

LEVITICUS 15

Written and compiled by Gary Kukis

Leviticus 15:1–33

Dealing with Discharges from the Body

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 15:1–3](#)

[Leviticus 15:4–6](#)

[Leviticus 15:7–8](#)

[Leviticus 15:9–10](#)

[Leviticus 15:11–12](#)

[Leviticus 15:13–15](#)

[Leviticus 15:16–18](#)

[Leviticus 15:19](#)

[Leviticus 15:20–23](#)

[Leviticus 15:24](#)

[Leviticus 15:25](#)

[Leviticus 15:26–27](#)

[Leviticus 15:28–30](#)

[Leviticus 15:31–33](#)

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: There are certain things which made men and women unclean. This chapter gives the rites and regulations which pertain to such uncleanness.

The Bible Summary of Leviticus 15 (in 140 characters or less): *When a man has a discharge he is unclean. When he ejaculates he is unclean until evening. When a woman has her period she is unclean.*¹

There are many **chapter commentaries** on the book of Leviticus. This will be the most extensive examination of Leviticus 15, 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 15:

Introduction

v. 1–
v.
v.
v.
v.

Chapter Summary Addendum

Charts, Graphics and Short Doctrines:

Preface

Quotations

Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction
Introduction

Titles and/or Brief Descriptions of Leviticus 15 (by various commentators)
Brief, but insightful observations of Leviticus 15 (various commentators)
Fundamental Questions About Leviticus 15
The Prequel of Leviticus 15

The Principals of Leviticus 15
The Places of Leviticus 15
By the Numbers
Timeline for Leviticus 15
A Synopsis of Leviticus 15
Outlines of Leviticus 15 (Various Commentators)
A Synopsis of Leviticus 15 from the Summarized Bible
The Big Picture (Leviticus 1–15)

¹ From <http://www.biblesummary.info/leviticus> accessed July 5, 2020.

Summary
Summary

[Edersheim Summarizes Leviticus 15](#)

Addendum
Addendum
Addendum
Addendum
Addendum
Addendum

[Footnote for Leviticus 15:1 from the Christian Community Bible](#)
[Josephus' History of this Time Period](#)
[A Complete Translation of Leviticus 15](#)
[Doctrinal Teachers Who Have Taught Leviticus 15](#)
[Word Cloud from a Reasonably Literal Paraphrase of Leviticus 15](#)
[Word Cloud from Exegesis of Leviticus 15](#)

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	
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).

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 15

Introduction: The biggest problem with Leviticus 15 is misunderstanding what is happening. Because of a legalistic law expert many years ago, many people and many translations treat this liquid coming out of the body of someone as being a nocturnal emission. When you begin this chapter with that assumption, much of the chapter begins to seem absurd.

I have had my body for 73 years now. At various times, there has been an unnatural build up of pus in my body; and at time, a sore is formed and it comes out there. When there is a buildup of fluid like this, it may exit the body or it may be trapped in the body (I had a growth on my neck, so nothing exited the body, but it needed to be removed). As a young person, I burned one foot with second and third degree burns. There was a build-up of pus bubbles which the doctor lanced and then dressed. There was great emphasis on keeping the dressing changed and clean.

In this chapter, when a person has any sort of unusual liquid build up in the body, whether it escapes the body or not, that person is potentially infectious and steps need to be taken to see that his infection does not spread. When you understand this as the beginning assumption (which is backed up by the Hebrew text), then everything that takes place in this chapter makes perfect sense. If you begin with the wrong assumption—that this chapter is all about a nocturnal emission—then you read it and think, *what a bunch of weirdos*.

We have the word *unclean* over and over again in this chapter. The verb is found twenty-two times in this chapter alone. If we understand this verb to mean *infected* or *potentially infected*, that understanding will give us a better grasp of what is taking place in the chapter. Someone has a disease which is potentially infectious; and this chapter gives us steps by which anyone who comes into contact with patient zero can decrease the chances that he himself becomes sick or passes along this disease to someone else, even if he is asymptomatic.

Throughout much of the chapter, there is an uncleanness associated with the menstruation of the woman and semen discharge of the man (in specific instances). How these are to be dealt with are covered in this chapter.

A question which comes up to me is, these are very common occurrences. Does a woman trek all the way to the Tent of Meeting while they are living in the land of Canaan? If a man has a seminal discharge, does he wash up his clothing, but then does he also go all the way to whatever city the Tabernacle is in as well? On the one hand, that seems to be the clear requirement of this chapter; but, on the other hand, that seems like quite an imposition on a normal man or woman, married or not.

Regarding any of the things in this chapter, it seems excessive for them to require a trip to the Tabernacle for each instance of uncleanness named. Will this be followed by many (not all) in the desert-wilderness and then ignored once the land of Canaan has been taken and made secure? Unfortunately, I do not have the answers to those questions yet.

Titles and/or Brief Descriptions of Leviticus 15 (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 15 (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 15

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel of Leviticus 15

Leviticus 15 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 15

Characters

Commentary

--	--

The Principals of Leviticus 15

Characters	Commentary

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place.

The Places of Leviticus 15

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 15:

A Synopsis of Leviticus 15

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 15 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

A Synopsis of Leviticus 15 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Leviticus 15.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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).

The Big Picture (Leviticus 1–15)

Scripture	Text/Commentary
Leviticus 10b	Conduct required of the priests.
Leviticus 11	Clean and unclean animals; regulations for eating animals.
Leviticus 12–15	Various laws and regulations.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions (for Leviticus 15): 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.

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](#)

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it even 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 says Y^ehowah unto Moses and unto Aaron, to say, “Speak unto sons of Israel, ‘A man, a man, for he is flowing from his flesh, his discharge unclean he [is]. And here is his uncleanness in his discharge. Is flowing his flesh with his discharge or having been stopped up his flesh from his discharge. His uncleanness she [is].

Leviticus
15:1–3

Kukis mostly literal:

Y^ehowah spoke to Moses and to Aaron, saying, “Speak to the sons of Israel [and say], ‘When any man [lit., *A man, a man, when*] it is flowing from his flesh, [then] he [is] unclean [due to] his discharge. And here, his uncleanness is with his discharge or [for] having been stopped up in his flesh from his discharge. This [condition is] unclean.

Kukis paraphrase:

Jehovah spoke to both Moses and Aaron, saying, “Speak to the sons of Israel and say, ‘When any man has a strange liquid or pus oozing from his flesh, he is considered unclean because of this discharge. His discharge is understood to be unclean, whether it is free-flowing or stopped up. This condition is unclean.

Here is how others have translated this passage:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation²; George Lamsa’s translation, and Sir Lancelot Charles Lee Brenton’s translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles’ Bible instead of Brenton’s translation, because it updates the English text.

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

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

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).

² I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

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 says Y ^e howah unto Moses and unto Aaron, to say, "Speak unto sons of Israel, 'A man, a man, for he is flowing from his flesh, his discharge unclean he [is]. And here is his uncleanness in his discharge. Is flowing his flesh with his discharge or having been stopped up his flesh from his discharge. His uncleanness she [is].
Dead Sea Scrolls	.
Targum (Onkelos)	. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	.
Jerusalem targum	.
Updated Douay-Rheims ³	.
Douay-Rheims 1899 (Amer.)	And the Lord spoke to Moses and Aaron, saying:

³ I have simply taken the 1899 American version and updated the thee's and the thou's.

	Speak to the children of Israel, and say to them: The man that hath an issue of seed, shall be unclean. And then shall he be judged subject to this evil, when a filthy humour, at every moment, cleaveth to his flesh, and gathereth there.
Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha and to Aaron, saying, "Speak to the B'nai Yisrael, and tell them, 'When any man has a discharge from his body, because of his discharge he is unclean. This shall be his uncleanness in his discharge: whether his body runs with his discharge, or his body has stopped from his discharge, it is his uncleanness.
Lamsa's Peshitta (Syriac)	.
V. Alexander's Aramaic T.	.
Samaritan Pentateuch	.
Updated Brenton (Greek) ⁴	And the Lord spoke to Moses and Aaron, saying, Speak to the children of Israel, and you shall say to them, Whatever man shall have a discharge out of his body, his discharge is unclean. And this is the law of his uncleanness: whoever has a discharge out of his body, this is his uncleanness in him by reason of the discharge, by which, his body is affected through the discharge. All the days of the discharge of his body, by which his body is affected through the discharge, there is his uncleanness.

Significant differences:

Limited Vocabulary Translations:⁵

Bible in Basic English	And the Lord said to Moses and to Aaron, Say to the children of Israel: If a man has an unclean flow from his flesh, it will make him unclean. If the flow goes on or if the part is stopped up, to keep back the flow, he is still unclean.
Easy English	.
Easy-to-Read Version–2008	The LORD also said to Moses and Aaron, "Say to the Israelites: Whoever has a genital discharge is unclean. The person is unclean whether the discharge continues to flow or whether it stops.
God's Word™	The LORD spoke to Moses and Aaron, "Tell the Israelites: If a man has a discharge from his penis, his discharge is unclean. He is unclean because of the discharge from his penis. Whether it is chronic or not makes no difference; he is still unclean.
Good News Bible (TEV)	The LORD gave Moses and Aaron the following regulations for the people of Israel. When any man has a discharge from his penis, the discharge is unclean, whether the penis runs with it or is stopped up by it..
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	The LORD told Moses and Aaron to say to the community of Israel: Any man with an infected penis is unclean, whether it is stopped up or keeps dripping.
The Living Bible	.

⁴ I am using the Complete Apostles Bible, available through e-sword.

⁵ 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.

New Berkeley Version	.
New Life Version	.
New Living Translation	.
UnfoldingWord (Simplified) ⁶	Yahweh also said to Moses and Aaron, "Tell this to the Israelites: When an unusual, infected fluid comes out of a man's private parts, no one should touch that man. Whether that fluid is blocked or continues to drip, no one should touch him.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	.
Translation for Translators	.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.
Berean Study Bible	And the LORD said to Moses and Aaron, "Say to the Israelites, 'When any man has a bodily discharge, the discharge is unclean. This uncleanness is from his discharge, whether his body allows the discharge to flow or blocks it. So his discharge will bring about uncleanness.
Conservapedia	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	.
International Standard V	Regulations Concerning Discharges The Lord spoke to Moses and Aaron. "Tell the Israelis that when a man has a discharge from his body, his discharge is unclean. And this is the cause of his uncleanness—his discharge. Whether his body is releasing the discharge or his body has stopped the discharge, he's unclean.
Lexham English Bible NIV, ©2011	.
Unfolding Word Literal Text ⁷	Yahweh spoke to Moses and to Aaron, saying, "Speak to the people of Israel, and say to them, "When any man has an infected fluid that comes out of his body, he becomes unclean. His uncleanness is due to this infected fluid. Whether his body flows with fluid or is stopped up, it is unclean.
Urim-Thummim Version	YHWH spoke to Moses and to Aaron saying, Speak to the children of Israel and say to them, When any man has an oozing discharge out of his flesh, because of his discharge he is unclean. This will be his uncleanness in his discharge, whether his flesh flows with his discharge or his flesh is halted from the discharge, it is his uncleanness.
Wikipedia Bible Project	And Yahweh spoke to Moses and to Aaron, saying: Speak to the sons of Israel, and you said to them: Each man who will have a discharge from his flesh, his discharge, it is defiled. And this will be his defilement in his discharge: whether his flesh oozes his discharge, or his flesh covers his discharge, it is his defilement.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **Sexual impurities**

⁶ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

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

- ¹Yahweh spoke to Moses and Aaron; he said,
“Speak to the sons of Israel and say to them:
When a man has a discharge from his body, that discharge makes him unclean.
The rules about his uncleanness are: Whether his body allows the discharge to flow
or whether it retains it, he is unclean.

¹The **footnote** for this verse has been placed in the **addendum**.

New American Bible(2011)⁸ .
The Catholic Bible .
New Jerusalem Bible .
NRSV (Anglicized Cath. Ed.) .
Revised English Bible–1989⁹ .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
exeGeses companion Bible .
Hebraic Roots Bible . And YAHWEH spoke to Moses and to Aaron, saying, Speak to the sons of Israel, and you shall say to them, to any man, When there is a discharge from his flesh; it is unclean because of his flow. And this is his uncleanness in his issue, if his flesh has run with his issue, or his flesh has ceased from issue, it is his uncleanness.
Kaplan Translation . The Kaplan Translation, particularly in Leviticus through Deuteronomy, takes note of historic rabbinic opinions.
The Scriptures–2009 . And יהוה spoke to Mosheh and to Aharon, saying, “Speak to the children of Yisra’ēl, and say to them, ‘When any man has a discharge from his flesh, his discharge is unclean. ‘And this is his uncleanness in regard to his discharge; whether his flesh runs with his discharge, or his flesh is stopped up by his discharge, it is his uncleanness.
Tree of Life Version . Adonai spoke to Moses and to Aaron, saying: “Speak to Bnei-Yisrael and tell them: When any man has a fluid discharge from his body, because of his discharge he is unclean. This is to be his uncleanness in his discharge. Whether his body flows with his discharge or his body obstructs his discharge, it is his uncleanness.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible¹⁰ . AND JESUS SPOKE TO MOSES AND AARON, SAYING,
“SPEAK TO THE CHILDREN OF ISRAEL, AND YOU SHALL SAY TO THEM,
‘WHATEVER MAN SHALL HAVE AN DISCHARGE OUT OF HIS BODY, HIS
DISCHARGE IS UNCLEAR.
AND THIS IS THE LAW OF HIS UNCLEANNESS; WHOEVER HAS A
GONORRHEA OUT OF HIS BODY, THIS IS HIS UNCLEANNESS IN HIM BY
REASON OF THE DISCHARGE, BY WHICH, HIS BODY IS AFFECTED
THROUGH THE DISCHARGE: ALL THE DAYS OF THE DISCHARGE OF HIS
BODY, BY WHICH HIS BODY IS AFFECTED THROUGH THE DISCHARGE,
THERE IS HIS UNCLEANNESS.
Awful Scroll Bible . Sustains To Become was to speak to Moses and Aaron, to the intent:
Be speaking to the sons of Isra-el, and you is to have said: A man, even a man
being with an issue of his flesh, for his issue he is to be unclean.
Even is he unclean for the issue of his flesh, and it is to have flown the issue of his
flesh, or is to have stopped his issue, he is unclean.

⁸ From <https://bible.usccb.org/bible> accessed on various dates.

⁹ From <https://alkitab.mobi/2/reb/> accessed on various dates.

¹⁰ The A&O Bible follows the Greek text.

Charles Thomson OT¹¹
Concordant Literal Version

.
Yahweh spoke to Moses and to Aaron, saying.
Speak to the sons of Israel and say to them: In case any man should come to be discharging from his flesh, his discharge, it is unclean.
This shall become the law of his uncleanness in his discharge. Whether his flesh oozes his discharge or seals his flesh from his discharge, he is unclean all the days of the discharge of his flesh or when it seals his flesh from his discharge; it is his uncleanness.

exeGesés companion Bible

TORAH ON FOULING

And Yah Veh words to Mosheh and to Aharon, saying,
Word to the sons of Yisra El and say to them,
When a man - any man fluxes from his flesh, his flux is foul.
And this is his foulness in his flux:
whether his flesh runs with his flux
or his flesh stops from his flux:
- it is his foulness.

Orthodox Jewish Bible

And Hashem spoke unto Moshe and to Aharon, saying,
Speak unto the Bnei Yisroel, and say unto them, When any ish hath a discharge from his basar, because of his discharge he is tamei.
And this shall be his tumah (uncleanness) in his discharge: whether his basar run with his discharge, or his basar has stopped from his discharge, it is his tumah (uncleanness).

Rotherham's *Emphasized B.*

Expanded/Embellished Bibles:

The Amplified Bible .
The Expanded Bible .
Kretzmann's Commentary .
Lexham English Bible

Instructions About Bodily Discharges

Then [Or "And"] Yahweh spoke to Moses and to Aaron, saying, "Speak to the Israelites, [Literally "sons/children of Israel"] and you shall say to them, 'Any man [Literally "a man a man"] when a fluid discharge occurs [Or "becomes" or "shall be"] from his body, his fluid discharge is unclean. And this becomes his uncleanness in his fluid discharge: *whether* his body secretes his fluid discharge or his body blocks his fluid discharge, it *is* his uncleanness.

Syndein/Thieme .
The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach¹² .
The Geneva Bible .
Kaplan Translation

Male Discharges

God spoke to Moses and Aaron, telling them to speak to the Israelites and tell them [as follows]:
When a man has a discharge from his organ, this discharge can render him unclean.

¹¹ Thompson's translation follows the Greek text.

¹² Also known as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi's Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).

He becomes unclean through a discharge if his organ dribbles with the discharge or if he has [some of it] stuck to his organ.

organ

Male sex organ (Sifra; Rashi; Saadia).

dribbles

With clear liquid (Rashi), like saliva (Saadia), baba in Spanish (Radak, Sherashim). It can have the appearance of the egg white of a sterile (Niddah 35b, Rashi ad loc.; cf. Chullin 140b) or spoiled (Arukh s.v. Zamar) egg, in contrast with semen, which has the consistency of fresh egg white. It can also be a pus-like discharge, resembling the liquid from barley dough (Niddah 35b) or soft barley batter (Yad, MeChuserey Kapparah 2:1).

In order to render the man unclean, the discharge must continue running long enough for the man to immerse and then towel himself off (Zavim 1:4, Yad, Mechuserey Kapparah 2:10). If he discharges for a shorter time than this, then in order to become unclean, he must experience a second discharge on the same or the next day (Zavim 1:1, 1:3; Yad, Mechuserey Kapparah 2:6,8). He is, however, unclean to the same degree as one who experienced a seminal emission.

stuck

(Rashbam). This teaches that the discharge renders the man unclean no matter how little there is, even if there is not enough to run, but only to adhere to the organ (Sifra; Yad, Mechuserey Kapparah 2:9; Rambam on Zavim 1:4). According to others, this teaches that a thick discharge renders the man unclean just like a thin one (Radak, Sherashim; cf. Saadia). Some say that if the discharge stops up the organ, it also renders the man unclean (Rashi; cf. Niddah 43b; Ibn Janach).

NET Bible®

New American Bible(2011)¹³

Rotherham's *Emphasized B.*

§ 12. Concerning various Forms of Personal Uncleanness.

Chapter 15.

And Yahweh spake unto Moses and unto Aaron, saying:

Speak unto the sons of Israel, and ye shall say unto them,—

<When ||any man whatsoever|| hath a flowing from his flesh> ||his flux|| is ||unclean||. And ||this|| shall be his uncleanness, in his flux,— <whether his flesh is running with his flux, or his flesh hath closed from his flux>^e <his uncleanness> it is'.

^e So in effect Driver and White in P.B.: "Or whether it be stopped so that no discharge appears." But O.G.: "Hath shewn stoppage by reason of his flux."

Literal, almost word-for-word, renderings:

A Faithful Version

C. Thomson Updated OT

Charles Thomson OT

Again the Lord spoke to Moses and Aaron, saying, Speak to the children of Israel, and say unto them, If any man hath an efflux from his body; because of his efflux he is unclean, and this is the law touching his uncleanness. If his efflux be a gonorrhoea, this is an uncleanness in him. So long as his gonorrhoea continueth, it is his uncleanness.

Context Group Version

And YHWH spoke to Moses and to Aaron, saying, Speak to the sons of Israel, and say to them, When any man has discharging out of his flesh a [genital] discharge, he is unclean. And this shall be his uncleanness in his discharge: whether his flesh runs his discharge, or his flesh be stopped from his discharge, he is unclean. All the

¹³ Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

days that his flesh runs his discharge or that his flesh withholds his discharge, it is his uncleanness.

- English Standard Version .
- Legacy Standard Bible .
- Literal Standard Version .
- Modern English Version .
- Modern Literal Version 2020 .
- New American Standard B. .
- New European Version .
- New King James Version .
- Niobi Study Bible .
- Revised Mechanical Trans.¹⁴

...and YHWH spoke to Mosheh and to Aharon saying, speak to the sons of Yisra'eyl and you will say to them, each man that exists with an issuing from a discharge of his flesh, he is dirty, and this will be his dirtiness with his discharge, his flesh flowed out with his discharge or his flesh was sealed from his discharge, she is his dirtiness.

- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster's Bible Translation

And the LORD spoke to Moses and to Aaron, saying, Speak to the children of Israel, and say to them, When any man hath a running issue out of his flesh, because of his issue he is unclean. And this shall be his uncleanness in his issue: whether his flesh shall run with his issue, or his flesh be stopped from his issue, it is his uncleanness.

- World English Bible .
- Young's Literal Translation .
- Young's Updated LT .

The gist of this passage:
1-3

Leviticus 15:1			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
This is the twelfth chapter in the book of Leviticus where the personal name for God is found in the first verse.			

¹⁴ From <https://www.mechanical-translation.org/index.html>

Leviticus 15:1

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'Ahărôn (אַהֲרֹן) [pronounced ah-huh-ROHM]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

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

Sometimes God spoke only to Moses; and other times, He speaks to both Moses and Aaron. We may assume that most of the time when dealing with the priestly duties and Aaron will be there.

Leviticus 15:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>speak [on, further], talk [and back with action], give an [your] opinion, expound, make a formal speech, speak out; continue [to speak], promise, propose, declare, proclaim, announce</i>	2 nd person masculine plural, Piel imperative	Strong's #1696 BDB #180
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119

Leviticus 15:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
The NET Bible: <i>The name Israel means "God fights" (although some interpret the meaning as "he fights [with] God"). See Gen 32:28.¹⁵ The NIV Study Bible understands his name to mean, he struggles with God.¹⁶ See Gen. 32:22–30.</i>			
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
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	2 nd person masculine plural, Qal perfect	Strong's #559 BDB #55
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person plural suffix	Strong's #413 BDB #39

Translation: ...“Speak to the sons of Israel [and say],...

What God tells Moses and Aaron must be relayed to the people of Israel.

This information was eventually written down and preserved.

Leviticus 15:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'îysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
'îysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471

I do not understand this idiom. It is translated variously as: *When any man; when a man; any man...because; to any man, when; a man, even a man, whatever man; in case any man; whoever; if a man.* Maybe 2/3 of the time, *when any man* is found as the translation. Most of the others occur once only.

¹⁵ From <https://bible.org/netbible/index.htm?gen35.htm> (footnote) accessed January 2, 2015.

¹⁶ *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 46 (footnote).

Leviticus 15:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
zâb (זָבַח) [pronounced zaw ^b v]	<i>flowing, gushing; a discharge; a reference to an illness</i>	masculine singular, Qal active participle	Strong's #2100 BDB #264
min (מִן) [pronounced min]	<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
bâsâr (בָּשָׂר) [pronounced baw-SAWR]	<i>flesh, skin, epidermis; [soft portions of the] body; animal meat</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1320 BDB #142

Translation: ...'When any man [lit., A man, a man, when] it is flowing from his flesh,...

This is an odd collection of words. However, it seems to me that I have seen *a man, a man* before; and that it means, *any man*.

So many translations make this into a nocturnal emission (wives, ask your husbands at home). However, what we have here is an unusual fluid or pus emanating from the body of a man (although I assume that it could be a woman).

Leviticus 14:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zôwb (זִוַּב) [pronounced zoh ^b v]	<i>a flowing, a discharge, an issue, a fluid, a liquid, monthly period of a woman</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2101 BDB #264
tâmê' (טָמֵא) [pronounced taw-MAY]	<i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i>	masculine singular adjective	Strong's #2931 BDB #379
hûw' (הוּוּ) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

Translation: ...[then] he [is] unclean [due to] his discharge.

As a result of this odd fluid exiting the body, this is considered unclean.

Leviticus 15:1–2 Y^ehowah spoke to Moses and to Aaron, saying, “Speak to the sons of Israel [and say], ‘When any man [lit., A man, a man, when] it is flowing from his flesh, [then] he [is] unclean [due to] his discharge. (Kukis mostly literal translation)

This gives us a much better idea about uncleanness. This is not some moral failing or immoral act; this is something which has taken place, and God is saying, “Listen, this could be contagious. Others could get the same sickness.”

Leviticus 15:3a			
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
zô'th (זֹתָה) [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
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal imperfect	Strong's #1961 BDB #224
ṭum ^e âh (טֹמְאָה) [pronounced <i>toom-AW</i>]	<i>uncleanness (sexual; ethical and religious; ritual; local [of nations]); [sexually] polluted; an unclean thing</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #2932 BDB #380
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
zôwb (זָוַב) [pronounced <i>zoh^bv</i>]	<i>a flowing, a discharge, an issue, a fluid, a liquid, monthly period of a woman</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2101 BDB #264
rûwr (רוּר) [pronounced <i>roor</i>]	<i>to emit a fluid (ulcerous or natural); to run, to flow [like slime]</i>	3 rd person masculine singular, Qal perfect	Strong's #7325 BDB #938 (hapax legomenon)
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i>]	<i>flesh, skin, epidermis; [soft portions of the] body; animal meat</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1320 BDB #142
'êth (אֵת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
zôwb (זָוַב) [pronounced <i>zoh^bv</i>]	<i>a flowing, a discharge, an issue, a fluid, a liquid, monthly period of a woman</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2101 BDB #264
'ôw (אוּ) [pronounced <i>oh</i>]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
châtham (חָתַם) [pronounced <i>khaw-THAM</i>]	<i>to stop up; to be stopped up</i>	3 rd person masculine singular, Hiphil perfect	Strong's #2856 BDB #367

Leviticus 15:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bâsâr (בָּשָׂר) [pronounced baw-SAWR]	<i>flesh, skin, epidermis; [soft portions of the] body; animal meat</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1320 BDB #142
min (מִן) [pronounced min]	<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
zôwb (זֹבַח) [pronounced zoh ^b v]	<i>a flowing, a discharge, an issue, a fluid, a liquid, monthly period of a woman</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2101 BDB #264

Translation: And here, his uncleanness is with his discharge or [for] having been stopped up in his flesh from his discharge.

The discharge of pus could be ongoing or it could be stopped up (however, it can be seen).

Leviticus 15:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tum ^{eh} âh (טֹמְאָה) [pronounced toom-AW]	<i>uncleanness (sexual; ethical and religious; ritual; local [of nations]); [sexually] polluted; an unclean thing</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #2932 BDB #380
hîy' (הִיא) [pronounced hee]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is</i> implied	Strong's #1931 BDB #214

Translation: This [condition is] unclean. (Kukis mostly literal translation)

This condition, whether the pus is stopped up or free-flowing, is an unclean state. This person might be able to infect others.

Leviticus 15:3 And here, his uncleanness is with his discharge or [for] having been stopped up in his flesh from his discharge. This [condition is] unclean. (Kukis mostly literal translation)

Leviticus 15:1–3 Y^{ehowah} spoke to Moses and to Aaron, saying, “Speak to the sons of Israel [and say], ‘When any man [lit., A man, a man, when] it is flowing from his flesh, [then] he [is] unclean [due to] his discharge. And here, his uncleanness is with his discharge or [for] having been stopped up in his flesh from his discharge. This [condition is] unclean. (Kukis mostly literal translation)

And odd discharge from the body of an unknown and/or unnatural fluid is to be watched over.

Leviticus 15:1–3 Jehovah spoke to both Moses and Aaron, saying, “Speak to the sons of Israel and say, ‘When any man has a strange liquid or pus oozing from his flesh, he is considered unclean because of this discharge. His discharge is understood to be unclean, whether it is free-flowing or stopped up. This condition is unclean. (Kukis paraphrase)

All the bed where lies down the one discharging is made unclean and every manufactured item where he sits is made unclean. And a man who touches his bed will wash his garments and he has washed (himself) in the waters and he has been made unclean as far as the evening. And the one sitting upon the manufacture item on which he was sitting upon him [it] the one discharging—he will wash his garments and he has washed (himself) in the waters and he has been made unclean as far as the evening.

Leviticus
15:4–6

All of the bed where the one with a discharge lays down is made unclean and every stool [lit., *manufactured item*] where he sits is made unclean. And [any] man who touches his bed will wash his clothing and he has washed himself with water. [Because of this contact], he is made unclean until evening. And [any] man who sits on the stool [lit., *manufactured item*] where the man with the discharge sat—he will wash his clothing and he has washed himself with water. [As a result of this contact], he is made unclean until evening.

When a man with a discharge of pus lays on his bed, that bed is unclean. Wherever the man sits is also made unclean. Anyone who comes into contact with the bed and anyone who sits where that man has sat must wash his clothing and himself. He will be considered unclean until that evening.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	All the bed where lies down the one discharging is made unclean and every manufactured item where he sits is made unclean. And a man who touches his bed will wash his garments and he has washed (himself) in the waters and he has been made unclean as far as the evening. And the one sitting upon the manufacture item on which he was sitting upon him [it] the one discharging—he will wash his garments and he has washed (himself) in the waters and he has been made unclean as far as the evening.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Every bed on which he sleepeth, shall be unclean, and every place on which he sitteth. If any man touch his bed, he shall wash his clothes and being washed with water, he shall be unclean until the evening. If a man sit where that man hath sitten, he also shall wash his clothes: and being washed with water, shall be unclean until the evening.
Aramaic ESV of Peshitta	""Every bed whereon he who has the discharge lies shall be unclean; and everything he sits on shall be unclean. Whoever touches his bed shall wash his clothes, and bathe himself in water, and be unclean until the evening. He who sits on anything whereon the man who has the discharge sat shall wash his clothes, and bathe himself in water, and be unclean until the evening.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.

Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	Every bed on which he that has the discharge shall happen to lie, is unclean; and every seat on which he that has the discharge may happen to sit, shall be unclean. And the man who shall touch his bed, shall wash his garments, and bathe himself in water, and shall be unclean till evening. And whosoever sits on the seat on which he that has the discharge may have sat, shall wash his garments, and bathe himself in water, and shall be unclean until evening.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Every bed on which he has been resting will be unclean, and everything on which he has been seated will be unclean. And anyone touching his bed is to have his clothing washed and his body bathed in water and be unclean till evening. And he who has been seated on anything on which the unclean man has been seated is to have his clothing washed and his body bathed in water and be unclean till evening.
Easy English Easy-to-Read Version–2008	"If a man with a discharge lies on a bed, that bed becomes unclean. Everything he sits on will become unclean. If you touch that bed, you must wash your clothes and bathe in water. You will be unclean until evening. If you sit on anything that he sat on, you must wash your clothes and bathe in water. You will be unclean until evening.
God's Word™	"The man who has a discharge makes everything he lies on or sits on unclean. Those who touch his bed must wash their clothes and their bodies. They will be unclean until evening. Those who sit on anything he sat on must wash their clothes and their bodies. They will be unclean until evening.
Good News Bible (TEV)	Any bed on which he sits or lies is unclean. Anyone who touches his bed or sits on anything the man has sat on must wash his clothes and take a bath, and he remains unclean until evening.
<i>The Message</i>	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	Anything that he rests on or sits on is also unclean, and if you touch either these or him, you must wash your clothes and take a bath, but you still remain unclean until evening. This is vv. 4–5 in the CEV; there is no vv. 6–7.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	No one should touch any bed that such a man lies on, nor anything he sits on. Anyone who touches that person's bed must wash his clothes and bathe, and allow no one to touch him until that evening. Anyone who sits on something that man has

sat on must wash his clothes and bathe, and allow no one to touch him until that evening.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Common English Bible .
 New Advent (Knox) Bible .
 Translation for Translators .

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible .
 Berean Study Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 God's Truth (Tyndale) .
 The Heritage Bible .
 Every bed on which he lies who has the discharge is unclean, and every implement on which he sits shall be unclean.
 And whoever touches his bed shall wash his clothes, and bathe himself in water, and be unclean until dusk.
 And he who sits on anything on which he sat who has the discharge shall wash his clothes, and bathe himself in water, and be unclean until the dusk.

International Standard V .
 H. C. Leupold .
 Lexham English Bible .
 NIV, ©2011 .
 Unfolding Bible Literal Text .
 Urim-Thummim Version .
 Every bed where he rests that has the discharge is unclean and everything, where he sits will be unclean. And whoever touches his bed will wash his clothes and bath himself in water, and is unclean until sunset. He that sits on anything where he sat that has the discharge will wash his clothes and bath himself in water, and is unclean until sunset.

Wikipedia Bible Project .
 All the couches which the discharger will lie upon will be defiled, and any pot which he will sits upon will be defiled. And a man who will touch his couch, will wash his clothes and bathe in water, and he is defiled until evening. And the one who sits on the pot which the discharger sat upon, and he will wash his clothes, and bathe in water, and he is defiled until evening.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 Any bed the man lies on and any seat he sits on shall be unclean. Anyone who touches his bed must wash his clothing and take a bath and will be unclean until evening.
 Anyone who sits on a seat where the man has sat must wash his clothing and take a bath and will be unclean until evening.

New American Bible (2011) .
 The Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	.
The Scriptures–2009	‘Any bed becomes unclean on which he who has the discharge lies, and any object on which he sits becomes unclean. ‘And anyone who touches his bed has to wash his garments, and shall bathe in water, and be unclean until evening. ‘And he who sits on any object on which he who has the discharge sat, has to wash his garments, and shall bathe in water, and be unclean until evening.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	.
Awful Scroll Bible	The bed he was to lie down on, being with the issue, was to be unclean, even the articles he was to sit on, was to be unclean. Anyone who was to touch that bed, was to wash his clothes, and is to have bathe with water and been unclean till evening. He sitting on the articles, that was sitting he of the issue, was to wash his clothes, and is to have bathe with water, and been unclean till evening.
Concordant Literal Version	Any bedding on which the one discharging has lain is unclean; and every article on which he has sat is unclean. Anyone who touches his bedding shall rinse his garments and bathe in water and be unclean until the evening. Also the one sitting on an article on which the one discharging has sat shall rinse his garments and bathe in water and be unclean until the evening.
exeGesés companion Bible	Every bed whereon he who fluxes lies becomes foul: and every instrument whereon he sits becomes foul. And the man who touches his bed launders his clothes and baptizes in water and becomes foul until the evening. And he who sits on aught whereon he who fluxes sat, launders his clothes and baptizes in water and becomes foul until the evening.
Orthodox Jewish Bible	Every bed, whereon he lieth that hath the discharge, is tamei; and everything, whereon he sitteth, shall be tamei. And whosoever toucheth his bed shall immerse his garments, and immerse himself in mayim, and be tamei until the erev. And he that sitteth on any thing whereon he sat that hath the discharge shall immerse his garments, and immerse himself in mayim, and be tamei until the erev.
Rotherham’s <i>Emphasized B.</i>	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann’s Commentary	.
Lexham English Bible	Any bed upon which the person who discharges lies down becomes unclean, and any object upon which he sits becomes unclean. And anyone who touches his bed must wash his garments and shall wash [Or “bathe”] himself [The direct object is supplied from context in the English translation] with water, and he shall be unclean until evening.

And the person who sits on the object upon which the person who discharges has sat must wash his garments, and he shall wash [Or “bathe”] himself [The direct object is supplied from context in the English translation] with water, and he shall be unclean until the evening.

Syndein/Thieme .
The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .
The Geneva Bible .
Kaplan Translation .

This makes him unclean [so that] any bed upon which the man with the discharge lies is unclean, and any object upon which he sits is [also] unclean. Any person who touches [the man's] bed must immerse his clothing and his body in a mikvah and [then] remain unclean until evening. [Similarly,] anyone who sits on an object upon which the man with a discharge has been sitting must [also] immerse his clothing and his body in a mikvah, and [then] remain unclean until evening.

bed

Literally, 'something upon which he lies', mishkav in Hebrew (see Rambam on Kelim 1:3).

NET Bible® .
New American Bible (2011) .
New Catholic Bible .
Rotherham's *Emphasized B.* .

||All the bed whereon he that hath the flux lieth|| shall be unclean,—and ||every piece of furniture^a whereon he sitteth|| shall be unclean. And ||whosoever toucheth his bed|| shall wash his clothes, and bathe in water, and be unclean until the evening.

And ||he that sitteth on that^b whereon he that hath the flux hath sat|| shall wash his clothes, and bathe in water, and be unclean until the evening.

^a MI.: “every article.”

^b MI.: “the article.”

Literal, almost word-for-word, renderings:

A Faithful Version . Sunset
C. Thomson Updated OT .
Charles Thomson OT .
Context Group Version .
English Standard Version .
Green's Literal Translation .
Legacy Standard Bible .
Literal Standard Version .

Every bed on which he who has the discharging lies is unclean, and every vessel on which he sits is unclean; and anyone who comes against his bed washes his garments, and has bathed with water, and been unclean until the evening. And he who is sitting on the vessel on which he sits who has the discharging, washes his garments, and has bathed with water, and been unclean until the evening.

Modern English Version .
Modern Literal Version 2020 .

Every bed on which he who has the discharge lies will be unclean and everything on which he sits will be unclean. And whoever touches his bed will wash his clothes and bathe himself in water and be unclean until the evening. And he who sits on anything on which he who has the discharge sat will wash his clothes and bathe himself in water and be unclean until the evening.

- New American Standard B. .
- New European Version .
- New King James Version .
- Niobi Study Bible .
- Owen's Translation .
- Revised Mechanical Trans. .

Every lying place where he lies down upon with the issuing, will be dirty, and every utensil which he settles upon will be dirty, and a man which touches his lying place will wash his garments and he will bathe in the waters and he will be dirty until evening, and the one settling upon the utensil, who settles upon him with an issuing, he will wash his garments and he will bathe in the waters and he will be dirty until the evening,...

- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster's Bible Translation .
- World English Bible .
- Young's Literal Translation .
- Young's Updated LT .

The gist of this passage:
4-6

Leviticus 15:4			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
mishkâb (מִשְׁכָּב) [pronounced mish-AW ^B V]	<i>bed, couch; bier; laying down, the act of lying down</i>	masculine singular noun with the definite article	Strong's #4904 (from #7901) BDB #1012
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
shâkab (שָׁכַב) [pronounced shaw-KAH ^B V]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation], to rest, to sleep; to relax</i>	3 rd person masculine singular, Qal imperfect	Strong's #7901 BDB #1011
zâb (זָבַח) [pronounced zaw ^B V]	<i>flowing, gushing; a discharge; a reference to an illness</i>	masculine singular, Qal active participle with the definite article	Strong's #2100 BDB #264
ṭâmê' (טָמֵא) [pronounced taw-MAY]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 rd person masculine singular, Qal imperfect	Strong's #2930 BDB #379
w ^e (or v ^e) (וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481

Leviticus 15:4

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
k ^e lîy (כֵּלִי) [pronounced k ^e lee]	<i>hand-made or manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine singular noun with the definite article	Strong's #3627 BDB #479
By <i>manufactured good</i> , I mean something which has been made by hand; something which does not occur in this state in nature. There were no factories in the ancient world but there were artisans who could take existing material and turn it into a useable thing.			
’āsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
yāshab (יָשַׁב) [pronounced yaw-SHAH ^B V]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 rd person masculine singular, Qal imperfect	Strong's #3427 BDB #442
ṭāmē’ (טָמֵא) [pronounced taw-MAY]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 rd person masculine singular, Qal imperfect	Strong's #2930 BDB #379

Translation: All of the bed where the one with a discharge lays down is made unclean and every stool [lit., *manufactured item*] where he sits is made unclean.

There is the person with this discharge, meaning somewhere out of this body, some unnatural fluid or pus is coming out (or maybe it is stopped up). Wherever this person lies down or sits down will be considered unclean. This has nothing to do with sin. He simply has germs (unknown at this time) and these germs can spread and infect others.

In this passage, we are looking at reducing the amount of contact which will reduce the amount of germs

Leviticus 15:4 All of the bed where the one with a discharge lays down is made unclean and every stool [lit., *manufactured item*] where he sits is made unclean. (Kukis mostly literal translation)

Leviticus 15:5

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 wāw conjunction	No Strong's # BDB #251
’îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
’āsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
nāgā’ (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 masculine singular, Qal imperfect	Strong's #5060 BDB #619

Leviticus 15:5			
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
mishkâb (מִשְׁכָּב) [pronounced mish-AW ^{ev}]	<i>bed, couch; bier; laying down, the act of lying down</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #4904 (from #7901) BDB #1012
kâbaç (כָּבַח) [pronounced kaw-BAHÇ]	<i>to wash [garments, a person]; to make wash</i>	3 rd person masculine singular, Piel imperfect	Strong's #3526 BDB #460
b ^e gâdîym (בְּגָדִים) [pronounced b ^e -gaw-DEEM]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #899 BDB #93
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
râchats (רָחַץ) [pronounced raw-BAHTS]	<i>to wash, to bathe (oneself), to wash off (away); possibly to declare oneself innocent</i>	3 rd person masculine singular, Qal perfect	Strong's #7364 BDB #934
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
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
ṭâmê' (טָמֵא) [pronounced taw-MAY]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 rd person masculine singular, Qal perfect	Strong's #2930 BDB #379
'ad (עַד) [pronounced gahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
'ereb (עֶרֶב) [pronounced GEH-re ^{ev}]	<i>evening, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787

Translation: And [any] man who touches his bed will wash his clothing and he has washed himself with water. [Because of this contact], he is made unclean until evening.

If anyone comes into contact with the bed (where the sick person has been laying), that person needs to wash himself and his clothing, and he is made unclean until the evening. That means that he should avoid all human contact until that evening.

Leviticus 15:5 And [any] man who touches his bed will wash his clothing and he has washed himself with water. [Because of this contact], he is made unclean until evening. (Kukis mostly literal translation)

Leviticus 15:6

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
yâshab (בָּשַׁב) [pronounced <i>yaw-SHAHBV</i>]	<i>the one inhabiting, the one staying, the one dwelling in, the inhabitant of, the dweller of, the one sitting [here]</i>	Qal active participle with the definite article	Strong's #3427 BDB #442
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
k ^e lîy (יְלֵי) [pronounced <i>k^elee</i>]	<i>hand-made or manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine singular noun with the definite article	Strong's #3627 BDB #479
’ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
yâshab (בָּשַׁב) [pronounced <i>yaw-SHAH^BV</i>]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	3 rd person masculine singular, Qal imperfect	Strong's #3427 BDB #442
‘al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity; with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
zâb (זָבַח) [pronounced <i>zaw^bv</i>]	<i>flowing, gushing; a discharge; a reference to an illness</i>	masculine singular, Qal active participle with the definite article	Strong's #2100 BDB #264
kâbaç (כָּבַח) [pronounced <i>kaw-BAHÇ</i>]	<i>to wash [garments, a person]; to make wash</i>	3 rd person masculine singular, Piel imperfect	Strong's #3526 BDB #460
b ^e gâdîym (בְּגָדִים) [pronounced <i>b^e-gaw-DEEM</i>]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #899 BDB #93
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
râchats (רָחַץ) [pronounced <i>raw-BAHTS</i>]	<i>to wash, to bathe (oneself), to wash off (away); possibly to declare oneself innocent</i>	3 rd person masculine singular, Qal perfect	Strong's #7364 BDB #934
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
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565

Leviticus 15:6

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ṭâmê' (טָמֵא) [pronounced <i>taw-MAY</i>]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 rd person masculine singular, Qal perfect	Strong's #2930 BDB #379
‘ad (דַּעַ) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
‘ereb (בֵּרַעַ) [pronounced <i>GEH-re^bv</i>]	<i>evening, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787

This is the same as the end of v. 5.

Translation: And [any] man who sits on the stool [lit., *manufactured item*] where the man with the discharge sat—he will wash his clothing and he has washed himself with water. [As a result of this contact], he is made unclean until evening. (Kukis mostly literal translation)

The same thing is true if a person who is not sick sits where the sick person has been sitting. He will be considered unclean (but with no moral judgment attached); and he needs to wash himself and avoid human contact until that evening.

Leviticus 15:6 And [any] man who sits on the stool [lit., *manufactured item*] where the man with the discharge sat—he will wash his clothing and he has washed himself with water. [As a result of this contact], he is made unclean until evening. (Kukis mostly literal translation)

Leviticus 15:4–6 All of the bed where the one with a discharge lays down is made unclean and every stool [lit., *manufactured item*] where he sits is made unclean. And [any] man who touches his bed will wash his clothing and he has washed himself with water. [Because of this contact], he is made unclean until evening. And [any] man who sits on the stool [lit., *manufactured item*] where the man with the discharge sat—he will wash his clothing and he has washed himself with water. [As a result of this contact], he is made unclean until evening. (Kukis mostly literal translation)

Basically, the whole idea here is to avoid passing along germs to others. The sick person has them. He can pass them to anyone else. The two people do not need to have direct contact for this to happen. The person who is not sick need only come into contact with whatever surface the sick has been touching.

Leviticus 15:4–6 When a man with a discharge of pus lays on his bed, that bed is unclean. Wherever the man sits is also made unclean. Anyone who comes into contact with the bed and anyone who sits where that man has sat must wash his clothing and himself. He will be considered unclean until that evening. (Kukis paraphrase)

And the one touching in a flesh of the one discharging—he will wash his garments and he has washed (himself) in the waters and he has been made unclean as far as the evening. And when spits [inadvertently?] the one discharging on the one who is clean, and he will wash his garments and he has washed (himself) in the waters and he has been made unclean as far as the evening.

Leviticus
15:7–8

[If] one touches the body of the one discharging [an unknown fluid], [then] he will wash his clothing and he has washed himself with water. [As a result of this contact], he is made unclean until evening. And when the one discharging [a fluid] [accidentally] spits on the clean [person], then he will wash his clothing and he has washed himself with water. [As a result of this contact], he is made unclean until evening.

If another person touches the person who is discharging in unknown fluid, then he must wash his clothing and himself. He will be considered unclean until that evening. If the one who has been discharging fluids accidentally gets some spittle on a person who is clean, then the clean person must wash his clothing and himself. He will be considered unclean until that evening.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And the one touching in a flesh of the one discharging—he will wash his garments and he has washed (himself) in the waters and he has been made unclean as far as the evening. And when spits [inadvertently?] the one discharging on the one who is clean, and he will wash his garments and he has washed (himself) in the waters and he has been made unclean as far as the evening.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	He that toucheth his flesh, shall wash his clothes: and being himself washed with water shall be unclean until the evening. If such a man cast his spittle upon him that is clean, he shall wash his clothes: and being washed with water, he shall be unclean until the evening.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	"He who touches the body of him who has the discharge shall wash his clothes, and bathe himself in water, and be unclean until the evening. "If he who has the discharge spits on him who is clean, then he shall wash his clothes, and bathe himself in water, and be unclean until the evening.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And he that touches the skin of him that has the discharge, shall wash his garments and bathe himself in water, and shall be unclean till evening. And if he that has the discharge should spit upon one that is clean, <i>that person</i> shall wash his garments, and bathe himself in water, and be unclean until evening.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	'And he who touches the flesh of him who has the discharge has to wash his garments, and shall bathe in water, and shall be unclean until evening. 'And when he who has the discharge spits on him who is clean, then he shall wash his garments, and shall bathe in water, and be unclean until evening.
Easy English	.
Easy-to-Read Version–2008	If you touch him, you must wash your clothes and bathe in water. You will be unclean until evening. If he spits on you, you must wash your clothes and bathe in water. You will be unclean until evening.
God's Word™	Those who touch a man who has a discharge must wash their clothes and their bodies. They will be unclean until evening. If a man who has a discharge spits on anyone who is clean, the person he spits on must wash his clothes and his body. He will be unclean until evening.
Good News Bible (TEV)	Anyone who touches the man with the discharge must wash his clothes and take a bath, and he remains unclean until evening. If the man with the discharge spits on anyone who is ritually clean, that person must wash his clothes and take a bath, and he remains unclean until evening.
<i>The Message</i>	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	If you are spit on by the man, you must wash your clothes and take a bath, but you still remain unclean until evening. V. 8 was placed with the previous passage for context.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Anyone who touches such a man must wash his clothes and bathe, and allow no one to touch him until that evening. If such a man spits on someone else, that person must allow no one to touch him. He must wash his clothes, and he must allow no one to touch him until evening.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	.
Translation for Translators	.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.
Berean Study Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And he who touches the flesh of him who has the discharge shall wash his clothes, and bathe himself in water, and be unclean until dusk.

And if he who has the discharge spits on him who is clean, then he shall wash his clothes, and bathe himself in water, and be unclean until dusk.

International Standard V	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	Anyone who touches the body of the one who has a flow of infected fluid must wash his clothes and bathe himself in water, and be unclean until evening. If the person who has such a flow of fluid spits on someone who is clean, then that person must wash his clothes and bathe himself in water, and he will be unclean until evening.
Urim-Thummim Version	He that touches the flesh of him that has the discharge will wash his clothes and bath himself in water, and is unclean until sunset. And if he that has the discharge spit on him that is clean then he will wash his clothes and bath himself in water, and is unclean until sunset.
Wikipedia Bible Project	And the one who touches the flesh of the discharger will wash his clothes and bathe in water, and he is defiled until the evening. And if the discharger will spit on the clean, and he will wash his clothes and bathe in water, and he is defiled until the evening.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Anyone who touches the body of a man so affected must wash his clothing and take a bath and will be unclean until evening. If the sick man spits on someone who is clean, that person must wash his clothing and take a bath and will be unclean until evening.
New American Bible (2011)	.
The Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	If anyone touches the body of the person with the discharge, he must [similarly] immerse his clothing and his body, and [then] remain unclean until evening. If the saliva of the man with a discharge comes in contact with a ritually clean person, [the latter] must immerse his clothing and his body, and [then] remain unclean until evening.
The Scriptures–2009	.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	.
Awful Scroll Bible	He touching the flesh of he with the issue, was to wash his clothes, and is to have bathe with water, and been unclean till evening. Was he being with the issue, to spit on he clean, he is to have washed his clothes, and is to have bathe with water, and is to have been unclean till evening.
Concordant Literal Version	And the one touching the flesh of the one discharging shall rinse his garments and bathe in water and be unclean until the evening.

exeGesese companion Bible	In case the one discharging should spit on one who is clean, then he will rinse his garments and bathe in water and be unclean until the evening. And he who touches the flesh of him who fluxes launders his clothes and baptizes in water and becomes foul until the evening. And if he who fluxes spits on him who is pure; he launders his clothes and baptizes in water and becomes foul until the evening.
Orthodox Jewish Bible	And he that toucheth the basar of him that hath the discharge shall immerse his garments, and immerse himself in mayim, and be tamei until the erev. And if he that hath the discharge spit upon him that is tahor, then he shall immerse his garments, and immerse himself in mayim, and be tamei until the erev.
Rotherham's <i>Emphasized B.</i>	And he that toucheth the flesh of him that hath the flux shall wash his clothes, and bathe in water, and be unclean until the evening. And <when he that hath a flux spitteth on him that is clean> then shall he wash his clothes, and bathe in water, and be unclean until the evening.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	And the person who touches the body of the person who discharges must wash his garments, and he shall wash [Or "bathe"] himself [The direct object is supplied from context in the English translation] with water, and he shall be unclean until the evening. And if the person who discharges spits on one who is [The generic article designating a class of persons or things] clean, then [Or "and"] that one [Hebrew "he"] shall wash his garments, and he shall wash himself [The direct object is supplied from context in the English translation] with water, and he shall be unclean until the evening.
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	.
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	.

Literal, almost word-for-word, renderings:

A Faithful Version	. Sunset
C. Thomson Updated OT	.
Charles Thomson OT	.
Context Group Version	.
English Standard Version	. The body
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	And he who is coming against the flesh of him who has the discharging, washes his garments, and has bathed with water, and been unclean until the evening.

And when he who has the discharging spits on him who is clean, then he has washed his garments, and has bathed with water, and been unclean until the evening.

Modern English Version .
 Modern Literal Version 2020

And he who touches the flesh of him who has the discharge will wash his clothes and bathe himself in water and be unclean until the evening.
 And if he who has the discharge spits upon him who is clean, then he will wash his clothes and bathe himself in water and be unclean until the evening.

New American Standard B. .
 New European Version .
 New King James Version .
 Niobi Study Bible . Issue
 Owen's Translation .
 Revised Mechanical Trans.

...and the one touching the flesh with the issuing, he will wash his garments and he will bathe in the waters and he will be dirty until the evening, and if the issuing spit on the clean one^[775], then he will wash his garments and he will bathe in the waters and he will be dirty until the evening,...

775. An alternate translation may be “and if the one with the issuing spits on a clean person.”

Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT .

The gist of this passage:
 7-8

Leviticus 15:7			
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
nâga ^c (עָגַג) [pronounced <i>naw-GAHG</i>]	<i>the one touching, the person reaching into; whoever is violating, injuring; coming to a person</i>	masculine singular, Qal active participle with the definite article	Strong's #5060 BDB #619
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
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i>]	<i>flesh, skin, epidermis; [soft portions of the] body; animal meat</i>	masculine singular construct	Strong's #1320 BDB #142
zâb (זָבַח) [pronounced <i>zaw^bv</i>]	<i>flowing, gushing; a discharge; a reference to an illness</i>	masculine singular, Qal active participle with the definite article	Strong's #2100 BDB #264

Leviticus 15:7			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kâbaç (כַּבַּח) [pronounced kaw-BAHÇ]	to wash [garments, a person]; to make wash	3 rd person masculine singular, Piel imperfect	Strong's #3526 BDB #460
b ^e gâdîym (בְּגָדִים) [pronounced b ^e -gaw-DEEM]	garments, clothes, clothing, apparel; possibly blankets	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #899 BDB #93
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
râchats (רָחַץ) [pronounced raw-BAHTS]	to wash, to bathe (oneself), to wash off (away); possibly to declare oneself innocent	3 rd person masculine singular, Qal perfect	Strong's #7364 BDB #934
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
mayim (מַיִם) [pronounced mah-YIHM]	water (s)	masculine plural noun with the definite article	Strong's #4325 BDB #565
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
ṭâmê' (אָמַט) [pronounced taw-MAY]	to make unclean, to be unclean (sexually, religiously, ceremonially), to defile	3 rd person masculine singular, Qal perfect	Strong's #2930 BDB #379
ʿad (עַד) [pronounced ǵahd]	as far as, even to, up to, until	preposition of duration or of limits	Strong's #5704 BDB #723
ʿereb (עֶרֶב) [pronounced ǴEH-re ^b v]	evening, sunset	masculine singular noun with the definite article	Strong's #6153 BDB #787

The last nine words are identical to those found at the end of v. 6.

Translation: [If] one touches the body of the one discharging [an unknown fluid], [then] he will wash his clothing and he has washed himself with water. [As a result of this contact], he is made unclean until evening.

We have this person whose body is discharging some unknown fluid from his body (or it is on his body, but not being discharged). He has an infected area where there is a pus build-up. If someone has contact with the person with the pus build-up, that someone needs to clean his clothing, wash himself, and then avoid all others until the evening (at which time he will be considered clean).

One of the way that germs go from one person to another is by direct contact. God knows this; Moses does not. God simply tells Moses, "If you come into contact with such a person, here is what you must do."

Essentially, the formerly clean person is isolated from others, and he washes himself and his clothing to kill the germs. He is to avoid human contact until that evening.

Leviticus 15:7 [If] one touches the body of the one discharging [an unknown fluid], [then] he will wash his clothing and he has washed himself with water. [As a result of this contact], he is made unclean until evening. (Kukis mostly literal translation)

Leviticus 15:8

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
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
râqâq (קקַר) [pronounced <i>raw-KAK</i>]	<i>to spit (inadvertently?)</i>	3 rd person masculine singular, Qal imperfect	Strong's #7556 BDB #956 hapax legomenon
zâb (זבַּ) [pronounced <i>zaw^bv</i>]	<i>flowing, gushing; a discharge; a reference to an illness</i>	masculine singular, Qal active participle with the definite article	Strong's #2100 BDB #264
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
ṭâhōwr (טוּהוּר) [pronounced <i>taw-HOHR</i>]	<i>clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>	masculine singular adjective with the definite article	Strong's #2889 & #2890 BDB #373
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
kâbaç (סבַּח) [pronounced <i>kaw-BAHÇ</i>]	<i>to wash [garments, a person]; to make wash</i>	3 rd person masculine singular, Piel imperfect	Strong's #3526 BDB #460
b ^e gādîym (בגדיִם) [pronounced <i>b^e-gaw-DEEM</i>]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #899 BDB #93
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
râchats (רַחַץ) [pronounced <i>raw-BAHTS</i>]	<i>to wash, to bathe (oneself), to wash off (away); possibly to declare oneself innocent</i>	3 rd person masculine singular, Qal perfect	Strong's #7364 BDB #934
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
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
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
ṭâmê' (טַמְאָ) [pronounced <i>taw-MAY</i>]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 rd person masculine singular, Qal perfect	Strong's #2930 BDB #379

Leviticus 15:8

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘ad (עד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
‘ereb (ערב) [pronounced <i>GEH-re^bv</i>]	<i>evening, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787

Vv. 6–8 all have the same final nine words.

Translation: And when the one discharging [a fluid] [accidentally] spits on the clean [person], then he will wash his clothing and he has washed himself with water. [As a result of this contact], he is made unclean until evening. (Kukis mostly literal translation)

I do not think that there was an epidemic of people with pus sores on their bodies, and they have decided to wander about and spit on friends, family and strangers. The word for *to spit* is only found here, and I would understand this to mean there was close enough contact that one may have unintentionally launched a small amount of spittle in the direction of the clean person. Well, the person receiving the spittle, no matter how little, is now in danger of catching what the other person has. Furthermore, he can give this same illness to others, even if he shows no symptoms.

This simply indicates that direct contact is not the only way by which germs are transmitted. If the infected person sneezed, for instance, the clean person is no longer clean. He is in danger of having the same ailment.

Leviticus 15:8 And when the one discharging [a fluid] [accidentally] spits on the clean [person], then he will wash his clothing and he has washed himself with water. [As a result of this contact], he is made unclean until evening. (Kukis mostly literal translation)

Leviticus 15:7–8 [If] one touches the body of the one discharging [an unknown fluid], [then] he will wash his clothing and he has washed himself with water. [As a result of this contact], he is made unclean until evening. And when the one discharging [a fluid] [accidentally] spits on the clean [person], then he will wash his clothing and he has washed himself with water. [As a result of this contact], he is made unclean until evening. (Kukis mostly literal translation)

Leviticus 15:7–8 If another person touches the person who is discharging in unknown fluid, then he must wash his clothing and himself. He will be considered unclean until that evening. If the one who has been discharging fluids accidentally gets some spittle on a person who is clean, then the clean person must wash his clothing and himself. He will be considered unclean until that evening. (Kukis paraphrase)

And any saddle which he rides upon him, the one discharging, is made unclean. And everyone touching in all that is under him has been made unclean as far as evening. And the one lifting them up will wash his garments and has washed (himself) in the waters. And he has been made unclean as far as evening.

Leviticus
15:9–10

And any saddle which the one with a discharge rides upon is made unclean. Also, anyone touching any (thing) that is under him has been made unclean until evening. Also the one lifting them up {being made unclean} will wash his garments and has washed himself with water. He will be unclean until evening.

If the one with a discharge has been riding, the saddle he has used is unclean and anyone who touches that saddle will also be considered unclean, and should remain isolated until sunset. If anyone lifts up and moves the saddle or anything under it, that person is unclean and he must wash his clothing and himself. Nevertheless, he will remain unclean until sunset.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And any saddle which he rides upon him, the one discharging, is made unclean. And everyone touching in all that is under him has been made unclean as far as evening. And the one lifting them up will wash his garments and has washed (himself) in the waters. And he has been made unclean as far as evening.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	The saddle on which he hath sitten shall be unclean. And whatsoever has been under him that hath the issue of seed, shall be unclean until the evening. He that carrieth any of these things, shall wash his clothes: and being washed with water, he shall be unclean until the evening.
Aramaic ESV of Peshitta	""Whatever saddle he who has the discharge rides on shall be unclean. Whoever touches anything that was under him shall be unclean until the evening. He who carries those things shall wash his clothes, and bathe himself in water, and be unclean until the evening.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And every donkey's saddle, on which the man with the discharge shall have mounted, shall be unclean till evening. And everyone that touches whatsoever shall have been under him shall be unclean until evening; and he that takes them up shall wash his garments, and bathe himself in water, and shall be unclean until evening.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And any leather seat on a horse on which the unclean man has been seated will be unclean. And anyone touching anything which was under him will be unclean till the evening; anyone taking up any of these things is to have his clothing washed and his body bathed in water and be unclean till evening.
Easy English	.
Easy-to-Read Version–2008	If that man sits on a saddle, it will become unclean. If you touch or carry anything that was under him, you will be unclean until evening.
God's Word™	When a man who has a discharge sits on a saddle, it becomes unclean. Those who carry such things must wash their clothes and their bodies. They will be unclean until evening.

Good News Bible (TEV)	Any saddle or seat on which the man with the discharge sits is unclean. Anyone who touches anything on which the man sat is unclean until evening. Anyone who carries anything on which the man sat must wash his clothes and take a bath, and he remains unclean until evening.
<i>The Message</i>	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	Any saddle or seat on which the man sits is unclean. And if you touch or carry either of these, you must wash your clothes and take a bath, but you still remain unclean until evening.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Everything that a man who has such a flow of fluid sits on while he is riding a horse or a donkey should not be touched. Anyone who touches a seat or saddle that he was sitting on also should allow no one to touch him until that evening. And anyone who picks up those things must wash his clothes and bathe, and no one should touch him until that evening.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	.
Translation for Translators	.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.
Berean Study Bible	Any saddle on which the man with the discharge rides will be unclean. Whoever touches anything that was under him will be unclean until evening, and whoever carries such things must wash his clothes and bathe with water, and he will be unclean until evening.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And whatever saddle he rides on who has the discharge shall be unclean. And whoever touches anything that was under him shall be unclean until dusk, and he who carries any of those shall wash his clothes, and bathe himself in water and be unclean until dusk...
International Standard V	.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	.
Urim-Thummim Version	.

Wikipedia Bible Project And all the riding-seats that the discharger will ride upon will be defiled. And all that touches of all that will be under him, will be defiled until the evening. And the one that carries them will wash his clothes, and bathe in water, and will be defiled until the evening.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Any saddle the sick man travels on will be unclean. 10 All those who touch any object that may be under him will be unclean until evening. Anyone who picks up such an object must wash his clothing and take a bath and will be unclean until evening.

New American Bible (2011) .

The Catholic Bible .

New Jerusalem Bible .

NRSV (Anglicized Cath. Ed.) .

Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

exeGesés companion Bible .

Hebraic Roots Bible .

Kaplan Translation .

The Scriptures–2009 .

Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible .

Awful Scroll Bible The saddle he being with issue was to ride on, was to be unclean. He touching it, was to be unclean till evening, even he carrying it, was to be washing his clothes, and is to have bathe with water and been unclean till evening.

Concordant Literal Version Every saddle on which the one discharging should ride is unclean; and anyone touching anything that came to be beneath him is unclean until the evening. Even the one carrying them shall rinse his garments and bathe in water and be unclean until the evening.

exeGesés companion Bible And whatever chariot he who fluxes rides on becomes foul.
And whoever touches aught that was under him becomes foul until the evening:
and he who bears those launders his clothes and baptizes in water and becomes foul until the evening.

Orthodox Jewish Bible And whatsoever riding seat he rideth upon that hath the discharge shall be tamei. And whosoever toucheth anything that was under him shall be tamei until the erev; and he that picks up any of those things shall immerse his garments, and immerse himself in mayim, and be tamei until the erev.

Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

Kretzmann's Commentary

Lexham English Bible And any saddle upon which the person who discharges rides becomes unclean. And any person who touches anything that happened to be under him becomes unclean until the evening, and the person who carries them must wash his garments, and he shall wash himself [The direct object is supplied from context in the English translation] with water, and he shall be unclean until the evening.

Syngein/Thieme .
The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .
The Geneva Bible .
Kaplan Translation Every saddle upon which the person with the discharge rides shall be unclean. [Thus] anyone who touches something that has been under [the man with a discharge] shall be unclean until evening. One who lifts [such an object] must immerse both his clothing and his body, and [then] remain unclean until evening.

Thus

(cf. Rashi).

the man...

(Sifra; Rashi).

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.* And ||every saddle^c whereon he that hath the flux rideth|| shall be unclean. And ||whosoever toucheth anything that was under him|| shall be unclean until the evening; and ||he that carrieth them|| shall wash his clothes, and bathe in water, and be unclean until the evening.

^cOr: "carriage-seat."

Literal, almost word-for-word, renderings:

A Faithful Version . Sunset

C. Thomson Updated OT .

Charles Thomson OT And every saddle of an ass on which he shall ride, shall be unclean until evening. And whoever toucheth any things which were under him, shall be unclean until evening. And whoever carrieth them shall wash his clothes, and wash himself with water, and be unclean until evening.

Context Group Version .

English Standard Version .

Green's Literal Translation .

Legacy Standard Bible .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020 And whatever saddle he who has the discharge rides upon will be unclean. And whoever touches anything that was under him will be unclean until the evening. And he who bears those things will wash his clothes and bathe himself in water and be unclean until the evening.

New American Standard B. .

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Revised Mechanical Trans. ...and every saddle which he rides upon with the issuing will be dirty, and everyone touching anything which will exist under him will be dirty until the evening, and the

one lifting them up will wash his garments and he will bathe in the waters and he will be dirty until the evening,...

Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Bible Translation . Issue
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT .

The gist of this passage:

9-10

Leviticus 15:9			
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
kôl (לֹךְ) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
mer ^e kâb (בְּכָרֵם) [pronounced <i>mehr-KAWB</i>]	<i>chariot, also: riding seat, covering saddle</i>	masculine singular noun with the definite article	Strong's #4817 BDB #939
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
râkab (בָּכַר) [pronounced <i>raw-KAH^BV</i>]	<i>to mount, to mount and ride [sit], to ride; to ride in a chariot</i>	3 rd person masculine singular, Qal imperfect	Strong's #7392 BDB #938
'al (לְעַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity; with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
zâb (זָבַח) [pronounced <i>zaw^bv</i>]	<i>flowing, gushing; a discharge; a reference to an illness</i>	masculine singular, Qal active participle with the definite article	Strong's #2100 BDB #264
tâmê' (אִמַּט) [pronounced <i>taw-MAY</i>]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 rd person masculine singular, Qal imperfect	Strong's #2930 BDB #379

Translation: And any saddle which the one with a discharge rides upon is made unclean.

We continue to reference the person with a discharge, suggesting that he has an eruption of pus somewhere on his body. His saddle is considered unclean, which does not imply that somehow his saddle is sinning or doing evil; simply that anyone knowing this man should avoid any direct contact with the saddle, if that is possible. If that is not possible—for instance, he has a servant who sees to his animal and to the saddle after a ride—then that servant is made unclean. In other words, he is potentially infected with the same disease that his master has.

Leviticus 15:9 And any saddle which the one with a discharge rides upon is made unclean. (Kukis mostly literal translation)

Leviticus 15:10a			
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
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
nâga ^c (נָגַח) [pronounced <i>naw-GAHG</i>]	<i>the one touching, the person reaching into; whoever is violating, injuring; coming to a person</i>	masculine singular, Qal active participle with the definite article	Strong's #5060 BDB #619
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
kôl (כֹּל) [pronounced <i>kohl</i>]	<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
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
tachath (תַּחַת) [pronounced <i>TAH-khahth</i>]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation; with the 3 rd person masculine singular suffix	Strong's #8478 BDB #1065
ṭâmê' (אָמַט) [pronounced <i>taw-MAY</i>]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 rd person masculine singular, Qal perfect	Strong's #2930 BDB #379
'ad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
'ereb (בֵּרַע) [pronounced <i>GEH-re^bv</i>]	<i>evening, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787

Translation: Also, anyone touching any (thing) that is under him has been made unclean until evening.

The saddle is unclean and whatever blankets are under the saddle are also potentially unclean (that is, potentially infected).

Leviticus 15:10b			
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
nâsâ' (נָשָׂא) [pronounced <i>naw-SAW</i>]	<i>lifting up, bearing, carrying; exalting; taking away</i>	masculine singular, Qal active participle with the definite article	Strong's #5375 BDB #669
'êth (אֵת) [pronounced <i>ayth</i>]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
kâbaç (כָּבַח) [pronounced <i>kaw-BAHÇ</i>]	<i>to wash [garments, a person]; to make wash</i>	3 rd person masculine singular, Piel imperfect	Strong's #3526 BDB #460
b ^e gâdîym (בְּגָדִים) [pronounced <i>b^e-gaw-DEEM</i>]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #899 BDB #93
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
râchats (רָחַץ) [pronounced <i>raw-BAHTS</i>]	<i>to wash, to bathe (oneself), to wash off (away); possibly to declare oneself innocent</i>	3 rd person masculine singular, Qal perfect	Strong's #7364 BDB #934
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
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
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
ṭâmê' (אָמַט) [pronounced <i>taw-MAY</i>]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 rd person masculine singular, Qal perfect	Strong's #2930 BDB #379
'ad (דְּ) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
'ereb (בֵּרַעַ) [pronounced <i>GEH-re^bv</i>]	<i>evening, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787

Translation: Also the one lifting them up {being made unclean} will wash his garments and has washed himself with water. He will be unclean until evening. (Kukis mostly literal translation)

The person who has to lift up the blankets or the saddle on the infected person's animal must wash his garments and wash himself with water. He will remain unclean (that is, potentially infectious) until evening.

Leviticus 15:10 Also, anyone touching any (thing) that is under him has been made unclean until evening. Also the one lifting them up {being made unclean} will wash his garments and has washed himself with water. He will be unclean until evening. (Kukis mostly literal translation)

Leviticus 15:9–10 And any saddle which the one with a discharge rides upon is made unclean. Also, anyone touching any (thing) that is under him has been made unclean until evening. Also the one lifting them up {being made unclean} will wash his garments and has washed himself with water. He will be unclean until evening. (Kukis mostly literal translation)

Leviticus 15:9–10 If the one with a discharge has been riding, the saddle he has used is unclean and anyone who touches that saddle will also be considered unclean, and should remain isolated until sunset. If anyone lifts up and moves the saddle or anything under it, that person is unclean and he must wash his clothing and himself. Nevertheless, he will remain unclean until sunset. (Kukis paraphrase)

And all that he touches in him, the one discharging, and his hands are not washed off in the waters. And he has washed his garments and he has bathed himself in the waters and he has been made unclean as far as the evening. And the article of clay which touches in him, the one discharging, will be broken and every article of wood will be rinsed off in the waters.

Leviticus
15:11–12

And all that the one discharging touches and his hands are not washed off in the waters [shall be unclean]. He has washed his clothing and he has bathed himself in the waters and he has been made unclean [by the discharge] until evening. And [any] clay pot which touches him—the one discharging—will be broken [and thrown away]; and every [plate or cup] of wood will be rinsed off with the water.

If the one having the discharge has not washed his hand, then whatever he touches will be unclean. He needs to wash his clothing and to bathe himself in water, since he has been made unclean until evening by this discharge. And plate or cup made from clay that he uses must be broken up and thrown away; and any plate or cup made from wood needs to be thoroughly cleaned.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And all that he touches in him, the one discharging, and his hands are not washed off in the waters. And he has washed his garments and he has bathed himself in the waters and he has been made unclean as far as the evening. And the article of clay which touches in him, the one discharging, will be broken and every article of wood will be rinsed off in the waters.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Every person whom such a one shall touch, not having washed his hands before, shall wash his clothes: and being washed with water, shall be unclean until the evening. If he touch a vessel of earth, it shall be broken: but if a vessel of wood, it shall be washed with water.
Aramaic ESV of Peshitta	"Whoever he who has the discharge touches, without having rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the evening. "The earthen vessel, which he who has the discharge touches, shall be broken; and every vessel of wood shall be rinsed in water.

Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And whomsoever he that has the discharge shall touch, if he has not rinsed his hands in water, he shall wash his garments, and bathe his body in water, and shall be unclean until evening. And the earthen vessel which he that has the discharge shall happen to touch, shall be broken; and a wooden vessel shall be washed with water, and shall be clean.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And anyone on whom the unclean man puts his hands, without washing them in water, is to have his clothing washed and his body bathed in water and be unclean till evening. And any vessel of earth which has been touched by the unclean man will have to be broken and any vessel of wood washed.
Easy English	.
Easy-to-Read Version–2008	If he touches you, you must wash your clothes and bathe in water. You will be unclean until evening. "If a man with a discharge touches a clay bowl, that bowl must be broken. If he touches a wooden bowl, that bowl must be washed in water.
God's Word™	If a man who has a discharge touches anyone without first rinsing his hands, the person he touched must wash his clothes and his body. He will be unclean until evening. When a man who has a discharge touches pottery, it must be broken, and any wooden bucket he touches must be rinsed.
Good News Bible (TEV)	If a man who has a discharge touches one of you without first having washed his hands, you must wash your clothes and take a bath, and you remain unclean until evening. Any clay pot that the man touches must be broken, and any wooden bowl that he touches must be washed.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	If the man touches you without first washing his hands, you must wash your clothes and take a bath, but you still remain unclean until evening. Any clay pot that he touches must be destroyed, and any wooden bowl that he touches must be washed.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.

Unfolding Bible Simplified If the person with the flow of fluid wishes to touch someone else, he must first rinse his hands in water; if he touches anyone without doing that first, the one he touched must wash his clothes and bathe, and allow no one to touch him until that evening. If such a man touches a clay pot, someone must break it. Anything made from wood that he touches—someone must rinse it in water.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Common English Bible .
 New Advent (Knox) Bible .
 Translation for Translators .

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible .
 Berean Study Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 God's Truth (Tyndale) .
 The Heritage Bible .
 And whomever he touches who has the discharge, and has not flushed his hands with water, he shall wash his clothes, and bathe himself in water, and be unclean until dusk.
 And the earthen vessel, that he who has the discharge touches, shall be broken, and every vessel of wood shall be flushed with water.
 International Standard V "Anyone whom the one with the discharge touches without rinsing his hands with water is to wash his clothes and bathe with water, and he will remain unclean until evening. The earthen vessel that the person with the discharge touches is to be broken in pieces, and every wooden vessel is to be rinsed with water."
 H. C. Leupold .
 Lexham English Bible .
 NIV, ©2011 .
 Unfolding Bible Literal Text Whomever he who has such a flow touches without first having rinsed his hands in water, the person who was touched must wash his clothes and bathe himself in water, and he will be unclean until evening.
 Any clay pot that the one with such a flow of fluid touches must be broken, and every container of wood must be rinsed in water.
 Urim-Thummim Version And anyone he touches that has the discharge and has not rinsed his hands in water, he will wash his clothes and bath himself in water, and is unclean until sunset.
 The vessel of clay pottery that he touches that has the discharge will be broken and every implement of wood will be rinsed in water.
 Wikipedia Bible Project And any that the discharger touches, and his hands he did not wash in water, and he washed his clothes, and bathe in water, and is defiled until evening.
 And any earthenware which the discharger will touch will be broken, and any wooden tool will be washed in water.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) All those whom the sick man touches with out washing his hands must wash their clothing and take a bath and will be unclean until evening. Any clay pot the sick man touches must be broken and any wooden utensil must be rinsed.
 New American Bible (2011) .

The Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 exeGeses companion Bible .
 Hebraic Roots Bible .
 Kaplan Translation .
 The Scriptures–2009 .
 Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible .
 Awful Scroll Bible . Whom he being with issue touches - is he to have rinsed his hands in water? - He is to have washed his clothes and bathe with water, and is to have been unclean till evening.
 The receptacles of clay, he being with issue was to touch, was to be broken, also the receptacles of wood was to be rinsed out with water.
 Concordant Literal Version . Everyone whom the one discharging should touch, without having laved his hands in water, will rinse his garments and bathe in water and be unclean until the evening.
 Any article of earthenware which the one discharging has touched shall be broken, and every article of wood shall be laved in water.
 exeGeses companion Bible . And whomever he who fluxes touches and overflows not his hands in water, launders his clothes and baptizes in water and becomes foul until the evening.
 And break the pottery instrument he who fluxes touches:
 and overflow every instrument of timber in water.
 Orthodox Jewish Bible . And whomsoever he toucheth that hath the discharge, and hath not rinsed his hands in mayim, he shall immerse his garments, and immerse himself in mayim, and be tamei until the erev.
 And the clay pottery, that he toucheth which hath the discharge, shall be broken; and every wooden vessel shall be rinsed in mayim.
 Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .
 The Expanded Bible .
 Kretzmann's Commentary .
 Lexham English Bible . And anyone whom the person who discharges might touch without [Literally "and not"] rinsing off his hands with water shall wash his garments, and he shall wash himself [The direct object is supplied from context in the English translation] with water, and he shall be unclean until the evening. But [Or "And"] a clay vessel that the person who discharges touches must be broken, and any wood object [Literally "object of wood"] must be rinsed with water.
 Syndein/Thieme .
 The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	<p>If anyone touches a man with a discharge who has not immersed [even] his hands in a mikvah, then [that person] must immerse his clothing and his body in a mikvah, and [then] remain unclean until evening.</p> <p>If the man with a discharge touches the inside of a clay vessel, it must be broken. If it is a wooden vessel, it must be immersed in a mikvah.</p> <p>even (Sifra; Yad, Mikvaoth 1:2). As long as the man who had the discharge does not immerse, he remains unclean, even many years later (Sifra). This is true of all other cases of defilement as well. See Leviticus 15:13. The Torah specifies that even the person's hands must be immersed to teach that if any part of the body, even a hand, is not totally immersed, the entire person remains unclean (cf. Ralbag). He must also wash his hands and the rest of his body before immersing (Rashbam).</p> <p>inside (cf. Sifra). See Leviticus 11:33. If he moves the vessel, it becomes unclean even if he touches it only on the outside (Ibid.; Yad, Mishkav 8:3; see Rambam on Kelim 1:2).</p> <p>broken See Leviticus 6:21, 11:33.</p> <p>immersed (Ralbag). Shataf in Hebrew, literally 'rinsed' (cf. 6:21). This teaches that any dirt must be washed off the vessel before it is immersed (Rashbam).</p>
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	<p>And whomsoever he that hath the flux toucheth, not having rinsed [his hands] in water then shall he wash his clothes, and bathe in water, and be unclean until the evening. And the earthen vessel which he that hath the flux toucheth shall be broken in pieces,—and every vessel^d of wood shall be rinsed in water.</p> <p>^d Or: "article."</p>

Literal, almost word-for-word, renderings:

A Faithful Version	. Sunset
C. Thomson Updated OT	.
Charles Thomson OT	<p>And every one whom he who hath the gonorrhoea toucheth, without washing his hands, shall wash his clothes, and wash himself with water, and be unclean until evening.</p> <p>And every earthen vessel which he shall touch shall be broken; but a vessel of wood shall be washed with water, and shall be clean.</p>
Context Group Version	<p>And whoever he who has the discharge touches, without having rinsed his hands in water, he shall wash his clothes, and bathe himself in water, and be unclean until the evening. And the earthen vessel, which he who has the discharge touches, shall be broken; and every vessel of wood shall be rinsed in water.</p>
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.

Modern Literal Version 2020	And whomever he who has the discharge touches, without having rinsed his hands in water, he will wash his clothes and bathe himself in water and be unclean until the evening. And the earthen vessel, which he who has the discharge touches, will be broken and every vessel of wood will be rinsed in water.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and everyone he touches with the issuing and did not flush his hands in the waters, then he will wash his garments and he will bath in the waters and he will be dirty until the evening, and a utensil of clay which he touches with the issuing will be cracked and every utensil of wood will be flushed in the waters,...
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	And whomsoever he toucheth that hath the issue (and hath not rinsed his hands in water) he shall wash his clothes, and bathe himself in water, and be unclean until the evening. And the vessel of earth that he toucheth who hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:
11-12

Leviticus 15:11			
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
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
'ăšher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl 'ăšher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever.</i>			
nâga' (נָגַע) [pronounced <i>naw-GAHḤ</i>]	<i>to touch, to reach into; to violate, to injure; to come to a person; to strike</i>	3 rd person masculine singular, Qal imperfect	Strong's #5060 BDB #619
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 with the 3 rd person masculine singular suffix	No Strong's # BDB #88
zâb (זָב) [pronounced <i>zaw^bv</i>]	<i>flowing, gushing; a discharge; a reference to an illness</i>	masculine singular, Qal active participle with the definite article	Strong's #2100 BDB #264
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

Leviticus 15:11

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâdayim (יָדַיִם) [pronounced yaw-dah-YIHM]	[two] hands; both hands figuratively for strength, power, control of a particular person	feminine dual noun with the 3 rd person masculine singular suffix	Strong's #3027 BDB #388
lô' (אֵל or אֹל) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâṭaph (שָׁטַף) [pronounced shaw-TAHF]	to overflow, to flow, to run; to rinse off, to wash off	3 rd person masculine singular, Qal perfect	Strong's #7857 BDB #1009
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
mayim (מַיִם) [pronounced mah-YIHM]	water (s)	masculine plural noun with the definite article	Strong's #4325 BDB #565
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
kâbaç (סָבַח) [pronounced kaw-BAHÇ]	to wash [garments, a person]; to make wash	3 rd person masculine singular, Piel imperfect	Strong's #3526 BDB #460
b ^e gâdîym (בְּגָדִים) [pronounced b ^e -gaw-DEEM]	garments, clothes, clothing, apparel; possibly blankets	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #899 BDB #93
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
râchats (רָחַץ) [pronounced raw-BAHTS]	to wash, to bathe (oneself), to wash off (away); possibly to declare oneself innocent	3 rd person masculine singular, Qal perfect	Strong's #7364 BDB #934
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
mayim (מַיִם) [pronounced mah-YIHM]	water (s)	masculine plural noun with the definite article	Strong's #4325 BDB #565
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
ṭâmê' (טָמֵא) [pronounced taw-MAY]	to make unclean, to be unclean (sexually, religiously, ceremonially), to defile	3 rd person masculine singular, Qal perfect	Strong's #2930 BDB #379
'ad (דַּע) [pronounced gahd]	as far as, even to, up to, until	preposition of duration or of limits	Strong's #5704 BDB #723
'ereb (בֵּרַע) [pronounced GEH-re ^{bv}]	evening, sunset	masculine singular noun with the definite article	Strong's #6153 BDB #787

Leviticus 15:11

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
----------------------	-------------------------	------------------	------------------

The last 11 or so words are found throughout this chapter.

Translation: And all that the one discharging touches and his hands are not washed off in the waters [shall be unclean]. He has washed his clothing and he has bathed himself in the waters and he has been made unclean [by the discharge] until evening.

The person with the discharge must wash all of his clothing and bathe himself in water. This association with the discharge makes him unclean (infectious).

Anything he touches without thoroughly cleaning himself will also be considered unclean (potentially infectious).

Leviticus 15:11 And all that the one discharging touches and his hands are not washed off in the waters [shall be unclean]. He has washed his clothing and he has bathed himself in the waters and he has been made unclean [by the discharge] until evening. And [any] clay pot which touches him—the one discharging—will be broken [and thrown away]; and every [plate or cup] of wood will be rinsed off with the water. (Kukis mostly literal translation)

Leviticus 15:12

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
----------------------	-------------------------	------------------	------------------

w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
k ^e lîy (יְלִי) [pronounced <i>k^elee</i>]	<i>hand-made or manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine singular construct	Strong's #3627 BDB #479
cheres (חֶרֶס) [pronounced <i>KHEH-rehs</i>]	<i>earthenware, earthen vessel, pottery; sherd, potsherd; clay</i>	masculine singular noun	Strong's #2789 BDB #360
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
nâga' (נָגַע) [pronounced <i>naw-GAHG</i>]	<i>to touch, to reach into; to violate, to injure; to come to a person; to strike</i>	3 rd person masculine singular, Qal imperfect	Strong's #5060 BDB #619
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	No Strong's # BDB #88
zâb (זָב) [pronounced <i>zaw^bv</i>]	<i>flowing, gushing; a discharge; a reference to an illness</i>	masculine singular, Qal active participle with the definite article	Strong's #2100 BDB #264
shâbar (שָׁבַר) [pronounced <i>shaw^b-VAHR</i>]	<i>to be broken, to break [one's limbs, mind or heart]; to be torn to pieces; to be broken down, to be destroyed, to perish</i>	3 rd person feminine singular, Niphal imperfect	Strong's #7665 BDB #990

Leviticus 15:12			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all, the entirety, every</i>	masculine singular construct	Strong's #3605 BDB #481
k ^e lîy (כֵּלִי) [pronounced <i>k^elee</i>]	<i>hand-made or manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine singular construct	Strong's #3627 BDB #479
'êts (עֵץ) [pronounced <i>gayts</i>]	<i>tree, wood; wooden post, [wooden] stake, a staff; gallows; [collectively for] a forest of trees</i>	masculine singular noun	Strong's #6086 BDB #781
shâṭaph (שָׁטַף) [pronounced <i>shaw-TAHF</i>]	<i>to be swept away, to be rinsed off</i>	3 rd person masculine singular, Niphal imperfect	Strong's #7857 BDB #1009
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565

Translation: And [any] clay pot which touches him—the one discharging—will be broken [and thrown away]; and every [plate or cup] of wood will be rinsed off with the water. (Kukis mostly literal translation)

If the one with a discharge uses a clay dish or bowl, it will be considered unclean and be smashed and thrown out. Whatever wooden dish or bowl that he uses must be cleaned afterwards.

Leviticus 15:12 And [any] clay pot which touches him—the one discharging—will be broken [and thrown away]; and every [plate or cup] of wood will be rinsed off with the water. (Kukis mostly literal translation)

Leviticus 15:11–12 And all that the one discharging touches and his hands are not washed off in the waters [shall be unclean]. He has washed his clothing and he has bathed himself in the waters and he has been made unclean [by the discharge] until evening. And [any] clay pot which touches him—the one discharging—will be broken [and thrown away]; and every [plate or cup] of wood will be rinsed off with the water. (Kukis mostly literal translation)

Leviticus 15:11–12 If the one having the discharge has not washed his hand, then whatever he touches will be unclean. He needs to wash his clothing and to bathe himself in water, since he has been made unclean until evening by this discharge. And plate or cup made from clay that he uses must be broken up and thrown away; and any plate or cup made from wood needs to be thoroughly cleaned. (Kukis paraphrase)

This passage describes the final cleansing ceremony for the man with some sort of a discharge.

And when is cleansed the one discharging from his discharge; and he has counted to him seven days to his purification and he has washed his garments and has bathed himself in waters, living; then he was made clean. And in the day, the eighth, he takes for himself two of turtledoves or two of sons of a pigeon and he has come in to faces of Y^ehowah unto an opening of a tent of meeting; and he has given them unto the priest. And has made them the priest one [for] a sin offering and the one [for] a burnt offering. And has covered over upon him the priest to faces of Y^ehowah from his discharge.

Leviticus
15:13–15

And when the one discharging is cleansed from his discharge; and he has counted for himself seven days to his purification. Then he has washed his clothing and has bathed himself in living waters and he has been made clean. And on the eighth day, he takes for himself two turtledoves or two young pigeons and he has come before Y^ehowah to the opening of the tent of meeting; and he has given them to the priest. Then the priest prepared one [for] the sin offering and the other [lit., *the one*] for the burnt offering. [By all of this], the priest has atoned for the man, because of his discharge, before Y^ehowah.

And when the man suffering from a discharge has been cleared of this ailment, he will count out seven days for his ceremonial purification. Before the ceremony, he will wash his clothing and himself, making himself physically clean. On the eighth day, he will take two turtledoves (or two young pigeons) and give them to the priest before Jehovah at the entrance of the Tent of Meeting. The priest prepares one bird for the sin offering and the other bird for the burnt offering. This is the ceremonial atoning for the man before Jehovah, because of the man's discharge which made him unclean in the first place.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And when is cleansed the one discharging from his discharge; and he has counted to him seven days to his purification and he has washed his garments and has bathed himself in waters, living; then he was made clean. And in the day, the eighth, he takes for himself two of turtledoves or two of sons of a pigeon and he has come in to faces of Y^ehowah unto an opening of a tent of meeting; and he has given them unto the priest. And has made them the priest one [for] a sin offering and the one [for] a burnt offering. And has covered over upon him the priest to faces of Y^ehowah from his discharge.

Dead Sea Scrolls .

Jerusalem targum .

Targum (Onkelos) .

Targum (Pseudo-Jonathan) .

Aramaic Targum .

The Psalms Targum .

Updated Douay-Rheims .

Douay-Rheims 1899 (Amer.)

If he who suffereth this disease be healed, he shall number seven days after his cleansing: and having washed his clothes, and all his body in living water, he shall be clean.

And on the eighth day he shall take two turtles, or two young pigeons, and he shall come before the Lord, to the door of the tabernacle of the testimony, and shall give them to the priest.

Who shall offer one for sin, and the other for a holocaust: and he shall pray for him before the Lord, that he may be cleansed of the issue of his seed.

Aramaic ESV of Peshitta

""When he who has a discharge is cleansed of his discharge, then he shall count to himself seven days for his cleansing, and wash his clothes; and he shall bathe his flesh in running water, and shall be clean.

"On the eighth day he shall take two turtledoves, or two young pigeons, and come before Mar-Yah to the door of the Tabernacle, and give them to the priest: and the priest shall offer them, the one for a sin offering, and the other for a burnt offering. The priest shall make atonement for him before Mar-Yah for his discharge.

Original Aramaic Psalms .
 V. Alexander's Aramaic T. .
 Plain English Aramaic Bible .
 Lamsa's Peshitta (Syriac) .
 Samaritan Pentateuch .
 Updated Brenton (Greek) .

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when a man who has a flow from his body is made clean from it, he is to take seven days to make himself clean, washing his clothing and bathing his body in flowing water, and then he will be clean. And on the eighth day he is to take two doves or two young pigeons and come before the Lord to the door of the Tent of meeting and give them to the priest: And they are to be offered by the priest, one for a sin-offering and one for a burned offering, and the priest will take away his sin before the Lord on account of his flow.
Easy English Easy-to-Read Version–2008	. "When it comes time for a man with a discharge to be made clean, he must wait seven days. Then he must wash his clothes and bathe his body in running water. Then he will become clean. On the eighth day, he must take for himself two doves or two young pigeons and come before the LORD at the entrance of the Meeting Tent. He will give the two birds to the priest. The priest will offer the birds, one for a sin offering, and the other for a burnt offering. In this way the priest will make that man pure before the LORD.
<i>God's Word</i> TM	"When a man's discharge stops, he must wait seven days to be cleansed. He must wash his clothes and his body in fresh water. Then he will be clean. On the eighth day he must take two mourning doves or two pigeons and come into the LORD'S presence at the entrance to the tent of meeting. He will give these birds to the priest. The priest will sacrifice one as an offering for sin and the other as a burnt offering. So in the LORD'S presence, the priest will make peace with the LORD for the man who had a discharge.
Good News Bible (TEV)	After the man is cured of his discharge, he must wait seven days and then wash his clothes and take a bath in fresh spring water, and he will be ritually clean. On the eighth day he shall take two doves or two pigeons to the entrance of the Tent of the LORD's presence and give them to the priest. The priest shall offer one of them as a sin offering and the other as a burnt offering. In this way he will perform the ritual of purification for the man.
<i>The Message</i>	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	Seven days after the man gets well, he will be considered clean, if he washes his clothes and takes a bath in spring water. On the eighth day he must bring either two doves or two pigeons to the front of my sacred tent and give them to a priest.

The priest will offer one of the birds as a sacrifice for sin and the other as a sacrifice to please me, then I will consider the man completely clean.

- The Living Bible .
- New Berkeley Version .
- New Life Version .
- New Living Translation .
- The Passion Translation .
- Unfolding Bible Simplified .

If such a man gets well from his flow of fluid, he must wait for seven days. Then he must wash his clothes and bathe in water from a spring or stream. Then he will be able to be with others. On the eighth day, he must take two doves or two pigeons and come in front of Yahweh at the entrance of the sacred tent, and give them to the priest. The priest will sacrifice them. One bird will be an offering for the man's sin, and the priest will completely burn the other one on the altar. Then the man will be pure again and acceptable to Yahweh.

Partially literal and partially paraphrased translations:

- American English Bible .
- Beck's American Translation .
- Common English Bible .
- New Advent (Knox) Bible .
- Translation for Translators .

Mostly literal renderings (with some occasional paraphrasing):

- Christian Standard Bible .
- Berean Study Bible .
- Conservapedia Translation .
- Revised Ferrar-Fenton Bible .
- God's Truth (Tyndale) .
- The Heritage Bible .

And when he who has a discharge is cleansed of his discharge, then he shall tally up to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

And on the eighth day he shall take to himself two turtledoves or two young pigeons, and come before the face of Jehovah to the door of the tent of appointed meeting, and give them to the priest.

And the priest shall offer them, the one for a sin offering, and the other for a burnt offering, and the priest shall make a covering for him before the face of Jehovah for his discharge.

- International Standard V .

On Cleansing from Discharges

“When the one with the discharge is cleansed from his discharge, then he is to set aside for himself seven days for his cleansing. He is to wash his clothes and bathe with flowing water. Then he will be clean. On the eighth day, he is to take for himself two turtledoves or two young doves and bring them to the Lord at the entrance of the Tent of Meeting and give it to the priest. Then the priest is to offer them, one for a sin offering and the other for a whole burnt offering. That’s how the priest will make atonement for him in the Lord’s presence regarding his discharge.”

- H. C. Leupold .
- Lexham English Bible .
- NIV, ©2011 .
- Unfolding Bible Literal Text .
- Urim-Thummim Version .

When he that has a discharge is cleansed of his discharge then he will number off to himself 7 days for his cleansing, and wash his clothes and bath his flesh in running water and will be clean. Then on the 8th day he will take two turtledoves

or two young pigeons, and come before YHWH to the entrance of the Tabernacle at the Appointed Place, and give them to the priest and the priest will offer them, the one for a Sin-Offering, and the other for a whole Burnt-Offering and the priest will make Propitiatory-Covering for him before YHWH for his discharge.

Wikipedia Bible Project And if the discharger will be purified of his discharge, and counted for himself seven days of his purity, and he washed his clothes, and he bathed his flesh in running water, and he is purified.

And on the eighth day, he will take for himself two turtledoves or two pigeons, and he comes before Yahweh, to the opening of the tent of events, and he gave them to the priest.

And the priest made them, one sinstuff, the other raised offer, and the priest atones for him before Yahweh, from his discharge.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) When the man suffering from a discharge is cured, he must allow seven days for his purification. He must wash his clothing and take a bath in running water and he will be clean. On the eighth day he must take two turtledoves or two young pigeons and come before Yahweh at the entrance to the Tent of Meeting, and give them to the priest. The priest is to offer a sacrifice for sin with one of them, and with the other a burnt offering. So the priest will perform the rite of atonement before Yahweh for the man's discharge.

New American Bible (2011) .
 The Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 exeGeses companion Bible .
 Hebraic Roots Bible .
 Kaplan Translation .
 The Scriptures—2009 'And when he who has a discharge is cleansed of his discharge, then he shall count for himself seven days for his cleansing, and shall wash his garments, and shall bathe his flesh in running water, and be clean.
 'And on the eighth day he takes for himself two turtledoves or two young pigeons, and shall come before יהוה, to the door of the Tent of Appointment, and shall give them to the priest.
 'And the priest shall prepare them, the one as a sin offering and the other as an ascending offering. And the priest shall make atonement for him before יהוה because of his discharge.

Tree of Life Version "When the one who has a fluid discharge is cleansed of his issue, then he is to count for himself seven days for his purification and wash his clothes. Then he is to bathe his body in running water, and he will be clean.
 On the eighth day he is to take two turtledoves or two young pigeons, and come before Adonai at the entrance of the Tent of Meeting, and give them to the kohen.

The kohen is to offer them, one for a sin offering and the other for a burnt offering. So the kohen should make atonement for him before Adonai for his fluid discharge.

Weird English, ©1ᵇ English, Anachronistic English Translations:

Alpha & Omega Bible	<p>AND IF HE THAT HAS THE DISCHARGE SHOULD BE CLEANSED OF HIS DISCHARGE, THEN SHALL HE NUMBER TO HIMSELF SEVEN DAYS FOR HIS PURIFICATION; AND HE SHALL WASH HIS GARMENTS, AND BATHE HIS BODY IN WATER, AND SHALL BE CLEAN.</p> <p>AND ON THE EIGHTH DAY HE SHALL TAKE TO HIMSELF TWO TURTLE-DOVES OR TWO YOUNG PIGEONS, AND HE SHALL BRING THEM BEFORE JESUS TO THE DOORS OF THE TABERNACLE OF WITNESS, AND SHALL GIVE THEM TO THE PRIEST.</p> <p>AND THE PRIEST SHALL OFFER THEM ONE FOR A SIN-OFFERING, AND THE OTHER FOR A WHOLE BURNT OFFERING; AND THE PRIEST SHALL MAKE ATONEMENT FOR HIM BEFORE JESUS FOR HIS ISSUE.</p>
Awful Scroll Bible	<p>Was he being with issue, to be cleansed of his issue, he is to have counted seven days from his being clean, and is to have washed his clothes and bathe his flesh in living water, even he is to have been clean.</p> <p>On the eighth day, he was to take two turtledoves, or two young pigeons, and is to have come in, turned before Sustains To Become at the opening of the tent of the appointed place, and is to have given them to the priest.</p> <p>The priest is to have prepared one for the miss of the mark, and the other for a burnt offering, even is the priest to make a covering over.</p>
Concordant Literal Version	<p>When the one discharging is clean from his discharge he will count off for himself seven days for his cleansing and will rinse his garments and bathe his flesh in live water and be clean.</p> <p>On the eighth day he shall take for himself two turtledoves or two dove squabs and will come before Yahweh to the opening of the tent of appointment and give them to the priest.</p> <p>Then the priest will make of them, one a sin offering and the other an ascent offering. Thus the priest will make a propitiatory shelter over him before Yahweh because of his discharge.</p>
exeGesés companion Bible	<p>And when he who fluxes purifies of his flux; he scribes himself seven days for his purifying: and launders his clothes and baptizes his flesh in living water and is purified: and on the eighth day he takes himself two turtledoves or two sons of doves and comes at the face of Yah Veh to the opening of the tent of the congregation and gives them to the priest: and the priest works them - one for the sin and one for a holocaust: and the priest kapars/atones at the face of Yah Veh for his flux.</p>
Orthodox Jewish Bible	<p>And when he that hath a discharge is made tahor of his discharge; then he shall number to himself seven days for his tohorah (cleansing), and immerse his garments, and immerse his basar in running mayim, and shall be tahor.</p> <p>And on the yom shemini he shall take to him two turtledoves, or two young pigeons, and come before Hashem unto the entrance of the Ohel Mo'ed, and give them unto the kohen;</p> <p>And the kohen shall sacrifice them, the one for a chattat, and the other for an olah (burnt offering); and the kohen shall make kapparah for him before Hashem for his discharge.</p>
Rotherham's <i>Emphasized B.</i>	<p>And <when he that hath the flux becometh clean from his flux> then shall he number to himself seven days for his cleansing, and wash his clothes,—and bathe</p>

his flesh in living water, and be clean. And <on the eighth day> he shall take for himself two turtle doves or two young pigeons,—and come in before Yahweh, unto the entrance of the tent of meeting, and give them to the priest; and the priest shall offer them, one' as a sin-bearer, and the other' as an ascending-sacrifice,—so shall the priest put a propitiatory-covering over him, before Yahweh, because of his flux.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	“ ‘And when the person who discharges becomes clean from his body fluid discharge, he shall count [Literally “and he shall count”] for himself seven days for his cleansing; then [Or “and”] he shall wash his garments, and he shall wash his body with fresh [Or “running”; literally “living”] water, and he shall be clean. Then [Or “And”] on the eighth day he shall take for himself two turtledoves or two young doves, [Literally “sons of dove”] and he shall come before [Literally “to the faces of”] Yahweh at the tent of assembly's entrance, and he shall give them to the priest. And the priest shall sacrifice [Literally “do” or “make”] one as a sin offering and the other [Literally “the one”] as a burnt offering, and so the priest shall make atonement for him before [Literally “to the faces of”] Yahweh from his body fluid discharge.
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	When the man is healed of his discharge, he must count seven days for his purification. He shall then immerse his clothing and his body in a mikvah of running spring water. On the eighth day, he shall take two turtle doves or two young common doves, and coming before God to the Communion Tent entrance, he shall give them to the priest. The priest shall prepare one [bird] as a sin offering, and one as a burnt offering. The priest shall thus make atonement before God for the person, [thus purifying him] of his discharge. healed (Megillah 8a) Literally, 'cleansed.' running spring water Literally, 'living water' (Yad, Mikvaoth 1:5; see Rambam on Mikvaoth 1:8). Spring water can be brought from a distance through a canal (cf. Parah 8:11; Yad, Parah Adumah 6:16).
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	.

Literal, almost word-for-word, renderings:

A Faithful Version	.
C. Thomson Updated OT	.

Charles Thomson OT

And when he is clean of his disorder, he shall reckon for himself seven days for his purification, and he shall wash his clothes, and wash his body with water, and he shall be clean.

And on the eighth day he shall take him two turtle doves, or two young pigeons, and bring them before the Lord, to the door of the tabernacle of the testimony, and give them to the priest.

And the priest shall offer one of them for a sin offering, and the other for a whole burnt offering. So shall the priest make atonement for him before the Lord, on the account of his efflux.

Context Group Version

And when he who has a discharge is cleansed of his discharge, then he shall number to himself seven days for his cleansing, and wash his clothes; and he shall bathe his flesh in running water, and shall be clean. And on the eighth day he shall take to himself two turtle-doves, or two young pigeons, and come before YHWH to the door of the tent of meeting, and give them to the priest: and the priest shall offer them, the one for a purification-offering, and the other for an ascension [offering]; and the priest shall make atonement for him before YHWH for his discharge.

English Standard Version

.

Green's Literal Translation

.

Legacy Standard Bible

.

Literal Standard Version

.

Modern English Version

.

Modern Literal Version 2020

And when he who has a discharge is cleansed of his discharge, then he will number to himself seven days for his cleansing and wash his clothes and he will bathe his flesh in running water and will be clean.

And on the eighth day he will take to him two turtle-doves, or two young pigeons and come before Jehovah to the door of the tent of meeting and give them to the priest.

And the priest will offer them, the one for a sin-offering and the other for a burnt-offering and the priest will make atonement for him before Jehovah for his discharge.

New American Standard B.

.

New European Version

.

New King James Version

.

Niobi Study Bible

. Issue

Owen's Translation

.

Revised Mechanical Trans.

...and if the one with the issuing will be clean from his discharge, then he will count to himself seven days for his cleanness, then he will wash his garments and he will bathe his flesh in living waters and he will be clean, and in the eighth day he will take for himself two turtledoves or two sons of the dove, and he will come to the face of YHWH, to the opening of the appointed tent, and he will give them to the administrator, and the administrator will do them, one is the failure and the other one is the ascension offering, and the administrator will make a covering upon him, to the face of YHWH because of his discharge,...

Updated Bible Version 2.17

.

A Voice in the Wilderness

.

Webster's Bible Translation

.

World English Bible

.

Young's Literal Translation

.

Young's Updated LT

.

The gist of this passage:

13-15

Leviticus 15:13

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
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ṭâhêr (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 masculine singular, Qal imperfect	Strong's #2891 BDB #372
zâb (זָבַח) [pronounced <i>zaw^bv</i>]	<i>flowing, gushing; a discharge; a reference to an illness</i>	masculine singular, Qal active participle with the definite article	Strong's #2100 BDB #264
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
zôwb (זֹבַח) [pronounced <i>zoh^bv</i>]	<i>a flowing, a discharge, an issue, a fluid, a liquid, monthly period of a woman</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2101 BDB #264
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
çâphar (סָפַר) [pronounced <i>saw-FAHR</i>]	<i>to scratch, to scrape; to polish; to inscribe [letters in a stone]; to number, to count; to take account of, to consider</i>	3 rd person masculine singular, Qal perfect	Strong's #5608 BDB #707
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
sheba ^c (שֶׁבַע) [pronounced <i>she^b-VAHG</i>]	<i>seven</i>	numeral masculine 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
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ṭohōrâh (טָהַרְתָּ) [pronounced <i>toh-or-AW</i>],	<i>a (ceremonial) purifying, a cleansing, purification, purity, cleanness</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #2893 BDB #372
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

Leviticus 15:13

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kâbaç (סָבַח) [pronounced kaw-BAHÇ]	to wash [garments, a person]; to make wash	3 rd person masculine singular, Piel perfect	Strong's #3526 BDB #460
b ^e gâdîym (בְּגָדִים) [pronounced b ^e -gaw-DEEM]	garments, clothes, clothing, apparel; possibly blankets	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #899 BDB #93
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
râchats (רָחַץ) [pronounced raw-BAHTS]	to wash, to bathe (oneself), to wash off (away); possibly to declare oneself innocent	3 rd person masculine singular, Qal perfect	Strong's #7364 BDB #934
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
mayim (מַיִם) [pronounced mah-YIHM]	water (s)	masculine plural noun	Strong's #4325 BDB #565
chayyîym (חַיִּים) [pronounced khay-YEEM]	life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously	masculine plural substantive; masculine plural adjective	Strong's #2416 BDB #313
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
ţâhêr (רָחַץ) [pronounced taw-HAIR]	to be cleansed [clean, pure] [physically, of disease; ceremonially, of uncleanness]; to purify, to be clean morally, to be made clean; to declare clean	3 rd person masculine singular, Qal imperfect	Strong's #2891 BDB #372

Translation: And when the one discharging is cleansed from his discharge; and he has counted for himself seven days to his purification. Then he has washed his clothing and has bathed himself in living waters and he has been made clean.

The man who had a discharge has come to the point where that is no longer occurring. From that point forward, he counts off seven days (a period of time to make certain that the disease does not return). The purification described herein is ceremonial. This is not done to get God to take the disease away; it is already gone.

Before the ceremony, the man is to wash himself and his clothing in what are called *living waters*.

Leviticus 15:13 And when the one discharging is cleansed from his discharge; and he has counted for himself seven days to his purification. Then he has washed his clothing and has bathed himself in living waters and he has been made clean. (Kukis mostly literal translation)

Leviticus 15:14

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 (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
Together, these are literally translated <i>in the day, in a day of</i> ; however, we may understand it to mean <i>in that day; in this very day; at once, presently; lately; by day; in the daytime; throughout the day; in this day, at this [that] time; now; before that</i> . These interpretations often depend upon <i>when</i> the action of the verb takes place.			
When followed by an infinitive, this can be rendered <i>in the day in which, in the day when, in the day that; when</i> .			
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
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
sh ^e nêy (שְׁנַיִם) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of; both of</i>	numeral, feminine dual construct	Strong's #8147 BDB #1040
tôr (תּוֹר) [pronounced <i>tore</i>]	<i>dove, turtledove</i>	feminine plural noun	Strong's #8449 BDB #1076
'ôw (אוּ) [pronounced <i>oh</i>]	<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 (שְׁנַיִם) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of; both of</i>	numeral, feminine dual construct	Strong's #8147 BDB #1040
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
yônâh (הַיּוֹנָה) [pronounced <i>yoh-NAW</i>]	<i>dove, pigeon</i>	feminine singular noun	Strong's #3123 BDB #401
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
bôw' (אוּב) [pronounced <i>boh</i>]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine singular, Qal perfect	Strong's #935 BDB #97

Leviticus 15:14

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, 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 (לפָּנָיו) 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 <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֵל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
pethach (פֶּתַח) [pronounced <i>PEH-thahkh</i>]	<i>opening, doorway, entrance, gate</i> [for a tent, house, or city]; metaphorically, <i>gate</i> [of hope, of the mouth]	masculine singular construct	Strong's #6607 BDB #835
'ohel (אֹהֶל) [pronounced <i>OH-heh</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced <i>moh-GADE</i>]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place</i> [where people meet; of an assembly]; <i>a specific sign or signal; an assembly</i>	masculine singular noun	Strong's #4150 BDB #417
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal perfect; with the 3 rd person masculine plural suffix	Strong's #5414 BDB #678
'el (אֵל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
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: And on the eighth day, he takes for himself two turtledoves or two young pigeons and he has come before Y^ehowah to the opening of the tent of meeting; and he has given them to the priest.

The offering is a small offering. He will offer up two turtledoves or two young pigeons. He comes before God at the Tent of Meeting and he gives the birds to the priest.

Leviticus 15:14 [And on the eighth day, he takes for himself two turtledoves or two young pigeons and he has come before Y^ehowah to the opening of the tent of meeting; and he has given them to the priest. \(Kukis mostly literal translation\)](#)

Leviticus 15:15			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
ʾêth (אֹת) [pronounced <i>ayth</i>]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
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
ʾechâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
chattâ'th (חַטָּאת) [pronounced <i>khat-TAWTH</i>]	<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
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾechâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective with the definite article	Strong's #259 BDB #25
ʾôlâh (עֹלָה) [pronounced <i>go-LAW</i>]	<i>burnt offering, ascending offering</i>	feminine singular noun	Strong #5930 BDB #750
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kâphar (כָּפַר) [pronounced <i>kaw-FAHR</i>]	<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

Leviticus 15:15

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity; with the 3 rd person masculine 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
lâmed (ל) [pronounced <i>l</i> ’]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פְּנֵי) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, 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 (לפְּנֵי) 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 <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
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
zôwb (זֹבַח) [pronounced <i>zoh^bv</i>]	<i>a flowing, a discharge, an issue, a fluid, a liquid, monthly period of a woman</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2101 BDB #264

Translation: Then the priest prepared one [for] the sin offering and the other [lit., *the one*] for the burnt offering. [By all of this], the priest has atoned for the man, because of his discharge, before Y^ehowah. (Kukis mostly literal translation)

The priest prepares the bird, one for the sin offering and the other for the burnt offering. By doing this, the priest atones for (or covers over) this man before God. He has been unclean because of the discharge.

Leviticus 15:15 Then the priest prepared one [for] the sin offering and the other [lit., *the one*] for the burnt offering. [By all of this], the priest has atoned for the man, because of his discharge, before Y^ehowah. (Kukis mostly literal translation)

Leviticus 15:13–15 And when the one discharging is cleansed from his discharge; and he has counted for himself seven days to his purification. Then he has washed his clothing and has bathed himself in living waters and he has been made clean. And on the eighth day, he takes for himself two turtledoves or two young pigeons and he has come before Y^ehowah to the opening of the tent of meeting; and he has given them to the priest. Then the priest prepared one [for] the sin offering and the other [lit., *the one*] for the burnt offering. [By all of this], the priest has atoned for the man, because of his discharge, before Y^ehowah. (Kukis mostly literal translation)

Leviticus 15:13–15 And when the man suffering from a discharge has been cleared of this ailment, he will count out seven days for his ceremonial purification. Before the ceremony, he will wash his clothing and himself, making

himself physically clean. On the eighth day, he will take two turtledoves (or two young pigeons) and give them to the priest before Jehovah at the entrance of the Tent of Meeting. The priest prepares one bird for the sin offering and the other bird for the burnt offering. This is the ceremonial atoning for the man before Jehovah, because of the man's discharge which made him unclean in the first place. (Kukis paraphrase)

And a man, when he goes out from him a lying down of seed; and he has washed in the waters all his flesh and he has been unclean as far as the evening. And every garment and every [animal] skin that is on a lying down of seed; and it shall be washed in the waters; and he is made unclean as far as the evening. And a woman when, lies down a man with her, a lying down of seed; and they have been washed in the waters; and they have been unclean as far as the evening.

Leviticus
15:16–18

And a man, when [he has had] seminal discharge, then he has washed all his body in the waters. He has been unclean until evening. Also, every garment and every piece of leather upon which there is semen, that will be washed and it is unclean until evening. If a woman, when lying down with a man, [there is] an emission of semen, they will be washed in the waters. They will be unclean until evening.

If a man has had a seminal discharge, he must wash himself and any clothing made of cloth or leather, must be also cleaned. The man will be considered unclean along with any soiled garments until evening. If a man and a woman are together sexually, and there is an external emission of semen, then they will both be washed in water; and considered unclean until that evening.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And a man, when he goes out from him a lying down of seed; and he has washed in the waters all his flesh and he has been unclean as far as the evening. And every garment and every [animal] skin that is on a lying down of seed; and it shall be washed in the waters; and he is made unclean as far as the evening. And a woman when, lies down a man with her, a lying down of seed; and they have been washed in the waters; and they have been unclean as far as the evening.

Dead Sea Scrolls

.

Jerusalem targum

.

Targum (Onkelos)

.

Targum (Pseudo-Jonathan)

.

Aramaic Targum

.

The Psalms Targum

.

Updated Douay-Rheims

.

Douay-Rheims 1899 (Amer.)

The man from whom the seed of copulation goeth out, shall wash all his body with water: and he shall be unclean until the evening.

The garment or skin that he weareth, he shall wash with water: and it shall be unclean until the evening.

The woman, with whom he copulateth, shall be washed with water: and shall be unclean until the evening.

Aramaic ESV of Peshitta

"If any man has an emission of semen, then he shall bathe all his flesh in water, and be unclean until the evening.

Every garment, and every skin, whereon the semen is, shall be washed with water, and be unclean until the evening.

If a man lies with a woman and there is an emission of semen, they shall both bathe themselves in water, and be unclean until the evening.

Original Aramaic Psalms .
 V. Alexander's Aramaic T. .
 Plain English Aramaic Bible .
 Lamsa's Peshitta (Syriac) .
 Samaritan Pentateuch .
 Updated Brenton (Greek)

And the man whose seed of copulation shall happen to go forth from him, shall then wash his whole body, and shall be unclean until evening.

And every garment, and every skin on which there shall be the seed of copulation shall both be washed with water, and be unclean until evening.

And a woman, if a man shall lie with her with seed of copulation-- they shall both bathe themselves in water and shall be unclean until evening.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And if a man's seed goes out from him, then all his body will have to be bathed in water and he will be unclean till evening.

And any clothing or skin on which the seed comes is to be washed with water and be unclean till evening.

And if a man has sex relations with a woman and his seed goes out from him, the two of them will have to be bathed in water and will be unclean till evening.

Easy English

Easy-to-Read Version--2008

"If a man has a flow of semen, he must bathe his whole body in water. He will be unclean until evening. If the semen is on any clothing or leather, that clothing or leather must be washed with water. It will be unclean until evening. If a woman has sexual relations with a man, and he has a flow of semen, both the man and the woman must bathe in water. They will be unclean until evening.

God's Word™

"If a man has an emission of semen, he must bathe his whole body. He will be unclean until evening. Any clothes or any leather with semen on it must be washed. It will be unclean until evening.

"When a man has sexual intercourse with a woman and has an emission of semen, they must wash themselves. They will be unclean until evening.

Good News Bible (TEV)

When a man has an emission of semen, he must bathe his whole body, and he remains unclean until evening. Anything made of cloth or leather on which the semen falls must be washed, and it remains unclean until evening. After sexual intercourse both the man and the woman must take a bath, and they remain unclean until evening.

The Message

Names of God Bible

NIRV

New Simplified Bible

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

Casual English Bible

Contemporary English V.

Any man who has a flow of semen must take a bath, but he still remains unclean until evening. If the semen touches anything made of cloth or leather, these must be washed, but they still remain unclean until evening. After having sex, both the man and the woman must take a bath, but they still remain unclean until evening.

The Living Bible

New Berkeley Version

New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	When semen accidentally flows from a man's private parts, he must bathe his whole body, and no one may touch him until that evening. Any clothing or leather that has semen on it must be washed, and no one may touch it until that evening. When a man has slept with a woman and gives her semen, both of them must bathe, and no one may touch them until that evening..

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	.
Translation for Translators	.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.
Berean Study Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And if any man's seed of copulation goes out from him, then he shall wash all his flesh in water, and be unclean until dusk. And every garment and every skin on which is the seed of copulation shall be washed with water, and be unclean until dusk. The woman also with whom man shall lie with seed of copulation, they shall both bathe themselves in water, and be unclean until dusk.
International Standard V	<i>On Seminal Emissions</i> "If a man has a seminal emission, he is to bathe his entire body with water and remain unclean until evening. Every garment, including leather, on which the semen is found, is to be washed with water, and it will remain unclean until evening. "When a man has sexual relations with a woman and the man releases semen, both are to bathe with water, and they will remain unclean until evening."
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	.
Urim-Thummim Version	But if any man's semen from sexual relations goes out of him then he will wash all his flesh in water, and is unclean until sunset. Every garment and every hide where the semen from sexual relations is on will be washed with water, and is unclean until sunset. The woman that sleeps with a man and there is an emission of semen from sexual relations, both of them will bath in water and are unclean until sunset.
Wikipedia Bible Project	And a man which a semen discharge will leave, and he bathed all his flesh in water, and he is defiled until evening. And all cloth and all leather which upon it the semen discharge will be, and it will be washed in water, and it is defiled until evening. And a woman, which a man will lay with discharging semen, and they bathed in water, and they are defiled until the evening.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) When a man has a seminal discharge, he must bathe his whole body with water and he shall be unclean until evening. Any clothing or leather touched by a seminal discharge must be washed and it will be unclean until evening. When a woman has slept with a man, both of them must take a bath and they will be unclean until evening.

New American Bible (2011) .
 The Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 exeGeses companion Bible .
 Hebraic Roots Bible .
 Kaplan Translation .
 The Scriptures–2009 .
 Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible .
 Awful Scroll Bible Was the seed of laying of a man, to come out, he is to have bathe his flesh in water, and is to have been unclean till evening.
 The garments, and skin where is the seed of laying, is to have been washed with water, and is to have been unclean till evening.
 The woman, that the man was to lie with, of the seed of laying, is to have bathe with water, and is to have been unclean till evening.

Concordant Literal Version A man, when an emission of semen comes forth from him, will bathe all his flesh in water and be unclean until the evening.
 Every garment and all leather on which his emission of semen has come, he will rinse in water, and it will be unclean until the evening.
 Also a woman with whom a man is lying with an emission of semen, they will both bathe in water and be unclean until the evening.

exeGeses companion Bible And when the seed of copulation goes out from any man, he baptizes all his flesh in water and becomes foul until the evening: and launders with water every cloth and every skin whereon the seed of copulation is: and it becomes foul until the evening.
 And the woman and the man who lie with seed of copulation - they baptize in water and become foul until the evening.

Orthodox Jewish Bible And if any ish [baal kerî, a person with a discharge of semen], if his shikhvat zera (emission of semen) go out from him, then he shall immerse his entire body in mayim, and be tamei until the erev.
 And every garment, and every skin, whereon is the shikhvat zera, shall be immersed with mayim, and be tamei until the erev.
 The isha also with whom ish shall lie with shikhvat zera, they shall both immerse themselves in mayim, and be tamei until the erev.

Rotherham's *Emphasized B.* And <when there goeth out from ||any man|| an outflow of seed> then shall he bathe all his flesh in water, and be unclean until the evening. And <in the case of any garment or any skin whereupon there shall come to be an outflow of seed> then shall it be washed in water, and be unclean until the evening. Also <a woman with whom man lieth carnally>e then shall they bathe in water, and be unclean until the evening.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	“And if an emission of semen goes out from anyone, then [Or “and”] he shall wash all of his body with water, and he shall be unclean until the evening. And any garment and anything leather on which is an emission of semen shall be washed with water, and it shall be unclean until the evening. If [Or “And”] there is a woman with whom a man lies down and there is an emission of semen, then [Or “and”] they shall wash themselves [The direct object is supplied from context in the English translation] with water, and they shall be unclean until the evening.
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	<i>Seminal Discharges</i> When a man discharges semen, he must immerse his entire body in a mikvah, and [then] remain unclean until evening. If any cloth or leather gets any semen on it, it must be immersed in a mikvah and [then] remain unclean until evening. If a woman has intercourse with a man, and he has a seminal discharge, [both of] them shall immerse in a mikvah and [then] remain unclean until evening. his entire body This is a general rule, see Leviticus 15:11. This also teaches that the mikvah must be large enough for him to immerse his entire body, namely 40 sa'ah or 80 gallons of water (Eruvin 4b). See Exodus 29:4.
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	.

Literal, almost word-for-word, renderings:

A Faithful Version	And if any man's semen goes out from him, then he shall wash all his flesh in water and be unclean until sunset. And every garment and every skin on which the semen shall be, it shall be washed with water, and be unclean until sunset. And the woman with whom a man shall lie with emission of semen shall both bathe in water and be unclean until sunset.
C. Thomson Updated OT	.
Charles Thomson OT	And if any man's seed go from him by copulation, he shall wash his whole body with water, and be unclean until evening.

And every garment, and every skin on which the seminal matter may be, shall be washed with water, and be unclean until the evening.
 And with respect to a woman, if any man lie carnally with her, they shall wash themselves with water, and be unclean until the evening.

Context Group Version .
 English Standard Version .
 Green's Literal Translation .
 Legacy Standard Bible .
 Literal Standard Version

And when a man's seed [from] intercourse goes out from him, then he has bathed all his flesh with water, and been unclean until the evening.
 And any garment, or any skin on which there is seed [from] intercourse, has also been washed with water, and been unclean until the evening.
 And a woman with whom a man lies with seed [from] intercourse, they also have bathed with water, and been unclean until the evening.

Modern English Version .
 Modern Literal Version 2020

And if any man's seed of copulation {i.e. semen} go out from him, then he will bathe all his flesh in water and be unclean until the evening.
 And every garment and every skin, on which is the seed of copulation {i.e. semen}, will be washed with water and be unclean until the evening.
 The woman also with whom a man will lie with seed of copulation {i.e. semen}, they will both bathe themselves in water and be unclean until the evening.

New American Standard B. .
 New European Version .
 New King James Version .
 Niobi Study Bible .
 Owen's Translation .
 Revised Mechanical Trans.

...and a man that has a lying down of seed^[776] go out from him, then he will bathe all his flesh in the waters and he will be dirty until the evening, and every garment and every skin which exists the lying down of seed upon him will be washed in the waters and will be dirty until the evening, and a woman that a man lies down with and has a laying down of seed, then they will bathe in the waters and they will be dirty until the evening,...

776. The "lying down of seed" is the emission of seed during copulation.

|||. Leningrad Codex: תולרג

Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT .

The gist of this passage:
 16-18

Leviticus 15:16			
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
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35

Leviticus 15:16

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 rd person feminine singular, Qal imperfect	Strong's #3318 BDB #422
Given the subject below, many translated this <i>going out</i> as <i>emission, discharge, flows</i> . These translations come from Leviticus 15:16.			
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; with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577
In some instances, this preposition can mean, [<i>some</i>] <i>from</i> , [<i>a portion</i>] <i>out of</i> .			
shekâbâh (שֶׁכַּבָּהּ) [pronounced <i>shek-aw-BAW</i>]	<i>act of lying, layer, coating; the act of lying down (sexual relations are implied)</i>	feminine singular construct	Strong's #7902 BDB #1012
zera' (זֶרַע) [pronounced <i>ZEH-rahg'</i>]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity; semen</i>	masculine singular noun	Strong's #2233 BDB #282
These two words together are translated, <i>semen, seed of copulation, seed of laying, seed by copulation, manseed of copulation, manseed [from] intercourse, semen from sexual relations</i> . These translations come from Leviticus 15:16.			
Given the verb <i>to go (come) out, to flow, to gush up</i> ; and given that the subject of the verb appears to be a word that might refer to <i>sexual relations, sex, sexual intercourse</i> ; we get the following translations: <i>an emission of semen, a flow of semen, seminal emission, a discharge of semen, a semen discharge, a man's semen goes out from him during sexual intercourse, semen accidentally flows from a man's private parts</i> . The first translation is found many times; those which follow are found once or twice (in the initial 40 translations which I check).			
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
râchats (רָחַץ) [pronounced <i>raw-BAHTS</i>]	<i>to wash, to bathe (oneself), to wash off (away); possibly to declare oneself innocent</i>	3 rd person masculine singular, Qal perfect	Strong's #7364 BDB #934
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
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84

Leviticus 15:16			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (לֹל) [pronounced kohl]	<i>the whole, all, the entirety, every</i>	masculine singular construct	Strong's #3605 BDB #481
bâsâr (בָּשָׂר) [pronounced baw-SAWR]	<i>flesh, skin, epidermis; [soft portions of the] body; animal meat</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1320 BDB #142
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
ṭâmê' (טָמֵא) [pronounced taw-MAY]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 rd person masculine singular, Qal perfect	Strong's #2930 BDB #379
'ad (דַּעַ) [pronounced ghahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
'ereb (בֵּרַעַ) [pronounced GEH-re ^b v]	<i>evening, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787

Translation: And a man, when [he has had] seminal discharge, then he has washed all his body in the waters. He has been unclean until evening.

Although there are portions of this verse that are hard to translate, I think that it is safe to say that we are dealing with a seminal discharge. Only the man is mentioned, so we would assume that this takes place solo; and probably, for much of Israel, this is a nocturnal emission. That is, there is such a build-up of semen that, at night during an erotic dream, there is an emission of semen. This would also apply to masturbation, but I do not believe that is what is in view here (given the close living conditions of the family, this probably occurred a lot less than you might think).

It is incumbent upon the man to bathe himself thoroughly and he is considered unclean until that evening. Being considered unclean is not necessarily a big deal. In some cases, when the person has some sort of disease, then he is going to avoid human contact whenever possible.

Leviticus 15:16–18 And a man, when [he has had] seminal discharge, then he has washed all his body in the waters. He has been unclean until evening. (Kukis mostly literal translation)

Leviticus 15:17			
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
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
beged (בִּגְדָ) [pronounced BEH-ged]	<i>garment, clothing; treachery</i>	masculine singular noun	Strong's #899 BDB #93

Leviticus 15:17

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
kôl (כֹּל) [pronounced <i>kohl</i>]	<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
gôwr (גֹּוֹר) [pronounced <i>gohr</i>]	<i>skin, skins, hide; poetically used of the body, life</i>	masculine singular noun	Strong's #5785 BDB #736
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
'al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity; with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
shekâbâh (שֶׁכַּבָּהּ) [pronounced <i>shek-aw-BAW</i>]	<i>act of lying, layer, coating; the act of lying down (sexual relations are implied)</i>	feminine singular construct	Strong's #7902 BDB #1012
zera' (זֵרָא) [pronounced <i>ZEH-rahg</i>]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity; semen</i>	masculine singular noun	Strong's #2233 BDB #282
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
kâbaç (כִּבַּח) [pronounced <i>kaw-BAHÇ</i>]	<i>to be washed</i>	3 rd person masculine singular, Pual perfect	Strong's #3526 BDB #460
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
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
ṭâmê' (טָמֵא) [pronounced <i>taw-MAY</i>]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 rd person masculine singular, Qal perfect	Strong's #2930 BDB #379
'ad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
'ereb (עֶרֶב) [pronounced <i>GEH-re^{bv}</i>]	<i>evening, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787

Translation: Also, every garment and every piece of leather upon which there is semen, that will be washed and it is unclean until evening.

What has taken place is likely a nocturnal emission. Every bit of clothing or bedding or whatever is affected must be washed as well. This would be normal behavior. No one would want to leave such stains on the sheets or on their clothing or on anything else. Things which have had semen on them must be cleaned. These things will be considered unclean until evening; generally meaning, these things would not be used.

Leviticus 15:17 Also, every garment and every piece of leather upon which there is semen, that will be washed and it is unclean until evening. (Kukis mostly literal translation)

Leviticus 15:18			
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
ʾîshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife; female [of animals]</i>	feminine singular noun	Strong's #802 BDB #61
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
shâkab (שָׁכַב) [pronounced <i>shaw-KAH^{BV}</i>]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation], to rest, to sleep; to relax</i>	3 rd person masculine singular, Qal imperfect	Strong's #7901 BDB #1011
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾêth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 3 rd person feminine singular suffix	Strong's #854 BDB #85
shekâbâh (שֶׁכַבְתָּ) [pronounced <i>shek-aw-BAW</i>]	<i>act of lying, layer, coating; the act of lying down (sexual relations are implied)</i>	feminine singular construct	Strong's #7902 BDB #1012
zeraʿ (זֵרָע) [pronounced <i>ZEH-rahgʻ</i>]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity; semen</i>	masculine singular noun	Strong's #2233 BDB #282
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
râchats (רָחַץ) [pronounced <i>raw-BAHTS</i>]	<i>to wash, to bathe (oneself), to wash off (away); possibly to declare oneself innocent</i>	3 rd person plural, Qal perfect	Strong's #7364 BDB #934

Leviticus 15:18			
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
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
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
ṭâmê' (טָמֵא) [pronounced taw-MAY]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 rd person plural, Qal perfect	Strong's #2930 BDB #379
'ad (דַּעַ) [pronounced gahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
'ereb (בֵּרַעַ) [pronounced GEH-re ^{bv}]	<i>evening, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787

Translation: If a woman, when lying down with a man, [there is] an emission of semen, they will be washed in the waters. They will be unclean until evening. (Kukis mostly literal translation)

Because there is a woman involved in v. 18, we are assuming that no woman was involved in vv. 16–17. The picture painted for us here is, a man and a woman—ideally speaking, married—and they are having some intimate time together, but the semen is discharged openly. Under those conditions, both the man and the woman are unclean, they must be washed; and the assumption here is, another clothing or bedding involved must be cleaned as well. They are unclean until that evening.

Since there are no attendant animal sacrifices, we might reasonably assume that this is not some great moral failing.

Leviticus 15:18 If a woman, when lying down with a man, [there is] an emission of semen, they will be washed in the waters. They will be unclean until evening. (Kukis mostly literal translation)

Leviticus 15:16–18 And a man, when [he has had] seminal discharge, then he has washed all his body in the waters. He has been unclean until evening. Also, every garment and every piece of leather upon which there is semen, that will be washed and it is unclean until evening. If a woman, when lying down with a man, [there is] an emission of semen, they will be washed in the waters. They will be unclean until evening. (Kukis mostly literal translation)

Leviticus 15:16–18 If a man has had a seminal discharge, he must wash himself and any clothing made of cloth or leather, must be also cleaned. The man will be considered unclean along with any soiled garments until evening. If a man and a woman are together sexually, and there is an external emission of semen, then they will both be washed in water; and considered unclean until that evening. (Kukis paraphrase)

And a woman, when she is flowing blood; [that blood] is her flowing in her flesh. Seven days she is in her impurity. And anyone who touches in her is made unclean as far as the evening.

Leviticus
15:19

And [the] woman, when she is flowing blood; [that blood] is her flowing in her flesh, [which makes her unclean]. She is in her impurity [for] seven days. Anyone who touches her is made unclean until evening.

A woman when she begins her period is considered unclean. She is ceremonially impure for seven days. Anyone who touches her is also made unclean.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And a woman, when she is flowing blood; [that blood] is her flowing in her flesh. Seven days she is in her impurity. And anyone who touches in her is made unclean as far as the evening.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	The woman, who at the return of the month, hath her issue of blood, shall be separated seven days.
Aramaic ESV of Peshitta	"If a woman has a discharge, and her discharge in her flesh is blood, she shall be in her impurity seven days: and whoever touches her shall be unclean until the evening.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And the woman whosoever shall have an issue of blood, when her issue shall be in her body, shall be seven days in her separation; everyone that touches her shall be unclean until evening.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And if a woman has a flow of blood from her body, she will have to be kept separate for seven days, and anyone touching her will be unclean till evening.
Easy English	.
Easy-to-Read Version–2008	"If a woman has a discharge from her monthly time of bleeding, she will be unclean for seven days. Anyone who touches her will be unclean until evening.
God's Word™	"When a woman has her monthly period, she will be unclean for seven days. Those who touch her will be unclean until evening.
Good News Bible (TEV)	When a woman has her monthly period, she remains unclean for seven days. Anyone who touches her is unclean until evening.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	When a woman has her monthly period, she remains unclean for seven days, and if you touch her, you must take a bath, but you remain unclean until evening.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	When a woman has her menstrual period, no one may touch her for seven days. If anyone touches her during that time, no one may touch the person who touched her until that evening
.	.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	.
Translation for Translators	.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.
Berean Study Bible	When a woman has a discharge consisting of blood from her body, for seven days she will be unclean due to menstruation, and anyone who touches her will be unclean until evening
.	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	.
International Standard V	On Menstrual Discharges "When a woman has a discharge [Or flow] and the blood is her monthly menstrual discharge [The Heb. lacks monthly menstrual] from her body, then for seven days she is to remain in her menstrual uncleanness. Whoever touches her will remain unclean until evening.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	.
Urim-Thummim Version	If a woman has a period and the menstrual cycle in her flesh is bloody, she will be set apart for 7 days, and whoever touches her will be unclean until sunset.
Wikipedia Bible Project	And a woman who will be discharging, blood will be discharging in her flesh, seven days will she be in her menstrual defilement, and all that touches her will be defiled until the evening.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	When a woman has a discharge of blood, and blood flows from her body, this uncleanness of her monthly periods shall last for seven days. Anyone who touches her will be unclean until evening.
----------------------------	--

New American Bible (2011) .
 The Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 exeGeses companion Bible .
 Hebraic Roots Bible .
 Kaplan Translation .
 The Scriptures–2009 .
 Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible .
 Awful Scroll Bible A woman being with issue, the issue of the blood of her flesh tainting, for seven days, he touching her was to be unclean till evening.
 Concordant Literal Version When a woman comes to be discharging and her discharge in her flesh be blood, seven days shall she come to be in her period, and anyone touching her is unclean until the evening.
 exeGeses companion Bible And when a woman fluxes and her flux in her flesh is blood, she becomes in her exclusion seven days: and whoever touches her becomes foul until the evening.
 Orthodox Jewish Bible And if an isha have a discharge, and her discharge in her body be dahm, she shall be in her state of niddah (state of menstrual separation) seven days; and whosoever toucheth her shall be tamei until the erev.
 Rotherham's *Emphasized B.* And <when a ||woman|| hath a flow, and her flow in her flesh is ||blood||> <seven days> shall she continue in her removal, and ||whosoever toucheth her|| shall be unclean until the evening;...

Expanded/Embellished Bibles:

The Amplified Bible .
 The Expanded Bible .
 Kretzmann's Commentary
 Lexham English Bible “ ‘And when a woman is menstruating, [Literally “is discharging blood”] her body fluid discharge occurs in [Or “from”] her body; for seven days she shall be in her menstruation, and any person who touches her shall become unclean until the evening.
 Syndein/Thieme .
 The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .
 The Geneva Bible .
 Kaplan Translation *Menstruation*

When a woman has a discharge, [it can consist] of [any] blood that emerges from her body. For seven days she is then [ritually unclean] because of her menstruation, and anyone touching her shall be unclean until evening.

any

(Yad, Issurey Biyah 5:1).

body

That is, from her womb.

menstruation

This section is speaking of menstruation (Torah Temimah; cf. Niddah 44a). The word niddah here, means 'separation' (Rashi).

NET Bible® .
 New American Bible (2011) .
 New Catholic Bible .
 Rotherham's *Emphasized B.* .

Literal, almost word-for-word, renderings:

A Faithful Version .
 C. Thomson Updated OT .
 Charles Thomson OT . And if any woman hath an efflux, and it be in her body, she shall confine herself seven days to her peculiar seat. Every one who toucheth her shall be unclean until the evening.
 Context Group Version . And if a woman has a [genital] discharge, [and] her discharge in her flesh is blood, she shall be in her impurity seven days: and whoever touches her shall be unclean until the evening.
 English Standard Version .
 Green's Literal Translation . And if a woman's issue in her flesh is a flow of blood, she shall be in her impurity seven days; and whoever touches her shall be unclean until the evening.
 Legacy Standard Bible . And when a woman has discharging—blood is her discharge in her flesh—she is in her separation [for] seven days, and anyone who is coming against her is unclean until the evening.
 Literal Standard Version .
 Modern English Version .
 Modern Literal Version 2020 . And if a woman has a discharge and her discharge in her flesh is blood, she will be seven days in her impurity and whoever touches her will be unclean until the evening.
 New American Standard B. .
 New European Version .
 New King James Version .
 Niobi Study Bible .
 Owen's Translation .
 Revised Mechanical Trans.and a woman that will have an issuing, the blood of her discharge is in her flesh, she will exist seven days in her removal, and anyone touching her will be dirty until evening,...
 Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Bible Translation . And if a woman shall have an issue, and her issue in her flesh be blood, she shall be put apart seven days: and whoever toucheth her shall be unclean until the evening.
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT .

The gist of this passage:

19-20

Leviticus 15:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾishshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife; female [of animals]</i>	feminine singular noun	Strong's #802 BDB #61
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal imperfect	Strong's #1961 BDB #224
zâb (זָבַח) [pronounced <i>zaw^bv</i>]	<i>flowing, gushing; a discharge; a reference to an illness</i>	feminine singular Qal active participle	Strong's #2100 BDB #264
dâm (דָּם) [pronounced <i>dawm</i>]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun	Strong's #1818 BDB #196
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
zôwb (זֹוֵב) [pronounced <i>zoh^bv</i>]	<i>a flowing, a discharge, an issue, a fluid, a liquid, monthly period of a woman</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #2101 BDB #264
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
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i>]	<i>flesh, skin, epidermis; [soft portions of the] body; animal meat</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #1320 BDB #142
sheba ^c (שֶׁבַע) [pronounced <i>she^b-VAHG</i>]	<i>seven</i>	numeral masculine 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
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal imperfect	Strong's #1961 BDB #224
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

Leviticus 15:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nîddâh (נִדְדָּה) [pronounced <i>nîd-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: And [the] woman, when she is flowing blood; [that blood] is her flowing in her flesh, [which makes her unclean]. She is in her impurity [for] seven days.

The impurity or uncleanness is tied directly to the woman's bleeding, which takes place each month.

Since this is routine seven with every woman for most of her life, there is no way to interpret *unclean* here as being *wrong, immoral, bad or sinful*. She just is bleeding, and that is considered unclean. Once a month, all women are considered unclean.

Leviticus 15:19b

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
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
nâga' (עָגַג) [pronounced <i>naw-GAHG</i>]	<i>the one touching, the person reaching into; whoever is violating, injuring; coming to a person</i>	masculine singular, Qal active participle with the definite article	Strong's #5060 BDB #619
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 with the feminine singular suffix	No Strong's # BDB #88
tâmê' (אָמַט) [pronounced <i>taw-MAY</i>]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 rd person masculine singular, Qal imperfect	Strong's #2930 BDB #379
'ad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
'ereb (בֵּרַע) [pronounced <i>ĠEH-re^{bv}</i>]	<i>evening, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787

Translation: Anyone who touches her is made unclean until evening. (Kukis mostly literal translation)

Anyone who touches a woman on her period is considered unclean as well. Again, family members are going to have close contact with their mother or sister.

Just as one would understand that a woman on her period is not *evil, sinful, bad, wrong*; so the person who comes into contact with her.

What was the actual behavior when someone in the household was on her period? Was every household more or less separated from the outside world at this time? A week every month? Was it talked about? Did the family simply and quietly assume a position of isolation one week out of the month?

Or, is being unclean less dramatic than avoiding contact with others? So far, despite having dealt with uncleanness for several different reasons, I remain confused as to, how exactly did this manifest itself in the day-to-day behavior of the Israelites? Or did uncleanness for reason X result in behavior different from uncleanness for reason Y?

Obviously, because we are no longer under the Law, no Jew or gentile needs to worry about what behavior should be manifested for this situation or that, regarding uncleanness. It would be interesting to know what exactly was practiced and

Whatever took place, it must have seamlessly worked itself into the lifestyle of every Hebrew family.

Leviticus 15:19 And [the] woman, when she is flowing blood; [that blood] is her flowing in her flesh, [which makes her unclean]. She is in her impurity [for] seven days. Anyone who touches her is made unclean until evening. (Kukis mostly literal translation)

Leviticus 15:19 A woman when she begins her period is considered unclean. She is ceremonially impure for seven days. Anyone who touches her is also made unclean. (Kukis paraphrase)

And all where she lies down upon him in her impurity he is made unclean. And all where she sits upon him is made unclean. And anyone touching in her bed has washed his garments and has washed himself in the waters; and he is unclean as far as the evening. And anyone touching in any manufactured good that she is sitting upon him, he has washed his garments and has washed himself in the waters; and he is unclean as far as the evening. And if upon a bed he [is] or upon a manufactured good that she [is] sitting upon him, in his touching through him, he is made unclean as far as the evening.

Leviticus
15:20–23

And anywhere she lies upon during her impurity, it is made unclean. Also anywhere upon [which] she sits is made unclean. And anyone touching her bed will wash his clothing and wash himself in water; [yet] he will remain unclean until evening. And anyone touching a chair [lit., a *manufactured item*] that she sits upon, he will wash his clothing and he has washed himself with water; [yet] he will be unclean until the evening. And if he [is] on a bed or upon a chair [lit., a *manufactured item*] that she has sat upon, by his touching it, he is made unclean until evening.

Whatever a woman having her period touches is made unclean, whether this be the bed where she sleeps or a chair where she sits. Anyone who touches her bed or sits on the chair where she sat will be considered unclean. That person must wash his clothing and himself and he will be considered unclean until evening. Simply by having physical contact with the bed or chair of a woman on her period will be considered unclean until evening.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And all where she lies down upon him in her impurity he is made unclean. And all where she sits upon him is made unclean. And anyone touching in her bed has washed his garments and has washed himself in the waters; and he is unclean as

far as the evening. And anyone touching in any manufactured good that she is sitting upon him, he has washed his garments and has washed himself in the waters; and he unclean as far as the evening. And if upon a bed he [is] or upon a manufactured good that she [is] sitting upon him, in his touching through him, he is made unclean as far as the evening.

Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Every one that toucheth her, shall be unclean until the evening. And every thing that she sleepeth on, or that she sitteth on in the days of her separation, shall be defiled. He that toucheth her bed shall wash his clothes: and being himself washed with water, shall be unclean until the evening. Whosoever shall touch any vessel on which she sitteth, shall wash his clothes: and himself being washed with water, shall be defiled until the evening.
Aramaic ESV of Peshitta	"Everything that she lies on in her impurity shall be unclean. Everything also that she sits on shall be unclean. Whoever touches her bed shall wash his clothes, and bathe himself in water, and be unclean until the evening. Whoever touches anything that she sits on shall wash his clothes, and bathe himself in water, and be unclean until the evening. If it is on the bed, or on anything whereon she sits, when he touches it, he shall be unclean until the evening.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And everywhere that she shall lie upon in her separation shall be unclean; and whatever she shall sit upon, shall be unclean. And whosoever shall touch her bed shall wash his garments, and bathe his body in water, and shall be unclean until evening. And everyone that touches any vessel on which she shall sit, shall wash his garments and bathe himself in water, and shall be unclean until evening. And whether it be while she is on her bed, or on a seat which she may happen to sit upon when he touches her, he shall be unclean till evening.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And everything on which she has been resting, while she is kept separate, will be unclean, and everything on which she has been seated will be unclean. And anyone touching her bed will have to have his clothing washed and his body bathed in water and be unclean till evening. And anyone touching anything on which she has been seated will have to have his clothing washed and his body bathed in water and be unclean till evening. Anyone touching anything on the bed or on the thing on which she has been seated, will be unclean till evening.
Easy English	.

Easy-to-Read Version–2008	Everything she lies on during her monthly time of bleeding will be unclean. And everything she sits on during that time will be unclean. Whoever touches her bed must wash their clothes and bathe in water. They will be unclean until evening. Whoever touches anything she has sat on must wash their clothes and bathe in water. They will be unclean until evening. It doesn't matter if they touched the woman's bed or if they touched something she sat on, they will be unclean until evening.
<i>God's Word</i> ™	Everything she lies on or sits on during her period will be unclean. Those who touch her bed must wash their clothes and their bodies. They will be unclean until evening. Those who touch anything she sits on must wash their clothes and their bodies. They will be unclean until evening. If her blood touches anything on the bed or anything she sits on, it will be unclean until evening.
Good News Bible (TEV)	Anything on which she sits or lies during her monthly period is unclean. Any who touch her bed or anything on which she has sat must wash their clothes and take a bath, and they remain unclean until evening.
<i>The Message</i>	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	Anything that she rests on or sits on is also unclean, and if you touch either of these, you must wash your clothes and take a bath, but you still remain unclean until evening.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	No one may touch anything that she lies on or sits on during that time. Anyone who touches her bed must wash his clothes and bathe, and no one may touch that person until that evening. Anyone who touches something that she has been sitting on, a bed or anything else, must wash his clothes, and no one may touch that person until that evening.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	.
Translation for Translators	.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.
Berean Study Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	.
International Standard V	.

H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	.
Urim-Thummim Version	.
Wikipedia Bible Project	And all that she will lay upon during her menstrual defilement will be defiled, and all that she will sit upon will be defiled. And all that touches her couch will wash her clothes and bathe in water, and he is defiled until the evening. And all that touches any pot which she will sit upon, will wash his clothes and wash in water, and is defiled until the evening. And if it is on the couch, or on the pot which she sits on, as it touched it, it will be defiled until the evening.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Any bed she lies on will be unclean; any seat she sits on will be unclean. Anyone who touches her bed must wash his clothing and take a bath and will be unclean until evening. Anyone who touches any seat she has sat on must wash his clothing and take a bath and will be unclean until evening. If there is anything on the bed or the chair on which she sat, anyone who touches it will be unclean until evening. Genesis 31:34
New American Bible (2011)	.
The Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	Everything that she lies on in her niddah will become unclean. Also everything that she sits on will become unclean. Whoever touches her bed is to wash his clothes and bathe himself in water, and be unclean until the evening. Whoever touches anything that she sits on is to wash his clothes and bathe himself in water, and be unclean until the evening. If it is on the bed or on anything where she sits, when he touches it, he will be unclean until the evening.
The Scriptures–2009	.
Tree of Life Version	.

Weird English, ©lɔɛ English, Anachronistic English Translations:

Alpha & Omega Bible	.
Awful Scroll Bible	That she was to lie on, in her being tainted, was to be unclean, and that she was to sit on was to be unclean. He touching her bed was to wash his clothes, and is to have bathe with water and been unclean till evening. He touching an article she was to sit on, was to wash his clothes, and is to have bathe with water and been unclean till evening. Her bed or an article she is to be sitting on, when he is to touch them, was to be unclean till evening.

Concordant Literal Version	Everything on which she has lain during her period is unclean, and everything on which she has sat is unclean. Anyone touching her bedding shall rinse his garments and bathe in water and be unclean until the evening; and anyone touching any article on which she has sat shall rinse his garments and bathe in water and be unclean until the evening. Whether it was on the bedding or on the article on which she was sitting when he touched it, he is unclean until the evening.
exeGeses companion Bible	And in her exclusion all she lies on becomes foul: and all she sits on becomes foul. And whoever touches her bed launders his clothes and baptizes in water and becomes foul until the evening. And whoever touches any instrument she sits on launders his clothes and baptizes in water and becomes foul until the evening. And if it is on a bed, or any instrument whereon she sits, when he touches it he becomes foul until the evening.
Orthodox Jewish Bible	And everything that she lieth upon in her niddah shall be tamei; everything also that she sitteth upon shall be tamei. And whosoever toucheth her bed shall immerse his garments, and immerse himself in mayim, and be tamei until the erev. And whosoever toucheth anything that she sat upon shall immerse his garments, and immerse himself in mayim, and be tamei until the erev. And if it be on her bed, or on any thing whereon she sitteth, when he toucheth it, he shall be tamei until the erev.
Rotherham's <i>Emphasized B.</i>	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	And anything upon which she lies down during her menstruation shall become unclean, and anything upon which she sits shall become unclean. And any person who touches her bed must wash his garments, and he shall wash himself [The direct object is supplied from context in the English translation] with water, and he shall be unclean until the evening. And any person who touches any object on which she sat must wash his garments, and he shall wash himself [The direct object is supplied from context in the English translation] with water, and he shall be unclean until the evening. And if it is on the bed or on the object on which she sits, at his touching it he becomes unclean until the evening.
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	As long as she is in her menstrual state, anything upon which she lies shall be unclean, and anyone sitting on it is [likewise] unclean.

Whoever touches her bed must immerse his clothing and his body in a mikvah, and [then] remain unclean until evening.

[Similarly], anyone who sits on any article upon which she has sat must immerse his clothing and his body in a mikvah and [then] remain unclean until evening.

Thus, if he is on the bed or any other article upon which she sat, whether he touches it [or not], he is unclean until evening.

As long as she is...

That is, until she immerses (Yad, Issurey Biyah 4:3).

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.*

...and ||whatsoever she lieth upon in her removal|| shall be unclean,—and ||whatsoever she sitteth upon|| shall be unclean; and ||whosoever toucheth her bed|| shall wash his clothes and bathe in water and be unclean until the evening; and ||whosoever toucheth any thing^f whereon she sitteth|| shall wash his clothes and bathe in water and be unclean until the evening; and <whether ||on her bed|| it is or on any thing whereon she hath been sitting when he toucheth it> he shall be unclean until the evening;...

^f Ml.: "article"; or, "piece of furniture."

Literal, almost word-for-word, renderings:

A Faithful Version .

C. Thomson Updated OT .

Charles Thomson OT .

Context Group Version .

English Standard Version

And everything on which she lies during her menstrual impurity shall be unclean. Everything also on which she sits shall be unclean. And whoever touches her bed shall wash his clothes and bathe himself in water and be unclean until the evening. And whoever touches anything on which she sits shall wash his clothes and bathe himself in water and be unclean until the evening. Whether it is the bed or anything on which she sits, when he touches it he shall be unclean until the evening.

Green's Literal Translation .

Legacy Standard Bible .

Literal Standard Version

And anything on which she lies in her separation is unclean, and anything on which she sits is unclean; and anyone who is coming against her bed washes his garments, and has bathed with water, and been unclean until the evening. And anyone who is coming against any vessel on which she sits washes his garments, and has washed with water, and been unclean until the evening. And if it [is] on the bed, or on the vessel on which she is sitting, in his coming against it, he is unclean until the evening.

Modern English Version .

Modern Literal Version 2020

And everything that she lies upon in her impurity will be unclean. Also everything that she sits upon will be unclean. And whoever touches her bed will wash his clothes and bathe himself in water and be unclean until the evening. And whoever touches anything that she sits upon will wash his clothes and bathe himself in water and be unclean until the evening. And if it is on the bed, or on anything on which she sits, when he touches it, he will be unclean until the evening.

New American Standard B. .

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Revised Mechanical Trans. ...and anything which she lays down upon in her removal will be dirty, and anything which she settles upon will be dirty, and anyone touching her lying place, he will wash his garments and he will bathe in the waters and he will be dirty until the evening, and anyone touching any utensil which she settled upon, he will wash his garments and he will bathe in the waters and he will be dirty until the evening, and if he is upon the lying place or upon the utensil which she settled upon, with his touch, he will be dirty until the evening,...

Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT .

The gist of this passage:

20-23

Leviticus 15:20

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
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl 'ăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever.</i>			
shâkab (שָׁכַב) [pronounced <i>shaw-KAH^{BV}</i>]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation], to rest, to sleep; to relax</i>	3 rd person feminine singular, Qal imperfect	Strong's #7901 BDB #1011
Interestingly enough, this verb was used earlier to refer to sex; but here it seems to refer simply to lying down.			
'al (עַל) [pronounced <i>gah!</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity; with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the feminine singular suffix	No Strong's # BDB #88
nîddâh (נִדְדָה) [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
ṭâmê' (טָמֵא) [pronounced <i>taw-MAY</i>]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 rd person masculine singular, Qal imperfect	Strong's #2930 BDB #379

Leviticus 15:20			
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
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl ʾăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever.</i>			
yâshab (יָשַׁב) [pronounced <i>yaw-SHAH^{EV}</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
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 masculine singular suffix	Strong's #5921 BDB #752
ṭâmêʿ (טָמֵא) [pronounced <i>taw-MAY</i>]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 rd person masculine singular, Qal imperfect	Strong's #2930 BDB #379

Translation: *And anywhere she lies upon during her impurity, it is made unclean. Also anywhere upon [which] she sits is made unclean.*

When a woman is on her period, wherever she lies or sits is then made unclean.

Again, this is not a moral failing of the woman or of the furniture which she lies or sits upon. It is simply a state of being. This is along the lines of someone working outside, and when they come inside, their hands are still dirty. They have not committed some sin or done some evil thing. They simply have dirty (unclean) hands.

Leviticus 15:20 *And anywhere she lies upon during her impurity, it is made unclean.* (Kukis mostly literal translation)

Leviticus 15:21			
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
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
nâgaʿ (נָגַע) [pronounced <i>naw-GAHG</i>]	<i>the one touching, the person reaching into; whoever is violating, injuring; coming to a person</i>	masculine singular, Qal active participle with the definite article	Strong's #5060 BDB #619

Leviticus 15:21			
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
mishkâb (מִשְׁכָּב) [pronounced mish-AW ^{ev}]	<i>bed, couch; bier; laying down, the act of lying down</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #4904 (from #7901) BDB #1012
kâbaç (כָּבַח) [pronounced kaw-BAHÇ]	<i>to wash [garments, a person]; to make wash</i>	3 rd person masculine singular, Piel perfect	Strong's #3526 BDB #460
b ^e gâdîym (בְּגָדִים) [pronounced b ^e -gaw-DEEM]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #899 BDB #93
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
râchats (רָחַץ) [pronounced raw-BAHTS]	<i>to wash, to bathe (oneself), to wash off (away); possibly to declare oneself innocent</i>	3 rd person masculine singular, Qal perfect	Strong's #7364 BDB #934
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural noun	Strong's #4325 BDB #565
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
ṭâmê' (טָמֵא) [pronounced taw-MAY]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 rd person masculine singular, Qal imperfect	Strong's #2930 BDB #379
'ad (עַד) [pronounced gahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
'ereb (עֶרֶב) [pronounced GEH-re ^{ev}]	<i>evening, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787

Translation: And anyone touching her bed will wash his clothing and wash himself in water; [yet] he will remain unclean until evening.

Where the woman lays down to sleep is made unclean by her having normal contact with it. Anyone having contact with that same bed will also be considered unclean. They will wash their clothing (the clothes that they are wearing) and themselves.

Leviticus 15:21 And anyone touching her bed will wash his clothing and wash himself in water; [yet] he will remain unclean until evening. (Kukis mostly literal translation)

Leviticus 15:22

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
nâga ^c (נָגַע) [pronounced <i>naw-GAHG</i>]	<i>the one touching, the person reaching into; whoever is violating, injuring; coming to a person</i>	masculine singular, Qal active participle with the definite article	Strong's #5060 BDB #619
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (כֹּל) [pronounced <i>kohl</i>]	<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
k ^e lîy (כֵּלִי) [pronounced <i>k^{ee}lee</i>]	<i>hand-made or manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine singular construct	Strong's #3627 BDB #479
By <i>manufactured good</i> , I mean something which has been made by hand; something which does not occur in this state in nature. There were no factories in the ancient world but there were artisans who could take existing material and turn it into a useable thing.			
'ăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Literally, these four words mean, <i>in any thing that, in anything that; or, on anything that</i> . In Leviticus 15:22, this is translated variously, <i>anything that, anything on which, anything, any furniture on which, any vessel (article, object) on which, something that</i> . These are more or less in the order of the most used translatin.			
yâshab (יָשַׁב) [pronounced <i>yaw-SHAH^BV</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
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity; with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
kâbaç (כָּבַח) [pronounced <i>kaw-BAHÇ</i>]	<i>to wash [garments, a person]; to make wash</i>	3 rd person masculine singular, Piel perfect	Strong's #3526 BDB #460
b ^e gâdîym (בְּגָדִים) [pronounced <i>b^e-gaw-DEEM</i>]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #899 BDB #93
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Leviticus 15:22

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
râchats (רָחַץ) [pronounced raw-BAHTS]	to wash, to bathe (oneself), to wash off (away); possibly to declare oneself innocent	3 rd person masculine singular, Qal perfect	Strong's #7364 BDB #934
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
mayim (מַיִם) [pronounced mah-YIHM]	water (s)	masculine plural noun	Strong's #4325 BDB #565
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
ṭâmê' (טָמֵא) [pronounced taw-MAY]	to make unclean, to be unclean (sexually, religiously, ceremonially), to defile	3 rd person masculine singular, Qal imperfect	Strong's #2930 BDB #379
'ad (דַּל) [pronounced gahd]	as far as, even to, up to, until	preposition of duration or of limits	Strong's #5704 BDB #723
'ereb (בֵּרַע) [pronounced GEH-re ^b v]	evening, sunset	masculine singular noun with the definite article	Strong's #6153 BDB #787

The bulk of vv. 21 and 22 are identical.

Translation: And anyone touching a chair [lit., a manufactured item] that she sits upon, he will wash his clothing and he has washed himself with water; [yet] he will be unclean until the evening.

If someone has physical contact with the chair where the woman on her period has sat, then he will wash his clothes and himself with water. He remains unclean until evening.

Leviticus 15:22 And anyone touching a chair [lit., a manufactured item] that she sits upon, he will wash his clothing and he has washed himself with water; [yet] he will be unclean until the evening. (Kukis mostly literal translation)

Leviticus 15:23

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'îm (אִם) [pronounced eem]	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)	primarily an hypothetical particle	Strong's #518 BDB #49
'al (לְ) [pronounced gahl]	upon, beyond, on, against, over above, by, beside; because of, on account of	preposition of relative proximity	Strong's #5921 BDB #752

Leviticus 15:23

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mishkâb (מִשְׁכָּב) [pronounced mish-AW ^{EV}]	<i>bed, couch; bier; laying down, the act of lying down</i>	masculine singular noun with the definite article	Strong's #4904 (from #7901) BDB #1012
hûw' (אוּה) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
'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
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
k ^e lîy (יְלִי) [pronounced k ^e lee]	<i>hand-made or manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine singular noun, with the definite article	Strong's #3627 BDB #479
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
hîy' (אִיה) [pronounced hee]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214
yâshab (בָּשַׁב) [pronounced yaw-SHAH ^{EV}]	<i>is inhabiting, is staying, remaining, dwelling, residing; sitting</i>	Qal active participle	Strong's #3427 BDB #442
'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 masculine singular suffix	Strong's #5921 BDB #752
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
nâga' (עָגַב) [pronounced naw-GAHG]	<i>to touch, to reach into; to violate, to injure; to come to a person; to strike</i>	Qal infinitive construct with the 3 rd person masculine singular suffix	Strong's #5060 BDB #619
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 with the 3 rd person masculine singular suffix	No Strong's # BDB #88
ṭâmê' (אָמַט) [pronounced taw-MAY]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 rd person masculine singular, Qal imperfect	Strong's #2930 BDB #379

Leviticus 15:23

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘ad (עד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
‘ereb (ערב) [pronounced <i>GEH-re^bv</i>]	<i>evening, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787

Translation: And if he [is] on a bed or upon a chair [lit., a manufactured item] that she has sat upon, by his touching it, he is made unclean until evening. (Kukis mostly literal translation)

Wherever the woman having her period sits or lays, that thing is made unclean by her physical contact with it.

Leviticus 15:23 And if he [is] on a bed or upon a chair [lit., a manufactured item] that she has sat upon, by his touching it, he is made unclean until evening. (Kukis mostly literal translation)

Leviticus 15:20–23 And anywhere she lies upon during her impurity, it is made unclean. Also anywhere upon [which] she sits is made unclean. And anyone touching her bed will wash his clothing and wash himself in water; [yet] he will remain unclean until evening. And anyone touching a chair [lit., a manufactured item] that she sits upon, he will wash his clothing and he has washed himself with water; [yet] he will be unclean until the evening. And if he [is] on a bed or upon a chair [lit., a manufactured item] that she has sat upon, by his touching it, he is made unclean until evening. (Kukis mostly literal translation)

Leviticus 15:20–23 Whatever a woman having her period touches is made unclean, whether this be the bed where she sleeps or a chair where she sits. Anyone who touches her bed or sits on the chair where she sat will be considered unclean. That person must wash his clothing and himself and he will be considered unclean until evening. Simply by having physical contact with the bed or chair of a woman on her period will be considered unclean until evening. (Kukis paraphrase)

And if lying down, lies down a man with her and is her impurity upon him, and he has been made unclean seven days. And all the bed that he lies upon it is made unclean.

Leviticus
15:24

And if lying down, a man lies with her and her impurity is upon him, then he has been made unclean for seven days. And any bed [which] he lies upon is made unclean.

If a man has relations with a woman on her period, then he is made unclean for seven days. The bed where he lies is also made unclean.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And if lying down, lies down a man with her and is her impurity upon him, and he has been made unclean seven days. And all the bed that he lies upon it is made unclean.

Dead Sea Scrolls

.

Jerusalem targum

.

Targum (Onkelos)

.

Targum (Pseudo-Jonathan)

.

Aramaic Targum

.

The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	If a man copulateth with her in the time of her flowers, he shall be unclean seven days: and every bed on which he shall sleep, shall be defiled.
Aramaic ESV of Peshitta	"If any man lies with her, and her monthly flow is on him, he shall be unclean seven days; and every bed whereon he lies shall be unclean.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And if anyone shall lie with her, and her uncleanness be upon him, he shall be unclean seven days; and every bed on which he shall have lain shall be unclean.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And if any man has sex relations with her so that her blood comes on him, he will be unclean for seven days and every bed on which he has been resting will be unclean.
Easy English	.
Easy-to-Read Version–2008	"If a man has sexual relations with a woman during her monthly time of bleeding, he will be unclean for seven days. Every bed he lies on will be unclean.
<i>God's Word</i> ™	If a man has sexual intercourse with her while she has her period, he will be unclean for seven days. Any bed he lies on will become unclean.
Good News Bible (TEV)	If a man has sexual intercourse with her during her period, he is contaminated by her impurity and remains unclean for seven days, and any bed on which he lies is unclean.
<i>The Message</i>	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	Any man who has sex with her during this time becomes unclean for seven days, and anything he rests on is also unclean.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	If a man sleeps with a woman during that time and some of her menstrual blood touches him, no one may touch him for seven days, and no one may touch the bed that he has lain on.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	.

Translation for Translators .

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.
Berean Study Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And if any man lies with her, and her being in menstruation he shall be unclean seven days, and all the bed on which he lies shall be unclean.
International Standard V	"When a man has sexual relations with her and her menstrual uncleanness touches him, he will be unclean for seven days. Every bed where he sleeps will remain unclean.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	If any man lies with her, and if her impure flow touches him, he will be unclean for seven days. Every bed on which he lies will be unclean.
Urim-Thummim Version	If any man sleeps with her at all, and her period comes in contact with him, he will be unclean for 7 days and the bed where he sleeps will be unclean also.
Wikipedia Bible Project	And if lay a man will lay with her, and her menstruation will be upon him, and he is defiled seven days, and all the couch which he shall lie upon will be defiled.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	If a man sleeps with a woman who is unclean because of her monthly period, he shall be unclean for seven days. Any bed he lies on will be unclean. Ezk 18:6
New American Bible (2011)	.
The Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	If a man has intercourse with [such a woman], her menstrual impurity is transferred to him, and he shall be unclean for seven days. Any bed upon which he lies shall be unclean.
The Scriptures—2009	'And if a man lies with her at all, and her monthly flow is on him, he shall be unclean seven days. And any bed he lies on is unclean.
Tree of Life Version	If any man lies with her, so that her niddah gets on him, he will be unclean for seven days and every bed where he lies will be unclean.

Weird English, ©ld English, Anachronistic English Translations:

Alpha & Omega Bible	.
Awful Scroll Bible	Was a man to lie down a lying down with her, in her being tainted, he is to have been unclean seven days, and the bed he was to lie on, was to be unclean.

Concordant Literal Version	But if any one lie down by her, and her uncleanness is upon him, he shall be unclean seven days; and every bed on which he may lie, shall be unclean.
exeGesés companion Bible	And if in lying, any one lies with her exclusion becomes on him, foul seven days; the bed whereon he lies becomes foul.
Orthodox Jewish Bible	And if any ish lie with her at all, and her niddah (menstrual flow) be upon him, he shall be tamei seven days; and all the bed whereon he lieth shall be tamei.
Rotherham's <i>Emphasized B.</i>	...and <if man shall even lie with her, and her cause for removal be upon him> then shall he be unclean seven days,—and all the bed whereon he shall lie shall be unclean.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	And if a man indeed lies with her and her menstruation occurs on him, then [Or "and"] he shall be unclean for seven days, and any bed on which he lies down becomes unclean.
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	.
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	.

Literal, almost word-for-word, renderings:

A Faithful Version	And if any man lies with her at all, and her impurity is on him, he shall be unclean seven days. And every bed on which he lies shall be unclean.
C. Thomson Updated OT	.
Charles Thomson OT	.
Context Group Version	.
English Standard Version	And if any man lies with her and her menstrual impurity comes upon him, he shall be unclean seven days, and every bed on which he lies shall be unclean.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	And if a man really lies with her, and her separation is on him, then he has been unclean [for] seven days, and all the bed on which he lies is unclean.
Modern English Version	.
Modern Literal Version 2020	And if any man lies with her and her impurity be upon him, he will be unclean seven days and every bed on which he lies will be unclean.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.

Revised Mechanical Trans.	...and if a man will surely lie down with her, and her removal existed upon him, then he will be dirty seven days, and every lying place which he lies down upon will be dirty,...
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	And if any man shall lie with her at all, and her flowers be upon him, he shall be unclean seven days: and all the bed on which he lieth shall be unclean.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:

Leviticus 15:24a			
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
'îm (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
shâkab (שָׁכַב) [pronounced <i>shaw-KAH^{BV}</i>]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation], to rest, to sleep; to relax</i>	Qal infinitive absolute	Strong's #7901 BDB #1011
shâkab (שָׁכַב) [pronounced <i>shaw-KAH^{BV}</i>]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation], to rest, to sleep; to relax</i>	3 rd person masculine singular Qal imperfect	Strong's #7901 BDB #1011
'îysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
'êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 3 rd person feminine singular suffix	Strong's #854 BDB #85
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
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal imperfect	Strong's #1961 BDB #224

Leviticus 15:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nîddâh (נִדְדָּה) [pronounced <i>nîd-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
‘al (עַל) [pronounced <i>‘ah]</i>	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity; with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
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
ṭâmê’ (טָמֵא) [pronounced <i>taw-MAY</i>]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 rd person masculine singular, Qal perfect	Strong's #2930 BDB #379
sheba’ (שֶׁבַע) [pronounced <i>she^b-VAHG</i>]	seven	numeral masculine 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

Translation: And if lying down, a man lies with her and her impurity is upon him, then he has been made unclean for seven days.

If a man has sexual relations with a woman on her period, he is made unclean for seven days.

Leviticus 15:24b

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
kôl (כֹּל) [pronounced <i>koh]</i>	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
mishkâb (מִשְׁכָּב) [pronounced <i>mish-AW^eV</i>]	<i>bed, couch; bier; laying down, the act of lying down</i>	masculine singular noun with the definite article	Strong's #4904 (from #7901) BDB #1012
’ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81

Leviticus 15:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shâkab (שָׁכַב) [pronounced shaw- KAH ^{BV}]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation], to rest, to sleep; to relax</i>	3 rd person masculine singular, Qal imperfect	Strong's #7901 BDB #1011
‘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 masculine singular suffix	Strong's #5921 BDB #752
ṭâmê' (טָמֵא) [pronounced taw-MAY]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 rd person masculine singular, Qal perfect	Strong's #2930 BDB #379

Translation: And any bed [which] he lies upon is made unclean. (Kukis mostly literal translation)

Wherever this man sleeps is also considered unclean.

Leviticus 15:24 And if lying down, a man lies with her and her impurity is upon him, then he has been made unclean for seven days. And any bed [which] he lies upon is made unclean. (Kukis mostly literal translation)

There are no moral aspersions being cast here. *Unclean* is not a word that means *immoral, sinful evil* or *bad*. It is simply the state a person is in, such as someone who has dirty hands from working outside.

Leviticus 15:24 And if lying down, a man lies with her and her impurity is upon him, then he has been made unclean for seven days. And any bed [which] he lies upon is made unclean. (Kukis mostly literal translation)

Leviticus 15:24 If a man has relations with a woman on her period, then he is made unclean for seven days. The bed where he lies is also made unclean. (Kukis paraphrase)

And a woman—when flows a flowing of her blood, days many, in not a time of her impurity or when she flows upon her impurity, all days of flowing of her uncleanness, like days of her impurity, she will be unclean.

Leviticus
15:25

And a woman—when a flowing of her blood flows [for] many days, not in [the] time of her [monthly] impurity; or when she flows beyond [the time] of her uncleanness, [for] all days of a flowing of her uncleanness, [just] like the days of her impurity, she will be unclean.

Still regarding the woman: when she has a flowing of blood for many days, but this is not occurring in the time of her monthly period; or when she flows beyond the usual time of her monthly period, she will be unclean, just as should would be during her regular period.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And a woman—when flows a flowing of her blood, days many, in not a time of her impurity or when she flows upon her impurity, all days of flowing of her uncleanness, like days of her impurity, she will be unclean.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	The woman that hath still issue of blood many days out of her ordinary time, or that ceaseth not to flow after the monthly courses, as long as she is subject to this disease, shall be unclean, in the same manner as if she were in her flowers.
Aramaic ESV of Peshitta	"If a woman has a discharge of her blood many days not in the time of her period, or if she has a discharge beyond the time of her period; all the days of the discharge of her uncleanness shall be as in the days of her period: she is unclean.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And if a woman have an issue of blood many days, not in the time of her separation; if the blood should also flow after her separation, all the days of the issue of her uncleanness shall be as the days of her separation: she shall be unclean.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And if a woman has a flow of blood for a long time, not at the time when she generally has it, or if the flow goes on longer than the normal time, she will be unclean while the flow of blood goes on, as she is at other normal times
Easy English	.
Easy-to-Read Version—2008	"If a woman has a discharge of blood for many days, not during her time of monthly bleeding, or if she has a discharge after that time, she will be unclean, just as during the time of her monthly bleeding. She will be unclean for as long as she has a discharge.
God's Word™	"If a woman has a discharge of blood for many days other than her monthly period, she is unclean. If her period lasts longer than usual, she will be unclean as long as she has a discharge. It is like her period.
Good News Bible (TEV)	If a woman has a flow of blood for several days outside her monthly period or if her flow continues beyond her regular period, she remains unclean as long as the flow continues, just as she is during her monthly period.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	Any woman who has a flow of blood outside her regular monthly period is unclean until it stops, just as she is during her monthly period.

The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	If a woman has a flow of blood for many days, a flow that is not her normal menstrual flow of blood, or if her flow of blood continues after her menstrual flow ends, no one may touch her until it stops.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	.
Translation for Translators	.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.
Berean Study Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And if a woman has a discharge of her blood many days, not the time of her menstruation, or if it runs beyond the time of her menstruation, all the days of the discharge of her uncleanness shall be as the days of her menstruation; she is unclean.
International Standard V	"When a woman has a continuous discharge of blood many days beyond the time of her menstrual uncleanness, or if she has a discharge that lasts beyond the days of her menstrual uncleanness, her uncleanness is to be treated like the days of her menstruation: she's unclean.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	.
Urim-Thummim Version	If a woman has a bloody discharge for many days, but not during the time of her period, or if it runs beyond the time of her period. Then all the days of the discharge from her uncleanness will be counted the same as the days of her normal period, and she will be unclean.
Wikipedia Bible Project	And a woman who will discharge her bloody discharge many days, and not at the time of her menstrual period, or that will discharge beyond her menstruation period, all the days of her discharge will be defiled. She will be as the days of her menstrual period, she is defiled.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	If a woman has a flow of blood for several days outside her period, or if her period is prolonged, during the time this flow lasts she shall be unclean as during her monthly periods. Mt 9:20
New American Bible (2011)	.
The Catholic Bible	.
New Jerusalem Bible	.

NRSV (Anglicized Cath. Ed.) .
Revised English Bible—1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	.
The Scriptures—2009	'And when a woman has a discharge of blood for many days, other than at the time of her monthly separation, or when she discharges beyond her usual time of monthly separation, all the days of her unclean discharge shall be as the days of her monthly separation. She is unclean.
Tree of Life Version	Now if a woman has a discharge of her blood for many days not during her niddah or if she has a discharge beyond the time of her niddah all the days of the discharge of her uncleanness should be as in the days of her niddah. She is unclean.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	.
Awful Scroll Bible	Was a woman in her issue, even the issue of her blood, and by many days, is before the time of her being tainted, or her issue goes beyond that she is to be tainted, the days of her issue is she to be unclean, even the days of her tainting, is she to be unclean.
Concordant Literal Version	In case a woman discharges a discharge of her blood many days, not in the season of her period, or in case she discharges beyond her period, all the days of the discharge of her uncleanness shall she come to be as in the days of her period; she is unclean.
exeGesés companion Bible	And if a woman flux a flux of her blood many days not in the time of her exclusion; or if she flux beyond the time of her exclusion; all the days of the flux of her foulness become as the days of her exclusion: she becomes foul.
Orthodox Jewish Bible	And if an isha have a discharge of her dahm many days out of the time of her niddah, or if it run beyond the time of her niddah, all the days of the discharge of her tumah shall be as the days of her niddah; she shall be tamei.
Rotherham's <i>Emphasized B.</i>	And <when any woman's flow of blood lasteth many days. outside the time of her removal, or when it floweth beyond her removal> all the days of her unclean' flow shall she be as in the days of her removal—<unclean> she is'.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	" 'And when a woman discharges a body fluid <i>consisting</i> of her blood <i>for</i> many days, <i>but</i> not <i>at</i> the time of her menstruation, or when she discharges in addition to [Or "beyond"] her menstruation, all the days of her unclean body fluid discharge she shall become unclean as <i>in</i> the days of her menstruation.
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	<i>Female Discharges</i> If a woman has a discharge of blood for a number of days when it is not time for her menstrual period, or if she has such a discharge right after her period, then as long as she has this discharge she is unclean, just as she is when she has her period. right after... (cf. Yad, Issurey Biyah 6:2; Niddah 73a).
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	.

Literal, almost word-for-word, renderings:

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	And if any woman hath an efflux of blood many days, out of the time of her separation; or if it continue beyond the time of her separation, all the days of this issue of uncleanness, shall be like the days of her separation. She shall be unclean; and every bed on which she may lie during this issue, shall be to her like her bed of separation. And every seat on which she may sit, shall be unclean according to the uncleanness of her separate state. V. 26 is included for context.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And if a woman has a discharge of her blood many days not in the time of her impurity, or if she has an discharge beyond the time of her impurity, she will be all the days of the discharge of her uncleanness as in the days of her impurity; she is unclean.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and a woman that will issue a discharge of her blood an abundance of days, not in the appointed time of her removal, or that she will issue upon her removal, she will exist all the days of the discharge of her dirtiness like the days of her removal, she is dirty.
Updated Bible Version 2.17	.
A Voice in the Wilderness	If a woman has a discharge of blood for many days, other than at the time of her menstruation, or if it flows beyond her usual time of menstruation, all the days of her unclean discharge shall be as the days of her menstruation. She is unclean.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:

Leviticus 15:25a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife; female [of animals]</i>	feminine singular noun	Strong's #802 BDB #61
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
zûwb (זָוַב) [pronounced <i>zoo^bv</i>]	<i>to flow, to gush; to issue, to discharge, to excrete; to flow away, to pine away, to die</i>	3 rd person masculine singular, Qal imperfect	Strong's #2100 BDB #264
zôwb (זָוָה) [pronounced <i>zoh^bv</i>]	<i>a flowing, a discharge, an issue, a fluid, a liquid, monthly period of a woman</i>	masculine singular construct	Strong's #2101 BDB #264
dâm (דָּם) [pronounced <i>dawm</i>]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #1818 BDB #196
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
rabbîym (רַבִּים) [pronounced <i>rah^bv-BEEM</i>]	<i>a multitude, many [men], a throng; great ones, elders; darts, arrows; archers; the many [as in a band of soldiers]</i>	masculine plural adjective	Strong's #7227 BDB #912
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
lô' (אֵל אוֹ אַל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ʿêth (תֵּת) [pronounced <i>gayth</i>]	<i>time, the right time, the time proper ; opportunity</i>	feminine singular construct	Strong's #6256 BDB #773
nîddâh (נִדְּבָה) [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: And a woman—when a flowing of her blood flows [for] many days, not in [the] time of her [monthly] impurity;...

There are two instances that will be dealt with, when a woman experiences a flow of blood for many days, but not during the time of her normal menstruation.

Leviticus 15:25b			
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
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
zûwb (זוב) [pronounced zoo ^b v]	<i>to flow, to gush; to issue, to discharge, to excrete; to flow away, to pine away, to die</i>	3 rd person feminine singular, Qal imperfect	Strong's #2100 BDB #264
'al (על) [pronounced gah ^l]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
nîddâh (נדב) [pronounced nid-DAWH]	<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: ...or when she flows beyond [the time] of her uncleanness,...

Or, let's say that she has a flow of blood beyond the normal time of her menstruation.

Leviticus 15:25c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כָּל) [pronounced koh ^l]	<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
yâmîym (יָמִים) [pronounced yaw-MEEM]	<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
zôwb (זוב) [pronounced zoh ^b v]	<i>a flowing, a discharge, an issue, a fluid, a liquid, monthly period of a woman</i>	masculine singular construct	Strong's #2101 BDB #264
ṭum ^e âh (טֹמְאָה) [pronounced toom-AW]	<i>uncleanness (sexual; ethical and religious; ritual; local [of nations]); [sexually] polluted; an unclean thing</i>	feminine singular noun with the 3 rd person feminine singular suffix	Strong's #2932 BDB #380
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
yâmîym (יָמִים) [pronounced yaw-MEEM]	<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

Leviticus 15:25c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nīddâh (נִדְדָה) [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: ...[for] all days of a flowing of her uncleanness, [just] like the days of her impurity,...

These days will be treated just like the days of her normal menstruation.

Leviticus 15:25d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal imperfect	Strong's #1961 BDB #224
ṭâmê' (טָמֵא) [pronounced <i>taw-MAY</i>]	<i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i>	feminine singular adjective	Strong's #2931 BDB #379
hîy' (הִיא) [pronounced <i>hee</i>]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214

Translation: ...she will be unclean. (Kukis mostly literal translation)

During this period of time, she will also be considered unclean.

Leviticus 15:25 And a woman—when a flowing of her blood flows [for] many days, not in [the] time of her [monthly] impurity; or when she flows beyond [the time] of her uncleanness, [for] all days of a flowing of her uncleanness, [just] like the days of her impurity, she will be unclean. (Kukis mostly literal translation)

Leviticus 15:25 Still regarding the woman: when she has a flowing of blood for many days, but this is not occurring in the time of her monthly period; or when she flows beyond the usual time of her monthly period, she will be unclean, just as should would be during her regular period. (Kukis paraphrase)

The woman who experiences a blood flow this occurs outside the time frame of her normal period; or if her period extends beyond its normal time, she will be considered unclean in the same way as if she were in her normal menstruation period.

All the bed which she lies down upon him all days of her flowing like a bed of her impurity is to her and every the article that she sits upon him, unclean [it] is, like uncleanness of her impurity. And every one touching in them is made unclean. And he has washed his garments and he has bathed (himself) in the waters and he has been made unclean until the evening.

Leviticus
15:26–27

Any bed upon which she lies [during] all the days of her flowing is to her like the bed of her impurity along with every [piece of] furniture that she sits upon, is unclean, like the uncleanness of her impurity. And everyone touching them is made unclean. So [the person touching any of these things] has washed his clothing and has bathed (himself); and he has been made unclean until evening.

As long as the woman's blood is flowing, the bed where she sleeps and anything that she sits on is made unclean, just like the time of her normal menstruation period. Furthermore, anyone who touches the bed or the furniture that she has touched is also made unclean. That person must wash his clothing and bathe himself. Having done all of that, he is considered unclean until sunset.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	All the bed which she lies down upon him all days of her flowing like a bed of her impurity is to her and every the article that she sits upon him, unclean [it] is, like uncleanness of her impurity. And every one touching in them is made unclean. And he has washed his garments and he has bathed (himself) in the waters and he has been made unclean until the evening.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Every bed on which she sleepeth, and every vessel on which she sitteth, shall be defiled. Whosoever toucheth them shall wash his clothes: and himself being washed with water, shall be unclean until the evening.
Aramaic ESV of Peshitta	Every bed whereon she lies all the days of her discharge shall be to her as the bed of her period: and everything whereon she sits shall be unclean, as the uncleanness of her period. Whoever touches these things shall be unclean, and shall wash his clothes, and bathe himself in water, and be unclean until the evening.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And every bed on which she shall lie all the days of her flux shall be to her as the bed of her separation, and every seat whereon she shall sit shall be unclean according to the uncleanness of her separation. Everyone that touches it shall be unclean; and he shall wash his garments, and bathe his body in water, and shall be unclean till evening.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Every bed on which she has been resting will be unclean, as at the times when she normally has a flow of blood, and everything on which she has been seated will be unclean, in the same way. And anyone touching these things will be unclean, and his clothing will have to be washed and his body bathed in water and he will be unclean till evening.
Easy English Easy-to-Read Version–2008	. Any bed she lies on during the time of her discharge will be like her bed during the time of her monthly bleeding. Everything she sits on will be unclean, just as it is during the time she is unclean from her monthly bleeding. Whoever touches these things will be unclean until evening. They must wash their own clothes and bathe in water.
God's Word™	As long as she has a discharge, any bed she lies on or anything she sits on is unclean. It is like her period. Those who touch these things are unclean and must wash their clothes and their bodies. They will be unclean until evening.
Good News Bible (TEV)	Any bed on which she lies and anything on which she sits during this time is unclean. Any who touch them are unclean and must wash their clothes and take a bath; they remain unclean until evening.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	Anything that she rests on or sits on during this time is also unclean, just as it would be during her period. If you touch either of these, you must wash your clothes and take a bath, but you still remain unclean until evening.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	And no one may touch the bed that she lies on or anything that she sits on while that flow of blood continues, just as during her normal menstrual period. Anyone who touches those things must not touch anyone else. He must wash his clothes and bathe, and he may not touch anyone else until that evening.

Partially literal and partially paraphrased translations:

American English Bible	.
Beck's American Translation	.
Common English Bible	.
New Advent (Knox) Bible	.
Translation for Translators	.

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible	.
Berean Study Bible	Any bed on which she lies or any furniture on which she sits during the days of her discharge will be unclean, like her bed during her menstrual period. Anyone who touches these things will be unclean; he must wash his clothes and bathe with water, and he will be unclean until evening.
Conservapedia Translation	.

Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	.
International Standard V	“Every bed where she sleeps on the whole time she has the discharge will be her own unclean bed so that every object on which she sits becomes unclean like her menstrual uncleanness. Whoever touches them will become unclean. He is to wash his clothes and bathe with water and he will remain unclean until evening.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	.
Urim-Thummim Version	Every bed that she rests in all the days of her discharge will be to her as the bed of her period, and whatever items she sits on will be unclean like the uncleanness from her menstrual cycle. Whoever touches those things will be unclean and will wash their clothes and bath themselves in water, and are unclean until sunset.
Wikipedia Bible Project	Any couch which she will lay on, all the days of her discharge, will be for her as the couch of her menstrual cycle, and any pot which she shall sit on will be defiled, as the defilement of her menstrual cycle. And all that touches them will be defiled, and he will wash his clothes, and bathe in water, and is defiled until evening.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Any bed she lies on during the time this flow lasts will be unclean as during her monthly period. Any seat she sits on will be unclean; as it would be during her monthly periods. Anyone who touches them will be unclean; he must wash his clothing and take a bath and will be unclean until evening.
New American Bible (2011)	.
The Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	[Thus], as long as she has the discharge, any bed upon which she lies shall have the same status as it has while she is menstruating. Similarly, any article upon which she sits shall be unclean, just as it is unclean when she is menstruating. Anyone touching [these articles] must [similarly] immerse his clothing and his body in a mikvah, and [then] remain unclean until evening.
The Scriptures–2009	‘Any bed on which she lies all the days of her discharge is to her as the bed of her monthly separation. And whatever she sits on is unclean, as the uncleanness of her monthly separation. ‘And anyone who touches them is unclean, and shall wash his garments, and shall bathe in water, and be unclean until evening.
Tree of Life Version	Every bed where she lies all the days of her discharge will be like her bed during her niddah, and everything she sits on will become unclean like the uncleanness of her niddah. Whoever touches these things will become unclean and is to wash his clothes and bathe himself in water, and be unclean until the evening.

Weird English, ©1dε English, Anachronistic English Translations:

Alpha & Omega Bible	.
Awful Scroll Bible	The bed she was to lie on, in the days of her issue, is the bed of her tainting, and the article she was to sit on, was to be unclean, as the uncleanness of her being tainted. Even he touching them was to be unclean, and is to have washed his clothes and bathe with water, and is to have been unclean till evening.
Concordant Literal Version	Any bedding on which she has lain all the days of her discharge, as the bedding of her period shall it become to her, and any article on which she has sat shall become unclean as during the uncleanness of her period. Anyone touching them shall be unclean; he will rinse his garments and bathe in water and be unclean until the evening.
exeGesés companion Bible	Every bed whereon she lies all the days of her flux become to her as the bed of her exclusion: and whatever instrument she sits on becomes foul as the foulness of her exclusion. And whoever touches those becomes foul and launders his clothes and baptizes in water and becomes foul until the evening.
Orthodox Jewish Bible	Every bed whereon she lieth all the days of her discharge shall be unto her as the bed of her niddah; and whatsoever she sitteth upon shall be tamei, as the tumah of her niddah. And whosoever toucheth those things shall be tamei, and shall immerse his garments, and immerse himself in mayim, and be tamei until the erev.
Rotherham's <i>Emphasized B.</i>	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	Any bed on which she lies during all the days of her body fluid discharge shall become for her as her bed of menstruation, and any object on which she sits becomes unclean as her menstruation's uncleanness. And any person who touches them becomes unclean, and he shall wash his garments, and he shall wash himself [The direct object is supplied from context in the English translation] with water, and he shall be unclean until the evening.
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	.
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	All ⁹ the bed whereon she lieth during all the days of her flow <like her bed in her removal> shall be to her,—and every thing whereon she sitteth shall be unclean , like the uncleanness in her removal; and whosoever toucheth them shall be unclean,—and shall wash his clothes, and bathe in water, and be unclean until the evening.

⁹Some cod. (w. Onk. MS., Jon., Sep. and Syr.): “And all”— G.n. [Kukis: Most of the discrepancies found in the Old Testament are like this; they have no real effect over the meaning of the passage.]

Literal, almost word-for-word, renderings:

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	.
Context Group Version	.
English Standard Version	.
Green’s Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Every bed on which she lies all the days of her discharge will be to her as the bed of her impurity and everything on which she sits will be unclean, as the uncleanness of her impurity. And whoever touches those things will be unclean and will wash his clothes and bathe himself in water and be unclean until the evening.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen’s Translation	.
Revised Mechanical Trans.	Every lying place which she lies down upon all the days of her discharge is like the lying place of her removal, and every utensil which she settles upon is dirty, he will be dirty like the dirtiness of her removal, and everyone touching them will be dirty, and he will wash his garments in the waters and he will be dirty until the evening,...
Updated Bible Version 2.17	.
A Voice in the Wilderness	Every bed on which she lies all the days of her discharge shall be to her as the bed of her menstruation; and whatever she sits on shall be unclean, as the uncleanness of her menstruation. Whoever touches those things shall be unclean; he shall wash his clothes and bathe in water, and be unclean until evening.
Webster’s Bible Translation	.
World English Bible	.
Young’s Literal Translation	.
Young’s Updated LT	.

The gist of this passage: 26-27

Leviticus 15:26

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
From Rotherham’s Emphasized Bible (footnote): <i>Some cod. (w. Onk. MS., Jon., Sep. and Syr.): “And all”— G.n.</i> This <i>and</i> is not found in the Masoretic text.			
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong’s #3605 BDB #481

Leviticus 15:26

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mishkâb (מִשְׁכָּב) [pronounced <i>mish-AW^éV</i>]	<i>bed, couch; bier; laying down, the act of lying down</i>	masculine singular noun with the definite article	Strong's #4904 (from #7901) BDB #1012
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
shâkab (שָׁכַב) [pronounced <i>shaw-KAH^éV</i>]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation], to rest, to sleep; to relax</i>	3 rd person feminine singular, Qal imperfect	Strong's #7901 BDB #1011
'al (עַל) [pronounced <i>gah^l</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 masculine singular suffix	Strong's #5921 BDB #752
kôl (כֹּל) [pronounced <i>koh^l</i>]	<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
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
zôwb (זָוַב) [pronounced <i>zoh^év</i>]	<i>a flowing, a discharge, an issue, a fluid, a liquid, monthly period of a woman</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #2101 BDB #264
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
mishkâb (מִשְׁכָּב) [pronounced <i>mish-AW^éV</i>]	<i>bed, couch; bier; laying down, the act of lying down</i>	masculine singular construct	Strong's #4904 (from #7901) BDB #1012
nîddâh (נִדְדָה) [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
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person feminine singular suffix	No Strong's # BDB #510
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

Leviticus 15:26			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
k ^e lîy (כֵּלִי) [pronounced k ^e lee]	<i>hand-made or manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine singular noun, with the definite article	Strong's #3627 BDB #479
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
yâshab (יָשָׁב) [pronounced yaw-SHAH ^{BV}]	<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
ʿal (עַל) [pronounced ʿahl]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity; with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
ṭâmêʾ (טָמֵא) [pronounced taw-MAY]	<i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i>	masculine singular adjective	Strong's #2931 BDB #379
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
ṭum ^e ʾâh (טִמְאָה) [pronounced toom-AW]	<i>uncleanness (sexual; ethical and religious; ritual; local [of nations]); [sexually] polluted; an unclean thing</i>	feminine singular construct	Strong's #2932 BDB #380
nîddâh (נִדְדָה) [pronounced nid-DAWH]	<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: Any bed upon which she lies [during] all the days of her flowing is to her like the bed of her impurity along with every [piece of] furniture that she sits upon, is unclean, like the uncleanness of her impurity.

We have a woman who is bleeding outside the bounds of her normal cycle. This is taking place at the wrong time of the month; or she continues menstruating past her normal time. Her uncleanness simply continues as if a normal menstruation period. Therefore, what she sits upon and sleeps on is considered unclean by this contact.

Leviticus 15:26 Any bed upon which she lies [during] all the days of her flowing is to her like the bed of her impurity along with every [piece of] furniture that she sits upon, is unclean, like the uncleanness of her impurity. (Kukis mostly literal translation)

Leviticus 15:27

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
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
nâga ^c (נָגַח) [pronounced <i>naw-GAHÇ</i>]	<i>the one touching, the person reaching into; whoever is violating, injuring; coming to a person</i>	masculine singular, Qal active participle with the definite article	Strong's #5060 BDB #619
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; with the 3 rd person plural suffix	No Strong's # BDB #88
ṭâmê ^c (טָמֵא) [pronounced <i>taw-MAY</i>]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 rd person masculine singular, Qal imperfect	Strong's #2930 BDB #379
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
kâbaç (כָּבַח) [pronounced <i>kaw-BAHÇ</i>]	<i>to wash [garments, a person]; to make wash</i>	3 rd person masculine singular, Piel perfect	Strong's #3526 BDB #460
b ^e gâdîym (בְּגָדִים) [pronounced <i>b^e-gaw-DEEM</i>]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #899 BDB #93
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
râchats (רָחַץ) [pronounced <i>raw-BAHTS</i>]	<i>to wash, to bathe (oneself), to wash off (away); possibly to declare oneself innocent</i>	3 rd person masculine singular, Qal perfect	Strong's #7364 BDB #934
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
mayim (מַיִם) [pronounced <i>mah-YIHM</i>]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565
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
ṭâmê ^c (טָמֵא) [pronounced <i>taw-MAY</i>]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 rd person masculine singular, Qal perfect	Strong's #2930 BDB #379
'ad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723

Leviticus 15:27

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘ereb (בֶּרֶעַ) [pronounced GEH-re ^b v]	evening, sunset	masculine singular noun with the definite article	Strong's #6153 BDB #787

Translation: And everyone touching them is made unclean. So [the person touching any of these things] has washed his clothing and has bathed (himself); and he has been made unclean until evening. (Kukis mostly literal translation)

Leviticus 15:27 And everyone touching them is made unclean. So [the person touching any of these things] has washed his clothing and has bathed (himself); and he has been made unclean until evening. (Kukis mostly literal translation)

Anyone who comes into contact with any of these things that the woman has touched is also considered unclean. He must wash the clothing that he is wearing and he must wash himself. After doing that, he remains unclean until that evening.

Leviticus 15:26–27 Any bed upon which she lies [during] all the days of her flowing is to her like the bed of her impurity along with every [piece of] furniture that she sits upon, is unclean, like the uncleanness of her impurity. And everyone touching them is made unclean. So [the person touching any of these things] has washed his clothing and has bathed (himself); and he has been made unclean until evening. (Kukis mostly literal translation)

Leviticus 15:26–27 As long as the woman's blood is flowing, the bed where she sleeps and anything that she sits on is made unclean, just like the time of her normal menstruation period. Furthermore, anyone who touches the bed or the furniture that she has touched is also made unclean. That person must wash his clothing and bathe himself. Having done all of that, he is considered unclean until sunset. (Kukis paraphrase)

The uncleanness spoken of here is not a result of immorality or evil or sin or human good. The component that I am having trouble with is, how do these people behave with others as a result? Do the men of the house simply consider themselves unclean throughout their woman's period (with a normal or abnormal flow).

Does Charley Brown consider himself unclean and avoid contact with other people as a result? Does he avoid direct contact with his wife and children; or is he simply unclean with all the household? Apart from the washing up, nothing more is said about the man. Does he simply wander about in life with the understanding that he is unclean? Obviously he is not going to wear a sign (*the wife is on her period; don't touch me*); and obviously he cannot simply stay home all day when his wife is on her period. Does everyone in the household simply carry the knowledge that they are all unclean? They do not express this to others (everyone is in the same situation); but do they simply think about this during this week (or during this extended week)?

And if she has been cleansed from her discharge and she has numbered for herself seven days and after she has been cleansed. And in the day the eighth she will take for herself a pair of turtledoves or a pair of sons of a pigeon; and she has taken them unto the priest unto an opening of a tent of meeting. And has prepared the priest the one [for] a sin offering and the one [for] a burnt offering. He has covered over her to faces of Y^ehowah from a discharge of her uncleanness.

Leviticus
15:28–30

And if she has been cleansed from her menstruation then she will number for herself seven days, and after [that], she has been cleansed. And on the eighth day, she will take for herself a pair of turtledoves or a pair of young pigeons; and she will take them to the priest at the opening of the tent of meeting. Then the priest will prepare the one [for] a sin offering and the other [lit., *the one*] [for] a burnt offering. He has [through this ritual] provided atonement for her before Y^ehowah, [a covering over] for the menstruation of her uncleanness.

Once her menstruation has come to an end, then she will count seven days forward, and after that, be considered cleansed. On the eighth day, for a ceremonial cleansing, she will take two turtledoves or two small pigeons to the priest at the opening of the tent of meeting. The priest will prepare one of the birds as the sin offering and the other as the burnt offering. Through this ritual, he will provide a covering over for the woman for the menstruation of her uncleanness.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And if she has been cleansed from her discharge and she has numbered for herself seven days and after she has been cleansed. And in the day the eighth she will take for herself a pair of turtledoves or a pair of sons of a pigeon; and she has taken them unto the priest unto an opening of a tent of meeting. And has prepared the priest the one [for] a sin offering and the one [for] a burnt offering. He has covered over her to faces of Y ^e howah from a discharge of her uncleanness.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	If the blood stop and cease to run, she shall count seven days of her purification: And on the eighth day she shall offer for herself to the priest, two turtles, or two young pigeons, at the door of the tabernacle of the testimony: And he shall offer one for sin, and the other for a holocaust, and he shall pray for her before the Lord, and for the issue of her uncleanness.
Aramaic ESV of Peshitta	""But if she is cleansed of her discharge, then she shall count to herself seven days, and after that she shall be clean. On the eighth day she shall take two turtledoves, or two young pigeons, and bring them to the priest, to the door of the Tabernacle. The priest shall offer the one for a sin offering, and the other for a burnt offering; and the priest shall make atonement for her before Mar-Yah for the uncleanness of her discharge.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.

Updated Brenton (Greek) But if she shall be cleansed from her flux, then she shall number to herself seven days, and afterwards she shall be esteemed clean. And on the eighth day she shall take two turtle doves, or two young pigeons, and shall bring them to the priest, to the door of the tabernacle of witness. And the priest shall offer one for a sin-offering, and the other for a whole burnt offering, and the priest shall make atonement for her before the Lord for her unclean flux.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	But when her flow of blood is stopped, after seven days she will be clean. And on the eighth day let her get two doves or two young pigeons and take them to the priest to the door of the Tent of meeting, To be offered by the priest, one for a sin-offering and one for a burned offering; and the priest will take away her sin before the Lord on account of her unclean condition.
Easy English Easy-to-Read Version—2008	. After the woman's discharge stops, she must wait seven days. After that she will be clean. Then on the eighth day, she must bring two doves or two young pigeons to the priest at the entrance of the Meeting Tent. Then the priest must offer one bird for a sin offering and the other bird for a burnt offering. In this way the priest will make her pure before the LORD.
God's Word™	"When her discharge stops, she must wait seven days. After that, she will be clean. On the eighth day she must take two mourning doves or two pigeons and bring them to the priest at the entrance to the tent of meeting. The priest will offer one as an offering for sin and the other as a burnt offering. So in the LORD'S presence the priest will make peace with the LORD for the woman who had an unclean discharge.
Good News Bible (TEV)	After her flow stops, she must wait seven days, and then she will be ritually clean. On the eighth day she shall take two doves or two pigeons to the priest at the entrance of the Tent of the LORD's presence. The priest shall offer one of them as a sin offering and the other as a burnt offering, and in this way he will perform the ritual of purification for her.
<i>The Message</i>	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	Seven days after the woman gets well, she will be considered clean. On the eighth day, she must bring either two doves or two pigeons to the front of my sacred tent and give them to a priest. He will offer one of the birds as a sacrifice for sin and the other as a sacrifice to please me; then I will consider the woman completely clean.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	If the woman is healed of her flow of blood, she must wait seven days before she touches anyone. On the eighth day, she must take doves or young pigeons to the priest at the entrance to the sacred tent. The priest must sacrifice one of them as

an offering for her sins, and he must completely burn the other one on the altar. Then she will be pure again and acceptable to Yahweh.

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Common English Bible .
 New Advent (Knox) Bible .
 Translation for Translators .

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible .
 Berean Study Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 God's Truth (Tyndale) .
 The Heritage Bible .

And if she is cleansed of her discharge, then she shall tally up to herself seven days, and after that she shall be clean.

And on the eighth day she shall take to herself two turtledoves, or two young pigeons, and bring them to the priest, to the door of the tent of appointed meeting.

And the priest shall offer the one for a sin offering, and the other for a burnt offering, and the priest shall make a covering for her before the face of Jehovah for the discharge of her uncleanness.

International Standard V .
 H. C. Leupold .
 Lexham English Bible .
 NIV, ©2011 .
 Unfolding Bible Literal Text .
 Urim-Thummim Version .

But if she is cleansed from her discharge, then she will count to herself 7 days, and after that she will be clean. And on the 8th day she will take two turtles or two young pigeons, and bring them to the priest, to the entrance of the Tabernacle at the Appointed Place. Then the priest will offer the one for a Sin-Offering, and the other for a whole Burnt-Offering and the priest will make Propitiatory-Covering for her before YHWH for the discharge of her uncleanness.

Wikipedia Bible Project

And if she is purified of here discharge, and she will count for herself seven days, and after will be purified. And on the eighth day, she will take for herself two turtledoves, or two pigeons, and she brought them to the priest, to the opening of the tent of events. And the priest made one sinstuff and the other raised-offer, and the priest atoned for her before Yahweh, from her discharge defilement.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) When she is cured of her flow, she will let seven days pass; then she will be clean. On the eighth day she is to take two turtledoves or two young pigeons and bring them to the priest at the entrance to the Tent of Meeting. With one of them the priest is to offer a sacrifice for sin and with the other a burnt offering. This is the way in which the priest will perform the rite of atonement over her before Yahweh for the flow that made her unclean.

New American Bible (2011) .
 The Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .

Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGeses companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	.
The Scriptures–2009	'But if she is cleansed of her discharge, then she shall count for herself seven days, and after that she is clean. 'And on the eighth day she takes for herself two turtledoves or two young pigeons, and shall bring them to the priest, to the door of the Tent of Appointment. 'And the priest shall prepare the one as a sin offering and the other as an ascending offering, and the priest shall make atonement for her before הויה for the discharge of her uncleanness.
Tree of Life Version	.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	BUT IF SHE SHALL BE CLEANSED FROM HER DISCHARGE, THEN SHE SHALL NUMBER TO HERSELF SEVEN DAYS, AND AFTERWARDS SHE SHALL BE ESTEEMED CLEAN. †(These are rules that JESUS gave to people in early times for purposes of sanitation & disease prevention. It is not a sin to have sex during a woman's period nor is it a sin for a man or woman to have a natural discharge/release of bodily fluids) AND ON THE EIGHTH DAY SHE SHALL TAKE TWO TURTLE-DOVES, OR TWO YOUNG PIGEONS, AND SHALL BRING THEM TO THE PRIEST, TO THE DOOR OF THE TABERNACLE OF WITNESS. AND THE PRIEST SHALL OFFER ONE FOR A SIN-OFFERING, AND THE OTHER FOR A WHOLE BURNT OFFERING, AND THE PRIEST SHALL MAKE ATONEMENT FOR HER BEFORE JESUS FOR HER UNCLEAN DISCHARGE.
Awful Scroll Bible	Is she to have been cleansed of her issue, she is to have counted seven days, and after that she was to be cleansed. On the eighth day, she was to take two turtledoves, or two young pigeons, and is to have brought them to the priest, to the opening of the tent of the appointed place. The priest is to have prepared one for the miss of the mark, and the other for a whole burnt offering, and the priest is to have made a covering over, turned before Sustains To Become for her issue of uncleanness.
Concordant Literal Version	When she is clean from her discharge then she will count off for herself seven days, and afterward she is clean. On the eighth day she shall take for herself two turtledoves or two dove squabs and bring them to the priest, to the opening of the tent of appointment. Then the priest will make of the one a sin offering and of the other an ascent offering. Thus the priest will make a propitiatory shelter over her before Yahweh because of the discharge of her uncleanness.
exeGeses companion Bible	And if she purifies of her flux, then she scribes to herself seven days and after that she is purified: and on the eighth day she takes two turtledoves or two sons of doves and brings them to the priest to the opening of the tent of the congregation: and the priest works the one for the sin and the one for a holocaust;

and the priest kapars/atones for her
at the face of Yah Veh
for the flux of her foulness.

Orthodox Jewish Bible But if she be tohorah of her discharge, then she shall count to herself seven days, and after that she shall be tohorah.

And on the yom shemini she shall take unto her two turtle doves, or two young pigeons, and bring them unto the kohen, to the entrance of the Ohel Mo'ed.

And the kohen shall sacrifice the one for a chattat, and the other for an olah (burnt offering); and the kohen shall make kapporah for her before Hashem for the discharge of her tumah.

Rotherham's *Emphasized B.* But <if she be clean from her flow> then shall she count to her-self seven days, and <afterwards> shall she count herself clean. And <on the eighth day> shall she take to herself two turtle doves, or two young pigeons,—and bring them in unto the priest, unto the entrance of the tent of meeting; and the priest shall offer the one' as a sin-bearer, and the other' as an ascending-sacrifice,—so shall the priest put a propitiatory-covering over her, before Yahweh, because of her unclean' flow.

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

Kretzmann's Commentary

Lexham English Bible

“And if she is clean from her body fluid discharge, then [Or “and”] she shall count for herself seven days, and afterward she becomes clean. And on the eighth day she shall take for herself two turtledoves or two young doves, [Literally “sons of dove”] and she shall bring them to the priest at the tent of assembly's entrance. And the priest shall sacrifice [Literally “do” or “make”] the one as a sin offering and the other [Literally “one”] as a burnt offering, and so the priest shall make atonement for her before [Literally “the the faces of”] Yahweh from her unclean body fluid discharge.’

Syndein/Thieme .

The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation

When [the woman] is rid of her discharge, she must count seven days for herself, and only then can she undergo purification.

On the eighth day, she shall take for herself two turtle doves or two young common doves, and bring them to the priest, to the Communion Tent entrance.

The priest shall prepare one as a sin offering and one as a burnt offering, and the priest shall thus make atonement for her before God, [purifying her] from her unclean discharge.

undergo purification

By immersing.

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.* .

Literal, almost word-for-word, renderings:

A Faithful Version .

C. Thomson Updated OT .

Charles Thomson OT	And when she is clear of her disorder she shall reckon for herself seven days, and after that she shall be clean. And on the eighth day she shall take two turtle doves, or two young pigeons, and carry them to the priest, to the door of the tabernacle of the testimony. And the priest shall offer one of them for a sin offering, and the other for a whole burnt offering; and the priest shall make atonement for her before the Lord, on the account of her uncleanness.
Context Group Version	But if she is cleansed of her discharge, then she shall number to herself seven days, and after that she shall be clean. And on the eighth day she shall take to herself two turtle-doves, or two young pigeons, and bring them to the priest, to the door of the tent of meeting. And the priest shall offer the one for a purification-offering, and the other for an ascension [offering]; and the priest shall make atonement for her before YHWH for the discharge of her uncleanness.
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	But if she is cleansed of her discharge, then she will number to herself seven days and after that she will be clean. And on the eighth day she will take to her two turtle-doves, or two young pigeons and bring them to the priest, to the door of the tent of meeting. And the priest will offer the one for a sin-offering and the other for a burnt-offering and the priest will make atonement for her before Jehovah for the discharge of her uncleanness.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	. tabernacle of the congregation
Owen's Translation	.
Revised Mechanical Trans.	...but if she was clean from her discharge and she counted seven days for herself, then after that she will be clean, and in the eighth day she will take for herself two turtledoves or two sons of a dove and she will bring them to the administrator, to the opening of the appointed tent, and the administrator will do the one for a failure and the other one for an ascension offering, and the administrator will make a covering upon her, to the face of YHWH because of the discharge of her dirtiness,...
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	. her issue
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:
28-30

Leviticus 15:28			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

Leviticus 15:28			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾim (אִם) [pronounced eem]	<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
ṭâhêr (טָהַר) [pronounced taw-HAIR]	<i>to be cleansed [clean, pure] [physically, of disease; ceremonially, of uncleanness]; to purify, to be clean morally, to be made clean; to declare clean</i>	3 rd person feminine singular, Qal perfect	Strong's #2891 BDB #372
min (מִן) [pronounced min]	<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
zôwb (זָבַח) [pronounced zoh ^b v]	<i>a flowing, a discharge, an issue, a fluid, a liquid, monthly period of a woman</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #2101 BDB #264
w ^e (or v ^e) (וְ, וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
çâphar (סָפַר) [pronounced saw-FAHR]	<i>to scratch, to scrape; to polish; to inscribe [letters in a stone]; to number, to count; to take account of, to consider</i>	3 rd person feminine singular, Qal perfect	Strong's #5608 BDB #707
lâmed (לְ) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person feminine singular suffix	No Strong's # BDB #510
sheba ^c (שֶׁבַע) [pronounced she ^b -VAHÇ]	seven	numeral masculine construct	Strong's #7651 BDB #987 & #988
yâmîym (יָמִים) [pronounced yaw-MEEM]	<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
w ^e (or v ^e) (וְ, וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾachar (אַחַר) [pronounced ah-KHAHR]	<i>after, following, behind; afterwards, after that; another</i>	preposition/adverb	Strong's #310 BDB #29
ṭâhêr (טָהַר) [pronounced taw-HAIR]	<i>to be cleansed [clean, pure] [physically, of disease; ceremonially, of uncleanness]; to purify, to be clean morally, to be made clean; to declare clean</i>	3 rd person feminine singular, Qal perfect	Strong's #2891 BDB #372

Translation: And if she has been cleansed from her menstruation then she will number for herself seven days, and after [that], she has been cleansed.

The context for this was a menstruation which fell outside of the normal menstruation that women had. It came at the wrong time of the month or it went on for longer than normal.

When her menstruation comes to an end, the woman will count for herself seven days and she would be considered clean after that.

Leviticus 15:28 And if she has been cleansed from her menstruation then she will number for herself seven days, and after [that], she has been cleansed. (Kukis mostly literal translation)

Leviticus 15:29			
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 (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
Together, these are literally translated <i>in the day, in a day of</i> ; however, we may understand it to mean <i>in that day; in this very day; at once, presently; lately; by day; in the daytime; throughout the day; in this day, at this [that] time; now; before that</i> . These interpretations often depend upon <i>when</i> the action of the verb takes place.			
When followed by an infinitive, this can be rendered <i>in the day in which, in the day when, in the day that; when</i> .			
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
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person feminine singular, Qal imperfect	Strong's #3947 BDB #542
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person feminine singular suffix	No Strong's # BDB #510
sh ^e nêy (שְׁנַיִם) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of; both of</i>	numeral, feminine dual construct	Strong's #8147 BDB #1040
tôr (תּוֹר) [pronounced <i>tore</i>]	<i>dove, turtledove</i>	feminine plural noun	Strong's #8449 BDB #1076
'ôw (אוּ) [pronounced <i>oh</i>]	<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 (שְׁנַיִם) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of; both of</i>	numeral, feminine dual construct	Strong's #8147 BDB #1040

Leviticus 15:29

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bânîym (בְּנֵי־אִם) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
yôṇâh (הַיּוֹנִי) [pronounced <i>yoh-NAW</i>]	<i>dove, pigeon</i>	feminine singular noun	Strong's #3123 BDB #401
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
Much of this is v. 14.			
bôw' (בֹּאֵ) [pronounced <i>boh</i>]	<i>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</i>	3 rd person feminine singular, Hiphil perfect	Strong's #935 BDB #97
'êth (אֵת) [pronounced <i>ayth</i>]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
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
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
pethach (פֶּתַח) [pronounced <i>PEH-thakh</i>]	<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 <i>OH-heh</i>]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced <i>moh-GADE</i>]	<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

Much of this is also v. 14.

Translation: And on the eighth day, she will take for herself a pair of turtledoves or a pair of young pigeons; and she will take them to the priest at the opening of the tent of meeting.

On the eighth day, there would be additional steps to take at the tent of meeting. She would bring two small birds to the priest.

At this point in Israel's history, the tent of meeting was right there. Moses oversaw its construction, and specific men saw to the details of it.

The question occurs to me, what would a woman do, when living in the land of Israel, and her period was a little out of whack. Would she travel to wherever the Tabernacle was for this? It just strikes me as unlikely. Even though there would be priest cities, the Tabernacle is one. There was only one made. Although it could be moved, that was a lot of work.

It certainly makes me wonder, how many of these rituals were followed in every respect?

Leviticus 15:29 [And on the eighth day, she will take for herself a pair of turtledoves or a pair of young pigeons; and she will take them to the priest at the opening of the tent of meeting.](#) (Kukis mostly literal translation)

Leviticus 15:30			
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
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
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
ʾêth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
ʾechâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective with the definite article	Strong's #259 BDB #25
chat̄t̄âth (חַטָּאת) [pronounced <i>khat-TAWTH</i>]	<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
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
ʾechâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective with the definite article	Strong's #259 BDB #25
ʿôlâh (עֹלָה) [pronounced <i>go-LAW</i>]	<i>burnt offering, ascending offering</i>	feminine singular noun	Strong #5930 BDB #750
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

Leviticus 15:30			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
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
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פְּנֵי) [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 [or, the edge of a sword]</i> . L ^e pânîym (לפְּנֵי) 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 yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
This is mostly v. 15 so far.			
min (מִן) [pronounced min]	<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
zôwb (זֹבַח) [pronounced zoh ^b v]	<i>a flowing, a discharge, an issue, a fluid, a liquid, monthly period of a woman</i>	masculine singular construct	Strong's #2101 BDB #264
tum ^e âh (טֹמְאָה) [pronounced toom-AW]	<i>uncleanness (sexual; ethical and religious; ritual; local [of nations]); [sexually] polluted; an unclean thing</i>	feminine singular noun with the 3 rd person feminine singular suffix	Strong's #2932 BDB #380

Translation: Then the priest will prepare the one [for] a sin offering and the other [lit., the one] [for] a burnt offering. He has [through this ritual] provided atonement for her before Y^ehowah, [a covering over] for the menstruation of her uncleanness. (Kukis mostly literal translation)

It is defined here exactly what the priest would do under these circumstances. He would offer up the two birds, one as a sin offering and the other as a burnt offering.

Nevertheless, I still wonder how many of these ceremonies were followed out completely.

Leviticus 15:30 Then the priest will prepare the one [for] a sin offering and the other [lit., *the one*] [for] a burnt offering. He has [through this ritual] provided atonement for her before Y^ehowah, [a covering over] for the menstruation of her uncleanness. (Kukis mostly literal translation)

Leviticus 15:28–30 And if she has been cleansed from her menstruation then she will number for herself seven days, and after [that], she has been cleansed. And on the eighth day, she will take for herself a pair of turtledoves or a pair of young pigeons; and she will take them to the priest at the opening of the tent of meeting. Then the priest will prepare the one [for] a sin offering and the other [lit., *the one*] [for] a burnt offering. He has [through this ritual] provided atonement for her before Y^ehowah, [a covering over] for the menstruation of her uncleanness. (Kukis mostly literal translation)

Leviticus 15:28–30 Once her menstruation has come to an end, then she will count seven days forward, and after that, be considered cleansed. On the eighth day, for a ceremonial cleansing, she will take two turtledoves or two small pigeons to the priest at the opening of the tent of meeting. The priest will prepare one of the birds as the sin offering and the other as the burnt offering. Through this ritual, he will provide a covering over for the woman for the menstruation of her uncleanness. (Kukis paraphrase)

And you (all) will keep separate sons of Israel from their uncleanness and they will not die in their uncleanness, in their defiling My Tabernacle which [is] in their midst. This torah of the one discharging and that which goes out from a lying of seed to make unclean in her; and the weak [or, *menstruous*] one in her menstruation, and the one discharging his discharge, to the male and to the female and to a man who lies down with an unclean [female].

Leviticus
15:31–33

And you have separated [the] sons of Israel from their uncleanness so they will not die in their uncleanness, in their defiling [of] My Tabernacle, which [is] in their midst. This [is] the law of the one having a discharge and of him whose copulation seed comes out, making her unclean; and for her who is sick in her menstruation; and for the one discharging a discharge—to the male and to the female; and to the man who lies down with an unclean [female].

You all must separate the sons of Israel from their uncleanness so that they will not die as a result of being unclean and defiling My Tabernacle, which is placed in their midst. These are the regulations and rites for anyone with a discharge; for the one whose seed comes out during copulation, making the woman unclean; for the woman who is sick in her menstruation; to the one who has a discharge, whether male or female; and to the man who has intimate relations with a menstruating woman.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And you (all) will keep separate sons of Israel from their uncleanness and they will not die in their uncleanness, in their defiling My Tabernacle which [is] in their midst. This torah of the one discharging and that which goes out from a lying of seed to make unclean in her; and the weak [or, *menstruous*] one in her menstruation, and the one discharging his discharge, to the male and to the female and to a man who lies down with an unclean [female].

Dead Sea Scrolls

.

Jerusalem targum

.

Targum (Onkelos)

.

Targum (Pseudo-Jonathan)

.

Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	You shall teach therefore the children of Israel to take heed of uncleanness, that they may not die in their filth, when they shall have defiled my tabernacle that is among them. This is the law of him that hath the issue of seed, and that is defiled by copulation. And of the woman that is separated in her monthly times, or that hath a continual issue of blood, and of the man that sleepeth with her.
Aramaic ESV of Peshitta	"Thus you shall separate the B'nai Yisrael from their uncleanness, so they will not die in their uncleanness, when they defile my tabernacle that is in their midst." This is the law of him who has a discharge, and of him who has an emission of semen, so that he is unclean thereby; and of her who has her period, and of a man or woman who has a discharge, and of him who lies with her who is unclean.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And you shall cause the children of Israel to beware of their uncleanness; so they shall not die for their uncleanness, in polluting My tabernacle that is among them. This is the law of the man who has an issue, and if one discharge seed of copulation, so that he should be polluted by it. And <i>this is the law</i> for her that has the issue of blood in her separation, and as to the person who has an issue of seed, in his issue: <i>it is a law</i> for the male and the female, and for the man who shall have lain with her that is set apart.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	In this way may the children of Israel be made free from all sorts of unclean conditions, so that death may not overtake them when they are unclean and when they make unclean my holy place which is among them. This is the law for the man who has a flow from his body, or whose seed goes from him so that he is unclean; And for her who has a flow of blood, and for any man or woman who has an unclean flow, and for him who has sex relations with a woman when she is unclean.
Easy English Easy-to-Read Version--2008	"So you must warn the Israelites about being unclean. If you don't warn the people, they might make my Holy Tent unclean. And then they would have to die!" These are the rules for anyone with a discharge from the body. These rules are for men who become unclean from a flow of semen. And these rules are for women who become unclean from their monthly time of bleeding. And these are the rules for anyone who becomes unclean by sleeping with another person who is unclean.
God's Word™	"You must separate the Israelites from anything that keeps them from being presentable to me. Otherwise, they will die because they make my tent, which is among them, unclean. "These are the instructions for any man who has a discharge or an emission of semen that makes him unclean, for any woman who has her period, for any man or woman who has a discharge, or for any man who has sexual intercourse with a woman when she is unclean."

Good News Bible (TEV) The LORD told Moses to warn the people of Israel about their uncleanness, so that they would not defile the Tent of his presence, which was in the middle of the camp. If they did, they would be killed.
 These are the regulations about a man who has a discharge or an emission of semen, a woman during her monthly period, or a man who has sexual intercourse with a woman who is ritually unclean.

The Message .
 Names of God Bible .
 NIRV .
 New Simplified Bible .

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

Casual English Bible .
 Contemporary English V. When any of you are unclean, you must stay away from the rest of the community of Israel. Otherwise, my sacred tent will become unclean, and the whole nation will die.
 These are the things you men must do if you become unclean because of an infected penis or if you have a flow of semen. And these are the things you women must do when you become unclean either because of your monthly period or an unusual flow of blood. This is also what you men must do if you have sex with a woman who is unclean.

The Living Bible .
 New Berkeley Version .
 New Life Version .
 New Living Translation .
 The Passion Translation .
 Unfolding Bible Simplified You must do these things in order that the people, at the times when they are unacceptable to me, do not defile my sacred tent, where I live among them. For if they do defile it, they will die.
 Those are the regulations for a man who has a discharge from his body, or who has an emission of semen, when that happens he is unclean; and for any woman during her menstrual period, and for any man who sleeps with a woman during her menstrual period."

Partially literal and partially paraphrased translations:

American English Bible .
 Beck's American Translation .
 Common English Bible .
 New Advent (Knox) Bible .
 Translation for Translators .

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible .
 Berean Study Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 God's Truth (Tyndale) .
 The Heritage Bible .
 International Standard V "So separate the Israelis from their uncleanness so that they won't die in their uncleanness if they defile my tent that is in their midst. These are the regulations for one whose discharge of semen causes him to become unclean because of it,

and for her whose menstruation causes her to become ill, [Lit. who is unwell due to menstrual uncleanness] for anyone who has a discharge, whether male or female, and for the man who has sexual relations [Lit. who sleeps; or who lays down] with one who is unclean.”

H. C. Leupold
Lexham English Bible
NIV, ©2011
Unfolding Bible Literal Text

.
.
.
This is how you must separate the people of Israel from their uncleanness, so they will not die due to their uncleanness, by defiling my tabernacle, where I live among them.

These are the regulations for anyone who has a flow of fluid, for any man whose semen goes out of him and makes him unclean, for any woman who has a menstrual period, for anyone with a flow of fluid, whether male or female, and for any man who lies with an unclean woman.”

Urim-Thummim Version

So will you warn the Israelites about their uncleanness so that they will not die for their uncleanness by defiling my Tabernacle that is among them.

This is the Law for those that have a discharge and of him whose semen goes out of him, and is then defiled by it. And of her that is unwell from her menstrual cycle and him that has a flow of semen as pertaining to men and women, and of him that sleeps with her that is unclean.

Wikipedia Bible Project

And you estranged the sons of Israel from their defilements, and they will not die in their defilements, and defile my dwelling which is within them.

This is the teaching of the discharge, and of the one who will ejaculate semen, to defile with.

And she enfeebled with menstruation, and the discharger of his discharge, for the male and for the female, and for the man who will sleep with a defiled woman.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

Make the sons of Israel aware of everything unclean, lest they die because of defiling the Tent of my presence among them.

Such is the law concerning a man with a discharge, anyone made unclean by a seminal discharge, a woman unclean because of her monthly periods, a man or a woman with discharge, a man who sleeps with an unclean woman.”

New American Bible (2011)

The Catholic Bible

New Jerusalem Bible

NRSV (Anglicized Cath. Ed.)

Revised English Bible–1989

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

exeGesés companion Bible

Hebraic Roots Bible

Kaplan Translation

The Scriptures–2009

‘Thus you shall separate the children of Yisra’ël from their uncleanness, lest they die in their uncleanness when they defile My Dwelling Place which is in their midst.

‘This is the Torah for one who has a discharge, and for him who emits semen and is unclean thereby, and for her who is sick in her monthly separation, and for one who has a discharge, either man or woman, and for him who lies with an unclean woman.’ ”

Tree of Life Version

“So you are to keep Bnei-Yisrael separate from their uncleanness, so they will not die in their uncleanness by defiling My Tabernacle that is in their midst.”

This is the Torah for one who has a discharge or for one who has an emission of semen, which causes him to become unclean, as well as for her who has her period of niddah, and for the man or woman who has a discharge, or the one who lies with her who is unclean.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	<p>AND YOU SHALL CAUSE THE CHILDREN OF ISRAEL TO BEWARE OF THEIR UNCLEANNESS; SO THEY SHALL NOT DIE FOR THEIR UNCLEANNESS, IN POLLUTING MY TABERNACLE THAT IS AMONG THEM.</p> <p>THIS IS THE LAW OF THE MAN WHO HAS AN DISCHARGE, AND FOR THE MAN WHO HAS A SEMINAL EMISSION SO THAT HE IS POLLUTED BY IT.</p> <p>AND THIS IS THE LAW FOR HER THAT HAS THE DISCHARGE OF BLOOD IN HER SEPARATION, AND AS TO THE PERSON WHO HAS AN DISCHARGE OF SEED, IN HIS ISSUE: IT IS A LAW FOR THE MALE AND THE FEMALE, AND FOR THE MAN WHO SHALL HAVE LAIN WITH HER THAT IS SET APART.”</p>
Awful Scroll Bible	<p>The priest is to have prepared one for the miss of the mark, and the other for a whole burnt offering, and the priest is to have made a covering over, turned before Sustains To Become for her issue of uncleanness.</p> <p>You is to have separated the sons of Isra-el, from their uncleanness - were they to die in their uncleanness? - even are they to defile my dwelling place from among them? -</p> <p>and of her, who is unwell from being tainted, and he with an issue, of a male, and that of a female, which man was to lay with she unclean.</p>
Concordant Literal Version	<p>You will warn the sons of Israel against their uncleanness so that they may not die in their uncleanness when they defile My tabernacle which is in their midst.</p> <p>This is the law for the one discharging and from whom is coming forth an emission of semen to be unclean by it; also for the menstruous one in her period, as well as for the one discharging with his discharge, for the male as for the female, and for the man who is lying with her who is unclean.</p>
exeGesés companion Bible	<p>Thus you separate the sons of Yisra El from their foulness; that they not die in their foulness when they foul my tabernacle in their midst.</p> <p>This is the torah of him who fluxes and of him whose seed of copulation goes from him and fouls therewith: and of her who is menstros of her exclusion and of him who fluxes the flux - of the man and of the female and of him who lies with her who is foul.</p>
Orthodox Jewish Bible	<p>Thus shall ye separate the Bnei Yisroel from their tumah; that they die not in their tumah, when they defile My Mishkan that is among them.</p> <p>This is the torah of him that hath a discharge, and of him whose shikhvat zera goeth from him, and is made tamei therewith; And of her that suffers through her niddah, and of him that hath a discharge, of the zachar, and of the nekevah, and of him that lieth with her that is tameiah.</p>
Rotherham's <i>Emphasized B.</i>	<p>Thus shall ye warn the sons of Israel from their uncleanness, And they shall not die in their uncleanness, By reason of their making unclean my habitation which is in their midst.</p> <p> This is the law—</p> <p>Of him that hath a flux,—</p> <p>And of him from whom goeth an outflow of seed, making unclean thereby; And of her that is unwell with her cause for removal,</p>

And of him whose flux floweth,
 For the male, and for the female,—
 And for a man who lieth with her that is unclean. [Kukis: Up to this point in Leviticus 15, almost all of the Emphasized Bible has been in paragraph form.]

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	“And you shall keep the Israelites [Literally “sons/children of Israel”] separate from their uncleanness so that they might not die because of [Or “by” or “in”] their uncleanness by their making my tabernacle, which is in their midst, unclean. “This is the regulation of the one with the body fluid discharge and the one from whom an emission of semen goes out so that he becomes unclean by it and concerning [Literally “of”] the menstruating woman in her bleeding [See similar idiom at 12:2] and the person who discharges his body fluid, for the male and for the female and for a man who lies with an unclean woman.”
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	You [Moses and Aaron] must warn the Israelites about their impurity, so that their impurity not cause them to die if they defile the tabernacle that I have placed among them. This then is the [entire] law concerning the man who is unclean because of a discharge or seminal emission, as well as the woman who has her monthly period, the man or woman who has a [genital] discharge, and the man who lies with a ritually unclean woman. not....die This is why the section from Leviticus 11:1 to here is placed after the death of Aaron's sons (Ibn Ezra on Leviticus 16:1). if they defile... The laws of purity thus deal with the Tabernacle and the Holy Temple. That is why today, when the Temple no longer stands, we are not careful regarding these rules. However, it is still forbidden to enter the area of the Temple Mount if one is ritually unclean. (Shaarey Teshuvah, Orach Chaim 561:1; cf. Teshuvoth Radbaz 691).
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	.

Literal, almost word-for-word, renderings:

A Faithful Version	. menstruating
C. Thomson Updated OT	.
Charles Thomson OT	Thus shall you make the children of Israel religiously careful to guard against their uncleannesses, that they may not die for their uncleanness; for defiling my tabernacle which is among them.

This is the law for him who hath a gonorrhoea, and for him whose seed goeth from him so as to be defiled thereby; and for her who is menstruous; and for the emission of seed between a man and a woman; and for a man who lieth by a woman; in her state of separation.

- Context Group Version . menstrual impurity
- English Standard Version .
- Green's Literal Translation .
- Legacy Standard Bible .
- Literal Standard Version . And you have separated the sons of Israel from their uncleanness, and they do not die in their uncleanness, in their defiling My Dwelling Place which [is] in their midst. This [is] the law of him who has the discharging, and of him whose seed [from] intercourse goes out from him, to become unclean with it, and of her who is sick in her separation, and of him who has the discharging (his discharge, of the male or of the female), and of a man who lies with an unclean woman."
- Modern English Version .
- Modern Literal Version 2020 . And you* will separate the sons of Israel from their uncleanness, that they do not die in their uncleanness when they defile my tabernacle that is in the midst of them. This is the law of him who has an discharge and of him whose seed of copulation {i.e. semen} goes from him, so that he is unclean by it, and of her who is sick with her impurity and of him who has an discharge, of the man and of the woman and of him who lies with her who is unclean.
- New American Standard B. .
- New European Version .
- New King James Version .
- Niobi Study Bible . monthly discharge
- Owen's Translation .
- Revised Mechanical Trans.and you will dedicate the sons of Yisra'eyl from their dirtiness and they will not die from being dirty in my dwelling which is in the midst of them. This is the teaching of the one issuing, and from his laying down of seed which will go out from him, for her dirtiness is in her, and the illness in her removal, and the issuing of his discharge of the male or the female, and for a man which lies down with dirtiness,...
- Updated Bible Version 2.17 .
- A Voice in the Wilderness . Thus you shall separate the children of Israel from their uncleanness, lest they die in their uncleanness when they defile My tabernacle that is among them. This is the law for one who has a discharge, and for him who emits semen and is unclean by it, and for her who is unwell because of her menstruation, and for one who has a discharge, either man or woman, and for him who lies with her who is unclean.
- Webster's Bible Translation . flowers (as in flow-ers)
- World English Bible .
- Young's Literal Translation .
- Young's Updated LT .

The gist of this passage:
31-33

Leviticus 15:31			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ו ^e (or ו ^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
נָאָזַר (נִזְרָר) [pronounced <i>naw-ZAHR</i>]	<i>to keep sacredly separate; to be a Nazarite, live as a Nazarite</i>	2 nd person masculine plural, Hiphil perfect	Strong's #5144 BDB #634

Leviticus 15:31

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
The general meanings for this verb are, <i>to dedicate, to consecrate, to separate</i> . Generally speaking, the Hiphil would therefore mean, <i>to cause to dedicate, to cause one to be consecrated, to make separate</i> .			
'êth (אָת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
bânîym (בָּנִיִּם) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
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
ṭum ^e âh (טֹמְאָה) [pronounced <i>toom-AW</i>]	<i>uncleanness (sexual; ethical and religious; ritual; local [of nations]); [sexually] polluted; an unclean thing</i>	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #2932 BDB #380
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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
This is translated as <i>lest</i> by some translators in Leviticus 15:31.			
mûwth (מוֹת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person masculine plural, Qal imperfect	Strong's #4191 BDB #559
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ṭum ^e âh (טֹמְאָה) [pronounced <i>toom-AW</i>]	<i>uncleanness (sexual; ethical and religious; ritual; local [of nations]); [sexually] polluted; an unclean thing</i>	feminine singular noun with the 3 rd person masculine plural suffix	Strong's #2932 BDB #380
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Leviticus 15:31

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṭāmē' (טָמֵא) [pronounced <i>taw-MAY</i>]	<i>to declare or to pronounce unclean; to defile (sexually, religiously, ceremonially); to profane (God's name)</i>	Piel infinitive; with the 3 rd person masculine plural suffix	Strong's #2930 BDB #379
This verb has occurred many times in this chapter. This is the first time it occurs in the Piel (the intensive stem) in this chapter.			
ʾêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
mîsh ^e kân (מִשְׁכָּן) [pronounced <i>mish^e-KAWN</i>]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular noun with the 1 st person singular suffix	Strong's #4908 BDB #1015
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (תַּוֵּק) [pronounced <i>taw-VEK^e</i>]	<i>midst, among, middle</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #8432 BDB #1063

Translation: And you have separated [the] sons of Israel from their uncleanness so they will not die in their uncleanness, in their defiling [of] My Tabernacle, which [is] in their midst.

With the ceremonies and regulations listing in this chapter, the people of Israel are being kept separate from their uncleanness. Therefore, they will not die in their uncleanness by defiling the Tabernacle of God. They are not going to the Tabernacle in an unclean state.

At this point in Israel's history, they were all there in the same place and the Tabernacle was in their midst.

When Israel takes Canaan, the Tabernacle will be placed in a number of different cities. At that point, the people of Israel were to come to the Tabernacle primarily three times a year (the Passover, Pentecost and the Tabernacles I think are the three feasts everyone is to attend¹⁷).

Leviticus 15:31 And you have separated [the] sons of Israel from their uncleanness so they will not die in their uncleanness, in their defiling [of] My Tabernacle, which [is] in their midst. (Kukis mostly literal translation)

¹⁷ I am doing this by memory alone.

Leviticus 15:32

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zō'th (זֹת) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb	Strong's #2063 (& 2088, 2090) BDB #260
tōwrah (תּוֹרָה) [pronounced TOH-rah]	<i>instruction, doctrine; [human and divine] law, direction, regulation, protocol; custom; transliterated Torah</i>	feminine singular construct	Strong's #8451 and #8452 BDB #435
zâb (זָבַח) [pronounced zaw ^b v]	<i>flowing, gushing; a discharge; a reference to an illness</i>	masculine singular, Qal active participle with the definite article	Strong's #2100 BDB #264
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 rd person feminine singular, Qal imperfect	Strong's #3318 BDB #422

Given the subject below, many translated this *going out* as *emission, discharge, flows*. These translations come from Leviticus 15:16.

min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577
shekâbâh (שֶׁכַּבָּהּ) [pronounced shek-aw-BAW]	<i>act of lying, layer, coating; the act of lying down (sexual relations are implied)</i>	feminine singular construct	Strong's #7902 BDB #1012
zera' (זֵרָה) [pronounced ZEH-rahg]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity; semen</i>	masculine singular noun	Strong's #2233 BDB #282
lâmed (לְ) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ṭâmê' (טָמְאָה) [pronounced taw-MAY]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	Qal infinitive with the 3 rd person feminine singular suffix	Strong's #2930 BDB #379
b ^e (בְּ) [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 with the 3 rd person feminine singular suffix	No Strong's # BDB #88

Translation: This [is] the law of the one having a discharge and of him whose copulation seed comes out, making her unclean;...

In this chapter, the laws, rites and regulations are given for several groups of people. Anyone who has a discharge from the body (recall that maybe this is oozing out and maybe it is not).

The second group of people are men who, in having intimate relations with their wives and their semen is not deposited inside of the woman. They are made unclean by this.

Leviticus 15:33

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
dâwâh (דָּוָה) [pronounced <i>dawh-VAWH</i>]	<i>faint, unwell; weak; menstruous; menstruous cloth, she that is sick, having sickness</i>	feminine singular adjective with the definite article	Strong's #1739 BDB #188
With the definite article, this adjective is functioning as a noun; and it may refer to a person with these characteristics (that is, a woman on her period).			
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
nîddâh (נִדְּוָה) [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
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
zâb (זָב) [pronounced <i>zaw^bv</i>]	<i>flowing, gushing; a discharge; a reference to an illness</i>	masculine singular, Qal active participle with the definite article	Strong's #2100 BDB #264
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
zôwb (זֹוֵב) [pronounced <i>zoh^bv</i>]	<i>a flowing, a discharge, an issue, a fluid, a liquid, monthly period of a woman</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2101 BDB #264
As an aside, Owen would never classify a noun with a suffix as a construct. On the other hand, Bible Hub, which also gives a full morphology for each word, often presents nouns with suffixes as being a construct. The word above is said to be in the construct state by Bible Hub . This is not something where the two sources disagree occasionally; it can occur several times in a single verse. Since I started using Owen first, I tend to default to his position on this.			
I do not know why Bible Hub would suggest that the previous noun is in the construct state, as it does not connect with a noun that follows. A construct is followed by another noun; but not by a preposition.			
What could be the difference, and I have not yet confirmed this or studied it is, there is a construct form (usually an abbreviated spelling) and perhaps that form is found in the noun above, even though the noun does not function as a construct noun would (a construct form would be like <i>a flowing of discharge</i> ; typically <i>of</i> goes between two nouns forming a construct chain. .			
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Leviticus 15:33

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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 with the definite article	Strong's #2145 BDB #271
w ^e (or v ^e) (וּ, ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
n ^e qêbâh (נִקְבָּה) [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
w ^e (or v ^e) (וּ, ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
âsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
shâkab (שָׁכַב) [pronounced shaw-KAH ^{BV}]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation], to rest, to sleep; to relax</i>	3 rd person masculine singular, Qal imperfect	Strong's #7901 BDB #1011
îm (עִם) [pronounced geem]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity	Strong's #5973 BDB #767
This is an extremely common word, found multiple times throughout the Pentateuch. This appears to be the first time it is found in Leviticus.			
tâmê' (טָמֵא) [pronounced taw-MAY]	<i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i>	feminine singular adjective	Strong's #2931 BDB #379

Translation: ...and for her who is sick in her menstruation; and for the one discharging a discharge—to the male and to the female; and to the man who lies down with an unclean [female]. (Kukis mostly literal translation)

V. 33 continues the list of those for whom Leviticus 15 was written. The woman who is sick in her menstruation (I assume whether this is simply her menstruation period or if this falls outside the normal boundaries of her period). There are those who have a discharge, whether men or women (how is this different from v. 32a?).

There is also the man who has relations with a woman on her period. The woman is unclean on her period, and the man is made unclean by his contact with her.

Leviticus 15:32–33 This [is] the law of the one having a discharge and of him whose copulation seed comes out, making her unclean; and for her who is sick in her menstruation; and for the one discharging a discharge—to the male and to the female; and to the man who lies down with an unclean [female]. (Kukis mostly literal translation)

Leviticus 15:31–33 And you have separated [the] sons of Israel from their uncleanness so they will not die in their uncleanness, in their defiling [of] My Tabernacle, which [is] in their midst. This [is] the law of the one having a discharge and of him whose copulation seed comes out, making her unclean; and for her who is sick in her menstruation; and for the one discharging a discharge—to the male and to the female; and to the man who lies down with an unclean [female]. (Kukis mostly literal translation)

Leviticus 15:31–33 You all must separate the sons of Israel from their uncleanness so that they will not die as a result of being unclean and defiling My Tabernacle, which is placed in their midst. These are the regulations and rites for anyone with a discharge; for the one whose seed comes out during copulation, making the woman unclean; for the woman who is sick in her menstruation; to the one who has a discharge, whether male or female; and to the man who has intimate relations with a menstruating woman. (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 15 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 15

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 15

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

Shmoop Summary of Leviticus 15

J
•

From www.shmoop.com/study-guides/bible/leviticus/summary#chapter-15-summary accessed .

[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 15

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.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

[Beginning of Document](#)

[Chapter Outline](#)

[Charts, Graphics, Short Doctrines](#)

[Introduction and Text](#)

[First Verse](#)

[Addendum](#)

Addendum

This footnote was referenced back in [Leviticus 15:1–3](#).

Footnote for Leviticus 15:1 from the Christian Community Bible

• 15.1 Among all primitive people we find a sacredness surrounding everything related to sex and birth. That is the origin, somehow, of these prescriptions about sexual purity and impurity. It would be wrong to interpret them as if sexual relations were impure in themselves; they are only so when the demands of genuine love are not respected.

The Canaanites, among whom the Israelites settled, yielded to the forces of nature which they thought to be divine, and sexual orgies accompanied all their religious feasts. For the Israelites, however, the many purifications concerning sexual life reminded them that sex was part of human nature as God created it and that its drives had to be subject to the Law of God. The baptized person is guided by other considerations: 1Corinthians 6 and 7.

From the Christian Community Bible.

[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 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.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

A Complete Translation of Leviticus 15	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
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 15		
Series	Lesson (s)	Passage
R. B. Thieme, Jr. did not cover this chapter.		
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).

R. B. Thieme, Jr. and R. B. Thieme, III have not taught this on any available lesson.

Word Cloud from a Reasonably Literal Paraphrase of Leviticus 15

Word Cloud from Exegesis of Leviticus 15¹⁸

These two graphics should be very similar; this means that the exegesis of Leviticus 15 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*.