interchange draws attention to what is really said. This emphasizes that it is the blood of *man* which makes the woman unclean.

Just as she was not to have contact with holy things or go into the Tabernacle courtyard for a period of time after giving birth, the same is true here, but for 66 days.

It is somewhat odd that her time of impurity is more lengthy with a female child.

Leviticus 12:5 If she bears a female child, she will be unclean for two weeks, as [in] her menstruation; she will remain [separated from holy things] for sixty-six days on account of her blood purification. (Kukis mostly literal translation)

This verse is interesting; when bearing a male-child, she is unclean for one week and she remains in her blood of purification for 33 days and this is all doubled for a female child. The reason for this is that when a woman brought a female child into the world, the child had an **sin nature** and it could not be Messiah. When a woman brought a male child into the world, 99.9999999999% of the time the child had an old sin nature and was not Messiah; but the hope was always there that the child would be the promised one.

The woman remaining in the blood of her purification has to do with refraining from going to the Tabernacle. She remains in this state until the end of the 33 or 66 days and then she goes to the Tabernacle, as is outlined below.

Leviticus 12:5 If she gives birth to a female child, she will be unclean for two weeks (unclean as she would be for her menstruation cycle). She will remain separated from all holy things for 66 days until her blood purification is complete. (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

The Offerings to Make a New Mother Clean

And to fulfill days of her cleansing for a son or for a daughter, she will bring a lamb, a son of a year, for a burnt offering; and a son of a dove or a turtledove for a sin-offering unto an opening of a Tent of Appointment unto the priest. And he will bring him near to faces of Y^ehowah and he has covered over her. And she is cleansed from a spring of her bloods. This [is] a torah of the one giving birth to the male or to the female.

Leviticus
12:6–7

To complete the time of her cleansing for [bearing] a son or a daughter, she will bring a year-old lamb for a burnt offering, and a young dove or a turtledove as [her] sin-offering. [She will bring them] to the door of the Tent of Meeting, [handing over the sacrifices] to the priest. The priest [lit., *he*] will bring them [lit., *him, it*] near before Y^ehowah and [by these offerings] he will atone for her. She is thus cleansed from her flow of blood. This [will stand as] the law of the person [lit., *one*] who gives birth to a male or female [child].

For the woman who has given birth to a son or daughter, she will be cleansed by bringing the offering of a year-old lamb and a dove (or turtledove) as her sin-offering. She will bring them to the door of the Tent of Meeting and hand these sacrifices over to the priest. The priest will then bring them before Jehovah, and by these offerings, he will have atoned for the woman. She is thus cleansed from her blood. This will remain the requirement of any woman who gives birth.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And to fulfill days of her cleansing for a son or for a daughter, she will bring a lamb, a son of a year, for a burnt offering; and a son of a dove or a turtledove for a sin-offering unto an opening of a Tent of Appointment unto the priest. And he will bring him near to faces of Y^ehowah and he has covered over her. And she is cleansed from a spring of her bloods. This [is] a torah of the one giving birth to the male or to the female.

Dead Sea Scrolls
Targum (Onkelos)

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When the days of her purification are completed, be it for a son or for a daughter, she shall bring a lamb, in its first year, as a burnt-offering and a young pigeon or a turtledove as a sin-offering, to the entrance of the Tent of Meeting, to the kohein. He will bring it before Adonoy and atone for her and she will be cleansed from the source [impurity] of her blood; this is the law regarding the woman who gives birth to a male or to a female.

Targum (Pseudo-Jonathan)

And when the days of her purification are completed for the son or the daughter, she shall bring a lamb of its year for a burnt offering, and a young pigeon or a turtle dove for a sin offering, unto the priest at the door of the tabernacle of ordinance; and the priest shall offer it before the Lord and make atonement for her; then shall she be purified from either source of (her) blood. This is the law of the purification of her who hath borne a son or a daughter.

Douay-Rheims 1899 (Amer.)

And when the days of her purification are expired, for a son, or for a daughter, she shall bring to the door of the tabernacle of the testimony, a lamb of a year old for a holocaust, and a young pigeon or a turtle for sin: and shall deliver them to the priest.

	Who shall offer them before the Lord, and shall pray for her: and so she shall be cleansed from the issue of her blood. This is the law for her that beareth a man child or a maid child.
Aramaic ESV of Peshitta	"When the days of her purification are completed, for a son, or for a daughter, she shall bring to the priest at the door of the Tabernacle, a year old lamb for a burnt offering, and a young pigeon, or a turtledove, for a sin offering: and he shall offer it before Mar-Yah, and make atonement for her; and she shall be cleansed from the fountain of her blood. "This is the law for her who bears, whether a male or a female.
Lamsa's Peshitta (Syriac)	And when the days of her cleansing of a son or of a daughter are filled, she shall bring a year old lamb for a burnt peace offering and a pigeon or son of a dove for sin, at the door of the Time Tabernacle to the Priest: 7And he shall offer it before LORD JEHOVAH and he shall atone for her and she shall be cleansed from the fountain of blood; this is the Written Law of her who gives birth to a male or a female.
Samaritan Pentateuch	And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt offering, and a young pigeon, or a turtledove, for a sin offering, unto the door of the tabernacle of the congregation, unto the priest: The Priest who shall offer it before the LORD, and make an atonement for her; and she shall be cleansed from the issue of her blood. This [is] the law for her that hath born a male or a female.
Updated Brenton (Greek)	And when the days of her purification shall have been fulfilled for a son or a daughter, she shall bring a lamb of a year old without blemish for a whole burnt offering, and a young pigeon or turtle dove for a sin-offering to the door of the tabernacle of witness, to the priest. And he shall present it before the Lord, and the priest shall make atonement for her, and shall purge her from the fountain of her blood; this is the law of her who bears a male or a female.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when the days are ended for making her clean for a son or a daughter, let her take to the priest at the door of the Tent of meeting, a lamb of the first year for a burned offering and a young pigeon or a dove for a sin-offering: And the priest is to make an offering of it before the Lord and take away her sin, and she will be made clean from the flow of her blood. This is the law for a woman who gives birth to a male or a female.
Easy English	When the days to wait are finished, the woman must come to the door of the Tent of Meeting. She must bring to the priest a sheep that is one year old for a burnt offering. And she must bring a bird for a sin offering. The bird must be a pigeon or a dove. These are gifts to God. The priest will offer the gifts to the Lord. Then the woman will become clean. These are the rules at the birth of a boy or of a girl.
Easy-to-Read Version–2008	"After the time of her purification is finished, the new mother of a baby girl or boy must bring special sacrifices to the Meeting Tent. She must give her sacrifices to the priest at the entrance of the Meeting Tent. She must bring a one-year-old lamb for a burnt offering and a dove or young pigeon for a sin offering. If the woman cannot afford a lamb, she may bring two doves or two young pigeons. One bird will be for a burnt offering and one for a sin offering. The priest will offer them before the LORD. In this way the priest will make her pure, and she will be clean from the blood of childbirth. These are the rules for a woman who gives birth to a baby boy or a baby girl." There is no v. 8 in the ERV.

God's Word™

"When the days needed to make her clean are over, she must bring a one-year-old lamb for a burnt offering and a pigeon or a mourning dove as an offering for sin. She must bring them to the priest at the entrance to the tent of meeting. The priest will offer them in the LORD'S presence to make peace with the LORD for her. Then she will be clean from her flow of blood. "These are the instructions for the woman who gives birth to a boy or a girl.

Good News Bible (TEV)

When the time of her purification is completed, whether for a son or daughter, she shall bring to the priest at the entrance of the Tent of the LORD's presence a one-year-old lamb for a burnt offering and a pigeon or a dove for a sin offering. The priest shall present her offering to the LORD and perform the ritual to take away her impurity, and she will be ritually clean. This, then, is what a woman must do after giving birth.

The Message

"When the days for her purification for either a boy or a girl are complete, she will bring a yearling lamb for a Whole-Burnt-Offering and a pigeon or dove for an Absolution-Offering to the priest at the entrance of the Tent of Meeting. He will offer it to God and make atonement for her. She is then clean from her flow of blood.

NIRV

"These are the instructions for a woman who gives birth to either a boy or a girl. " 'After she has waited the required number of days to be made pure, she must bring two offerings. She must take them to the priest at the entrance to the tent of meeting. She must bring a lamb a year old for a burnt offering. She must also bring a young pigeon or a dove for a sin offering. The priest must offer them to the Lord. They will pay for her sin. Then she will be "clean" from her bleeding. A portion of v. 7 will be placed with the next passage for context.

New Simplified Bible

» When the days needed to make her clean are over, she must bring a one-year-old lamb for a burnt offering and a pigeon or a mourning dove as an offering for sin. She should bring them to the priest at the entrance to the Tent of Meeting. » The priest will offer them in Jehovah's presence to pay compensation for sin and make peace with Jehovah for her. Then she will be clean from her flow of blood. These are the instructions for the woman who gives birth to a boy or a girl.

Thought-for-thought translations; dynamic translations; paraphrases:*Casual English Bible***Mom, bring an offering**

When purification ends, the mother needs to take an offering to a priest at the tent worship center. She needs a one-year-old lamb as a burnt offering [2] and a young pigeon or a dove as a sin offering. [3] She will present these to the priest who will sacrifice them to the LORD. This atones for the mother's period of ritual uncleanness, caused by her bleeding. After that, she's clean again. This is the law about what a woman has to do, whether she gives birth to a boy or a girl.

²12:6 This was the most common sacrifice. Worshipers burned the entire animal. Burnt offering instructions: "Take the animal to the north side of the altar. Kill it there on this sacred site of the LORD. Aaron's sons, the priests, will take some of the blood and splash it on all four sides of the altar. Cut the animal into pieces, including the head and the fat. A priest will set them onto the fire on the altar" (Leviticus 1:11-12). See also Leviticus 1:3-13; 6:1-6.

³12:6 Leviticus 4 describes a sin offering as something the people of Israel brought to God after they realized they had accidentally broken one of God's laws. Some scholars say a better translation is the opposite of "sin" because the sacrifice is intended to "un-sin" people, to purify them. So those scholars call it a "purification offering."

Contemporary English V.

When the mother has completed her time of cleansing, she must come to the front of the sacred tent and bring to the priest a year-old lamb as a sacrifice to please me and a dove or a pigeon as a sacrifice for sin. After the priest offers the sacrifices

The Living Bible	<p>to me, the mother will become completely clean from her loss of blood, whether her child is a boy or a girl.</p> <p>“When these days of purification are ended (the following instructions are applicable whether her baby is a boy or girl), she must bring a yearling lamb as a burnt offering, and a young pigeon or a turtledove for a sin offering.</p> <p>She must take them to the door of the Tabernacle to the priest; and the priest will offer them before the Lord and make atonement for her; then she will be ceremonially clean again after her bleeding at childbirth. V. 7b will be placed with the next passage for context.</p>
New Life Version	<p>‘When the days for making her clean are finished, for a son or for a daughter, she will bring her gifts to the religious leader at the door of the meeting tent. She will bring a one year old lamb for a burnt gift, and a young pigeon or a turtle-dove for a sin gift. Then he will give it to the Lord and pay for her sins. She will be made clean from the flow of her blood. This is the Law for her who gives birth to a son or daughter.</p>
New Living Translation	<p>“When the time of purification is completed for either a son or a daughter, the woman must bring a one-year-old lamb for a burnt offering and a young pigeon or turtledove for a purification offering. She must bring her offerings to the priest at the entrance of the Tabernacle. [Hebrew <i>Tent of Meeting</i>.] The priest will then present them to the Lord to purify her. [Or <i>to make atonement for her</i>; also in 12:8] Then she will be ceremonially clean again after her bleeding at childbirth. These are the instructions for a woman after the birth of a son or a daughter.</p>
Unfolding Bible Simplified	<p>When that time for her to be purified is ended, that woman must bring to the priest at the entrance of the sacred tent a one year old lamb. The priest will burn it whole on the altar. The woman must also bring a dove or a young pigeon for the priest to sacrifice it, so that Yahweh will accept her again. The priest will offer these animals to Yahweh in order that she may be made acceptable to him again. Then she will be purified from her flow of blood when the baby was born. Those are the regulations for women who give birth to a baby boy or girl.</p>

Partially literal and partially paraphrased translations:

American English Bible	<p>‘When her period of purification for [giving birth to] a son or daughter is completed, she must bring a perfect yearling lamb to the Priest at the entrance to the Tent of Proofs as a whole-burnt offering, and bring a young pigeon or a turtledove as a sin offering.</p> <p>Then [the Priest] must present it before Jehovah and offer it to pay for her sins and her flow of blood.</p> <p>This law applies to her, whether she gives birth to a male or a female.</p>
Beck’s American Translation Common English Bible	<p>When the time of purification is complete, whether for a son or a daughter, the mother must bring a one-year-old lamb as an entirely burned offering and a pigeon or turtledove as a purification offering to the priest at the meeting tent’s entrance. The priest will present it before the Lord and make reconciliation for her. She will then be cleansed from her blood flow. This is the Instruction for any woman who has a child, male or female.</p>
New Advent (Knox) Bible	<p>When the days needed for her purification, after the birth of boy or girl, have run out, she must bring a lamb of one year old as a burnt-sacrifice, and a young pigeon or a turtle-dove by way of amends, to the tabernacle door. These she will hand over to the priest, who will offer them to the Lord and intercede for her, to win purification for her after the blood-losing. Such is the rule governing the birth of boy or girl.</p>
Translation for Translators	<p>‘Then that time for her to be purified is ended, that woman must bring to the priest at the entrance of the Sacred Tent a one-year-old lamb to be completely burned <i>on the altar</i>, and a dove or a young pigeon <i>to be sacrificed</i> to enable her to become</p>

acceptable to Yahweh again. The priest will offer them to Yahweh in order that she may be forgiven for any sins she has committed. Then she will be purified from her loss of blood *when the baby was born*. V. 7b will be placed with the next passage for context.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	“When her days of purification are complete, whether for a son or daughter, she is to bring to the priest at the entrance to the tent of meeting a year-old male lamb for a burnt offering, and a young pigeon or a turtledove for a sin [Or <i>purification</i> , also in v. 8] offering. He will present them before the Lord and make atonement on her behalf; she will be clean from her discharge of blood. This is the law for a woman giving birth, whether to a male or female.
Revised Ferrar-Fenton Bible	But upon the completion of the days of her purification for a son or for a daughter, she shall bring a she lamb of one year for a burnt-offering, and a young dove or a turtle dove, as a sin-offering to the door of the Hall of Assembly, to the priest, and he shall present them before the EVER-LIVING, and expiate for her, and purify her for the flow of her blood.—These are the laws about the childbirth of a boy or girl.
International Standard V	“When the days of her purification have been completed, whether for her son or daughter, she is to bring to the priest at the entrance of the Tent of Meeting a one year old lamb for a whole burnt offering or a young dove for a sin offering. “He is to offer it in the Lord’s presence and make atonement for her so that she becomes clean from her blood loss. This is the law concerning the bearing of a male or female child.
Unfolding Bible Literal Text	When the days of her purification are finished, for a son or for a daughter, she must bring a one year old lamb as a burnt offering, and a young pigeon or dove as a sin offering, to the entrance of the tent of meeting, to the priest. Then he will offer it before Yahweh and make atonement for her, and she will be cleansed from the flow of her blood. This is the law regarding a woman who gives birth to either a male or a female child.
Urim-Thummim Version	And when the days of her purification are fulfilled, for a son or for a daughter she will bring a lamb of the first year for a Burnt-Offering. Also a young pigeon, or a turtledove for a Sin-Offering to the entrance of the Tabernacle at the Appointed Place to the priest there. He will offer it before YHWH and make Propitiatory-Covering for her and she will be cleansed from the issue of her blood. This is the Law for her that genders a male or female.
Wikipedia Bible Project	And on the fulfillment of the days of purification, for a son or a daughter, she will bring a sheep of one year as a raised offer, and a pigeon or turtle-dove for a sin offer, to the opening of the tent of events, to the priest. And they will sacrifice it before Yahweh, and atone for her, and purify her from her source of her blood. This is the teaching of the birth-giver, to a male or to a female.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	And when the days of her purification are completed whether for a son or daughter, she shall bring to the priest at the door of the Tent of Meeting, a lamb born that year for a burnt offering, and a young pigeon or a turtledove for a sin offering. The priest shall then offer it to Yahweh to make atonement for her and she shall be cleansed from the flow of her blood. Lk 2:22-38
The Heritage Bible	And when the days of her purifying are fulfilled for a son or for a daughter, she shall bring a lamb, a son of a year, for a burnt offering, and a son of a pigeon or a turtledove for a sin offering to the door of the tabernacle of appointed meeting to the priest,

Who shall bring it near before the face of Jehovah, and make a covering for her; and she shall be cleansed from the fountain of her blood. This is the law for her who has born a male or a female.

New American Bible (2011)	<p>* When the days of her purification for a son or for a daughter are fulfilled,^c she shall bring to the priest at the entrance of the tent of meeting a yearling lamb for a burnt offering and a pigeon or a turtledove for a purification offering. The priest shall offer them before the LORD to make atonement for her, and thus she will be clean again after her flow of blood. Such is the ritual for the woman who gives birth to a child, male or female.</p> <p>* [12:6–8] Certain tolerated impurities (see note on 11:1–15:33) are strong enough to pollute the sanctuary and require purification offerings, including the parturient (see also 14:10–32; 15:13–15, 28–30). Cf. note on 4:3. Mary fulfilled the command of bringing sacrifices after the birth of Jesus (Lk 2:22–24).</p> <p>c. [12:6] Lk 2:22–24.</p>
New Jerusalem Bible	<p>"When the period of her purification is over, for either boy or girl, she will bring the priest at the entrance to the Tent of Meeting a lamb one year old for a burnt offering, and a young pigeon or turtledove as a sacrifice for sin. The priest must offer this before Yahweh, perform the rite of expiation for her, and she will be purified from her discharge of blood. "Such is the law concerning a woman who gives birth to either a boy or a girl.</p>
Revised English Bible–1989	<p>When her days of purification are completed for either son or daughter, she must bring a yearling ram for a whole-offering and a pigeon or a turtle-dove for a purification-offering to the priest at the entrance to the Tent of Meeting. He will present it before the LORD and offer expiation for her, and she will be clean from her issue of blood. This is the law for the woman who gives birth to a child, whether male or female.</p>

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	<p>“When the days of her purification are over, whether for a son or for a daughter, she is to bring a lamb in its first year for a burnt offering and a young pigeon or dove for a sin offering to the entrance of the tent of meeting, to the cohen. He will offer it before <i>ADONAI</i> and make atonement for her; thus she will be purified from her discharge of blood. Such is the law for a woman who gives birth, whether to a boy or to a girl.</p>
Hebrew Transliteration S.	<p>'When the days of her purification are completed, for a son or for a daughter, she shall bring to the Kohen at the doorway of the tent of meeting a one year old lamb for a burnt offering and a young pigeon or a turtledove for a sin offering. He is to present it before Adonai (הוהי) and make atonement for her. Then she will be cleansed from the discharge of her blood. This is the Torat for her who gives birth, whether to a male or a female child.</p>
Kaplan Translation	<p>When her purification period for a son or a daughter is complete, she shall bring to the priest, to the Communion Tent entrance, a yearling sheep for a burnt offering, and a young common dove, or a turtle dove for a sin offering. [The priest] shall offer [the sacrifice] before God and atone for [the woman], thus cleansing her of the blood coming from her womb. This law applies whether a woman gives birth to a boy or to a girl.</p>
The Scriptures–2009	<p>12:6 a young common dove . . . See note on 1:14.</p> <p>'And when the days of her cleansing are completed, for a son or for a daughter, she brings to the priest a lamb a year old, as an ascending offering, and a young pigeon or a turtledove as a sin offering, to the door of the Tent of Appointment.</p> <p>'And he shall bring it before הוהי, and make atonement for her, and she shall be cleansed from the flow of her blood. This is the Torah for her who has given birth to a male or a female.</p>

Tree of Life Version

"When the days of her purification are completed for a son or for a daughter, she is to bring to the kohen, at the entrance of the Tent of Meeting, a year old lamb for a burnt offering and a young pigeon or a turtledove, for a sin offering. He is to present it before Adonai and make atonement for her. Then she will be cleansed from the discharge of her blood. This is the Torah for her who gives birth, whether to a male or a female child.

Weird English, Old English, Anachronistic English Translations:

Awful Scroll Bible

On the day her purifying is to be fulfilled, for a son or a daughter, she was to bring in a lamb, a male of a year, for a whole burnt offering, and a male pigeon or a turtledove, for the miss of the mark, to the opening of the tent of the appointed place. The priest is to have brought it near, turned before Sustains To Become and is to have covered over, and she is to have been cleansed from her flow of blood. These are the instructions for she bearing a male or a female.

exeGesés companion Bible

...and when the days of her purifying are fulfilled
 - for a son or for a daughter,
 she brings a lamb - a yearling son for a holocaust
 and a son of a dove or a turtledove for the sin
 to the opening of the tent of the congregation
 - to the priest
 who oblates it at the face of Yah Veh
 and kapars/atones for her:
 and she becomes purified
 from the fountain of her blood.
 This is the torah for her
 who births a male or a female:...

Orthodox Jewish Bible

And when the yemei tohorah are fulfilled, for a ben, or for a bat, she shall bring a keves of the first year for an olah, and a young pigeon, or a turtledove, for a chattat (sin offering), unto the entrance of the Ohel Mo'ed unto the cohen;
 Who shall offer it before Hashem, and make kapparah for her; and she shall be cleansed from the issue of her dahm. This is the torah for her that hath born a zachar or a nekevah.

Expanded/Embellished Bibles:

The Expanded Bible

"After she has a son or daughter and her days of ·cleansing [purification] are over, the new mother must bring certain sacrifices to the Meeting Tent. She must give the priest at the entrance a year-old lamb for a burnt offering [1:1–17] and a dove or young pigeon for a ·sin [or purification; 4:3] offering. He will offer them before the Lord to make her clean [^Cin a ritual sense] ·so she will belong to the Lord again [^Lto make atonement for her]; then she will be clean from her ·loss [flow] of blood. These are the ·teachings [laws; instructions] for a woman who gives birth to a boy or girl.

Kretzmann's Commentary

And when the days of her purification are fulfilled, for a son or for a daughter, that is, depending upon the fact whether it was a boy or a girl that had been born, she shall bring a lamb of the first year for a burnt offering, and a young pigeon or a turtledove for a sin-offering, unto the door of the Tabernacle of the Congregation, unto the priest,
 who shall offer it before the Lord, and make an atonement for her; and she shall be cleansed from the issue of her blood. "The order of the offerings is a remarkable deviation from the general principle that, when the two offerings came together, the sin-offering always preceded. The reason of this exception appears to lie in the fact that at the birth of a child feelings of joy and gratitude are naturally uppermost; the

Lexham English Bible

thought of the child's heritage of sinfulness comes afterward. " This is the law for her that hath born a male or a female.

And at the fulfilling of the days of her cleansing, whether for a son or for a daughter, she must bring to the priest at the tent of assembly's entrance a yearling [Literally "a son of his year"] male lamb as a burnt offering and young dove [Literally "son of a dove"] or a turtledove as a sin offering. And the priest shall present it before [Literally "to the faces of"] Yahweh, and he shall make atonement for her, so that [Or "and"] she shall be clean from the flow of her blood. This is the regulation of childbearing [Literally "the childbearing"] for the male [Or "son"] or for the female. [Or "daughter"].

The Voice

Eternal One: After her days of purification are over—regardless of whether she had a boy or a girl—she will bring *several things* to the priest at the entrance of the congregation tent: a year-old lamb for a burnt offering and a young pigeon or turtledove for a purification offering. Then the priest will present it to Me and cover the woman's blood impurity, and she will be ritually clean from her flowing of blood. This is My instruction for any woman who gives birth to a child, either a boy or a girl.

Bible Translations with Many Footnotes:

The Complete Tanach

And when the days of her purification have been completed, whether for a son or for a daughter, she shall bring a sheep in its first year as a burnt offering, and a young dove or a turtle dove as a sin offering, to the entrance of the Tent of Meeting, to the kohen. And he shall offer it up before the Lord and effect atonement for her, and thus, she will be purified from the source of her blood. This is the law of a woman who gives birth to a male or to a female.

And he shall offer it up: Heb. וּבִיָּקְחוּ. This [singular object comes] to teach you that only one [of these sacrifices, if it has not yet been brought], holds her back from eating anything holy. And which one is it? It is the sin-offering, for it says, "a sin-offering. And [the kohen] shall effect atonement for her, and thus, she will be purified" (verse 8). The one through which her atonement is effected [namely, the sin-offering], is the same one upon which her purification is dependent. — [Torath Kohanim 12:27]

and she will thus become clean: From here, [we can conclude] that until here [namely, the offering up of her sacrifices, she is called unclean [and may not eat sacrificial flesh or enter the Sanctuary]. - [Yeb. 74b]

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"When¹¹ the days of her purification are completed for a son or for a daughter, she must bring a one year old lamb¹² for a burnt offering¹³ and a young pigeon or turtledove for a sin offering¹⁴ to the entrance of the Meeting Tent, to the priest. The priest¹⁵ is to present it before the Lord and make atonement¹⁶ on her behalf, and she will be clean¹⁷ from her flow of blood.¹⁸ This is the law of the one who bears a child, for the male or the female child.

^{11tn} Heb "And when" (so KJV, NASB). Many recent English versions leave the conjunction untranslated.

^{12tn} Heb "a lamb the son of his year"; KJV "a lamb of the first year" (NRSV "in its first year"); NAB "a yearling lamb."

^{13sn} See the note on Lev 1:3 regarding the "burnt offering."

^{14sn} See the note on Lev 4:3 regarding the term "sin offering."

^{15tn} Heb "and he" (i.e., the priest mentioned at the end of v. 6). The referent has been specified in the translation for clarity.

^{16sn} See the note on Lev 1:4 "make atonement." The purpose of sin offering "atonement," in particular, was to purge impurities from the tabernacle (see Lev 15:31 and 16:5-19, 29-34), whether they were caused by physical uncleanness or by sins and iniquities. In this case, the woman has not "sinned" morally by having a child. Even Mary brought such offerings for giving birth to Jesus (Luke 2:22-24), though she certainly did not "sin" in giving birth to him. Note that the result of bringing this "sin offering" was "she will be clean," not "she will be forgiven" (cf. Lev

4:20, 26, 31, 35; 5:10, 13). The impurity of the blood flow has caused the need for this “sin offering,” not some moral or relational infringement of the law (contrast Lev 4:2, “When a person sins by straying unintentionally from any of the commandments of the Lord”).

^{17tn} Or “she will be[come] pure.”

^{18tn} Heb “from her source [i.e., spring] of blood,” possibly referring to the female genital area, not just the “flow of blood” itself (as suggested by J. Milgrom, Leviticus [AB], 1:761). Cf. ASV “from the fountain of her blood.”

Rotherham’s *Emphasized B.* And <when the days of her purification are fulfilled, whether for a son or for a daughter> she shall bring in a lamb, the choice of its year, as an ascending-sacrifice, and a young pigeon or a turtle-dove, as a sinbearer, unto the entrance of the tent of meeting, unto the priest; and he shall bring it near before Yahweh, so shall the priest^b put a propitiatory-covering over her, and she shall be clean from her fountain of blood.

[|This|] is the law for her that hath given birth, to a male child or to a female.

^b So it shd be, as in ver. 8 (w. Sam., Sep., and Syr.)—G.n. [M.C.T.: “he.”]

Literal, almost word-for-word, renderings:

Charles Thomson OT	And when the days of her purification are compleated, either for a son or a daughter, she shall bring a lamb of the first year, without blemish, for a whole burnt offering, and a young pigeon, or a turtle dove, for a sin offering, to the door of the tabernacle of the testimony, to the priest, and present it before the Lord. And the priest shall make atonement for her, and purify her from the issue of her blood. This is the law touching her who beareth a male or a female child.
Context Group Version	And when the days of her purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb a year old for an ascension [offering], and a young pigeon, or a turtle-dove, for a purification-offering, to the door of the tent of meeting, to the priest: and he shall offer it before YHWH, and make atonement for her; and she shall be cleansed from the fountain of her blood. This is the law for her who bears, whether a male or a female.
Literal Standard Version	‘When the days of her cleansing are fulfilled, for a son or for a daughter, she shall bring to the priest at the doorway of the tent of meeting a one year old lamb for a burnt offering and a young pigeon or a turtledove for a sin offering. Then he shall bring it near before Yahweh and make atonement for her, and she shall be cleansed from the flow [Lit <i>fountain</i>] of her blood. This is the law for her who bears a child, whether a male or a female.
Revised Mechanical Trans.	...and in the filling of the days of her cleanliness for a son or for a daughter, she will bring a year old sheep for an ascension offering, a son of a dove or a turtledove for the failure, to the opening of the appointed tent, to the administrator, and he will bring him near to the face of YHWH, and he will make a covering upon her, and she will be clean from the fountain of her bloodshed, this is the teaching of the bringing forth for the male or for the female,...
Young’s Updated LT	“And in the fulness of the days of her cleansing for son or for daughter she does bring in a lamb, a son of a year, for a burnt-offering, and a young pigeon or a turtle-dove for a sin-offering, unto the opening of the tent of meeting, unto the priest; and he has brought it near before Jehovah, and has made atonement for her, and she has been cleansed from the fountain of her blood; this is the law of her who is bearing, in regard to a male or to a female.

The gist of this passage: The woman, after giving birth, is to give a sin or purification offering.
6-7

Leviticus 12:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
mâlê' (מָלֵא) [pronounced maw-LAY]	to fill, to make full; to be filled, to be full, to fulfill; to be accomplished, to be ended; to consecrate; to fill [the hand]	Qal infinitive construct	Strong's #4390 BDB #569
yâmîym (יָמִיִּם) [pronounced yaw- MEEM]	days, a set of days; time of life, lifetime; a specific time period, a year	masculine plural construct	Strong's #3117 BDB #398
tohōrâh (תְּהוֹרָה) [pronounced toh-or-AW],	a (ceremonial) purifying, a cleansing, purification, purity, cleanness	feminine singular noun with the 3 rd person feminine singular suffix	Strong's #2893 BDB #372
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning	directional/relational preposition	No Strong's # BDB #510
bên (בֶּן) [pronounced bane]	son, descendant	masculine singular noun	Strong's #1121 BDB #119
'ôw (אוּ) [pronounced oh]	or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least	disjunctive conjunction	Strong's #176 BDB #14
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning	directional/relational preposition	No Strong's # BDB #510
bath (בַּת) [pronounced bahth]	daughter; village	feminine singular noun	Strong's #1323 BDB #123

Translation: To complete the time of her cleansing for [bearing] a son or a daughter,...

The woman who has born a child must complete her cleansing as described in this passage.

Leviticus 12:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bôw' (אוּב) [pronounced boh]	to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass	3 rd person feminine singular, Hiphil imperfect	Strong's #935 BDB #97

Leviticus 12:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kebeç (כֶּבֶֿעַץ) [pronounced keh-BEHÇ]	<i>a lamb, sheep, young ram</i>	masculine singular noun	Strong's #3532 BDB #461
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿôlâh (עֹלָה) [pronounced go-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun	Strong #5930 BDB #750

Translation: ...she will bring a year-old lamb for a burnt offering,...

She will bring a young lamb—a year-old lamb—as a burnt offering.

The lamb represents Jesus, Who died for our sins, and then dying physically and prematurely. He was our burnt offering, taking upon Himself the sins of all mankind.

Leviticus 12:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
yônâh (יוֹנָה) [pronounced yoh-NAW]	<i>dove, pigeon</i>	feminine singular noun	Strong's #3123 BDB #401
ʾôw (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
tôr (תֹּר) [pronounced tore]	<i>dove, turtledove</i>	feminine singular noun	Strong's #8449 BDB #1076
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
chattâ'th (חַטָּאת) [pronounced khat-TAWTH]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun	Strong's #2403 BDB #308

Translation: ...and a young dove or a turtledove as [her] sin-offering.

She will also bring a dove or a turtledove as a sin-offering.

Leviticus 12:6d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'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
pethach (פֶּתַח) [pronounced PEH-thahkh]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine singular construct	Strong's #6607 BDB #835
'ohel (אֹהֶל) [pronounced OH-he]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced moh-ĠADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet; of an assembly]; a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417
'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
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463

Translation: [She will bring them] to the door of the Tent of Meeting, [handing over the sacrifices] to the priest.

The woman will bring these things to the opening at the Tabernacle and hand these sacrifices over to the **High Priest**.

The High Priest, who represents our Lord, will actually offer up the animals.

Leviticus 12:6 To complete the time of her cleansing for [bearing] a son or a daughter, she will bring a year-old lamb for a burnt offering, and a young dove or a turtledove as [her] sin-offering. [She will bring them] to the door of the Tent of Meeting, [handing over the sacrifices] to the priest. (Kukis mostly literal translation)

The burnt offering is our Lord dying for our sins on **the cross** and the sin offering is for the forgiveness of sin.

Leviticus 12:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qârab (בָּרַק) [pronounced kaw-RA ^{BV}]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 rd person masculine singular, Hiphil imperfect with the 3 rd person masculine singular suffix	Strong #7126 BDB #897

Leviticus 12:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לִפְנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: The priest [lit., *he*] will bring them [lit., *him, it*] near before Y^ehowah...

The priest will then bring the animals before Y^ehowah and offer them up as one offers up a burnt offering and a sin-offering.

Leviticus 12:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (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
kâphar (כָּפַר) [pronounced kaw-FAHR]	<i>to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to atone, to make an atonement [for]; to obtain forgiveness; to free an offender of a charge</i>	3 rd person masculine singular, Piel perfect	Strong's #3722 BDB #497
‘al (עַל) [pronounced gah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 rd person feminine singular suffix	Strong's #5921 BDB #752

Translation: ...and [by these offerings] he will atone for her.

By this offering, which both the woman and the High Priest engage in, the woman's sins are covered over.

The woman brings the sacrificial animals to the High Priest; this represents her faith in the Lord Jesus Christ. The priest offering these animals represents the Lord's **spiritual death** for her salvation.

Leviticus 12:7c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tâhêr (תָּהַר) [pronounced <i>taw-HAIR</i>]	<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 rd person feminine singular, Qal perfect	Strong's #2891 BDB #372
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
mâqôwr (מִקְוָה) [pronounced <i>maw-KOHR</i>]	<i>spring, fountain; source of monstrous blood; flow of blood; figuratively of eye</i>	masculine singular construct	Strong's #4726 BDB #881
dâmîym (דָּמִיִּם) [pronounced <i>daw-MEEM</i>]	<i>blood; bloodshed; a bloody [man]; bloodguilt; a slaying; guilt of a slaughter</i>	masculine plural noun with the 3 rd person feminine singular suffix	Strong's #1818 BDB #196

Translation: She is thus cleansed from her flow of blood.

The woman is cleansed from the blood which she lost. This is true of the blood she loses during the birth of her child; and it is parallel to the blood that she loses during her menstrual cycle.

Leviticus 12:7d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zô'th (זֹאת) [pronounced <i>zoth</i>]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
tôwrah (תּוֹרָה) [pronounced <i>TOH-rah</i>]	<i>instruction, doctrine; [human and divine] law, direction, regulation, protocol; custom; transliterated Torah</i>	feminine singular construct	Strong's #8451 and #8452 BDB #435
yâlad (יָלַד) [pronounced <i>yaw-LAH</i>]	<i>giving birth, bearing, being born, bearing, bringing forth, begetting</i>	feminine singular, Qal active participle with the definite article	Strong's #3205 BDB #408
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning</i>	directional/relational preposition	No Strong's # BDB #510
zâkâr (זָכָר) [pronounced <i>zaw-KAWR</i>]	<i>male, male offspring (whether animal or people); this word is not used as a collective for males and females</i>	masculine singular noun with the definite article	Strong's #2145 BDB #271

Leviticus 12:7d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
’ôw (או) [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
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by; on account of; about, concerning</i>	directional/relational preposition	No Strong's # BDB #510
n ^e qêbâh (הִבְּיָהּ) [pronounced n ^e -kay ^b -AW]	<i>female in contrast to male; woman, female [woman, child animal]</i>	feminine singular noun with the definite article	Strong's #5347 BDB #666

Translation: This [will stand as] the law of the person [lit., one] who gives birth to a male or female [child].

What is described here will be the regulation from hereon out for women giving birth.

Leviticus 12:7 The priest [lit., he] will bring them [lit., him, it] near before Y^ehowah and [by these offerings] he will atone for her. She is thus cleansed from her flow of blood. This [will stand as] the law of the person [lit., one] who gives birth to a male or female [child]. (Kukis mostly literal translation)

I hope that someone who is reading or listening to this, noticing how different this text is from the many translations, would put together a modern English literal translation, with an eye toward consistency and accuracy, regardless whether a verse seems to make sense or not. This would be a phenomenal tool in the hands of the many **pastors** who do not have a full grasp of the languages. Owen's word-by-word *Analytical Key to the Old Testament* is close to what needs to be done, but it is definitely not consistent, nor is it always literal.

Since writing those words, I have made an attempt to provide 3 translations, including one which is almost annoyingly literal. There is a guy named **Jeff Benner**, and he has translated the Torah so far (and a portion of the psalms), translating it fairly literally. In 2020, Covenant Press and the Covenant Christian Coalition released the **Literal Standard Version**. I am still working with this translation and still forming an opinion of it. The LSV can be found **online** and it has been adapted to e-sword as well. Any pastor making use of these two translations along with Owens' Analytical Key to the Old Testament (or one of the many interlinear Bibles found online or in e-sword) can usually do quite well even without knowing the original languages (however, I am not encouraging that a **pastor-teacher** or commentator bypass learning the original languages of Scripture). E-sword has a commentary module called the BHSEk - Biblia Hebraica Stuttgartensia (Enhanced; KJV versification). **Bible Support**¹⁵ provides a great many resources for e-sword¹⁶ and **Marvel Bible** has provided some very good work online as well.

Leviticus 12:6–7 To complete the time of her cleansing for [bearing] a son or a daughter, she will bring a year-old lamb for a burnt offering, and a young dove or a turtledove as [her] sin-offering. [She will bring them] to the door of the Tent of Meeting, [handing over the sacrifices] to the priest. The priest [lit., he] will bring them [lit., him, it] near before Y^ehowah and [by these offerings] he will atone for her. She is thus cleansed from her flow of blood. This [will stand as] the law of the person [lit., one] who gives birth to a male or female [child]. (Kukis mostly literal translation)

Now let's look forward in time (from the writing of Leviticus) to when Jesus would be born:

¹⁵ You need to create an account in order to download their resources, but there is no cost for that.

¹⁶ That is, Bible, Bible dictionary and Bible commentary modules which can be used in e-sword.

Luke 2:21 And when eight days to circumcise Him were fulfilled, then His name was called Jesus, which He had been called by the angel before He was conceived in the womb. (BLB)

In this chapter, in v. 3, the male child is to be circumcised on the eighth day, and this is fulfilled millions of times; and it was fulfilled with the infant Jesus as well.

Luke 2:22–24 And when the days of their purification were fulfilled according to the Law of Moses, they brought Him to Jerusalem to present to the Lord (as it has been written in the Law of the Lord: “Every male opening a womb shall be called holy to the Lord”), and to offer a sacrifice, according to that having been said in the Law of the Lord, “A pair of turtle doves or two young pigeons.” (Exodus 13:2 Leviticus 12:8) (BLB)

God gave the Israelites a set of rituals to perform in this chapter (given from God to Moses circa 1440 B.C.; and fulfill by Mary for her child Jesus circa 4 B.C. The fact that v. 8 is quoted (that she will offer a pair of turtle doves or two young pigeons) indicates that Mary and Joseph were poor.

Leviticus 12:6–7 For the woman who has given birth to a son or daughter, she will be cleansed by bringing the offering of a year-old lamb and a dove (or turtledove) as her sin-offering. She will bring them to the door of the Tent of Meeting and hand these sacrifices over to the priest. The priest will then bring them before Jehovah, and by these offerings, he will have atoned for the woman. She is thus cleansed from her blood. This will remain the requirement of any woman who gives birth. (Kukis paraphrase)

And if cannot attain her hand enough [for] a lamb, and she has taken two of turtledoves or two of sons of a pigeon—one for a burnt offering and one for a sin-offering. And has covered over her the priest and she has been cleansed.

Leviticus
12:8

If she cannot afford [lit., *her hand cannot attain enough (for)*] a lamb, then she will take [either] two turtledoves or two young pigeons—one [of them will be] a burnt offering and the other [will be] for [her] sin-offering. The priest will atone for her [by means of these offerings] and she is [thus] made clean.

If the woman cannot afford a lamb, then she may offer up either two turtledoves or two young pigeons. One would be for her burnt offering and the other for her sin-offering. By offering these animals on her behalf, the priest will cover over her uncleanness, and she is thus made clean.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And if cannot attain her hand enough [for] a lamb, and she has taken two of turtledoves or two of sons of a pigeon—one for a burnt offering and one for a sin-offering. And has covered over her the priest and she has been cleansed.
Dead Sea Scrolls	.
Targum (Onkelos)	If she cannot afford [to acquire] a lamb she shall take two turtledoves or two young pigeons; one as a burnt-offering and one as a sin-offering. The kohein will atone for her and she will be cleansed.
Targum (Pseudo-Jonathan)	But if she find not her hand sufficient to bring a lamb, let her bring two turtle doves or two young pigeons; one for the burnt offering, and one for the sin offering, and the priest shall make atonement for her, and she shall be clean.
Douay-Rheims 1899 (Amer.)	And if her hand find not sufficiency, and she is not able to offer a lamb, she shall take two turtles, or two young pigeons, one for a holocaust, and another for sin: and the priest shall pray for her, and so she shall be cleansed.

Aramaic ESV of Peshitta	If she cannot afford a lamb, then she shall take two turtledoves, or two young pigeons; the one for a burnt offering, and the other for a sin offering: and the priest shall make atonement for her, and she shall be clean."
Lamsa's Peshitta (Syriac)	And if it does not come into her hands to bring a lamb, she shall take two pigeons or two offspring of doves, one for sin and one for a burnt peace offering, and the Priest shall atone for her and she shall be cleansed."
Samaritan Pentateuch	And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the sin offering, and the other for a burnt offering: and the priest shall make an atonement for her, and she shall be clean.
Updated Brenton (Greek)	And if she cannot afford a lamb, then shall she take two turtle doves or two young pigeons, one for a whole burnt offering, and one for a sin-offering; and the priest shall make atonement for her, and she shall be purified.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And if she has not money enough for a lamb, then let her take two doves or two young pigeons, one for a burned offering and the other for a sin-offering, and the priest will take away her sin and she will be clean,...
Easy English	If the woman does not have money to buy a sheep she can give two doves or pigeons. The priest will use one bird for a sin offering and he will burn the other one. That is how he will make atonement for her. Then she will be clean.'
God's Word™	If she cannot afford a lamb, she must use two mourning doves or two pigeons. One will be the burnt offering and the other the offering for sin. So the priest will make peace with the LORD for her, and she will be clean."
Good News Bible (TEV)	If the woman cannot afford a lamb, she shall bring two doves or two pigeons, one for a burnt offering and the other for a sin offering, and the priest shall perform the ritual to take away her impurity, and she will be ritually clean.
The Message	"If she can't afford a lamb, she can bring two doves or two pigeons, one for the Whole-Burnt-Offering and one for the Absolution-Offering. The priest will make atonement for her and she will be clean."
NIRV	" 'These are the rules for a woman who has a baby boy or girl. But suppose she can't afford a lamb. Then she must bring two doves or two young pigeons. One is for a burnt offering. The other is for a sin offering. The priest will sacrifice those offerings. That will pay for her sin. And she will be "clean." ' ' v. 7b is included for context.
New Simplified Bible	» If she cannot afford a lamb, she must use two mourning doves or two pigeons. One will be the burnt offering and the other the offering for sin. So the priest will pay compensation for sin and make peace with Jehovah for her and she will be clean.«

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

Casual English Bible	If the mother can't afford a lamb, she can take a pair of doves or pigeons—one bird for the burnt offering, the other for the sin offering. The priest will sacrifice the birds, and she will be clean again.
Contemporary English V.	If she cannot afford a lamb, she can offer two doves or two pigeons, one as a sacrifice to please me and the other as a sacrifice for sin.
The Living Bible	"These, then, are the procedures after childbirth. But if she is too poor to bring a lamb, then she must bring two turtledoves or two young pigeons. One will be for a burnt offering and the other for a sin offering. The priest will make atonement for her with these, so that she will be ceremonially pure again." V. 7b is included for context.
New Berkeley Version	.

New Life Version	But if she does not have enough money for a lamb, then she will take two turtle-doves or two young pigeons, one for a burnt gift and the other for a sin gift. The religious leader will pay for her sins and she will be clean.”
New Berkeley Version	.
New Living Translation	“If a woman cannot afford to bring a lamb, she must bring two turtledoves or two young pigeons. One will be for the burnt offering and the other for the purification offering. The priest will sacrifice them to purify her, and she will be ceremonially clean.”
Unfolding Bible Simplified	If a woman who gives birth to a child cannot afford a lamb, she must bring two doves or two pigeons. One will be burned completely on the altar, and one will be an offering to enable her to become acceptable to God again. By doing that, the priest will cause her to be forgiven for any sins she has committed, and she no longer will need to be avoided.”

Partially literal and partially paraphrased translations:

American English Bible	However, if she can't afford a lamb, she must bring two turtledoves or two young pigeons... one [to be sacrificed] as a whole-burnt offering, and the other as a sin offering. The Priest will use these to pay for her sins and to purify her.’
Beck's American Translation	.
Common English Bible	But if the mother cannot afford a sheep, she can bring two turtledoves or two pigeons—one for the entirely burned offering and the other for the purification offering. The priest will then make reconciliation for her, and she will be clean.
New Advent (Knox) Bible	If she cannot lay her hand on a lamb fit to be offered, she must bring two turtle-doves or two young pigeons, one as a burnt-sacrifice and one by way of amends; these will suffice, and at the priest's intercession she will be purified.[1] [1] Lk. 2.24.
Translation for Translators	‘Those are the regulations for women who give birth to a son or daughter. If a woman who gives birth to a child cannot afford a lamb, she must bring two doves or two young pigeons. One will be burned completely <i>on the altar</i> , and one will be an offering to enable her to become acceptable to God again. By doing that, the priest will cause that she will be forgiven for any sins she has committed, and she no longer will need to be avoided.’ ” v. 7b is included for context.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	But if she doesn't have sufficient means [Lit <i>if her hand cannot obtain what is sufficient</i>] for a sheep, she may take two turtledoves or two young pigeons, one for a burnt offering and the other for a sin offering. Then the priest will make atonement on her behalf, and she will be clean.”
Revised Ferrar-Fenton Bible	"But if she does not possess a she lamb, then she shall take two turtle doves, or two young pigeons, one for a burnt-offering, and the other for a sin-offering, and the priest shall expiate for her, and she shall be pure."
International Standard V	If she cannot afford a goat, then two turtledoves or two young doves, one for a burnt offering and the other for a sin offering, will serve for him to make atonement for her, so that she becomes clean.
Unfolding Bible Literal Text	If she is not able to afford a lamb, then she must take two doves or two young pigeons, one as a burnt offering and the other as a sin offering, and the priest will make atonement for her; then she will be clean."
Urim-Thummim Version	And if she is not able to bring a lamb then she will bring two turtles or two young pigeons, the one for the whole Burnt-Offering and the other for a Sin-Offering, and the priest will make Propitiatory-Covering for her and she will be clean.

Wikipedia Bible Project And if her reach does not amount enough for a sheep, and she took two turtle doves or two pigeons, one for raised offer, and one for sinstuff, and the priest atoned for her, and purified her.

Catholic Bibles (those having the imprimatur):

The Heritage Bible And if there does not come forth to her hand enough for a lamb, then she shall take two turtledoves or two young pigeons, one for the burnt offering, and one for a sin offering, and the priest shall make a covering for her, and she shall be clean.

New American Bible (2011) If, however, she cannot afford a lamb,^d she may take two turtledoves or two pigeons,^e the one for a burnt offering and the other for a purification offering. The priest shall make atonement for her, and thus she will again be clean.
d. [12:8] Lv 14:21–22.
e. [12:8] Lv 1:14; Lk 2:24.

The Catholic Bible If she cannot afford to offer a lamb, she shall offer two turtledoves or two young pigeons, one for a burnt offering and the other for a sin offering. The priest shall make atonement for her and she shall be clean."^[c]
[c] Allowance is made for those too poor to provide the prescribed offering following childbirth; doves or pigeons will suffice (see Lev 1:14).

New Jerusalem Bible If she cannot afford a lamb, she must take two turtledoves or two young pigeons, one for the burnt offering and the other for the sacrifice for sin. The priest will perform the rite of expiation for her and she will be purified." ' "

Revised English Bible–1989 If she cannot afford a ram, she is to bring two turtle-doves or two pigeons, one for a whole-offering and the other for a purification-offering. The priest then offers expiation for her, and she will be clean.

Jewish/Hebrew Names Bibles:

Hebrew Transliteration S. And if she cannot afford a lamb, then she shall take two turtledoves or two young pigeons, one for a burnt offering and the other for a sin offering. And Kohen shall make atonement for her, and she shall be clean."

Kaplan Translation If [the woman] cannot afford a sheep, she shall bring two turtle doves, or two young common doves, one for a burnt offering and one for a sin offering. The priest shall then make atonement for her, and she shall be clean.

The Scriptures–2009 'And if she is not able to bring a lamb, then she shall bring two turtledoves or two young pigeons, one as an ascending offering and the other as a sin offering. And the priest shall make atonement for her, and she shall be clean.' "

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible AND IF SHE CANNOT AFFORD A LAMB, THEN SHALL SHE TAKE TWO TURTLE-DOVES OR TWO YOUNG PIGEONS, ONE FOR A WHOLE BURNT OFFERING, AND ONE FOR A SIN-OFFERING; AND THE PRIEST SHALL MAKE ATONEMENT FOR HER, AND SHE SHALL BE PURIFIED.

Awful Scroll Bible Were her hands sufficient to attain to a lamb? - She is to have taken two turtledoves, males, or pigeons, one for the whole burnt offering, and the other for the miss of the mark, even the priest is to have made a covering over, and she is to have been made clean.

Concordant Literal Version Yet if she should not find her means sufficient for a flockling then she will take two turtledoves or two dove squabs, one for an ascent offering and one for a sin offering; the priest will make a propitiatory shelter over her; then she will be clean.

exeGesés companion Bible ...and if her hand is not sufficient to find a lamb
then she takes two turtledoves or two sons of doves
- the one for the holocaust and the one for the sin:

	and the priest kapars/atones for her and she becomes purified.
Orthodox Jewish Bible	And if she be not able to afford to bring a seh, then she shall bring two turtledoves, or two young pigeons; the one for an olah, and the other for a chattat; and the kohen shall make kapporah for her, and she shall be teherah (clean) [See Lk 2:24 regarding this chapter and on how Moshiach was first brought to the Beis Hamikdash].
Rotherham's <i>Emphasized B.</i>	But <if her hand findeth not sufficiency for a lamb> then shall she take two turtle doves or two young pigeons, one for an ascending sacrifice and one for a sin-bearer,—so shall the priest put a propitiatory-covering over her, and she shall be clean.

Expanded/Embellished Bibles:

The Expanded Bible	“If she cannot afford a lamb, she is to bring two doves or two young pigeons, one for a burnt offering [1:1–17] and one for a sin [or purification; 4:3] offering. In this way the priest will make her clean [^c in a ritual sense] so she will belong to the Lord again [^l and make atonement for her], and she will be clean.”
Kretzmann's Commentary	And if she be not able to bring a lamb, if her poverty is such as to make it impossible for her to afford a lamb, then she shall bring two turtles (turtledoves) or two young pigeons; the one for the burnt offering and the other for a sin-offering; and the priest shall make an atonement for her, and she shall be clean. A significant light is thrown upon the external circumstances of Joseph's share in this world's goods by the fact that Mary was obliged to bring the sacrifice of the poor people at the time of her purification, Luke 2:24. Note also: As the little Jewish baby was received into fellowship with the covenant God by the rite of circumcision, so Christian children, cleansed from the guilt of inherited sin by the mashing of Baptism, are placed in to the arms of their Savior for their soul's salvation.
Lexham English Bible	And if she cannot afford [Literally “her hand does not find enough”] a sheep, [Or “small livestock”] then [Or “and”] she shall take two turtledoves or two young doves [Literally “sons of a dove”]—one as a burnt offering and one as a sin offering—and the priest shall make atonement for her, so that [Or “and”] she shall be clean.’ ”
The Voice	Eternal One: If the woman cannot afford a lamb, then she may instead present two turtledoves or two young pigeons [Luke 2:24]—one for a burnt offering and the other for a purification offering. The priest will offer them to cover her <i>blood impurity</i> , and she will be ritually clean.

Bible Translations with Many Footnotes:

The Complete Tanach	And if she cannot afford a sheep, she shall take two turtle doves or two young doves: one as a burnt offering and one as a sin offering. And the kohen shall effect atonement for her, and she shall become clean. One as a burnt-offering and one as a sin-offering: Scripture places [the burnt-offering] before [the sin-offering] only insofar as how they must be read [in the Torah. This is due to the higher esteem of the burnt-offering, because it is burned in its entirety (Maskil LeDavid).] But the sacrificing of the sin-offering precedes [that of] the burnt-offering. Thus we learned in Zevachim, in the chapter entitled רִיבְתָה-לֶךְ (90a).
NET Bible®	If she cannot afford a sheep, ¹⁹ then she must take two turtledoves or two young pigeons, ²⁰ one for a burnt offering and one for a sin offering, and the priest is to make atonement on her behalf, and she will be clean.” ²¹ ^{19tn} Heb “If her hand cannot find the sufficiency of a sheep.” Many English versions render this as “lamb.”

^{20tn} Heb “from the sons of the pigeon,” referring either to “young pigeons” or “various species of pigeon” (contrast J. Milgrom, Leviticus [AB], 1:168, with J. E. Hartley, Leviticus [WBC], 14; cf. Lev 1:14 and esp. 5:7-10).

^{21tn} Or “she will be[come] pure.”

Literal, almost word-for-word, renderings:

Charles Thomson OT	But if she be not in circumstances to furnish a lamb, she shall take two turtle doves, or two young pigeons, one for a whole burnt offering, and one for a sin offering, and the priest shall make atonement for her and she shall be cleansed.
Context Group Version	And if her means are not sufficient for a lamb, then she shall take two turtle-doves, or two young pigeons; the one for an ascension [offering], and the other for a purification-offering: and the priest shall make atonement for her, and she shall be clean.
Green's Literal Translation	And if her hand is not able to find a lamb, then she shall take two turtle doves, or two young doves one for a burnt offering, and one for a sin offering, and the priest shall atone for her; and she shall be cleansed
Holy Bible Improved Edition	And if she be not able to get so much as a lamb, then she shall bring two turtledoves, or two young pigeons, one for a burnt offering, and one for a sin offering; and the priest shall make atonement for her, and she shall be clean.
Revised Mechanical Trans.	...and if she does not find her hand sufficient with a ram, then she will take two turtledoves or two sons of a dove, one for the ascension offering and one for the failure, and the administrator will make a covering upon her and she will be clean,...
A Voice in the Wilderness	And if she cannot afford to bring a lamb, then she shall bring two turtledoves or two young pigeons; one as a burnt offering and the other as a sin offering. Thus the priest shall make atonement for her, and she shall be cleansed.
Young's Updated LT	“And if her hand find not the sufficiency of a sheep, then she has taken two turtle-doves, or two young pigeons, one for a burnt-offering, and one for a sin-offering, and the priest has made atonement for her, and she has been cleansed.”

The gist of this passage: A less expensive offering is also an option for some.

Leviticus 12:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîm (אִם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
lô' (לֹא or לוֹא) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mâtsâ' (מָצָא) [pronounced <i>maw-TSAW</i>]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	3 rd person feminine singular, Qal imperfect	Strong's #4672 BDB #592

Leviticus 12:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 3 rd person feminine singular suffix	Strong's #3027 BDB #388
day (דַּי) [pronounced dahee, dahy]	<i>sufficiency, a large enough quantity, enough, abundance</i>	substantive which can act like an adverb; construct form	Strong's #1767 BDB #191
seh (שֶׁה) [pronounced seh]	<i>one of a flock, a lamb, a sheep, a goat; young sheep, young goats; collectively for a flock</i>	masculine singular noun	Strong's #7716 BDB #961

Translation: *If she cannot afford [lit., her hand cannot attain enough (for)] a lamb,...*

The language found here simply means that the woman in this passage (any woman who gives birth) may not be able to afford to offer up a lamb. She will be given an alternative offering here.

Leviticus 12:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person feminine singular, Qal perfect	Strong's #3947 BDB #542
sh ^e nêy (שְׁנֵי) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
tôr (תּוֹר) [pronounced tore]	<i>dove, turtledove</i>	feminine plural noun	Strong's #8449 BDB #1076
'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
sh ^e nêy (שְׁנֵי) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
yônâh (יוֹנִי) [pronounced yoh-NAW]	<i>dove, pigeon</i>	feminine singular noun	Strong's #3123 BDB #401

Translation: *...then she will take [either] two turtledoves or two young pigeons...*

The woman can offer up two turtledoves or two young pigeons instead. The birds are much more plentiful in the land. I don't think that anyone necessarily raised these bird; but they are simply plentiful and available.

The woman takes these birds to the priest; the priest offers them up.

Leviticus 12:8c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿechâd (אחד) [pronounced eh-KHAWD]	one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same	numeral adjective	Strong's #259 BDB #25
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
ʾôlâh (עלה) [pronounced ô-LAW]	burnt offering, ascending offering	feminine singular noun	Strong #5930 BDB #750
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
ʿechâd (אחד) [pronounced eh-KHAWD]	one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same	numeral adjective	Strong's #259 BDB #25
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
chattâ'âth (חטאת) [pronounced khat-TAWTH]	misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune	feminine singular noun	Strong's #2403 BDB #308

Translation: ...—one [of them will be] a burnt offering and the other [will be] for [her] sin-offering.

The burnt offering speaks of the judgment of Jesus Christ on the cross. The sin-offering means that He is identified with our sins and takes upon Himself the punishment for those sins.

New European Version Commentary: *The poverty of Mary the mother of Jesus is indicated by the fact she offered doves and not a lamb (Lk. 2:24). He knew poverty.*¹⁷

Leviticus 12:8d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
kâphar (כפר) [pronounced kaw-FAHR]	to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to atone, to make an atonement [for]; to obtain forgiveness; to free an offender of a charge	3 rd person masculine singular, Piel perfect	Strong's #3722 BDB #497

¹⁷ From <https://www.n-e-v.info/ot/lev12.html> accessed March 18, 2024.

Leviticus 12:8d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿal (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 rd person feminine singular suffix	Strong's #5921 BDB #752
kôhên (כֹּהֵן) [pronounced <i>koh-HANE]</i>	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463

Translation: The priest will atone for her [by means of these offerings]...

The priest will cover over her sins by offering up these birds. This is a temporary measure in the Old Testament, as Jesus had not come yet and died for our sins.

Leviticus 12:8d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh]</i>	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tâhêr (טָהַר) [pronounced <i>taw-HAIR]</i>	<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 rd person feminine singular, Qal perfect	Strong's #2891 BDB #372

Translation: ...and she is [thus] made clean.

The woman is made clean from her uncleanness as a result of the offering made by the priest.

Leviticus 12:8 If she cannot afford [lit., her hand cannot attain enough (for)] a lamb, then she will take [either] two turtledoves or two young pigeons—one [of them will be] a burnt offering and the other [will be] for [her] sin-offering. The priest will atone for her [by means of these offerings] and she is [thus] made clean. (Kukis mostly literal translation)

Now let's see if any of this sounds familiar: And when eight days were completed so as to circumcise Him, His name was called Jesus, the name given by the angel before He was conceived in the womb. And when the days for their purification according to the Law of Moses were completed, they brought Him up to Jerusalem to present Him to the Lord (as it stands written in the Law of the Lord: "Every male that opens the womb will be called holy to the Lord") and to offer a sacrifice according to what was said in the Law of the Lord: "A pair of turtledoves or two young pigeons." (Luke 2:21–24). Note that both Joseph and Mary both knew the Law and obeyed it. Note that they were also poor at this time, which is why they did not offer a lamb.

God never places in our way a hindrance to our spiritual life due to lack of money. I recall being very poor, living in a half of a duplex recently abandoned by a motorcycle gang, replete with oil spots throughout because of their motorcycles being driven through the front door and out the back (they set up ramps on the front and back steps); and God provided me with more than enough doctrine and the time with which to study. "If any man is willing to do His will, he will know of the teaching, whether it is of God..." (John 7:17).

Leviticus 12:8 If the woman cannot afford a lamb, then she may offer up either two turtledoves or two young pigeons. One would be for her burnt offering and the other for her sin-offering. By offering these animals on her behalf, the priest will cover over her uncleanness, and she is thus made clean. (Kukis paraphrase)

Beginning of Document	Chapter Outline	Charts, Graphics, Short Doctrines
Introduction and Text	First Verse	Addendum
www.kukis.org	Leviticus folder	Exegetical Studies in Leviticus

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 12 is in the Word of God

1. T
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These are things which we learn while studying this particular chapter.

What We Learn from Leviticus 12

1. T
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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 12

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Shmoop tends to be rather flippanant. It is not unusual for *his summaries* to be longer than the text which is being summarized.

Shmoop Summary of Leviticus 12

Birthin' Babies Are Disgusting

- In chapters 12 through 15, the author moves from the ceremonial purity rules for animals to the ceremonial purity rules for people. Chapter 12 starts with the *bête noire* of Honey Boo Boo: birthin' babies.
- The writer doesn't pull any punches: when a woman gives birth to a child, she's unclean.
- As with the kosher laws, this kind of uncleanness is not defined literally as being dirty. Leaking and mixing bodily fluids are a big obsession over the next few chapters.
- The author starts by saying that becoming a baby-mama makes a woman just as unclean as when she is having her period. Hmmm.
- That goes for her and anything she touches. She can't go to the tabernacle or touch anything that's holy. The only thing she can do as a certified cootie carrier is stay home and watch *The Real Housewives of Mount Sinai*.
- The timing of a woman's release from tent arrest depends on whether the darling little angel is a boy or a girl.
- If it's a girl, mom is unclean for 14 days and has to sit out an additional 66 days before she can be pure.
- If it's a boy, she is unclean for just 7 days and only has to wait an extra 33 days more.
- Wow, what an amazing coincidence. A boy gets circumcised on the eighth day. Getting snipped makes him part of the covenant. That speeds things up for mom.
- If she has mixed multiples or a hermaphrodite, she makes a creative rabbinical scholar feel quite useful.
- When her purification time is over, the new mom has to get a priest two—count 'em—sacrifices as atonement: a burnt offering and a sin offering. What's up with that?

From www.shmoop.com/study-guides/bible/leviticus/summary#chapter-12-summary accessed September 21, 2020.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant.

This comes from Chapter 14, entitled *Analysis Of The Book Of Leviticus*.

Edersheim Summarizes Leviticus 12

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 accessed July 11, 2020.
There is not a specific section which parallels Leviticus 12.

Chapter Outline

Charts, Graphics and Short Doctrines

Beginning of Document	Chapter Outline	Charts, Graphics, Short Doctrines
Introduction and Text	First Verse	Addendum
www.kukis.org	Leviticus folder	Exegetical Studies in Leviticus

Addendum

This note was referenced in [Leviticus 12:1–4](#).

God's Name – incorrectly restored to the Hebrew text? (From the 2001 Translation)

Some literal translations put the name Jehovah/Yahweh in all locations where YHWH (יהוה) appears in the Hebrew Masoretic texts. However, while Jehovah/Yahweh does appear many thousands of times in the Old Testament, we suspect that it was incorrectly inserted about 112 times at a later date. Why?

We suspect that at some point in history, the Jewish scribes removed the Divine Name from their scrolls and replaced it with an equivalent of Lord. Eventually, later Jewish scribes restored the Divine Name. Unfortunately, they restored it in too many places. Why? Because they didn't know when Lord said YHWH originally, or really did say Lord originally.

This verse is one of those places which we suspect originally said Lord.

From <https://2001translation.org/notes/yhwh-unreliable> accessed March 17, 2024.

Chapter Outline

Charts, Graphics and Short Doctrines

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

Josephus' History of this Time Period

Antiquities of the Jews - Book III

CONTAINING THE INTERVAL OF TWO YEARS.

FROM THE Leviticus OUT OF EGYPT, TO THE REJECTION OF THAT GENERATION.

CHAPTER 9.

THE MANNER OF OUR OFFERING SACRIFICES.

1. I WILL now, however, make mention of a few of our laws which belong to purifications, and the like sacred offices, since I am accidentally come to this matter of sacrifices. These sacrifices were of two sorts; of those sorts one was offered for private persons, and the other for the people in general; and they are done in two different ways. In the one case, what is slain is burnt, as a whole burnt-offering, whence that name is given to it; but the other is a thank-offering, and is designed for feasting those that sacrifice. I will speak of the former. Suppose a private man offer a burnt-offering, he must slay either a bull, a lamb, or a kid of the goats, and the two latter of the first year, though of bulls he is permitted to sacrifice those of a greater age; but all burnt-offerings are to be of males. When they are slain, the priests sprinkle the blood round about the altar; they

Josephus' History of this Time Period

then cleanse the bodies, and divide them into parts, and salt them with salt, and lay them upon the altar, while the pieces of wood are piled one upon another, and the fire is burning; they next cleanse the feet of the sacrifices, and the inwards, in an accurate manner and so lay them to the rest to be purged by the fire, while the priests receive the hides. This is the way of offering a burnt-offering.

From: <http://www.sacred-texts.com/jud/josephus/ant-3.htm> accessed July 11, 2020. Josephus *Antiquities of the Jews*; Book 3, Chapter 6. There is not a section which covers Leviticus 12 specifically.

Chapter Outline

Charts, Graphics and Short Doctrines

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Leviticus 12

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

A woman is made unclean by giving birth

Y^ehowah spoke to Moses, saying, "Speak to the sons of Israel, saying, 'A woman, when she conceives and [then] bears a male child, will be unclean for seven days as the days of her menstrual impurity.

Jehovah spoke to Moses, saying, "Communicate this information to the sons of Israel: 'If a woman conceives and bears a male child, she will be unclean for seven days, just as she is unclean during her menstrual cycle.

On the eighth day, the flesh of the [child's] foreskin will be circumcised.

The male child will be circumcised on the eighth day.

She will remain in the blood of [her] purification for thirty-three days. She will not touch any holy thing and she will not come into the sanctuary until her days of purification are complete.

However, the woman will remain separated for 33 more days in the blood of her purification. During that time, she will not touch any holy thing and she will not come into the courtyard of the Tabernacle, as her purification is completed.

If she bears a female child, she will be unclean for two weeks, as [in] her menstruation; she will remain [separated from holy things] for sixty-six days on account of her blood purification.

If she gives birth to a female child, she will be unclean for two weeks (unclean as she would be for her menstruation cycle). She will remain separated from all holy things for 66 days until her blood purification is complete.

How the new mother ceremonially deals with her uncleanness

To complete the time of her cleansing for [bearing] a son or a daughter, she will bring a year-old lamb for a burnt offering, and a young dove or a turtledove as [her] sin-offering.

For the woman who has given birth to a son or daughter, she will be cleansed by bringing the offering of a year-old lamb and a dove (or turtledove) as her sin-offering.

[She will bring them] to the door of the Tent of Meeting, [handing over the sacrifices] to the priest. The priest [lit., *he*] will bring them [lit., *him, it*] near before Y^ehowah and [by these offerings] he will atone for her. She is thus cleansed from her flow of blood.

She will bring them to the door of the Tent of Meeting and hand these sacrifices over to the priest. The priest will then bring them before Jehovah, and by these offerings, he will have atoned for the woman. She is thus cleansed from her blood.

This [will stand as] the law of the person [lit., *one*] who gives birth to a male or female [child].

This will remain the requirement of any woman who gives birth.

A Complete Translation of Leviticus 12	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
If she cannot afford [lit., <i>her hand cannot attain enough (for)</i>] a lamb, then she will take [either] two turtledoves or two young pigeons—one [of them will be] a burnt offering and the other [will be] for [her] sin-offering.	If the woman cannot afford a lamb, then she may offer up either two turtledoves or two young pigeons. One would be for her burnt offering and the other for her sin-offering.
The priest will atone for her [by means of these offerings] and she is [thus] made clean.	By offering these animals on her behalf, the priest will cover over her uncleanness, and she is thus made clean.
Chapter Outline	Charts, Graphics and Short Doctrines

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 12	
Syndein	http://syndein.com/leviticus.html
Keil and Delitzsch Commentary on Leviticus	https://www.gracenotes.info/leviticus/leviticus.pdf
Todd Kennedy overview of Leviticus	http://www.spokanebiblechurch.com/books/leviticus

* 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).

There are no available studies by R. B. Thieme, Jr. or R. B. Thieme, III on this chapter.

Word Cloud from a Reasonably Literal Paraphrase of Leviticus 12



Word Cloud from Exegesis of Leviticus 12¹⁸

These two graphics should be very similar; this means that the exegesis of Leviticus 12 has stayed on topic and has covered the information found in this chapter of the Word of God.

Beginning of Document	Chapter Outline	Charts, Graphics, Short Doctrines
Introduction and Text	First Verse	Addendum
www.kukis.org	Leviticus folder	Exegetical Studies in Leviticus

¹⁸ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.