

LEVITICUS 17

Written and compiled by Gary Kukis (first draft)

Leviticus 17:1–16

Renegade Sacrifices/Eating Blood

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

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

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

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

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

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			
	Leviticus 1		

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
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An Introduction to Leviticus 17

Introduction: The first section of Leviticus 17 speaks to incorrect procedure when it comes to offering up animal sacrifices. When someone simply goes rogue and offers up an animal sacrifice on his own, perhaps as an offering for his family, that is not allowed. All animal sacrifices must be routed through the priesthood and the Tabernacle.

In the second half of this chapter, there is a clear warning not to eat animal blood. Also, a person who eats the flesh of an animal which has died of natural causes or has been mauled by another animal—such a person makes himself unclean. How to deal with that is also covered in this chapter.

At different times during his ministry, R. B. Thieme, Jr. emphasized different themes. One of these was precisely correct procedure. God does not accept people who think that they are right, who are sincere, who always do what they think is the best thing. The most degenerate book in the Bible, Judges, contains the phrase *and every man did what was right in his sight* several times. When we simply do what we believe to be right, regardless of God's mandates, then we are making God in our own image, the worst kind of idolatry. The first portion of Leviticus 17 deals with the renegade Jews, those who choose to worship in the way that they feel is best—and prescribes excommunication for them; the second portion forbids the eating of blood.

Leviticus 17–26 is sometimes called the *Holiness Code*, as these chapters deal with the correct approach to God after one has been redeemed.

Titles and/or Brief Descriptions of Leviticus 17 (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 17 (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 17

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel of Leviticus 17

Leviticus 17 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 17

Characters

Commentary

Characters	Commentary

[Chapter Outline](#)

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We need to know where this chapter takes place.

The Places of Leviticus 17

Place

Description

Place	Description

[Chapter Outline](#)

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By the Numbers

Item

Duration; size

Item	Duration; size

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 17:

A Synopsis of Leviticus 17

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 17 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

A Synopsis of Leviticus 17 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Leviticus 17.

[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).
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 17): 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

I first tried to group vv. 1–4 to be followed by vv. 5–7; however, there were so many continuations from v. 4 to 5 that I changed to grouping vv. 1–5. When a translator grouped these verses differently, then I showed that.

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 speaks Y^ehowah unto Moses, to say, “Speak unto Aaron and unto his sons and unto all sons of Israel, and you have said unto them ‘This the word which commanded Y^ehowah to say, a man, a man from a house of Israel who will slaughter a bull or a lamb or a female goat in the camp or who slaughters [it] from outside of regarding the camp; and unto an opening of a Tent of Meeting—he has not brought near to approach [with] an offering to Y^ehowah to faces of a Tabernacle of Y^ehowah; [then] blood is accounted to a man, this blood he has shed. And has been cut off the man from a midst of his people, for the sake of which will bring in sons of Israel their slaughterings which they slaughtered upon faces of the open field. And they will bring in to Y^ehowah unto an opening of a tent of assembly unto the priest and he has slaughtered slaughterings of peace to Y^ehowah them.

Leviticus
17:1–5

Kukis mostly literal:

And so Y^ehowah speaks unto Moses, to say, “Speak to Aaron and to his sons and to all the sons of Israel, and you have said to them [all], ‘This [is] the word which Y^ehowah commanded [me] to say: Any man from the house of Israel who slaughters a bull or a lamb or a female goat in the camp or who slaughters [it] outside of the camp—and to the entrance of the Tent of Meeting he has not brought near to approach with an offering to Y^ehowah, before the Tabernacle of Y^ehowah—[then] blood is accounted to [this] man, this blood [which] he has shed. Therefore, the man has been cut off from the midst of his people. [This is] so that the sons of Israel will bring in their slaughtered offerings which they slaughtered upon the open field. And they will bring in [their offerings] to Y^ehowah at the opening of the Tent of Assembly to the priest, and he will slaughter the offerings of peace to Y^ehowah.

Kukis paraphrase:

Jehovah spoke to Moses, saying, “Speak to Aaron and to his sons and to all the citizens of Israel, and you will say this to them: ‘This is what Jehovah has commanded me to say: If any man from the house of Israel slaughters an animal either inside or outside the camp, but does not bring it forward to the Tent of Meeting as an offering to Jehovah, then blood-guilt will be imputed to this man because of the blood which was shed, and he will be cut off from his people. This will be the law of the land so that those who make offerings to God will bring these offerings before Jehovah at the Tent of Meeting and he will allow the priest to slaughter these offerings of peace to Jehovah.

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).

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.

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

From http://www.becomingjewish.org/texts/targum/onkelos_Leviticus.html and first published in 1862.

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

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

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

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

Ancient texts:

Masoretic Text (Hebrew)

And so speaks Y^ehowah unto Moses, to say, “Speak unto Aaron and unto his sons and unto all sons of Israel, and you have said unto them ‘This the word which commanded Y^ehowah to say, a man, a man from a house of Israel who will slaughter a bull or a lamb or a female goat in the camp or who slaughters [it] from outside of regarding the camp; and unto an opening of a Tent of Meeting—he has not brought near to approach [with] an offering to Y^ehowah to faces of a Tabernacle of Y^ehowah; [then] blood is accounted to a man, this blood he has shed. And has been cut off the man from a midst of his people, for the sake of which will bring in sons of Israel their slaughterings which they slaughtered upon faces of the open field. And they will bring in to Y^ehowah unto an opening of a tent of assembly unto the priest and he has slaughtered slaughterings of peace to Y^ehowah them.

Dead Sea Scrolls

Targum (Onkelos)

Targum (Pseudo-Jonathan)

Jerusalem targum

Updated Douay-Rheims³

Douay-Rheims 1899 (Amer.)

. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).

And the Lord spoke to Moses, saying:

Speak to Aaron and his sons, and to all the children of Israel, saying to them: This is the word, which the Lord hath commanded, saying:

Any man whosoever of the house of Israel, if he kill an ox, or a sheep, or a goat in the camp, or without the camp,

And offer it not at the door of the tabernacle an oblation to the Lord, shall be guilty of blood. As if he had shed blood, so shall he perish from the midst of his people.

Therefore the children of Israel shall bring to the priest their victims, which they kill in the field, that they may be sanctified to the Lord before the door of the tabernacle of the testimony: and they may sacrifice them for peace offerings to the Lord.

Aramaic ESV of Peshitta

Mar-Yah spoke to Mosha, saying,

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

"Speak to Aaron, and to his sons, and to all the B'nai Yisrael, and say to them: 'This is the thing which Mar-Yah has commanded, Whatever man there is of the house of Yisrael, who kills a bull, or lamb, or goat, in the camp, or who kills it outside the camp, and has not brought it to the door of the Tabernacle, to offer it as an offering to Mar-Yah before the tabernacle of Mar-Yah: blood shall be imputed to that man. He has shed blood; and that man shall be cut off from among his people. This is to the end that the B'nai Yisrael may bring their sacrifices, which they sacrifice in the open field, that they may bring them to Mar-Yah, to the door of the Tabernacle, to the priest, and sacrifice them for sacrifices of peace offerings to Mar-Yah.

Lamsa's Peshitta (Syriac) .
 V. Alexander's Aramaic T. .
 Samaritan Pentateuch .
 Updated Brenton (Greek)⁴

And the Lord spoke to Moses, saying,
 Speak to Aaron and to his sons, and to all the children of Israel, and you shall say to them, This is the word which the Lord has commanded, saying,
 Every man of the children of Israel, or of the strangers abiding among you, who shall kill a calf, or a sheep, or a goat in the camp, or who shall kill it outside of the camp,
 and shall not bring it to the door of the tabernacle of witness, so as to sacrifice it for a whole burnt offering or peace-offering to the Lord to be acceptable for a sweet-smelling savor; and whosoever shall kill it outside the camp, and shall not bring it to the door of the tabernacle of witness, so as to offer it as a gift to the Lord before the tabernacle of the Lord; blood shall be imputed to that man, he has shed blood; that soul shall be cut off from his people.
 That the children of Israel may offer their sacrifices, all that they shall kill in the fields, and bring them to the Lord, unto the doors of the tabernacle of witness to the priest, and they shall sacrifice them as a peace-offering to the Lord.

Significant differences:

Limited Vocabulary Translations:⁵

Bible in Basic English	And the Lord said to Moses, Say to Aaron and to his sons and to all the children of Israel: This is the order which the Lord has given. If any man of Israel puts to death an ox or a lamb or a goat, in or outside the tent-circle; And has not taken it to the door of the Tent of meeting, to make an offering to the Lord, before the Lord's House, its blood will be on him, for he has taken life, and he will be cut off from among his people: So that the children of Israel may take to the Lord, to the door of the Tent of meeting and to the priest, the offerings which they have put to death in the open country, and that they may make their peace-offerings to the Lord.
Easy English Easy-to-Read Version–2008	. The LORD said to Moses, "Speak to Aaron and to his sons, and to all the Israelites. Tell them this is what the LORD has commanded: Any one of you Israelites might kill a bull, a lamb, or a goat. You might be in the camp or outside the camp. It doesn't matter; you must bring that animal to the entrance of the Meeting Tent. You

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.

must give a part of that animal as a gift to the LORD. You spilled blood, so you must take a gift to the LORD'S Holy Tent. If you don't take part of the animal as a gift to the LORD, you must be separated from your people! This rule is so that you will bring your fellowship offering to the LORD. You must bring any animal that you kill in the field to the LORD at the entrance of the Meeting Tent. Bring those animals to the priest.

God's Word™

The LORD spoke to Moses, "Tell Aaron, his sons, and all the Israelites that this is what the LORD has commanded: Any Israelite who slaughters a bull, sheep, or goat inside or outside the camp is guilty of bloodshed. He has shed blood and must be excluded from the people. Bring the animal to the entrance of the tent of meeting. Offer it to the LORD in front of the LORD'S tent. This means that the people of Israel must take the sacrifices they have been making in the open fields and bring them to the LORD. They must bring them to the priest at the entrance to the tent of meeting. The people will sacrifice them as fellowship offerings to the LORD.

Good News Bible (TEV)

The LORD commanded Moses to give Aaron and his sons and all the people of Israel the following regulations. Any Israelites who kill a cow or a sheep or a goat as an offering to the LORD anywhere except at the entrance of the Tent of the LORD's presence have broken the Law. They have shed blood and shall no longer be considered God's people. The meaning of this command is that the people of Israel shall now bring to the LORD the animals which they used to kill in the open country. They shall now bring them to the priest at the entrance of the Tent and kill them as fellowship offerings.

The Message

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Names of God Bible

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NIRV

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New Simplified Bible

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

Casual English Bible

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Contemporary English V.

The LORD told Moses to tell Aaron, his sons, and everyone else in Israel: Whenever you kill any of your cattle, sheep, or goats as sacrifices to me, you must do it at the entrance to the sacred tent. If you don't, you will be guilty of pouring out blood, and you will no longer belong to the community of Israel. V. 5 will be placed with the next passage for context.

The Living Bible

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New Berkeley Version

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New Life Version

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New Living Translation

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UnfoldingWord (Simplified)⁶

Yahweh also said to Moses, "Speak to Aaron and his sons and to all the other Israelites. Tell them that I am giving them the following commands: If you sacrifice an ox, a lamb, or a goat, you must bring it to the priest at the entrance to the area of the sacred tent, so that he may present it to me there. If you slaughter it anywhere else as a sacrifice, whether in the camp or outside of it, you will be guilty of shedding its blood in an unacceptable place. If you do that, you will no longer be allowed to be with Yahweh's people. Yahweh is telling you to do this so that you will no longer offer sacrifices in the open fields; instead, you must offer them to him in the proper manner: By taking them to the priest at the entrance to the area of the sacred tent, to be offerings to promise friendship with him.

Partially literal and partially paraphrased translations:

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

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 .
 Revised Ferrar-Fenton Bible .
 God's Truth (Tyndale) .
 The Heritage Bible .

And Jehovah spoke to Moses, saying,
 Speak to Aaron, and to his sons, and to all the children of Israel, and say to them, This is the word which Jehovah has commanded, saying,
 Whatever man of the house of Israel who kills an ox, or lamb, or goat, in the camp, or who kills outside of the camp,
 And does not come to the door of the tent of appointed meeting to bring near an offering to Jehovah, before the face of the tabernacle of Jehovah, blood shall be calculated to that man; he has spilled blood; and that man shall be cut off from among his people;
 In order that the sacrifices which the children of Israel sacrifice on the face of the field may come to Jehovah, to the door of the tent of appointed meeting, to the priest, and sacrifice them for peace offerings to Jehovah.

International Standard V

Ritual Animal Slaughter

The Lord spoke to Moses, "Speak to Aaron, his sons, and all the Israelis and tell them that this is what the Lord has commanded. When a person from the house of Israel slaughters an ox, a lamb, or a goat, whether in the camp or outside the camp, but fails to bring it to the entrance of the Tent of Meeting as an offering in the presence of the tent of the Lord, that person will incur blood guiltiness. Because he has shed blood, that person is to be eliminated from contact with [The Heb. lacks from contact with] his people." V. 5 will be placed with the next passage for context.

Lexham English Bible .
 NIV, ©2011 .
 Unfolding Word Literal Text⁷ .
 Urim-Thummim Version .

YHWH spoke to Moses saying,
 Speak to Aaron and to his sons, and to all the children of Israel saying to them, This is what YHWH has commanded saying, Any man from the House of Israel who slaughters ox, lamb, or goat, in the camp, or who slaughters it outside of the camp, and does not bring it to the entrance of the Tabernacle at the Appointed Place, to present an offering to YHWH before the Tabernacle of YHWH, blood will be imputed to that man, for he has spilled blood and that man will be cut off from among his people. To the end that the children of Israel may bring in their sacrifices that they are offering in the open field, that they may bring in to YHWH, to the entrance of the Tabernacle at the Appointed Place to the priest and slaughter them as Peace-Offerings to YHWH.

Wikipedia Bible Project⁸

And Yahweh spoke to Moses, saying:
 Speak to Aaron and his sons, and to all the sons of Israel, and you said to them: This is the thing that Yahweh commanded to say.

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

⁸ Access via <https://marvel.bible/index.php?text=MIB&b=2&c=9&v=7>

Each man from the house of Israel who will slaughter an ox or a sheep or a goat in the camp, or who will slaughter outside the camp.

And he did not bring it to the opening of the tent of events to sacrifice as an offering to Yahweh, by the rules of Yahweh's dwelling, it will be considered blood on that man, spilled blood, and that man will be cut off from among his people.

This so that the sons of Israel will bring their sacrifices which are sacrificed over the fields, and they would bring them to the Yahweh to the opening of the tent of events, to the priest, and they would offer them a payment offer to Yahweh.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) *THE LAW OF HOLINESS*

- Yahweh said to Moses, "Speak to Aaron, his sons and all the Israelites and say to them: This is what Yahweh has commanded: Any man from the house of Israel who kills an ox, or a lamb or a goat in the camp or outside the camp and does not bring it to the entrance of the Tent of Meeting to make an offering of it to Yahweh before the tabernacle of Yahweh—that man shall be considered guilty of bloodshed. He has shed blood and he shall be cut off from among his people.

The reason for this ordinance is so that the sons of Israel may bring the sacrifices that they used to slay in the fields to Yahweh at the entrance to the Tent of Meeting, to the priests, and sacrifice them as sacrifices of peace to Yahweh.

- 17.1 In this chapter, we have the beginning of the Law of Holiness, or, the law of a people consecrated to God.

The law about blood was a way of instructing about and instilling a sense of the sacred meaning of life. This is summarized in chapter

Just as with most primitive people, the Hebrews believed that life was in the blood. Therefore, blood was sacred, even the blood of animals, and could only be offered to God (see Gen 9:5). If it was not offered on the altar, it must be poured on the ground, but must not be consumed.

New American Bible(2011)⁹ .

The Catholic Bible .

New Jerusalem Bible .

NRSV (Anglicized Cath. Ed.) .

Revised English Bible—1989¹⁰ .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

exeGesés companion Bible .

Hebraic Roots Bible .

Kaplan Translation .

. The Kaplan Translation, particularly in Leviticus through Deuteronomy, takes note of historic rabbinic opinions.

The Scriptures—2009

And הוה spoke to Mosheh, saying,

"Speak to Aharon, to his sons, and to all the children of Yisra'ël, and say to them, 'This is the word which הוה has commanded, saying,

"Any man from the house of Yisra'ël who slays a bull or a lamb or a goat in the camp, or who slays it outside the camp, and does not bring it to the door of the Tent of Appointment, to bring an offering to הוה before the Dwelling Place of הוה, blood-guilt is reckoned to that man. He has shed blood, and that man shall be cut off from among his people, in order that the children of Yisra'ël bring their slaughterings which they slaughter in the open field. And they shall bring them to הוה at the door

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

¹⁰ From <https://alkitab.mobi/2/reb/> accessed on various dates.

of the Tent of Appointment, to the priest, and slaughter them as slaughtering of peace offerings to הוהי.

Tree of Life Version Then Adonai spoke to Moses, saying:
 “Speak to Aaron, to his sons, and to all Bnei-Yisrael, and say to them: This is the word which Adonai has commanded. Anyone from the house of Israel who slaughters a bull, a lamb or a goat in the camp or outside the camp, but has not brought it to the entrance of the Tent of Meeting to offer it as a sacrifice to Adonai before the Tabernacle—let bloodguilt be charged to that man. He has shed blood—that man is to be cut off from among his people. Thus Bnei-Yisrael may bring their sacrifices that they were making in the open field to Adonai, at the entrance of the Tent of Meeting to the kohen, and offer them as sacrifices of fellowship offerings to Adonai.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible¹¹ AND JESUS SPOKE TO MOSES, SAYING,
 “SPEAK TO AARON AND TO HIS SONS, AND TO ALL THE CHILDREN OF ISRAEL, AND YOU SHALL SAY TO THEM, ‘THIS IS THE WORD WHICH JESUS HAS COMMANDED, SAYING,
 «EVERY MAN OF THE CHILDREN OF ISRAEL, OR OF THE STRANGERS ABIDING AMONG YOU, WHO SHALL KILL A CALF, OR A SHEEP, OR A GOAT IN THE CAMP, OR WHO SHALL KILL IT OUT OF THE CAMP,
 AND SHALL NOT BRING IT TO THE DOOR OF THE TABERNACLE OF WITNESS, SO AS TO SACRIFICE IT FOR A WHOLE BURNT OFFERING OR PEACE-OFFERING TO JESUS TO BE ACCEPTABLE FOR A SWEET-SMELLING SCENT: AND WHOSOEVER SHALL SLAY IT OUTSIDE, AND SHALL NOT BRING IT TO THE DOOR OF THE TABERNACLE OF WITNESS, SO AS TO OFFER IT AS A GIFT TO JESUS BEFORE THE TABERNACLE OF JESUS; BLOOD SHALL BE IMPUTED TO THAT MAN, HE HAS SHED BLOOD; THAT SOUL SHALL BE CUT OFF FROM HIS PEOPLE.
 THAT THE CHILDREN OF ISRAEL MAY OFFER THEIR SACRIFICES, ALL THAT THEY SHALL SLAY IN THE FIELDS, AND BRING THEM TO JESUS UNTO THE DOORS OF THE TABERNACLE OF WITNESS TO THE PRIEST, AND THEY SHALL SACRIFICE THEM AS A PEACE-OFFERING TO JESUS.

Awful Scroll Bible Sustains To Become was to speak to Moses, to the intent:
 Be speaking to Aaron, his sons, and the sons of Isra-el, even is you to have directed to them, the concern of Sustains To Become as he is to have given charge, to the intent:
 Any man of the house of Isra-el, that was to slaughter a plowing beast, a young ram or she-goat, in the camp or was to slaughter it without the camp -
 is he to have brought it in, to the opening of the tent of the appointed place, to bring it near as an offering to Sustains To Become even turned before the dwelling place of Sustains To Become - The blood was to be reckoned to that man, he is to have shed blood, and was to be cut off from among the people.
 The sons of Isra-el were to bring in their sacrifices, that they are slaughtering, turned toward the field, even are they to have brought them in to Sustains To Become at the opening of the tent of the appointed place, to the priest, and are to have sacrificed them for a peace offering, even a sacrifice to Sustains To Become.

Concordant Literal Version Yahweh spoke to Moses, saying.
 Speak to Aaron and to his sons and to all the sons of Israel and say to them: This is the thing which Yahweh has instructed, saying,

¹¹ The A&O Bible follows the Greek text.

Any man from the house of Israel who slays a bull or a sheep or a goat in the camp, or who slays it outside the camp, and does not bring it to the opening of the tent of appointment so as to bring it near as an approach present to Yahweh before the tabernacle of Yahweh, bloodshed shall be accounted to that man. He has shed blood; hence that man will be cut off from among his people.

This is in order that the sons of Israel may bring their sacrifices which they have been sacrificing on the surface of the field--that they bring them before Yahweh, to the priest at the opening of the tent of appointment, and sacrifice them as sacrifices of peace offerings to Yahweh.

exeGeses companion Bible

TORAH ON SLAUGHTER

And Yah Veh words to Mosheh, saying,
 Word to Aharon and to his sons
 and to all the sons of Yisra El, and say to them;
 This is the word Yah Veh misvahed, saying,
 A man - any man of the house of Yisra El
 who slaughters ox or lamb or goat inside the camp,
 or who slaughters outside the camp,
 and brings it not
 to the opening of the tent of the congregation,
 to oblate a qorban to Yah Veh
 at the face of the tabernacle of Yah Veh;
 blood fabricates to that man
 - he poured blood;
 and that man is cut off from among his people
 - so that the sons of Yisra El
 bring the sacrifices they sacrifice
 on the face of the field;
 yes, they bring them to Yah Veh
 to the opening of the tent of the congregation
 to the priest;
 and sacrifice them for shelamim to Yah Veh:.

Orthodox Jewish Bible

And Hashem spoke unto Moshe, saying,
 Speak unto Aharon, and unto his banim, and unto all the Bnei Yisroel, and say unto them: This is the thing which Hashem hath commanded, saying,
 What man soever there be of Bais Yisroel, that sacrificeth an ox, or lamb, or goat, in the machaneh, or that sacrificeth it outside of the machaneh,
 And bringeth it not unto the petach (entrance) of the Ohel Mo'ed, to offer a korban unto Hashem before the Mishkan of Hashem, [shefach] dahm (shedding of blood) shall be imputed unto that man; he hath committed shefach dahm; and that man shall be cut off [see Daniel 9:26 regarding Moshiach] from among his people;
 To the end that the Bnei Yisroel may bring their zevakhim, which they offer in the open sadeh, even that they may bring them unto Hashem, unto the petach of the Ohel Mo'ed, unto the kohen, and offer them for zivkhei shelamim unto Hashem.

Rotherham's *Emphasized B.*

§ 14. Sacrifices to be offered unto Yahweh, not unto Demons: Blood not to be eaten.

Chapter 17.

And Yahweh spake unto Moses, saying:—

Speak unto Aaron, and unto his sons, and unto all the sons of Israel, and thou shalt say unto them,—

||This|| is the thing which Yahweh hath commanded, saying:

≤||What man soever|| there be of the house of Israel, who slayeth an ox or lamb or goat in the camp,—or who slayeth it outside the camp; and <unto the entrance of the tent of meeting> bringeth it not in, to present [it as] an oblation unto Yahweh, before the habitation of Yahweh ≥ ||blood|| shall be imputed to

that man—<blood> hath he shed, therefore shall that man be cut off from the midst of his people: to the end that the sons of Israel may bring in their sacrifices which they' are offering upon the face of the field, that they may bring them in unto Yahweh— unto the entrance of the tent of meeting, unto the priest,—and that so <as peace'-offerings unto Yahweh> they may offer them.

Expanded/Embellished Bibles:

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

The Place of Sacrifice

Then [Or "And"] Yahweh spoke to Moses, saying,
 "Speak to Aaron and to his sons and to all the Israelites, [Literally "sons/children of Israel"] and you shall say to them, 'This is the word that Yahweh has commanded, saying, "Any man [Literally "A man a man"] from the house of Israel who slaughters an ox or a sheep or a goat in the camp or who slaughters it outside the camp [Literally "from an outside place of the camp"] and he does not bring it to the tent of assembly's entrance to present an offering to Yahweh before [Literally "to the faces of"] Yahweh's tabernacle, then [Or "and"] that man shall be accounted bloodguilty—he has poured out blood, and that man shall be cut off from the midst of his people. This is so that the Israelites [Literally "sons/children of Israel"] may bring their sacrifices that they are sacrificing in the open field [Literally "on the faces of the field"] and bring [Or "they shall bring"] them for Yahweh to the tent of assembly's entrance to the priest, and they shall sacrifice fellowship offerings for Yahweh with them.

Syndein/Thieme .
 The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach¹² .
 The Geneva Bible .
 Kaplan Translation .

Slaughtering Animals

God spoke to Moses, telling him to to Aaron, his sons, and the [other] Israelites, telling them that the following is literally what God commanded:

If any member of the family of Israel sacrifices an ox, sheep or goat, whether in the camp or outside the camp,

and does not bring it to the Communion Tent to be offered as a sacrifice to God before His sanctuary, that person is considered a murderer. That person has committed an act of murder, and he shall be cut off [spiritually] from among his people.

The Israelites shall thus take the sacrifices that they are offering in the fields, and bring them to God, to the Communion Tent entrance, [where they are given] to the priest. They can then be offered as peace offerings to God.

God spoke...

This completes the laws of sacrifice and the sanctuary.

sacrifices

(Rashi). This commandment forbids any sacrifice outside the Tabernacle or Temple (Sefer HaMitzvoth, Negative 90). In the desert, it was a general

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

prohibition against killing any animal except as a peace offering (Ramban; see Deuteronomy 12:15,21).

murderer

For killing the animal (Ramban; Bachya; Chinukh 186; cf. Rashi; Targum Yonathan). Literally, 'Blood shall be counted for that man; he has spilled blood.' Some say that it is like eating blood (Abarbanel; HaKethav VeHaKabbalah).

cut off spiritually

See Genesis 17:14; Bachya on Leviticus 18:29).

NET Bible® .

New American Bible(2011)¹³ .

Rotherham's *Emphasized B.* .

Literal, almost word-for-word, renderings:

A Faithful Version

And the LORD spoke to Moses saying, "Speak to Aaron and to his sons, and to all the children of Israel, and say to them, 'This is the thing which the LORD has commanded, saying, "Any man of the house of Israel who kills an ox or lamb or goat for a sacrifice to the LORD in the camp, or kills it out of the camp, And does not bring it to the door of the tabernacle of the congregation to offer an offering to the LORD before the tabernacle of the LORD, blood guilt shall be charged to that man; he has shed blood. And that man shall be cut off from among his people, So that the children of Israel may bring their sacrifices which they offer in the open field, even that they may bring them to the LORD, to the door of the tabernacle of the congregation, to the priest, and offer them for peace offerings to the LORD.

C. Thomson Updated OT

Charles Thomson OT¹⁴

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Again the Lord spoke to Moses, saying, Speak to Aaron and his sons, and to all the sons of Israel, and thou shalt say unto them, This is the thing which the Lord hath commanded, saying, Be the man who he may of the children of Israel, or of the proselytes who dwell among you, who shall kill a young bull, or a sheep, or a goat, in the camp, or who shall kill any of them out of the camp, and not bring it to the door of the tabernacle of the testimony, that it may be offered for a whole burnt offering, or for a thank offering to the Lord, to be accepted for a smell of fragrance; even though he kill it without the camp, if he bring it not to the door of the tabernacle of the testimony, that it may be offered as a gift to the Lord, before the tabernacle of the Lord, blood shall be imputed to that man. He hath shed blood; that person shall be cut off from among his people. V. 5 will be placed with the next passage for context.

Context Group Version

And YHWH spoke to Moses, saying, Speak to Aaron, and to his sons, and to all the sons of Israel, and say to them: This is the thing which YHWH has commanded, saying, Any man of the house of Israel, that kills an ox, or lamb, or goat, in the camp, or that kills it outside the camp, and has not brought it to the door of the tent of meeting to make it an ascension [offering] or peace-offerings for YHWH, so as to be accepted, as a pleasing odor, but kills it outside, and does not bring it to the door of the tent of meeting to offer it as an offering for YHWH before the tabernacle of YHWH: blood shall be credited to that man; he has shed blood; and that man shall be cut off from among his people: To the end that the sons of Israel may bring their sacrifices, which they sacrifice in the open field, even that they may bring them to YHWH, to the door of the tent of meeting, to the priest, and sacrifice them for sacrifices of peace-offerings to YHWH.

English Standard Version .

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

¹⁴ Thompson's translation follows the Greek text.

Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	. Dwelling Place
Modern English Version	.
Modern Literal Version 2020	And Jehovah spoke to Moses, saying, Speak to Aaron and to his sons and to all the sons of Israel and say to them, This is the thing which Jehovah has commanded, saying, Whatever man there is from the house of Israel, who kills an ox, or lamb, or goat, in the camp, or who kills it outside the camp, and has not brought it to the door of the tent of meeting, to offer it as an offering to Jehovah before the tabernacle of Jehovah, blood will be reckoned to that man. He has shed blood and that man will be cut off from among his people, to the end that the sons of Israel may bring their sacrifices, which they sacrifice in the open field, even that they may bring them to Jehovah, to the door of the tent of meeting, to the priest and sacrifice them for sacrifices of peace-offerings to Jehovah.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Revised Mechanical Trans. ¹⁵	...and YHWH spoke to Mosheh saying, speak to Aharon and to his sons and to all the sons of Yisra'eyl, and you will say to them this word which YHWH directed, saying, each man from the house of Yisra'eyl which will slay an ox or a sheep or a she-goat in the camp, or which he will slay outside the camp, and did not bring it to the opening of the appointed tent to bring near a donation for YHWH, to the face of the dwelling of YHWH, blood is considered for the man, this is blood poured out, and this man will be cut from the inside of his people. For that which the sons of Yisra'eyl will bring their sacrifices which they are sacrificing upon the face of the field, and they will bring them to YHWH, to the opening of the appointed tent, to the administrator, and they will sacrifice them as the sacrifices of the offering of restitutions to YHWH,... The RMT has very few periods, but they did have one at the end of v. 4.
Updated Bible Version 2.17	.
A Voice in the Wilderness	And Jehovah spoke to Moses, saying, Speak to Aaron, to his sons, and to all the children of Israel, and say to them, This is the thing which Jehovah has commanded, saying: Any man of the house of Israel who kills an ox or lamb or goat in the camp, or who kills it outside the camp, and does not bring it to the door of the tent of meeting to offer an offering unto Jehovah before the tabernacle of Jehovah, blood shall be imputed to that man. He has shed blood; and that man shall be cut off from among his people; so that the children of Israel may bring their sacrifices which they offer in the open field, that they may bring them unto Jehovah at the door of the tent of meeting, to the priest, and offer them as peace offerings unto Jehovah.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:

1-5

¹⁵ From <https://www.mechanical-translation.org/index.html>

Leviticus 17:1			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong #
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	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
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

Translation: And so Y^ehowah speaks unto Moses, to say,...

Almost every chapter of Leviticus begins with these words. Or begins with God speaks to Moses and Aaron.

Twenty of the twenty-seven chapters of Leviticus begin with this phrase or something quite similar to it. After the first third of Leviticus, the ones dividing it into chapters and verses finally decided to allow God to divide up the chapters for them by beginning a new chapter where Moses began a new chapter.

Leviticus 17:2a			
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 singular, Piel imperative	Strong's #1696 BDB #180

Leviticus 17:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'el (אל) [pronounced eh]l]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'Ahărôn (אהרן) [pronounced ah-huh-ROHN]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'el (אל) [pronounced eh]l]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bânîym (בנים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'el (אל) [pronounced eh]l]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
kôl (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
bânîym (בנים) [pronounced baw-NEEM]	<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 yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...“Speak to Aaron and to his sons and to all the sons of Israel,...

Moses has the responsibility to speak to Aaron, to his sons and to all of Israel concerning the things which follow in this passage. Moses is not going to speak to all one million males of Israel, but he will speak to a number of groups and then they will pass this information along to everyone else in Israel (at least to the adult males).

Leviticus 17:2b			
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
'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 singular, 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 masculine plural suffix	Strong's #413 BDB #39
zeh (זֶה) [pronounced <i>zeh</i>]	<i>here, this, this one; thus; possibly another (sometimes the verb to be is implied)</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
dâbâr (דָּבַר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun with the definite article	Strong's #1697 BDB #182
<i>This [is] the matter, this [is] the thing, this [is] the doctrine, this [is] the command, this is what. Literally, this is, the this the word.</i>			
'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 to be is implied	Strong's #834 BDB #81
tsâvâh (צָוָה) [pronounced <i>tsaw-VAW</i>]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

Translation: ...and you have said to them [all], 'This [is] the word which Y^ehowah commanded [me] to say:...

What is key is, these words which Moses speaks come directly from God. This is a commandment coming from the God of Israel.

Leviticus 17:1–2 And so Y^ehowah speaks unto Moses, to say, “Speak to Aaron and to his sons and to all the sons of Israel, and you have said to them [all], ‘This [is] the word which Y^ehowah commanded [me] to say:... (Kukis mostly literal translation)

There are ceremonial laws which pertain only to the Levitical priesthood (I really should say the Aaronic priesthood) and laws which pertain to all; these obviously pertain to all.

Leviticus 17:3			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾîysh (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
ʾîysh (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
In Leviticus 17:3, <i>a man a man</i> is translated, <i>any man, whatever man, anyone; when a person</i> . The first translation is used about half the time.			
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
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
Yis ^e râ`êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
ʾăsher (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
shâchaṭ (שָׁחַט) [pronounced shaw-KHAT]	<i>to slaughter [animals], to ceremonially sacrifice, to kill [with a sacrificial knife]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7819 and 7820 BDB #1006
shôwr (שׁוֹר) [pronounced shohr]	<i>an ox, a bull, a head of cattle, oxen</i>	masculine singular noun	Strong's #7794 BDB #1004
ʾôw (אוּ) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
keseb (כֶּשֶׁב) [pronounced KEH-sehb]	<i>a lamb, a young ram, a sheep</i>	masculine singular noun	Strong's #3775 DB #461

Leviticus 17:3			
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
’êz (עז) [pronounced éyaz]	<i>female goat, she-goat, goat, kid; in the plural, it can mean goats' hair</i>	feminine singular noun	Strong's #5795 BDB #777
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
machăneh (מַחֲנֶה) [pronounced mah-khuh-NEH]	<i>camp, encampment; an army camp, those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host</i>	masculine singular noun with the definite article	Strong's #4264 BDB #334
’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
’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
shâchaṭ (שַׁחַט) [pronounced shaw-KHAT]	<i>to slaughter [animals], to ceremonially sacrifice, to kill [with a sacrificial knife]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7819 and 7820 BDB #1006
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
chûts (חוּץ) (צוּחַ) [pronounced khoots]	<i>outside, outward; street</i>	masculine singular construct	Strong's #2351 BDB #299
Together, these seem to simply mean, <i>from without, outside, on the outskirts of.</i>			
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
machăneh (מַחֲנֶה) [pronounced mah-khuh-NEH]	<i>camp, encampment; an army camp, those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host</i>	masculine singular noun with the definite article	Strong's #4264 BDB #334

Translation: ...Any man from the house of Israel who slaughters a bull or a lamb or a female goat in the camp or who slaughters [it] outside of the camp—...

The first word in this sentence is ’iysh (אִישׁ) [pronounced eesh] and it means *man*. The second word in this sentence is ’iysh (אִישׁ) [pronounced eesh] and it means *man*. Strong's #376 BDB #35. This not-too-unusual construction occurs in Leviticus 17:8, 10, 13 18:6 20:2, 9 22:18 and several other passages. Since the absolute and the construct state of ’iysh are the same, this could read *a man a man* or *a man of man*. This verbiage tends

to be found in Leviticus and Numbers and I haven't seen it used that way elsewhere (although ׁyish occurs over 1500 times in the Old Testament; so I may have missed a few places). This particular construction is used during a list of prohibitions or acts which have negative consequences and my instinct is to translate this *any man*. and pass it off as a grammatical variance so as not to lose our attention.

This is not the mere killing of an animal for food, but this is a religious sacrifice; we will note that by the context and by the implication of the next verse.

This passage is going to be all about a person who privately offers up a sacrifice to God. That is not to be done.

Right at this point in time, Israel is camped out in the desert-wilderness far south of the land of Canaan. No one is to make an unauthorized offering to God, whether they do this inside or outside of the came.

V. 3 starts out with, *okay, let's say that someone does this; what happens next?*

Leviticus 17:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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-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, a convocation</i>	masculine singular noun	Strong's #4150 BDB #417
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
bôw' (בָּוֹ) [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 masculine singular, Hiphil imperfect; with the 3 rd person masculine singular suffix	Strong's #935 BDB #97
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Leviticus 17:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qârab (בָּרַב) [pronounced kaw-RA ^{BV}]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	Hiphil infinitive construct	Strong #7126 BDB #897
qorbân/qurbân (וִבְרִיקָה/וִבְרִיקָה) [pronounced kor-BAWN, koor-BAWN]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular noun	Strong's #7133 BDB #898–899
lâmed (ל) [pronounced ℓ̄]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced ℓ̄]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
<p>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^epânîym (לפני) 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>.</p>			
mîsh ^e kân (מִשְׁכָּן) [pronounced mish ^e -KAWN]	<i>residence, dwelling place, tabernacle, portable sanctuary, tent, abode; semi-permanent structure, semi-permanent tent, temporary dwelling place</i>	masculine singular construct	Strong's #4908 BDB #1015
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...and to the entrance of the Tent of Meeting he has not brought near to approach with an offering to Y^ehowah, before the Tabernacle of Y^ehowah—...

This person is making an unauthorized offering to God. He is not bringing his sacrifice to the entrance of the Tent of Meeting. God is establishing that there is going to be a very specific set of offerings made to God, and none of these offerings are going to be done by individuals thinking that they have a good reason to offer a private offering to God. Essentially, this is worshiping someone other than God.

Leviticus 17:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun	Strong's #1818 BDB #196
châshab (חָשַׁב) [pronounced khaw-SHAHB ^v]	<i>to think, to regard, to be accounted, to count, to determine, to calculate, to be imputed, to be reckoned; to be taken for, to be like</i>	3 rd person masculine singular, Niphal imperfect	Strong's #2803 BDB #362
lâmed (ל) [pronounced l ^e]	<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
hûw' (הוּא) [pronounced hoo]	<i>that; this; same</i>	masculine singular, demonstrative pronoun with a definite article	Strong's #1931 BDB #214
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun	Strong's #1818 BDB #196
shâphak ^e (שָׁפַק) [pronounced shaw-FAHK ^e]	<i>to pour, to pour out, to shed; to heap up [on a mound]</i>	3 rd person masculine singular, Qal perfect	Strong's #8210 BDB #1049

Translation: ...[then] blood is accounted to [this] man, this blood [which] he has shed.

In many Bibles, it looks as though we have a brand new word here: *bloodguilt*. However, the word is dâm (דָּם) [pronounced dawm] and it means, simply *blood*, often *visible blood* (although it is used for the juice of the grape—Genesis 49:11. ZPEB has done the statistics for us; of the 362 times this word occurs, 203 refer to death by violence and 103 refer to sacrificial blood.¹⁶ It can be used, as here, for *bloodguilt* (Exodus 22:3 Ezekiel 18:13) or, quite simply, responsibility for a transgression which has been made (Leviticus 20:9). If not atoned for, *bloodguilt* can result in direct punishment from God (Genesis 9:5 Isaiah 26:21 Ezekiel 24:6–9). Strong's #1818 BDB #196.

The blood of the sacrifice which has been shed is going to be considered blood-guilt put upon the head of this man; or imputed to this man. So, no matter what he thinks his personal sacrifice is, it is blood which is on him personally.

Leviticus 17:3–4b ...Any man from the house of Israel who slaughters a bull or a lamb or a female goat in the camp or who slaughters [it] outside of the camp—and to the entrance of the Tent of Meeting he has not brought near to approach with an offering to Y^ehowah, before the Tabernacle of Y^ehowah—[then] blood is accounted to [this] man, this blood [which] he has shed. (Kukis mostly literal translation)

The offering of an animal at the tent of meeting did not mean that the owner would be at a great loss; that is, the one who offered one of his animals in the field would not be better off financially than the one who offered his

¹⁶ ZPEB, Vol. 1, p. 627.

animal in the court of the Tabernacle. The one offering his animal before the priests still received most of the animal back as a gift from Y^ehowah.

Sacrifices being done only at the tent of meeting will be true just for this generation and the greater portion of the next. When the Jews go into the land, they will spread out as per Y^ehowah's command and will no longer be close enough to the ark of the covenant to sacrifice near it. At that time, sacrifices will be honored elsewhere (Deuteronomy 12:5–6, 14–15, 21). However, to prevent the corruption of the Canaanites, there were times when worship was allowed only in Jerusalem (2Kings 18:22).

Leviticus 17:4c			
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
kâath (כָּאָת) [pronounced <i>kaw-RAHTH</i>]	<i>to be cut off; to be cut down; to be destroyed, to be consumed; to perish, to fail</i>	3 rd person masculine singular, Niphal perfect	Strong's #3772 BDB #503
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); with the definite article	Strong's #376 BDB #35
hûw' (אוּו) [pronounced <i>hoo</i>]	<i>that; this; same</i>	masculine singular, demonstrative pronoun with a definite article	Strong's #1931 BDB #214
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
qereb (קֵרֵב) [pronounced <i>KEH-re^bv</i>]	<i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i>	masculine singular construct	Strong's #7130 BDB #899
This appears to mean, <i>from among, from a midst of</i> .			
'am (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 3 rd person masculine singular suffix	Strong's #5971 BDB #766

Translation: Therefore, the man has been cut off from the midst of his people.

The sentence on such a man is swift and certain. He will be cut off from his people Israel. Now, exactly what this means is up for discussion. I believe that he could be forced out of this camp; and later, out from Israel. Obviously, no man wants this to happen to him or to his family.

The whole idea is, no one is going to offer up their own sacrifice to God on behalf of themselves or behalf of themselves and their family.

Leviticus 17:4c **Therefore, the man has been cut off from the midst of his people.** (Kukis mostly literal translation)

Leviticus 17:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
l ^e ma'an (למען) [pronounced l ^e -MAH- gahn]	<i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that</i>	compound preposition and substantive which acts like a preposition	Strong's #4616 BDB #775
This is the substantive ma'an (מֵאן) [pronounced MAH-gahn], which means <i>purpose, intent</i> , combined with the lamed preposition (which is the only way that it is found in Scripture).			
'asher (אשר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, when followed by an imperfect, they mean <i>to the end that</i> . However, when they are followed by a perfect tense, we will render these words as <i>because that</i> .			
In Leviticus 17:5, where there is an imperfect verb, this is variously translated, <i>to the end that, so that, This is to the end that, This is so that, in order that, that, for this reason, this is in order that, this means that, thus, the purpose of this</i> . The most used translations are at the beginning; and least used at the end.			
bôw' (בוא) [pronounced boh]	<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 masculine plural, Hiphil imperfect	Strong's #935 BDB #97
bânîym (בנים) [pronounced baw- NEEM]	<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 yis-raw- ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
z ^e bâchîym (זבחים) [pronounced zehb-AW- kheem]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #2077 BDB #257
'asher (אשר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Leviticus 17:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hêm (הֵם) [pronounced haym]	<i>they, those; them, themselves; these [with the definite article]; the others</i>	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
zâbach (זָבַח) [pronounced zaw ^b -VAHKH]	<i>those slaughtering or sacrificing [slaying] an animal [usually an animal for sacrifice]</i>	masculine plural, Qal active participle	Strong's #2076 BDB #256
‘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
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, ‘âl and pânîym mean <i>upon the face of, towards the face of, facing, in front of, before (as in preference to), in addition to, overlooking; before; east of; on [upon, over] the surface of; above; besides; over-against</i> . Literally, they would be translated <i>upon faces of</i> .			
sâdeh (שָׂדֵה) [pronounced saw-DEH]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular noun with the definite article	Strong's #7704 BDB #961

Translation: [This is] so that the sons of Israel will bring in their slaughtered offerings which they slaughtered upon the open field.

If someone is going to sacrifice an animal out in some open field, this is telling them that their offering must be brought into the area within the Tabernacle curtains (not inside the Tabernacle itself).

Leviticus 17:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (אוּב) [pronounced boh]	<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 masculine plural, Hiphil perfect	Strong's #935 BDB #97
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Leviticus 17:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'el (אל) [pronounced eh]l]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
pethach (פֶּתַח) [pronounced PEH-thakh]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine singular construct	Strong's #6607 BDB #835
'ohel (אֹהֶל) [pronounced OH-he]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced moh-GADE]	<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, a convocation</i>	masculine singular noun	Strong's #4150 BDB #417
'el (אל) [pronounced eh]l]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
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
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
zâbach (זָבַח) [pronounced zaw ^b -VAHKH]	<i>to slaughter [usually an animal for sacrifice]; to sacrifice [an animal]; to slay, to immolate [an animal sacrifice]</i>	3 rd person plural, Qal perfect	Strong's #2076 BDB #256
z ^e bâchîym (זֵבַחִים) [pronounced zehb-AW-kheem]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine plural construct	Strong's #2077 BDB #257
shelem (שְׁלֵם) [pronounced SHEH-lem]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun	Strong's #8002 BDB #1023
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	<i>transliterated variously as Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'êth (אֵת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84

Translation: And they will bring in [their offerings] to Y^ehowah at the opening of the Tent of Assembly to the priest, and he will slaughter the offerings of peace to Y^ehowah. (Kukis mostly literal translation)

They will bring their offerings to Y^ehowah to the opening of the Tent of Assembly, and the priest will slaughter the animal as a peace offering to God.

Leviticus 17:5 [This is] so that the sons of Israel will bring in their slaughtered offerings which they slaughtered upon the open field. And they will bring in [their offerings] to Y^ehowah at the opening of the Tent of Assembly to the priest, and he will slaughter the offerings of peace to Y^ehowah. (Kukis mostly literal translation)

It is worthless to just sacrifice animals on their own terms; this is self-worship, not worship of the Almighty. Y^ehowah wants the animals to be sacrificed to Him properly.

Leviticus 17:1–5 And so Y^ehowah speaks unto Moses, to say, “Speak to Aaron and to his sons and to all the sons of Israel, and you have said to them [all], ‘This [is] the word which Y^ehowah commanded [me] to say: Any man from the house of Israel who slaughters a bull or a lamb or a female goat in the camp or who slaughters [it] outside of the camp—and to the entrance of the Tent of Meeting he has not brought near to approach with an offering to Y^ehowah, before the Tabernacle of Y^ehowah—[then] blood is accounted to [this] man, this blood [which] he has shed. Therefore, the man has been cut off from the midst of his people. [This is] so that the sons of Israel will bring in their slaughtered offerings which they slaughtered upon the open field. And they will bring in [their offerings] to Y^ehowah at the opening of the Tent of Assembly to the priest, and he will slaughter the offerings of peace to Y^ehowah. (Kukis mostly literal translation)

Leviticus 17:1–5 Jehovah spoke to Moses, saying, “Speak to Aaron and to his sons and to all the citizens of Israel, and you will say this to them: ‘This is what Jehovah has commanded me to say: If any man from the house of Israel slaughters an animal either inside or outside the camp, but does not bring it forward to the Tent of Meeting as an offering to Jehovah, then blood-guilt will be imputed to this man because of the blood which was shed, and he will be cut off from his people. This will be the law of the land so that those who make offerings to God will bring these offerings before Jehovah at the Tent of Meeting and he will allow the priest to slaughter these offerings of peace to Jehovah. (Kukis paraphrase)

And has sprinkled the priest blood upon an altar of Y^ehowah [at] an opening of a Tent of Meeting and he has caused to smoke the fat for a scent of soothing to Y^ehowah. And they will not slaughter continually to the satyrs, which they are committing adultery [by going] after them. A statute of perpetuity will be this to them for their generations.’

Leviticus
17:6–7

And the priest has sprinkled blood upon the altar of Y^ehowah [at] the opening of the Tent of Meeting. And he has caused the fat to smoke for a soothing scent to Y^ehowah. And they will not continually slaughter to the satyrs, which they are committing adultery [with by going] after them. This will be a statute of perpetuity to them for their generations [to follow].’

Continuing these offerings of peace, the priest will be the one to sprinkle blood on the altar of Y^ehowah, which stands before the Tent of Meeting. He will caused the fat to smoke, and that smoke will rise up to Y^ehowah as a soothing scent to him. And the people will no longer make sacrifices to the satyrs (the goat gods), committing spiritual adultery by chasing after them. This will stand as a statute of perpetuity to the people of Israel for all their generations to follow.’

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And has sprinkled the priest blood upon an altar of Y ^e howah [at] an opening of a Tent of Meeting and he has caused to smoke the fat for a scent of soothing to Y ^e howah. And they will not slaughter continually to the satyrs, which they are committing adultery [by going] after them. A statute of perpetuity will be this to them for their generations.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And the priest shall pour the blood upon the altar of the Lord, at the door of the tabernacle of the testimony: and shall burn the fat for a sweet odour to the Lord. And they shall no more sacrifice their victims to devils, with whom they have committed fornication. It shall be an ordinance for ever to them and to their posterity.
Aramaic ESV of Peshitta	The priest shall sprinkle the blood on the altar of Mar-Yah at the door of the Tabernacle, and burn the fat for a pleasant aroma to Mar-Yah. They shall no more sacrifice their sacrifices to the goat idols, after which they play the prostitute. This shall be a statute forever to them throughout their generations.'
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And the priest shall pour the blood on the altar round about before the Lord by the doors of the tabernacle of witness, and shall offer the fat for a sweet-smelling savor to the Lord. And they shall no longer offer their sacrifices to vain gods after which they go a whoring; it shall be a perpetual statute to you for your generations.
Significant differences:	
Limited Vocabulary Translations:	
Bible in Basic English	And the priest will put blood on the altar of the Lord at the door of the Tent of meeting, burning the fat for a sweet smell to the Lord. And let them make no more offerings to evil spirits, after which they have gone, turning away from the Lord. Let this be a law to them for ever, through all their generations.
Easy English	.
Easy-to-Read Version—2008	Then the priest will throw their blood onto the LORD'S altar near the entrance of the Meeting Tent. And the priest will burn the fat from those animals on the altar as a sweet-smelling gift to the LORD. In this way you will stop being unfaithful to me by offering sacrifices to your 'goat gods.' This law will continue forever.
God's Word™	The priest will pour the blood against the LORD'S altar at the entrance to the tent of meeting. He will burn the fat as a soothing aroma to the LORD. The people must stop sacrificing to goat idols and chasing after them as though they were prostitutes. This is a permanent law for the people and for future generations.
Good News Bible (TEV)	The priest shall throw the blood against the sides of the altar at the entrance of the Tent and burn the fat to produce an odor that is pleasing to the LORD. The people of Israel must no longer be unfaithful to the LORD by killing their animals in the

fields as sacrifices to the goat demons. The people of Israel must keep this regulation for all time to come.

<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.	And so, when you sacrifice an animal to ask my blessing, it must not be done out in a field, but in front of the sacred tent. Then a priest can splatter its blood against the bronze altar and send its fat up in smoke with a smell that pleases me. Don't ever turn from me again and offer sacrifices to goat-demons. This law will never change. V. 5 is included for context.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	After the priest slaughters the animal, he must sprinkle some of its blood against the altar at the entrance to the sacred tent, and burn its fat for an aroma that is pleasing to Yahweh. You people must no longer give sacrifices to the images that resemble goats. You people must obey this command for all time."

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 the priest shall sprinkle the blood on the altar of Jehovah at the door of the tent of appointed meeting, and burn the fat as perfumed incense for a restful fragrance to Jehovah.

And they shall no more sacrifice their sacrifices to goats,⁷ following which they practice whoredom. This shall be an enactment forever to them throughout their generations.

⁷This extensive footnote has been placed in the **Addendum**.

International Standard V	Centralized Sacrificial Slaughter "This statute is required so that [Lit. For the sake of] the Israelis may bring their sacrifices that they are sacrificing in the open field to the Lord, to the priest at the entrance of the Tent of Meeting, where they are to slaughter their peace offering to the Lord. The priest is to spatter the blood on the Lord's altar at the entrance of the Tent of Meeting and incinerate the fat, making a pleasing aroma to the Lord. They are no longer to slaughter their sacrifices to the goat demons, with whom they have
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committed prostitution. This will be a perpetual statute for you throughout your generations.” V. 5 is included for context.

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

Then the priest will sprinkle the blood on the Altar of YHWH at the entrance of the Tabernacle at the Appointed Place, and burn the fat for a tranquilizing aroma unto YHWH. And they will no more slaughter their sacrifices to evil-spirited goats, after which they have prostituted themselves. This will be a statute for the ages for them throughout their generations.

Wikipedia Bible Project

And the priest threw the blood on Yahweh's altar, at the opening of the tent of events, and he grilled the fat, for a comforting scent for Yahweh. And they will no longer offer their sacrifices to goats (satyrs), which they whore after: an eternal statute this will be for you, in your generations.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

The priest shall sprinkle the blood on the altar of Yahweh at the entrance to the Tent of Meeting and burn the fat as a sweet-smelling offering to Yahweh. This way they shall no longer slay their sacrifices for the goat idols to whom they prostituted themselves.

This is to be a lasting ordinance for them in the generations to come.

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

And the priest shall sprinkle the blood on the altar of YAHWEH, at the door of the tent of meeting, and shall burn the fat as incense for a soothing fragrance to YAHWEH. And they shall not sacrifice their sacrifices any more to devil like goats [I think what is meant here is, *devil-like goats*], after which they have gone whoring. This is a perpetual statute to them throughout their generations.

Kaplan Translation
The Scriptures–2009

“And the priest shall sprinkle the blood on the slaughter-place of הוהי at the door of the Tent of Appointment, and shall burn the fat for a sweet fragrance to הוהי.
“And let them no longer slaughter their slaughterings to demons, after whom they whored. This is a law forever for them throughout their generations.” ’

Tree of Life Version

The kohen is to sprinkle the blood on the altar of Adonai at the entrance of the Tent of Meeting and burn up the fat as smoke for a soothing aroma to Adonai. They are no longer to offer their sacrifices to the goat-demons after which they play the prostitute. This will be a statute forever to them throughout their generations.

Weird English, ©18 English, Anachronistic English Translations:

Alpha & Omega Bible

AND THE PRIEST SHALL POUR THE BLOOD ON THE ALTAR ROUND ABOUT BEFORE JESUS BY THE DOORS OF THE TABERNACLE OF WITNESS, AND SHALL OFFER THE FAT FOR A SWEET-SMELLING SCENT TO JESUS.

AND THEY SHALL NO LONGER OFFER THEIR SACRIFICES TO VAIN DEITIES (fallen angels) AFTER WHICH THEY GO A WHORING; IT SHALL BE A LONG-TERM STATUTE TO YOU FOR YOUR GENERATIONS.»'

Awful Scroll Bible

The priest is to have sprinkled of its blood, on the altar of Sustains To Become at the opening of the tent of the appointed place, and is to have made a smoky burning of the fat, a soothing aroma to Sustains To Become Were they to slaughter their sacrifices, to that hairy of that they are prostituting after? - For it is their continual prescription for their generations.

Concordant Literal Version

Then the priest will sprinkle the blood against the altar of Yahweh at the opening of the tent of appointment, and he will cause the fat to fume as a fragrant odor to Yahweh.

No longer shall they sacrifice their sacrifices to hairy goat-demons after whom they have been prostituting. An eonian statute shall this become for them throughout their generations.

exeGesés companion Bible

...and the priest sprinkles the blood on the sacrifice altar of Yah Veh at the opening of the tent of the congregation; and incenses the fat for a scent of rest to Yah Veh: and no more sacrifice their sacrifices to bucks after whom they whored. - an eternal statute to them throughout their generations.

Orthodox Jewish Bible

And the kohen shall sprinkle [see Yeshayah 52:15] the dahm upon the Mizbe'ach of Hashem at the petach of the Ohel Mo'ed, and burn the fat for a re'ach nichoach unto Hashem.

And they shall no more offer their zevakhim unto goat demons, after whom they have gone a-whoring. This shall be a chukkat olam unto them throughout their dorot (generations).

Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

Kretzmann's Commentary

Lexham English Bible

And the priest shall sprinkle the blood on Yahweh's altar *at the* tent of assembly's entrance, and he shall burn [Literally "turn into smoke"] the fat as an appeasing fragrance for Yahweh. And they may no longer sacrifice [Literally "not they may sacrifice again"] their sacrifices to the goat-idols after which they were prostituting. This is a lasting statute [Literally "a statute of eternity" or "a statute of long duration"] for them throughout [Literally "to"] their generations."'

Syndein/Thieme .

The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation

The priest will then dash the blood on God's altar at the Communion Tent's entrance, and burn the choice parts as an appeasing fragrance to God.

The Israelites will then stop sacrificing to the demons who [continue to] tempt them. This shall be an eternal law for them for all generations.

demons

Even if the motive is not idolatrous, but merely to gain occult powers (Sforno). Since it was permitted to send the goat to Azazel (Leviticus 16:8), the Torah specifically warned that this does not mean that sacrifices to the forces of evil are permitted (cf. Moreh Nevukhim 3:46).

NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	Then shall the priest dash the blood ^a against the altar of Yahweh, at the entrance of the tent of meeting,—and shall make a perfume of the fat, as a satisfying odour, unto Yahweh; so shall they no more' offer their sacrifices unto demons ^b after whom they' are unchastely going away,—<a statute age abiding> shall this be to them, unto their generations.
	^a The Jericho codex has: "of (from) the blood"—G.n.
	^b Cp. N.T. Ap. "Demons." "Satyrs"—P.B.

Literal, almost word-for-word, renderings:

A Faithful Version	And the priest shall sprinkle the blood against the side of the altar of the LORD at the door of the tabernacle of the congregation, and burn the fat for a sweet savor to the LORD. And they shall no more offer their sacrifices to goat demons, after whom they have gone whoring. This shall be a statute forever to them throughout their generations."
C. Thomson Updated OT Charles Thomson OT	. In order that the children of Israel may offer up their sacrifices, whatever they kill in the fields they shall carry for the Lord to the doors of the tabernacle of the testimony, to the priest, and offer them as a sacrifice of thanksgiving to the Lord; and the priest shall pour the blood against the altar round about, before the Lord, at the doors of the tabernacle of the testimony; and offer up the suet for a smell of fragrance for the Lord. And they shall no more offer their sacrifices to vanities after which they go a whoring. It shall be a perpetual statute for you throughout your generations. V. 5 is included for context.
Context Group Version	And the priest shall sprinkle the blood on the altar of YHWH at the door of the tent of meeting, and burn the fat for a sweet aroma to YHWH. And they shall no more sacrifice their sacrifices to the he-goats, which they act like a harlot after. This shall be a statute forever to them throughout their generations.
English Standard Version Green's Literal Translation	. whore And the priest shall sprinkle the blood on the altar of Jehovah, at the door of the tabernacle of the congregation, and shall burn the fat as incense for a soothing fragrance to Jehovah. And they shall not sacrifice their sacrifices any more to goats, after which they have gone whoring. This is a perpetual statute to them throughout their generations.
Legacy Standard Bible Literal Standard Version Modern English Version Modern Literal Version 2020	. . . And the priest will sprinkle the blood upon the altar of Jehovah at the door of the tent of meeting and burn the fat for a sweet aroma to Jehovah. And they will no more sacrifice their sacrifices to the male-goats, after which they play the prostitute. This will be an everlasting statute to them throughout their genealogy.
New American Standard B. New European Version New King James Version Niobi Study Bible

Owen's Translation
Revised Mechanical Trans.

...and the administrator will sprinkle the blood upon the altar of YHWH, the opening of the appointed tent, and he will burn as incense the fat for a sweet aroma to YHWH, and they will not sacrifice ever again their sacrifices to the hairy goats, which they were harlotting after, this will be a distant custom for them for their generations,...

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

.
. perpetual
. commit
. .
. .

The gist of this passage:
6-7

Leviticus 17:6a			
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
zâraq (זָרַק) [pronounced <i>zaw-RAHK</i>]	<i>to scatter, to sprinkle; to toss, to throw</i>	3 rd person masculine singular, Qal perfect	Strong's #2236 BDB #284
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
'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
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 definite article	Strong's #1818 BDB #196
'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
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular construct	Strong's #4196 BDB #258
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
pethach (פֶּתַח) [pronounced <i>PEH-thahkh</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

Leviticus 17:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
môw'êd (מוֹעֵד) [pronounced moh- GADE]	<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, a convocation</i>	masculine singular noun	Strong's #4150 BDB #417

Translation: And the priest has sprinkled blood upon the altar of Y^ehowah [at] the opening of the Tent of Meeting.

What was forbidden to the people was to make their own offerings to God by means of animal sacrifices, whether they do this inside or outside the camp. It is the priest who would take the blood of the animal and he would sprinkle this on the altar which stood before the opening of the Tabernacle.

Leviticus 17:6b			
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
qâṭar (קָטַר) [pronounced kaw-TAR]	<i>to cause (incense) to burn, to make smoke, that is, to turn into fragrance by fire, to make smoke upon (especially as an act of worship)</i>	3 rd person masculine singular, Hiphil perfect	Strong's #6999 BDB #882
chêleb (חֵלֶב) [pronounced KHAY-le ^b v]	<i>fat; choicest, best part, abundance (of products of the land)</i>	masculine singular noun with the definite article	Strong's #2459 BDB #316
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
rêyach (רֵיחַ) [pronounced RAY-akh]	<i>scent, odor, pleasant smell</i>	masculine singular construct	Strong's #7381 BDB #926
nîychôach (נִיחֹחַ) [pronounced nee-KHOH- ahkh]	<i>tranquilizing, soothing, quieting; sweet, pleasant</i>	masculine singular noun	Strong #5207 BDB #629
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: And he has caused the fat to smoke for a soothing scent to Y^ehowah.

It is also the priest's duty to cause the fat of the sacrificed animal to rise up to God. It is called a soothing scent because God would smell it and be satisfied, not wanting to destroy man for his sins. Now, God obviously does

not smell, as He does not have a human body. But the smoke from the fat rises up as a symbol of Christ dying for our sins. That is what satisfies God.

Leviticus 17:6 *And the priest has sprinkled blood upon the altar of Y^ehowah [at] the opening of the Tent of Meeting. And he has caused the fat to smoke for a soothing scent to Y^ehowah.* (Kukis mostly literal translation)

In this way, the sacrifice of the animal will count for something. Do you remember all the money that you have given to the church or to various worthy causes when you were out of fellowship (before you knew how to rebound)? Worthless, meaningless—the only value is if someone saw you drop the wad of money into the coffer and they thought to themselves that you were pretty cool for that. Only in that way was it worthwhile for that instant. But there are no long-term, meaningful results. Similarly, animals sacrificed apart from God's plan are also meaningless. God has set up a precise procedure that is to be followed.

Leviticus 17:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וְ, וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
lō' (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
zābach (זָבַח) [pronounced <i>zaw^b-VAHKH</i>]	<i>to slaughter [usually an animal for sacrifice]; to sacrifice [an animal]; to slay, to immolate [an animal sacrifice]</i>	3 rd person plural, Qal imperfect	Strong's #2076 BDB #256
'ōwd (וּוֹד) [pronounced <i>gohd</i>]	<i>a going around; a continuing, a continuance; a repeating</i>	adverb/substantive	Strong's #5750 BDB #728
'ēth (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
z ^e bāchîym (זְבָחִים) [pronounced <i>zēb-AW-kheem</i>]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #2077 BDB #257
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
sâ'yr (שְׂאִיר) [pronounced <i>saw-GEER</i>]	<i>he goat; buck; a sacrificial animal; wood demons (carved like goats); a satyr; a demon-possessed goat (like the swine of Matt. 8:30–32)</i>	masculine plural noun with the definite article	Strong's #8163 BDB #972
This is also spelled without the yodh.			
'āsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81

Leviticus 17:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hêm (הֵם) [pronounced haym]	<i>they, those; them, themselves; these [with the definite article]; the others</i>	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
zânâh (זָנָה) [pronounced zaw-NAW]	<i>committing adultery, fornicating, [sexually] pursuing; being cult prostitutes; those being unfaithful (to God) (figuratively)</i>	masculine plural, Qal active participle	Strong's #2181 BDB #275
'achârêy (אַחֲרָיִם) [pronounced ah-kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form; with the 3 rd person masculine plural suffix	Strong's #310 BDB #29

Translation: And they will not continually slaughter to the satyrs, which they are committing adultery [with by going] after them.

The word sâ'yr (שַׂיִר) [pronounced saw-GEER] can also mean, *wood demons (carved like goats); a satyr; a demon-possessed goat* (like the swine of Matt. 8:30–32). We know that this is the reference, as the people are spoken of as committing adultery by following after them.

The word for *goat* and *satyr* are exactly the same words. This no doubt originated from the time when the angels fornicated with women or even prior to that. The concept of a half-goat, half-human is a very common image in degenerate society of one who is very sexually active. Context here, as in 2Chronicles 11:15, would suggest that *satyr* is the better of the two translations (other reasonable translations would be *goat idols, hairy ones*). The Egyptians worshiped the god, Mendes, who was a goat; and erected an incredible temple in its honor. The rituals which accompanied the worship of Mendes included acts of bestiality¹⁷.

Leviticus 17:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chuqqâh (חֻקָּה) [pronounced khoo-KAWH]	<i>that which is established or defined; statute, ordinance, law [often of God]; enactment; practice, custom; limit; right, privilege</i>	feminine singular construct	Strong's #2708 BDB #349
'ôwlâm (עוֹלָם) [pronounced óo-LAWM]	<i>properly what is hidden [time]; of [in] times past, from ancient time, old, antiquity, long duration, everlasting, eternal, forever, perpetuity; for future time, futurity; of the world, worldly</i>	masculine singular noun	Strong's #5769 BDB #761
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 feminine singular, Qal imperfect	Strong's #1961 BDB #224

¹⁷ Or, as Freeman called them, *the vilest acts of bestiality*, as if there were bestial acts which are not vile?

Leviticus 17:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zō'th (זֹתָ) [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
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
dôwrîym (דֹּוֹרֵיֶיךָ) [pronounced dohr-EEM]	<i>generations; races; peoples; posterity; ages, periods, time periods [of a generation]</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #1755 BDB #189
This is variously translated, <i>throughout your generations [or, genealogy (ies)], to [for] your generations, throughout all future generations, throughout your people's generations; forever.</i>			
This is variously translated, <i>throughout their generations [or, genealogy (ies)], to [for] their generations, throughout all future generations; forever.</i>			

Translation: This will be a statute of perpetuity to them for their generations [to follow].’ (Kukis mostly literal translation)

The things discussed in Leviticus 17 so far will be a long-standing statute for the people of Israel.

Leviticus 17:7 And they will not continually slaughter to the satyrs, which they are committing adultery [with by going] after them. This will be a statute of perpetuity to them for their generations [to follow].’ (Kukis mostly literal translation)

Y^ehowah was the God of the Jews and provided everything that the Jews needed. He was all-powerful and omniscient. They were married to Y^ehowah, so when they followed after other gods and worshiped demons, they were prostituting themselves; they were seeing if they could get perhaps just a little bit better deal or another extra blessing if they worshiped a heathen god. In this way, they prostituted themselves.

Leviticus 17:6–7 And the priest has sprinkled blood upon the altar of Y^ehowah [at] the opening of the Tent of Meeting. And he has caused the fat to smoke for a soothing scent to Y^ehowah. And they will not continually slaughter to the satyrs, which they are committing adultery [with by going] after them. This will be a statute of perpetuity to them for their generations [to follow].’ (Kukis mostly literal translation)

Leviticus 17:6–7 Continuing these offerings of peace, the priest will be the one to sprinkle blood on the altar of Y^ehowah, which stands before the Tent of Meeting. He will caused the fat to smoke, and that smoke will rise up to Y^ehowah as a soothing scent to him. And the people will no longer make sacrifices to the satyrs (the goat gods), committing spiritual adultery by chasing after them. This will stand as a statute of perpetuity to the people of Israel for all their generations to follow.’ (Kukis paraphrase)

And so unto them you will say, 'A man a man from a house of Israel or a sojourner who sojourns in their midst who will cause to ascend an ascending offering or a slaughtered animal, and unto an opening of a Tent of Meeting he does not bring it to prepare it for Y^ehowah, and has been cut off the man the same from a midst of his people.

Leviticus
17:8–9

And so you will say unto them, "[If] any man from the house of Israel or an immigrant who resides in their midst, who will cause to ascend an ascension offering or [simply offer] any slaughtered animal, but he does not bring it to the door of the Tent of Meeting to prepare it for Y^ehowah, then that man will be cut off from the midst of his people.

You will also say this to them: 'If any man, whether an Israelite or someone living here among you, who will send up an offering of any sort, but he does not bring it to the priest at the door of the Tabernacle for the animal to be prepared for Jehovah, that man will be cut off from his people.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And so unto them you will say, 'A man a man from a house of Israel or a sojourner who sojourns in their midst who will cause to ascend an ascending offering or a slaughtered animal, and unto an opening of a Tent of Meeting he does not bring it to prepare it for Y ^e howah, and has been cut off the man the same from a midst of his people.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And thou shalt say to them: The man of the house of Israel, and of the strangers who sojourn among you, that offereth a holocaust or a victim, And bringeth it not to the door of the tabernacle of the testimony, that it may be offered to the Lord, shall perish from among his people.
Aramaic ESV of Peshitta	"You shall say to them, 'Any man there is of the house of Yisrael, or of the strangers who live as foreigners among them, who offers a burnt offering or sacrifice, and does not bring it to the door of the Tabernacle, to sacrifice it to Mar-Yah; that man shall be cut off from his people.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And you shall say to them, Whatever man of the children of Israel, or of the sons of the proselytes abiding among you, shall offer a whole burnt offering or a sacrifice, and shall not bring it to the door of the tabernacle of witness to sacrifice it to the Lord, that man shall be destroyed from among his people.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And say to them, If any man of Israel, or any other living among them, makes a burned offering or other offering,
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And does not take it to the door of the Tent of meeting to make an offering to the Lord, that man will be cut off from among his people..

Easy English	.
Easy-to-Read Version–2008	"Tell the people: Any citizen of Israel, traveler, or foreigner living among you might want to offer a burnt offering or some other sacrifice. They must take the sacrifice to the entrance of the Meeting Tent and offer it to the LORD. Whoever does not do this will be separated from their people.
God's Word™	"Tell them: If Israelites or foreigners make burnt offerings or sacrifices but do not bring them to the entrance of the tent of meeting to offer them to the LORD, they must be excluded from the people.
Good News Bible (TEV)	Any Israelites or any foreigners living in the community who offer a burnt offering or any other sacrifice as an offering to the LORD anywhere except at the entrance of the Tent shall no longer be considered God's people.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	Remember! No one in Israel, including foreigners, is to offer a sacrifice anywhere except at the entrance to the sacred tent. If you do, you will no longer belong to my people.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Yahweh also said this to Moses: "Tell Aaron and his sons to tell the people that if any Israelite or any foreigner living among them brings an offering for a priest to burn whole on the altar, or if he brings any other sacrifice, but if he does not bring it to the entrance of the sacred tent area as be a sacrifice to me, that person will no longer be allowed to be with my people.

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 you shall say to them, Whatever man of the house of Israel, or of the foreigners who lodge among you, who sends up a burnt offering or sacrifice, And does not come to the door of the tent of appointed meeting to make it to Jehovah, that man shall be cut off from among his people.

International Standard V	“Tell them that if a person from the house of Israel or a resident alien who lives among you brings a whole burnt offering or a sacrifice to the entrance of the Tent of Meeting, but fails to bring it to offer [Lit. to do] it to the Lord, that person [Lit. man] is to be eliminated from contact with [The Heb. lacks from contact with] his people.”
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	You must say to them, 'Any man of Israel, or any foreigner who lives among them, who offers a burnt offering or sacrifice and does not bring it to the entrance of the tent of meeting in order to sacrifice it to Yahweh, that man must be cut off from his people.
Urim-Thummim Version	You will say to them, Whatever man there is from the House of Israel or of the foreigners that lives among you, that offers a whole Burnt- Offering or sacrifice and does not brings it to the entrance of the Tabernacle at the Appointed Place to offer it to YHWH, even that man will be cut off from among his people.
Wikipedia Bible Project	And to them you will say: each man from the house of Israel, and from the stranger who will live among you, who will raise an offering or a sacrifices. And did not bring it to the opening of the tent of events, to make it for Yahweh, and this man will be cut off from among his people.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	You shall not eat blood Then you shall give them this ordinance: Any man from the house of Israel or any alien living among them who offers a burnt offering or sacrifice and does not bring it to the entrance of the Tent of Meeting to sacrifice it to Yahweh, that man shall be cut off from his people. Dt 12:14
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 say to them, ‘Any man of the house of Yisra’ël, or of the strangers who sojourn among you, who offers an ascending offering or slaughtering, and does not bring it to the door of the Tent of Appointment, to do it to יהוה, that man shall be cut off from among his people.
Tree of Life Version	“Then you are to say to them: Anyone from the house of Israel, or from the outsiders dwelling among them, who offers a burnt offering or sacrifice, but does not bring it to the entrance of the Tent of Meeting to sacrifice it to Adonai, is to be cut off from his people.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	· AND YOU SHALL SAY TO THEM, ‘WHATEVER MAN OF THE CHILDREN OF ISRAEL, OR OF THE SONS OF THE PROSELYTES ABIDING AMONG YOU, SHALL OFFER A WHOLE BURNT OFFERING OR A SACRIFICE,
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AND SHALL NOT BRING IT TO THE DOOR OF THE TABERNACLE OF WITNESS TO SACRIFICE IT TO JESUS, THAT MAN SHALL BE DESTROYED FROM AMONG HIS PEOPLE.

Awful Scroll Bible	Even was yous to say: A man of the house of Isra-el, or a nonnative sojourning among you, who was to take up a whole burnt offering or sacrifice - was he to bring it in to the opening of the tent of the appointed place, to be prepared to Sustains To Become - that man is to have been cut off from the people.
Concordant Literal Version	To them you shall say:Any man from the house of Israel or from the sojourners who sojourn in your midst who should offer an ascent offering or a sacrifice and not bring it to the opening of the tent of appointment to offer it to Yahweh, that man will be cut off from his kinsmen.
exeGesés companion Bible	<u>THE SOUL OF THE FLESH</u> And say to them, A man - any man of the house of Yisra El or of the sojourners sojourning among you who holocaust a holocaust or sacrifice, and bring it not to the opening of the tent of the congregation, to work it to Yah Veh; that man is cut off from among his people:...
Orthodox Jewish Bible	And thou shalt say unto them, Whatsoever man there be of the Bais Yisroel, or of the ger which sojourn among them, that offereth an olah (burnt offering) or zevakh, And bringeth it not unto the petach of the Ohel Mo'ed, to offer it unto Hashem; even that man shall be cut off [see Daniel 9:26 on Moshiach's being cut off] from among his people.
Rotherham's <i>Emphasized B.</i>	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	<i>Instructions Against Eating Blood</i> "And you shall say to them, 'if there is anyone [Literally "A man a man"] from the house of Israel or [Or "and"] from the alien who dwells in their midst who offers a burnt offering or a sacrifice and he does not bring it to the tent of assembly's entrance to sacrifice [Literally "do" or "make"] it for Yahweh, then [Or "and"] that man shall be cut off from his people.
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	[Also] tell them that if any person, whether from the family of Israel or a proselyte who joins them, prepares a burnt offering or other sacrifice, and does not bring it to the Communion Tent to present it to God, that person shall be cut off [spiritually] from his people. eternal law Not to sacrifice to demons (Rabag; Sforno). This also teaches that even when the Temple is not standing, it is forbidden to sacrifice elsewhere. That is why, now that the Temple is destroyed, no sacrifices are offered. prepares

Or 'burns' (Saadia). This forbids the burning of a sacrifice (even a meal offering) any place but in the Tabernacle or Temple (Rashi).

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.* Wherefore <unto them> shalt thou say:

≤||[What man soever|| there may be of the house of Israel, or of the sojourners that sojourn in their^c midst,—who causeth to go up an ascending-offering, or a sacrifice; and <unto the entrance of the tent of meeting> doth not bring it in, to offer it unto Yahweh≥ then shall that man be cut off from among his kinsfolk.

^cSome cod. (w. Onk., Jon., Sep., Syr. and Vul.) have: “your”— G.n.

Literal, almost word-for-word, renderings:

A Faithful Version .

C. Thomson Updated OT .

Charles Thomson OT

Therefore thou shalt say unto them, Be the man who he may of the children of Israel, or of the children of the proselytes who dwell among you, who shall offer a whole burnt offering, or a sacrifice of flour, and not bring it to the door of the tabernacle of the testimony, that it may be offered to the Lord, that man shall be cut off from among his people.

Context Group Version

And you shall say to them, Any man of the house of Israel, or of the strangers that sojourn among them, who offers an ascension [offering] or sacrifice, and does not bring it to the door of the tent of meeting, to sacrifice it to YHWH; that man shall be cut off from his people.

English Standard Version .

Green's Literal Translation

And you shall say to them, Any man of the house of Israel, or of aliens who sojourn in your midst, who offers burnt offering or sacrifice, and does not bring it in to the door of the tabernacle of the congregation to offer it to Jehovah, that man shall be cut off from his people.

Legacy Standard Bible .

Literal Standard Version

And you say to them: Any man of the house of Israel, or of the sojourners who sojourns in your midst, who causes burnt-offering or sacrifice to ascend, and does not bring it in to the opening of the Tent of Meeting to make it to YHWH—that man has been cut off from his people.

Modern English Version .

Modern Literal Version 2020

And you will say to them, Whatever man there is of the house of Israel, or of the strangers that journey among them, who offers a burnt-offering or sacrifice, and does not bring it to the door of the tent of meeting, to sacrifice it to Jehovah, that man will be cut off from his people.

New American Standard B. .

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Revised Mechanical Trans.

...and to them you will say, each man from the house of Yisra'eyl, and from the immigrant which immigrated in their midst, which will bring up an ascension offering or sacrifice, and he will not bring him to the opening of the appointed tent to do[785] him for YHWH, this man will be cut from his peoples,...

Updated Bible Version 2.17 .

A Voice in the Wilderness

Also you shall say to them: Any man of the house of Israel, or of the strangers who sojourn among you, who offers a burnt offering or sacrifice, and does not bring it to the door of the tent of meeting, to offer it unto Jehovah, that man shall be cut off from among his people.

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

The gist of this passage:
 8-9

Leviticus 17:8

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
'el (ל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 rd person masculine plural suffix	Strong's #413 BDB #39
'amar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	2 nd person masculine singular, Qal imperfect	Strong's #559 BDB #55
'yish (יש) [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
'yish (יש) [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
In Leviticus 17:3, <i>a man a man</i> is translated, <i>any man, whatever man, anyone; when a person</i> . The first translation is used about half the time.			
min (מ) [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
bayith (בית) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
Yis ^e rā'el (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
'ow (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

Leviticus 17:8

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
gêr (גַּר) [pronounced gare]	<i>sojourner, stranger, immigrant [or, outsider], temporary resident [inhabitant]; newcomer without inherited [property] rights</i>	masculine singular noun with the definite article	Strong's #1616 BDB #158
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
gûwr (גּוּר) [pronounced goor]	<i>to reside, to temporarily reside, to sojourn; to reside without ownership; to gather together with, band together with</i>	3 rd person masculine singular, Qal imperfect	Strong's #1481 BDB #157
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
tâvek ^e (תָּוֶק) [pronounced taw-VEK ^E]	<i>midst, among, middle</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #8432 BDB #1063
With the bēyth preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled תּוֹבֵק. With the 1 st person plural suffix, it means <i>in our midst</i> . With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> .			
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
ʿâlâh (אָלַח) [pronounced gaw-LAWH]	<i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #5927 BDB #748
ʿôlâh (אֹלַח) [pronounced go-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun	Strong #5930 BDB #750
ʾôw (אוּ) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
z ^e bâchîym (זֶבַחִים) [pronounced zehb-AW-kheem]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular noun	Strong's #2077 BDB #257

Translation: And so you will say unto them, “[If] any man from the house of Israel or an immigrant who resides in their midst, who will cause to ascend an ascension offering or [simply offer] any slaughtered animal,...

Typical of Leviticus; they have stopped mid-sentence of the protasis of a conditional. However, let's deal with that word often translated *stranger*. Some people will be attracted to the Jews and move to live with them; others will be dwelling in the land and chose to live among them; others might be slaves. In any case, these people can be grouped under the classification *sojourners* or *strangers*. Unfortunately, the former designation is archaic and the

latter does not really communicate that we are simply dealing with a non-Jew; therefore, I have translated the Hebrew word *gêr* (גֵר) [pronounced *gare*] with the phrase *immigrant [or, outsider]*. Strong's #1616 BDB #158.

People could not just offer up sacrifices on their own. If anyone offers up some animal—and this anyone includes people of Israel as well as people who live among them—there would be a penalty.

Leviticus 17:8 *And so you will say unto them, "[If] any man from the house of Israel or an immigrant who resides in their midst, who will cause to ascend an ascension offering or [simply offer] any slaughtered animal,...* (Kukis mostly literal translation)

Leviticus 17:9			
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
'el (אל) [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, a convocation</i>	masculine singular noun	Strong's #4150 BDB #417
lô' (לֹא or אֵין) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
bôw' (אוּב) [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 masculine singular, Hiphil imperfect; with the 3 rd person masculine singular suffix	Strong's #935 BDB #97
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
'âsâh (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>	Qal infinitive construct	Strong's #6213 BDB #793

Leviticus 17:9			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
w ^e (or v ^e) (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
kârath (תָּרַח) [pronounced <i>kaw-RAHTH</i>]	<i>to be cut off; to be cut down; to be destroyed, to be consumed; to perish, to fail</i>	3 rd person masculine singular, Niphal perfect	Strong's #3772 BDB #503
'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); with the definite article	Strong's #376 BDB #35
hûw' (אוּהוּ) [pronounced <i>hoo</i>]	<i>that; this; same</i>	masculine singular, demonstrative pronoun with a definite article	Strong's #1931 BDB #214
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
qereb (בְּרֵךְ) [pronounced <i>KEH-re^bv</i>]	<i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i>	masculine singular construct	Strong's #7130 BDB #899
This appears to mean, <i>from among, from a midst of</i> .			
'am (אִם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 3 rd person masculine singular suffix	Strong's #5971 BDB #766
The end of v. 9 = v. 4c.			

Translation: ...but he does not bring it to the door of the Tent of Meeting to prepare it for Y^ehowah, then that man will be cut off from the midst of his people. (Kukis mostly literal translation)

Such a person will be cut off from all other Israelites. I assume that this means, such a person would be sent packing. At this time, that would mean that they would leave the camp of Israel. In the future, I assume they would be sent out of nation Israel.

Leviticus 17:9 ...but he does not bring it to the door of the Tent of Meeting to prepare it for Y^ehowah, then that man will be cut off from the midst of his people. (Kukis mostly literal translation)

With the Jews, there was none of this, *do whatever feels right*. God gave them a particular procedure to follow and they were not to deviate from that procedure. There are no exceptions listed here.

Leviticus 17:8–9 And so you will say unto them, “[If] any man from the house of Israel or an immigrant who resides in their midst, who will cause to ascend an ascension offering or [simply offer] any slaughtered animal, but he does not bring it to the door of the Tent of Meeting to prepare it for Y^ehowah, then that man will be cut off from the midst of his people. (Kukis mostly literal translation)

Leviticus 17:8–9 You will also say this to them: ‘If any man, whether an Israelite or someone living here among you, who will send up an offering of any sort, but he does not bring it to the priest at the door of the Tabernacle for the animal to be prepared for Jehovah, that man will be cut off from his people. (Kukis paraphrase)

And a man a man from a house of Israel or a sojourner sojourning in a midst of them who eats any blood; and I have set My faces against the soul—the one eating the blood—and I have cut her off from a midst of her people. For a soul of the flesh in the blood she [is]; and I, [even] I have placed it for you (all) upon an altar to cover over your souls; for the blood, that [is] in the soul he will cover. Upon thus, I have said, to sons of Israel, *Any soul from you [all] will not eat blood and the sojourner sojourning in a midst of them, he will not eat blood.*

Leviticus
17:10–12

And any man from the house of Israel or any immigrant residing in their midst, who eats any blood—I have set My face against [that] soul—the one eating the blood—and I have cut it off from the midst of its people. For the soul of the flesh, she [is] in the blood. So I, [even] I, have placed it [the blood] on the altar on the behalf of you (all), to atone for your souls. For [the priest] will atone for the blood that [is] in the soul. Because of this, I have said, *Anyone from [among] you (all) will not eat [any] blood; even the immigrant living among you (all) will not eat [any] blood.*

If anyone from the house of Israel or anyone who has immigrated to Israel eats blood, then I will set My face against them and I will cut them off from this people. For you see, the flesh is in the blood, and the blood on your altars speaks of your atonement, for blood is necessary for the atonement. Therefore, I have made it clear to everyone in Israel not to eat the blood of an animal whether you are descended from Israel or you have immigrated to be with the Hebrew people.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And a man a man from a house of Israel or a sojourner sojourning in a midst of them who eats any blood; and I have set My faces against the soul—the one eating the blood—and I have cut her off from a midst of her people. For a soul of the flesh in the blood she [is]; and I, [even] I have placed it for you (all) upon an altar to cover over your souls; for the blood, that [is] in the soul he will cover. Upon thus, I have said, to sons of Israel, *Any soul from you [all] will not eat blood and the sojourner sojourning in a midst of them, he will not eat blood.*

Dead Sea Scrolls

Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	If any man whosoever of the house of Israel, and of the strangers that sojourn among them, eat blood, I will set my face against his soul, and will cut him off from among his people. Because the life of the flesh is in the blood: and I have given it to you, that you may make atonement with it upon the altar for your souls, and the blood may be for an expiation of the soul. Therefore I have said to the children of Israel: No soul of you, nor of the strangers that sojourn among you, shall eat blood.
Aramaic ESV of Peshitta	"Any man of the house of Yisrael, or of the strangers who live as foreigners among them, who eats any kind of blood, I will set my face against that soul who eats blood, and will cut him off from among his people. For the life of the flesh is in the blood; and I have given it to you on the altar to make atonement for your souls: for it is the blood that makes atonement by reason of the life. Therefore I have said to the B'nai Yisrael, "No person among you shall eat blood, and neither shall any stranger who lives as a foreigner among you eat blood."
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And whatever man of the children of Israel, or of the strangers abiding among you, shall eat any blood, I will even set My face against that soul that eats blood, and I will destroy that soul from among its people. For the life of flesh is its blood, and I have given it to you on the altar to make atonement for your souls; for its blood shall make atonement for the soul. Therefore I said to the children of Israel, No soul of you shall eat blood, and the stranger that abides among you shall not eat blood.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And if any man of Israel, or any other living among them, takes any sort of blood for food, my wrath will be turned against that man and he will be cut off from among his people. For the life of the flesh is in its blood; and I have given it to you on the altar to take away your sin: for it is the blood which makes free from sin because of the life in it. For this reason I have said to the children of Israel, No man among you, or any others living with you, may take blood as food.
Easy English	.
Easy-to-Read Version–2008	"I will turn against those who eat blood whether they are citizens of Israel or foreigners living among you, I will separate them from their people. This is because the life of the body is in the blood. I have told you that you must pour the blood on the altar to purify yourselves. It is the blood that makes a person pure. That is why I am telling you Israelites and the foreigners living among you that you must not eat blood.

<i>God's Word™</i>	"If Israelites or foreigners eat any blood, I will condemn them and exclude them from the people, because blood contains life. I have given this blood to you to make peace with me on the altar. Blood is needed to make peace with me. That is why I have said to the people of Israel: Neither you nor foreigners should ever eat blood.
Good News Bible (TEV)	If any Israelites or any foreigners living in the community eat meat with blood still in it, the LORD will turn against them and no longer consider them his people. The life of every living thing is in the blood, and that is why the LORD has commanded that all blood be poured out on the altar to take away the people's sins. Blood, which is life, takes away sins. That is why the LORD has told the people of Israel that neither they nor any foreigner living among them shall eat any meat with blood still in it.
<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.	I will turn against any of my people who eat blood. This also includes any foreigners living among you. Life is in the blood, and I have given you the blood of animals to sacrifice in place of your own. That's also why I have forbidden you to eat blood.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	I will reject any Israelite or any foreigner who is living among you who consumes the blood of any animal, and he will no longer be allowed to associate with my people. That is because the life of every animal is in its blood. I have declared that it is blood that is to be offered on the altar, so that I will forgive people their sins. That is why I say that neither you Israelites, nor any foreigner living among you, may consume any blood.

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	. lifeblood
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And whatever man of the house of Israel or of the foreigners who lodge among you, who eats any blood - I will give my face against that soul who eats blood, and will cut him off from among his people,

Because the soul of the flesh is in the blood,¹¹ and I have given it to you upon the altar to make a covering for your souls, because the blood makes a covering for the soul.

Therefore I said to the children of Israel, No soul of you shall eat blood, neither shall any foreigner who lodges among you eat blood.

¹¹The extensive **note** for this verse has been placed in the **Addendum**.

International Standard V

Prohibitions against Eating Blood

“If anyone from the house of Israel or a resident alien who lives among them eats any form of blood, I’ll oppose [Lit. I’ll set my face against] that person who ate the blood and eliminate him from his people, because the life of the flesh is in the blood itself, and I myself have given it to you all so that atonement may be made for your souls on the altar, since the blood itself makes atonement through the life that is in it. This is why I’ve told the Israelis that no person [Lit. soul] among you is to eat blood. Even the resident alien who lives among you is not to eat blood.

H. C. Leupold

Lexham English Bible

NIV, ©2011

Unfolding Bible Literal Text

Urim-Thummim Version

Also whoever there is of the House of Israel or of the foreigners that live among you that eats any of the blood, I will set My face against that person that eats blood and will cut them off from among the people. For all the life of flesh is in its blood and I have given it to you on the Altar to make Propitiatory-Covering for yourselves, for it is the blood that makes Propitiatory-Covering for the person. This is why I command the children of Israel, that none of you will eat blood, nor will any foreigner eat blood that lives among you.

Wikipedia Bible Project

And each man from the house of Israel, and from the stranger that stays within you, who would eat any blood, and I would put my face at the soul that eats the blood, and I would cut it off from amongst its people. Because the soul of the flesh, it is in the blood, and I will give it to you on the altar, to atone for your souls, because it is the blood, which will atone for the soul. For this reason, I said to the sons of Israel, all souls among you will not eat blood, and the stranger staying within you will not eat blood.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) If any man from the house of Israel or any alien living among them eats blood, I will set my face against that person and I will cut him off from among his people. For the life of the flesh is in the blood, and I have given it to you to rescue your life on the altar. Offered blood makes atonement because of the life within it. That is why I said to the sons of Israel: No one among you shall eat blood, nor may any alien who lives among you eat blood. 7:26; Gen 9:4; Dt 12:16

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	<p>‘And any man of the house of Yisra’ël, or of the strangers who sojourn among you, who eats any blood, I shall set My face against that being who eats blood, and shall cut him off from among his people.</p> <p>‘For the life of the flesh is in the blood, and I have given it to you upon the slaughter-place to make atonement for your lives, for it is the blood that makes atonement for the life.’</p> <p>“Therefore I said to the children of Yisra’ël, ‘No being among you eats blood, nor does any stranger who sojourns among you eat blood.’</p>
Tree of Life Version	<p>“Anyone from the house of Israel, or from the outsiders dwelling among them, who eats any kind of blood, I will set my face against that soul—the one who eats blood—and will cut him off from among his people. For the life of the creature is in the blood, and I have given it to you on the altar to make atonement for your lives—for it is the blood that makes atonement because of the life. Therefore I have said to Bnei-Yisrael: No person among you may eat blood, nor may any outsider dwelling among you eat blood.</p>

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible Awful Scroll Bible	<p>. abides</p> <p>Was a man of the house of Isra-el, or a nonnative sojourning among you, to eat it with the blood? - I am to set from being turned before that breather, he eating it with the blood, even is he to have been cut off from among the people.</p> <p>The breath of the flesh is in the blood, even is you to have offered it on the altar, to cover over, by the breath of the blood was the breather to be covered over.</p> <p>Even is you to have said, to the sons of Isra-el: Was indeed a breather to eat it with the blood? - either the nonnative sojourning among you - was he to eat it with the blood?</p>
Concordant Literal Version	<p>As for any man from the house of Israel and from the sojourners sojourning in your midst who should eat any blood, I will set My face against the soul eating blood, and I will cut him off from among his people, for the soul of the flesh, it is in the blood, and I Myself have assigned it to you to make a propitiatory shelter over your souls on the altar; for the blood, in the soul it makes a propitiatory shelter. Therefore I say to the sons of Israel: No soul at all of you shall eat blood; nor shall the sojourner sojourning in your midst eat blood..</p>
exeGesés companion Bible	<p>...and a man - any man of the house of Yisra El or of the sojourners sojourning among you who eats any manner of blood - I give my face against that soul who eats blood and cut him off from among his people.</p> <p><u>THE SOUL OF THE FLESH IS IN THE BLOOD</u> For the soul of the flesh is in the blood: and I give it to you on the sacrifice altar to kapar/atone for your souls: for the blood kapars/atones for the soul. So I say to the sons of Yisra El, that neither any soul of you eats blood, nor any sojourner sojourning among you eats blood:...</p>
Orthodox Jewish Bible	<p>And whatsoever man there be of Bais Yisroel, or of the ger that sojourn among you, that eateth any manner of dahm; I will even set My face against that nefesh that eateth dahm, and will cut it off [see Daniel 9:26] from among its people.</p> <p>For the nefesh of the basar is in the dahm: and I have given it to you upon the Mizbe'ach to make kapporah for your nefashot: for it is the dahm that maketh kapporah for the nefesh. [see Zechariah 9:11; Tehillim 50:5]</p>

Therefore I said unto the Bnei Yisroel, No nefesh of you shall eat dahm, neither shall any ger that sojourneth among you eat dahm.

Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

Kretzmann's Commentary

Lexham English Bible

And *if there is* anyone [Literally "a man a man"] from the house of Israel or [Or "and"] from the alien who is dwelling in their midst who eats any blood, then [Or "and"] I will set my face against the person who eats the blood, and I will cut him off from among his people. Indeed [Or "Because"] the flesh's life is in the blood, and I have given it to you on the altar to make atonement for your lives, because it is the blood with the life that makes atonement. Therefore [Literally "Unto thus"] I said to the Israelites, [Literally "sons/children of Israel"] 'None of you [Literally "all of individual self from you not"] may eat blood, nor [Or "and not"] may the alien who is dwelling in your midst eat blood.'

Syndein/Thieme .

The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation

If any person, whether of the family of Israel or a proselyte who joins them, eats any blood, I will direct My anger against the person who eats blood and cut him off [spiritually] from among his people.

This is because the life-force of the flesh is in the blood; and I therefore gave it to you to be [placed] on the altar to atone for your lives. It is the blood that atones for a life,

and I therefore told the Israelites, 'Let none of you eat blood.' A proselyte who joins you shall [likewise] not eat blood.

direct My anger

(Targum; Saadia; HaKethav VeHaKabbalah). Literally, 'I will set my face...'

the life-force...

This is because the blood brings life to all parts of the body. The blood is also responsible for man's animal nature, through the hormones, as opposed to man's human nature, which is transmitted through nerve impulses. Since it is man's animal nature which leads him to sin, the blood is an atonement.

I therefore told...

See Leviticus 7:26.

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.*

And ≤||what man soever|| there may be of the house of Israel\ or of the sojourners that sojourn in their^d midst, that partaketh of any manner of blood≥ then will I set my face against the person that partaketh of the blood, and will cut him off from the midst of his people. For ||as for the life^e of the flesh|| <in the blood> it is', therefore have ||I|| given it unto you upon the altar, to put a propitiatory covering over your lives,^f—for <the blood> it is', which |by virtue of the life| taketh propitiation. <For this cause> have I said unto the sons of Israel,

||Not a person from among you|| shall partake of blood,—

Even ||the sojourner that sojourneth in your midst|| shall not partake of blood.

^d Some cod. (w. Onk., Sep., Syr., Vul.): "your"—G.n.

^eU.: “soul.” “It is the blood with the living being that covers over”—O.G. 498.
^fOr: “persons.” U.: “souls.”

Literal, almost word-for-word, renderings:

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	And be the man who he may of the children of Israel, or of the proselytes who dwell among you, who shall eat any blood, I will set my face against that person who eateth blood, and destroy him from among his people. For the blood is the life of all flesh; and I have given it to you to make atonement on the altar for your souls. For the blood shall make atonement for souls. For this cause I have said to the children of Israel, No person among you shall eat blood, even the proselyte who dwelleth among you shall not eat blood.
Context Group Version	And any man of the house of Israel, or of the strangers that sojourn among them, who eats any manner of blood, I will set my face against that life that eats blood, and will cut him off from among his people. For the life of the flesh is in the blood; and I have given it to you (pl) on the altar to make atonement for your (pl) lives: for it is the blood that makes atonement by reason of the life. Therefore I said to the sons of Israel, No life of you (pl) shall eat blood, neither shall any stranger that sojourns among you (pl) eat blood.
English Standard Version	.
Green's Literal Translation	. alien
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And whatever man there is of the house of Israel, or of the strangers that journey among them, who eats any manner of blood, I will set my face against that soul who eats blood and will cut him off from among his people. Because the life of the flesh is in the blood and I have given it to you* upon the altar to make atonement for your* souls, because it is the blood that makes atonement for the soul. Therefore I said to the sons of Israel, No soul of you* will eat blood, nor will any stranger that travels among you* eat blood..
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and each man from the house of Yisra'eyl, and from the immigrant immigrating in your midst, that eats any blood, then I will place my face in the soul of the one eating the blood, and I will cause her ^[786] to be cut from inside her people, given that the soul of flesh, she is in the blood, and I, I will give him to you upon the altar to make a covering upon your souls, given that the blood that is in the soul will make restitution. Therefore, I said to the sons of Yisra'eyl, every soul among you will not eat blood, and the immigrant immigrating in your midst will not eat blood,...
	786. Referring to the “soul,” a feminine noun.
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:

10-12

Leviticus 17:10a

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
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
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
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
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
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
ʾôw (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
gêr (גֵּר) [pronounced <i>gare</i>]	<i>sojourner, stranger, immigrant [or, outsider], temporary resident [inhabitant]; newcomer without inherited [property] rights</i>	masculine singular noun with the definite article	Strong's #1616 BDB #158
gêr (גֵּר) [pronounced <i>gare</i>]	<i>visitor, temporary resident, sojourner; the one dwelling</i>	masculine singular, Qal active participle; with the definite article	Strong's #1481 BDB #157
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
tâvek ^e (תְּוֶכֶּה) [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

With the bêyth preposition, tâvek^e can mean *in the middle of, in the midst of, into, among*. In the Hebrew, this is spelled תְּוֶכֶּה. With the 1st person plural suffix, it means *in our midst*. With the 2nd person masculine plural suffix, it can mean *in your midst, among you*. With the 3rd person masculine plural suffix, it can mean *in their midst, among them*.

Leviticus 17:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾāsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
ʾākal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person masculine singular, Qal imperfect	Strong's #398 BDB #37
kôl (כֹּל) [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
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun	Strong's #1818 BDB #196

Translation: And any man from the house of Israel or any immigrant residing in their midst, who eats any blood...

The people of Israel and any immigrant living among them was not to eat blood. There are health reasons for not doing so; but the reasons given in this passage are theological.

Leviticus 17:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal perfect	Strong's #5414 BDB #678
pânîym (פָּנִים) [pronounced paw- NEEM]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural construct (plural acts like English singular) with the 1 st person singular suffix	Strong's #6440 BDB #815
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	No Strong's # BDB #88
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; person; breath; mind; desire, volition; will</i>	feminine singular noun with the definite article	Strong's #5315 BDB #659
ʾākal (אָכַל) [pronounced aw-KAHL]	<i>one who is eating; one devouring, consuming, destroying; enjoying; one who is tasting</i>	masculine singular, Qal active participle with the definite article	Strong's #398 BDB #37
ʾêth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84

Leviticus 17:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the definite article	Strong's #1818 BDB #196
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kârath (כָּרַת) [pronounced kaw-RAHTH]	<i>to kill, to destroy [men]; to separate, to remove, to withdraw; to cut off, to cut down; to allow to perish</i>	1 st person singular, Hiphil perfect	Strong's #3772 BDB #503
'êth (אֵת) [pronounced ayth]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 rd person feminine singular suffix	Strong's #853 BDB #84
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
qereb (קֵרֵב) [pronounced KEH-re ^b v]	<i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i>	masculine singular construct	Strong's #7130 BDB #899
This appears to mean, <i>from among, from a midst of.</i>			
'am (אִם) [pronounced ġahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 3 rd person feminine singular suffix	Strong's #5971 BDB #766

Translation: ...—I have set My face against [that] soul—the one eating the blood—and I have cut it off from the midst of its people.

God warns that He will set Himself against the soul of anyone who eats blood. "I will cut them off from the people of Israel," He warns.

Leviticus 17:10 And any man from the house of Israel or any immigrant residing in their midst, who eats any blood—I have set My face against [that] soul—the one eating the blood—and I have cut it off from the midst of its people. (Kukis mostly literal translation)

The phrase *I will set my face against that one* is an idiom for judging and carrying out the sentence.

Even non-Jews who temporarily reside with the Jews were not allowed to deviate from God's carefully prescribed procedures. There was to be absolutely no eating of blood. Only the blood upon the altar was efficacious, which represents the spiritual death of our Lord—as only Christ's death on our behalf is efficacious. Furthermore, the blood is the life of the animal and represents our life, which is in the soul. Our souls belong to God, although we have the freewill choice to deny the Lord Who bought us. **But false prophets also arose among the people...denying even the Master who bought them, bringing swift destruction upon themselves (2Peter 2:1).**

Every moving thing that is alive will be food for you; I give all to you as the green plant; only you will not eat flesh with its soul—its blood. And I certainly require the blood of your souls; from every beast I require it. And from the hand of every man and from the hand of every man's brother, I require the soul of man (Genesis 9:3–5).

The warning found in this verse is found in Ezekiel 33:25, when punishment for this transgression (among others) is near: "Thus says Y^ehowah Elohim, 'You eat with the blood; lift up your eyes to your idols as you shed blood. Should you then possess the land? As I live, surely those who are in the waste places will fall by the sword, and whoever is in the open field, I will give to the beasts to be devoured; and those who are in the strongholds and in the caves will die of disease. I will make the land a desolation and a waste and the pride of her power will end, and the mountains of Israel will be desolate, so that no one will pass through. Then they will know that I am Y^ehowah, when I make the land a desolation and a waste because of their abominations which they have committed.'" (Ezekiel 33:25b, 27b–29).

Leviticus 17:11a			
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
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; person; breath; mind; desire, volition; will</i>	feminine singular construct	Strong's #5315 BDB #659
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i>]	<i>flesh, skin, epidermis; [soft portions of the] body; animal meat</i>	masculine singular noun with the definite article	Strong's #1320 BDB #142
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
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 definite article	Strong's #1818 BDB #196
hîy' (אִיָּהּ) [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: For the soul of the flesh, she [is] in the blood.

For an animal, its life is in its blood. What is often done first when killing an animal for food or for a sacrifice is to cut the animal's throat so that it quickly pumps the blood out of its body. When the blood is drained out, the animal is dead, because its life is in the blood.

This is an incredible statement. The Bible is not a scientific textbook, but when it deals with scientific principles, it is accurate. God the Holy Spirit understood that blood is one of the most basic components of life.

Theologically, the blood of the animals represents the spiritual death of Jesus Christ—His separation from God and the penalty He paid on our behalf for a portion of the time that He was on the cross. The animals are a temporary covering for the sinfulness and the indwelling sin in our souls. Jesus Christ is the fulfillment of that type. Almost every sacrifice prescribed by God involved the smearing or sprinkling of blood. **Being justified as a gift by His grace through the redemption which is in Christ Jesus; whom God publicly displayed as the mercy seat [or,**

propitiation] because of His blood through faith to demonstrated His righteousness because in the clemency of God, He passed over the sins previously committed (Romans3:24–25). It is not the blood of the animals running through the veins which is propitiates God but the blood poured upon the altar. The symbolism has to be precise. **The blood is a gift from Y^{ehowah} as a covering for their souls when it is upon the altar; just as it was not the life of our Lord that saves us, but His death.** I have put that in bold because one of my *Christian* sources did not seem to have a clue as to why the Jews were not allowed to eat the blood of the animal.

Blood: the Liquid of Life (by Karl Butt)

Blood always has been a curious substance whose vast mysteries and capabilities have yet to be fully explored. Doctors in the twenty-first century transfuse it, draw it, separate it, package it, store it, ship it, and sell it. And, although modern-day scientists have not uncovered completely all of the wonders of blood, they have discovered that it is the key to life. Without this “liquid of life,” humans and animals would have no way to circulate the necessary oxygen and proteins that their bodies need in order to survive and reproduce. Hemoglobin found in the red blood cells carries oxygen to the brain, which in turn uses that oxygen to control the entire body. A brain without oxygen is like a car without gas or a computer without electricity. Blood makes all of the functions in the body possible.

In the past, ignorance of blood’s value caused some “learned” men to do tragic things. For instance, during the middle ages, and even until the nineteenth century, doctors believed that harmful “vapors” entered the blood and caused sickness. For this reason, leeches were applied to victims of fever and other illnesses in an attempt to draw out blood containing these vapors. Also, the veins and arteries located just above the elbow were opened, and the patient’s arms were bled to expunge the contaminated blood. George Washington, the first President of the United States, died because of such misplaced medical zeal. An eyewitness account of Washington’s death relates that he came down with a chill, and in an effort to cure him, those who attended him resorted to bleeding; “a vein was opened, but no relief afforded” (“The Death of George Washington,” 2001).

Thousands of years before the lethal practice of bloodletting was conceived, mankind had been informed by God that blood was indeed the key to life. In Leviticus 17:11, Moses wrote: “For the life of the flesh is in the blood.”

Today, we understand completely the truthfulness of Moses’ statement that “the life of the flesh is in the blood.” But how did an ancient shepherd like Moses come to know such information? Just a lucky guess? How could Moses have known almost 3,500 years ago that life was in the blood, while it took the rest of the scientific and medical community thousands of years (and thousands of lives!) to grasp this truth? The Old Testament’s conspicuous failure to institute improper medical procedures as they related to blood speaks loudly of its medical accuracy.

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Leviticus 17:11b			
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
’ânîy (אֲנִי) [pronounced <i>aw-NEE</i>]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong’s #589 BDB #58

Leviticus 17:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal perfect with the 3 rd person masculine singular suffix	Strong's #5414 BDB #678
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
‘al (עַל) [pronounced ġahʌ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular construct	Strong's #4196 BDB #258
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
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>	Piel infinitive construct	Strong's #3722 BDB #497
‘al (עַל) [pronounced ġahʌ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
nephâshôwth (נַפְשׁוֹת) [pronounced NEH-faw-shohth]	<i>souls, lives, persons, living beings, desire, volition; will</i>	feminine plural noun with the 2 nd person masculine plural suffix	Strong's #5315 BDB #659

Translation: So I, [even] I, have placed it [the blood] on the altar on the behalf of you (all), to atone for your souls.

The priest places blood on the altar for the purpose of atoning for our souls. What atones for our sins is represented by the blood of whatever animal we are sacrificing. That animal's blood represents its life; and looking into the future, the blood of the animal represents the blood of Jesus Christ.

Leviticus 17:11c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471

Leviticus 17:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the definite article	Strong's #1818 BDB #196
hûw' (אוּהוּ) [pronounced hoo]	<i>that; this; same</i>	masculine singular, demonstrative pronoun	Strong's #1931 BDB #214
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
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; person; breath; mind; desire, volition; will</i>	feminine singular noun with the definite article	Strong's #5315 BDB #659
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 imperfect	Strong's #3722 BDB #497

Translation: For [the priest] will atone for the blood that [is] in the soul.

Even though the literal word here is blood that is in the soul, this is a reference to the life that is in the soul.

Leviticus 17:11 For the soul of the flesh, she [is] in the blood. So I, [even] I, have placed it [the blood] on the altar on the behalf of you (all), to atone for your souls. For [the priest] will atone for the blood that [is] in the soul. (Kukis mostly literal translation)

Leviticus 17:12

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'al (אֲלֵ) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	adverb	Strong's #3651 BDB #485
Together, 'al kên (כֵּן אֲלֵ) mean <i>so, upon the ground of such conditions, therefore, consequently, on this account, on account, for this reason</i> . Literally, these words would be translated <i>upon so, upon therefore, upon then, upon thus</i> .			
'amar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	1 st person singular, Qal perfect	Strong's #559 BDB #55
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510

Leviticus 17:12

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bânîym (בְּנֵי) [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
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
nep ^e sh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; person; breath; mind; desire, volition; will</i>	feminine singular noun	Strong's #5315 BDB #659
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation; with the 2 nd person masculine plural suffix	Strong's #4480 BDB #577
lô' (לֹא or אֵין) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person feminine singular, Qal imperfect	Strong's #398 BDB #37
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
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gêr (גֵּר) [pronounced <i>gare</i>]	<i>sojourner, stranger, immigrant [or, outsider], temporary resident [inhabitant]; newcomer without inherited [property] rights</i>	masculine singular noun with the definite article	Strong's #1616 BDB #158
gêr (גֵּר) [pronounced <i>gare</i>]	<i>visitor, temporary resident, sojourner; the one dwelling</i>	masculine singular, Qal active participle; with the definite article	Strong's #1481 BDB #157
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
tâvek ^e (בְּתוֹךְ) [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

Leviticus 17:12

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lō' (לוֹ' or לוֹ') [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âkal (אָכַל) [pronounced aw-KAHL]	to eat; to dine; to devour, to consume, to destroy	3 rd person masculine singular, Qal imperfect	Strong's #398 BDB #37
dâm (דָּם) [pronounced dawm]	blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]	masculine singular noun	Strong's #1818 BDB #196

Translation: Because of this, I have said, *Anyone from [among] you (all) will not eat [any] blood; even the immigrant living among you (all) will not eat [any] blood.* (Kukis mostly literal translation)

A little quirk in the translation here; several translations¹⁸ go with *any person among you...any immigrant among you*; however, there are two different prepositions here. I am often guilty of glossing over these prepositions and taking what is given me in some English translations, but it appears that many translations have little or no consistency when it comes to the use of Hebrew prepositions. The first one, having with it a second person masculine plural suffix and *midst* as its object, is *min* (מִן) [pronounced *min*], which means *out of, from*. Strong's #4480 BDB #577. The second is the prefixed preposition is *b^e* (בְּ) [pronounced *b^e*] which means *in, with*. No Strong's # BDB #88. It is a minor point, but there is no reason why these words cannot be distinguished.

Because of the theological reasons given, God has made it clear that no one in all of Israel will be aloud to eat blood.

Leviticus 17:12 Because of this, I have said, *Anyone from [among] you (all) will not eat [any] blood; even the immigrant living among you (all) will not eat [any] blood.* (Kukis mostly literal translation)

The blood is most sacred because of what it represents. It is the life of the animal and it represents the spiritual life of Jesus Christ. Therefore, it was considered sacrilegious to drink the blood of an animal. It was too sacred. Furthermore, it was discovered millenniums later that the blood can carry with it a whole host of diseases; one could eat the flesh of a diseased animal and not necessarily be harmed by it (often because it was cooked); but partaking of the blood could result in picking up the disease.

Leviticus 17:10–12 And any man from the house of Israel or any immigrant residing in their midst, who eats any blood—I have set My face against [that] soul—the one eating the blood—and I have cut it off from the midst of its people. For the soul of the flesh, she [is] in the blood. So I, [even] I, have placed it [the blood] on the altar on the behalf of you (all), to atone for your souls. For [the priest] will atone for the blood that [is] in the soul. Because of this, I have said, *Anyone from [among] you (all) will not eat [any] blood; even the immigrant living among you (all) will not eat [any] blood.* (Kukis mostly literal translation)

Leviticus 17:10–12 If anyone from the house of Israel or anyone who has immigrated to Israel eats blood, then I will set My face against them and I will cut them off from this people. For you see, the flesh is in the blood, and

¹⁸ Neither the NASB, Owen's translation, *The Amplified Bible* nor the NRSV distinguish between these prepositions; *The Emphasized Bible* and Young's translation (as we would expect) do.

the blood on your altars speaks of your atonement, for blood is necessary for the atonement. Therefore, I have made it clear to everyone in Israel not to eat the blood of an animal whether you are descended from Israel or you have immigrated to be with the Hebrew people. (Kukis paraphrase)

And a man a man from sons of Israel and from the sojourners the ones sojourning in a midst of them who hunt prey of life or bird which is eaten, and he has poured out its blood and he has covered it over with dust. For the soul of all flesh it [is] its blood in its soul. And so I will say to sons of Israel, 'Blood of all flesh you (all) will not eat because a soul of all flesh, that [is] its blood. All those eating it will be cut off.'

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17:13–14

Now [if] any man of the sons of Israel or of the immigrant, the one living [here] in their midst, who hunt living prey or birds which will be eaten, then he will pour out its blood and cover it with dust. For the life [lit., *soul*] all of flesh [is] in its blood; it [is] its life [lit., *soul*]. Therefore, I say to the sons of Israel, 'You (all) will not eat the blood of any flesh because the life [lit., *soul*] of all flesh, that [is] its blood. Anyone eating [this blood] will be cut off [from the rest of Israel].'

There are people in the population of Israel who hunt wild animals and birds for food. These hunters may be Israelites and they may be immigrants. In all cases, the animals must be drained of their blood and that blood must be covered over with dirt. For the life of all flesh is its blood. Therefore, I keep saying to the sons of Israel, 'You will not eat any of the blood of the meat that you kill, because the life of the flesh is its blood. Anyone who eats the blood of his prey will be cut off from the rest of Israel.'

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And a man a man from sons of Israel and from the sojourners the ones sojourning in a midst of them who hunt prey of life or bird which is eaten, and he has poured out its blood and he has covered it over with dust. For the soul of all flesh it [is] its blood in its soul. And so I will say to sons of Israel, 'Blood of all flesh you (all) will not eat because a soul of all flesh, that [is] its blood. All those eating it will be cut off.'
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Any man whosoever of the children of Israel, and of the strangers that sojourn among you, if by hunting or fowling, he take a wild beast or a bird, which is lawful to eat, let him pour out its blood, and cover it with earth. For the life of all flesh is in the blood. Therefore I said to the children of Israel: you shall not eat the blood of any flesh at all, because the life of the flesh is in the blood, and whosoever eateth it, shall be cut off.
Aramaic ESV of Peshitta	"Whatever man there is of the B'nai Yisrael, or of the strangers who live as foreigners among them, who takes in hunting any animal or bird that may be eaten; he shall pour out its blood, and cover it with dust. For as to the life of all flesh, its blood is with its life: therefore I said to the B'nai Yisrael, "You shall not eat the blood of any kind of flesh; for the life of all flesh is its blood. Whoever eats it shall be cut off."

Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And whatever man of the children of Israel, or of the strangers abiding among you shall take any animal in hunting, beast, or bird, which is eaten, then shall he pour out the blood, and cover it in the dust. For the blood of all flesh is its life; and I said to the children of Israel, You shall not eat the blood of any flesh, for the life of all flesh is its blood: everyone that eats it shall be destroyed.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And any man of Israel, or any other living among them, who gets with his bow any beast or bird used for food, is to see that its blood is covered with earth. For the blood is the life of all flesh: and so I have said to the children of Israel, You may not take any sort of blood as food, and any man who does so will be cut of.
Easy English	.
Easy-to-Read Version–2008	"If any of you, whether Israelite or foreigner living among you, goes hunting and kills a wild animal or bird that you are allowed to eat, you must pour the blood of that animal on the ground and cover it with dirt. This is because the life of every kind of animal is in its blood. So I give this command to the Israelites: Don't eat meat that still has blood in it! Whoever eats blood must be separated from their people.
God's Word™	"If Israelites or foreigners hunt any animal or bird that may be eaten, they must pour out the animal's blood and cover it with dirt. This is because the life of any creature is in its blood. So I have said to the people of Israel: Never eat any blood, because the life of any creature is in its blood. Whoever eats blood must be excluded from the people..
Good News Bible (TEV)	If any Israelites or any foreigners living in the community catch an animal or a bird which is ritually clean, they must pour its blood out on the ground and cover it with dirt. The life of every living thing is in the blood, and that is why the LORD has told the people of Israel that they shall not eat any meat with blood still in it and that anyone who does so will no longer be considered one of his people.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	Even if you should hunt and kill a bird or an animal, you must drain out the blood and cover it with soil. The life of every living creature is in its blood. That's why I have forbidden you to eat blood and why I have warned you that anyone who does will no longer belong to my people.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.

Unfolding Bible Simplified If any of you Israelites or any foreigner who is living among you goes hunting and kills an animal or bird that I allow you to eat, you must drain out its blood onto the ground and cover it with earth. This is because the life of every creature is in its blood. That is why I have said to you Israelites that anyone who consumes blood from an animal must no longer be allowed to associate with my people.

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 if any Israelite or foreigner living among them hunts down a wild animal or bird that may be eaten, he must drain its blood and cover it with dirt. For the life of all flesh is its blood. Therefore I have told the Israelites, 'You must not eat the blood of any living thing, because the life of all flesh is its blood; whoever eats it must be cut off.'

Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 God's Truth (Tyndale) .
 The Heritage Bible . lodge
 International Standard V "If a person from the house of Israel or a resident alien who lives among you has hunted live game or a bird that may be eaten, he is to extract its blood and cover it with soil, because the life of any flesh is the blood itself. Therefore I'm saying to the Israelis that the blood of any flesh is not to be eaten, because the life of any flesh is in its blood. Anyone who eats of it is to be eliminated from contact with his people. [The Heb. lacks from contact with his people]

H. C. Leupold .
 Lexham English Bible .
 NIV, ©2011 .
 Unfolding Bible Literal Text .
 Urim-Thummim Version And whatever man there is of the children of Israel, or from the foreigners that live among you, that hunts and provisions for food any living thing or flying creature that may be eaten, he will pour out its blood and cover it with dry earth. For it is the life of all flesh, its blood is for its life and I say to the children of Israel, Do not eat the blood of any flesh, for all the life of flesh is in its blood and anyone eating it is cut off.

Wikipedia Bible Project And each man from the sons of Israel, and from the stranger that stays within you who would hunt down an animal or a bird, who would eat, and he spilt its blood, and covered it in dust. Because the soul of every flesh, its soul is in its blood. And say to the sons of Israel--- the blood of any flesh you will not eat, because the soul of any flesh is its blood, and any that eats it will be cut off.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) If any Israelite or any alien living among you snares in hunting any beast or bird that may be eaten, he shall pour out its blood and cover it with dust. 14 For the blood of every creature contains its life and I have therefore said to the people of Israel: You

are not to eat the blood of any flesh, for the life of all flesh is with in its blood; whoever eats it shall be cut off. V. 12 is included for context.

Acts 15:20; Heb 9:22

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 any man from the children of Yisra’ël, or from the strangers who sojourn among you, who hunts and catches any beast or bird, which is eaten, shall pour out its blood and cover it with dust, for it is the life of all flesh. Its blood is for its life. And I said to the children of Yisra’ël, ‘Do not eat the blood of any flesh, for the life of all flesh is its blood. Anyone eating it is cut off.’

Tree of Life Version “Any person from Bnei-Yisrael, or from the outsiders dwelling among them, who hunts as game any animal or bird that may be eaten, must drain its blood and cover it with dust.
 For the life of every creature, its blood is in its life. Therefore I said to Bnei-Yisrael: You are not to eat the blood of any kind of creature, for the life of every creature is its blood. Whoever eats it is to be cut off.

Weird English, ©lɔɛ English, Anachronistic English Translations:

Alpha & Omega Bible . destroyed
 Awful Scroll Bible A man of the house of Isra-el, or a nonnative sojourning among you, who was to hunt for provision, of living things or flying creatures, even was to eat it, he is to have poured out its blood, and is to have covered it with dirt.
 For the breath of the flesh is in the blood, even is it its breath. Even was you to say to the sons of Isra-el: Was you to eat flesh with the blood in it? - The breath of the flesh is in the blood, indeed he eating it was to be cut off.

Concordant Literal Version Any man from the sons of Israel and from the sojourners sojourning in your midst who hunt a game animal or a flyer which may be eaten will pour out its blood and cover it with soil, for the soul of all flesh is its blood; as its soul is it. So I said to the sons of Israel: The blood of any flesh you shall not eat, for the soul of all flesh, it is its blood. Everyone eating it shall be cut off.

exeGeses companion Bible ...and a man - any man of the sons of Yisra El
 or of the sojourners sojourning among you
 who hunts to hunt any live being or flyer to eat;
 to pour out the blood thereof and cover it with dust.
 For it is the soul of all flesh
 - its blood is for its soul:
 I say to the sons of Yisra El,
 Eat no blood of any flesh;
 for the soul of all flesh is its blood:
 and whoever eats is cut off.

Orthodox Jewish Bible And whatsoever ish there be of the Bnei Yisroel, or of the ger that sojourn among you, which hunteth down any beast or fowl that may be eaten, he shall even drain out the dahm thereof, and cover it with dust.

For as for the nefesh of all basar, the dahm of it is its nefesh; therefore I said unto the Bnei Yisroel, Ye shall eat the dahm of no manner of basar: for the nefesh of all basar is the dahm thereof; whosoever eateth it shall be cut off.

Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

Kretzmann's Commentary

Lexham English Bible

“And if there is anyone [Literally “a man a man”] from the Israelites [Literally “sons/children of Israel”] or [Or “and”] from the alien who is dwelling in their midst who hunts a wild game animal or a bird that may be eaten, then [Or “and”] he shall pour out its blood, and he shall cover it with the soil.

Indeed, [Or “Because”] the life of all flesh, its blood, is in its life, so [Or “and”] I said to the Israelites, [Literally “sons/children of Israel”] ‘You may not eat the blood of any flesh, because the life of all flesh is its blood; anyone who eats it must be cut off.’

Syndein/Thieme .

The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation

If any man, whether of the family of Israel or a proselyte who joins them, traps an animal or bird that may be eaten and spills its blood, he must cover [the blood] with earth.

[All this] is because every living creature has its blood associated with its life-force. Tell the Israelites not to eat any blood, since the life-force of all flesh is in its blood. Whoever eats it shall be cut off [spiritually].

must cover...

This is a commandment to cover the blood of all birds and wild animals (Chullin 87a; Sefer HaMitzvoth, Positive 147).

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.*

And ≤||what man soever|| there may be of the sons of Israel or of the sojourners that sojourn in their^g midst, who taketh by hunting any wild-beast or bird that may be eaten≥ then shall he pour out the blood thereof, and cover it with dust; for <as for the life of all flesh> ||the blood thereof|| <for the life thereof> standeth, therefore have I said unto the sons of Israel—

<Of the blood of no manner of flesh> shall ye partake.

For ||the life^h of all flesh|| is ||the blood thereof||; whoso partaketh thereof|| shall be cut off.

^gSome cod. (w. Sam., Onk., Jon., Sep., and Vul.): “your”—G.n.

^hU.: “soul.” “It is the blood with the living being that covers over”—O.G. 498.

Literal, almost word-for-word, renderings:

A Faithful Version

And any man of the children of Israel, or of the strangers that are living among you, who hunts game, beast or fowl that may be eaten, he shall even pour out its blood and cover it with dust; For it is the life of all flesh. Its blood is for the life of it. Therefore I said to the children of Israel, 'You shall not eat the blood of any flesh; for the life of all flesh is its blood. Whoever eats it shall be cut off.'

C. Thomson Updated OT
Charles Thomson OT

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And be the man who he may of the children of Israel, or of the proselytes who dwell among yon, who in hunting shall catch a wild beast, or a bird, which may be eaten, he shall pour out the blood, and cover it in the ground. For its blood is the life of all flesh, therefore I have said to the children of Israel, you shall not eat the blood of any flesh. Because its blood is the life of all flesh, every one who eateth it shall be cut off.

Context Group Version
English Standard Version
Green's Literal Translation
Legacy Standard Bible
Literal Standard Version
Modern English Version
Modern Literal Version 2020

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And whatever man there is of the sons of Israel, or of the strangers that journey among them, who takes any beast or bird in hunting that may be eaten, he will pour out the blood of it and cover it with dust. Because as to the life of all flesh, the blood of it is with the life of it. Therefore I said to the sons of Israel, You* will eat the blood of no manner of flesh, because the life of all flesh is the blood of it. Whoever eats it will be cut off.

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

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...and each man from the sons of Yisra'eyl, and from the immigrant immigrating in their midst, who will hunt living game or the flyer, will be eaten and he will pour out his blood, and he will cover it over with the dirt^[787], given that the soul of all flesh is his blood, he is in his soul, and I said to the sons of Yisra'eyl, you will not eat the blood of all flesh, given that the soul of all flesh is blood, anyone eating him will be cut,...

Updated Bible Version 2.17

787. That is the "dust" of the ground where the blood is poured.
And any man of the sons of Israel, or of the strangers who sojourn among them, who takes in hunting any beast or bird that may be eaten; he will pour out its blood, and cover it with dust. For the soul of all flesh is its blood, which is in its living body. Therefore I said to the sons of Israel, You + will eat the blood of no manner of flesh; for the soul of all flesh is its blood: whoever eats it will be cut off.

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:
13-14

Leviticus 17:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (i, or i) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

Leviticus 17:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾîysh (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
ʾîysh (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
In Leviticus 17:3, <i>a man a man</i> is translated, <i>any man, whatever man, anyone; when a person</i> . The first translation is used about half the time.			
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bânîym (בְּנֵיִם) [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
Yisʿrâʾêl (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
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
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
gêr (גֵּר) [pronounced <i>gare</i>]	<i>sojourner, stranger, immigrant [or, outsider], temporary resident [inhabitant]; newcomer without inherited [property] rights</i>	masculine singular noun with the definite article	Strong's #1616 BDB #158
gêr (גֵּר) [pronounced <i>gare</i>]	<i>visitor, temporary resident, sojourner; the one dwelling</i>	masculine singular, Qal active participle; with the definite article	Strong's #1481 BDB #157
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
tâvek ^e (תְּוֶכֶּה) [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

Leviticus 17:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
tsîyd (צִיד) [pronounced tseed]	<i>to hunt; to catch birds; to lay snares; to stalk</i>	3 rd person masculine singular, Qal imperfect	Strong's #6679 BDB #845
tsayid (צַיִד) [pronounced TSAH-yihd]	<i>hunting; game [prey] hunted; provisions [especially for a journey], food</i>	masculine singular construct	Strong's #6718 BDB #845
chayyâh (חַיָּה) [pronounced chay-YAW]	<i>life, lives, living, being alive, having life, immortality, a long life, sustenance, sustaining life; refreshment; being vigorous; prosperity, welfare, happiness, living prosperously</i>	feminine singular substantive; adjective	Strong's #2416 BDB #313
ʾôw (אוּ) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
ʿôwph (עוֹפֵי) [pronounced gohf]	<i>birds; used collectively for anything that flies, including bats and flying insects</i>	masculine singular collective noun	Strong's #5775 BDB #733
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
ʾâkal (אָכַל) [pronounced aw-KAHL]	<i>to be eaten; metaphorically: to be consumed [destroyed] [by fire]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #398 BDB #37

Translation: Now [if] any man of the sons of Israel or of the immigrant, the one living [here] in their midst, who hunt living prey or birds which will be eaten,...

I grew up in a time when it was very normal for men to hunt for game in order to supplement our meat. This was necessary for many families in the time of Israel.

Leviticus 17:13b

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

Leviticus 17:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shâphak ^e (שָׁפַק) [pronounced shaw-FAHK ^e]	<i>to pour, to pour out, to shed; to heap up [on a mound]</i>	3 rd person masculine singular, Qal perfect	Strong's #8210 BDB #1049
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1818 BDB #196
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kâçâh (כָּסָה) [pronounced kaw-SAWH]	<i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>	3 rd person masculine singular, Piel perfect with the 3 rd person masculine singular suffix	Strong's #3680 BDB #491
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	No Strong's # BDB #88
'âphâr (אֲפָר) [pronounced gaw-FAWR]	<i>dry earth, dust, powder, ashes, earth, ground, mortar, rubbish; dry or loose earth; debris; mortar; ore</i>	masculine singular substantive with the definite article	Strong's #6083 BDB #779

Translation: ...then he will pour out its blood and cover it with dust.

The animal would often be hung and the blood drained from it. Here, the Israelite or immigrant is told to drain out the blood and then cover that blood over with dirt.

My father used to kill one deer a year and he would drain the blood out on site (in the camp near where they hunted), and then he would hang the deer carcass in our back yard as well, butchering the animal and putting it in our freezer for the year.

Leviticus 17:13 Now [if] any man of the sons of Israel or of the immigrant, the one living [here] in their midst, who hunt living prey or birds which will be eaten, then he will pour out its blood and cover it with dust. (Kukis mostly literal translation)

This is both the most sanitary thing to do (as the animal will rot faster when the blood is left in the animal) and the sacred thing to do. If they were not to partake of the blood of their sacrifices, then certainly they were not to drink the blood of their game.

Leviticus 17:14a			
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
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; person; breath; mind; desire, volition; will</i>	feminine singular construct	Strong's #5315 BDB #659
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
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i>]	<i>flesh, skin, epidermis; [soft portions of the] body; animal meat</i>	masculine singular noun	Strong's #1320 BDB #142
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 masculine singular suffix	Strong's #1818 BDB #196
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
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; person; breath; mind; desire, volition; will</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #5315 BDB #659
hûw' (אוּ) [pronounced <i>hoo</i>]	<i>that; this; same</i>	masculine singular, demonstrative pronoun	Strong's #1931 BDB #214

Translation: For the life [lit., *soul*] all of flesh [is] in its blood; it [is] its life [lit., *soul*].

The life of all animals is in their blood. The demonstrative pronoun is a masculine singular, meaning that it can refer back to *blood* or to the *flesh*. *It [the blood] [is] its life.*

Leviticus 17:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'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>	1 st person singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510

Leviticus 17:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bânîym (בְּנֵי) [pronounced baw-NEEM]	sons, descendants; children; people; sometimes rendered men; young men, youths	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	God prevails; contender; soldier of God; transliterated Israel	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
dâm (דָּם) [pronounced dawm]	blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]	masculine singular construct	Strong's #1818 BDB #196
kôl (כֹּל) [pronounced kohl]	every, each, all of, all; any of, any; some have translated, all manner of	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bâsâr (בָּשָׂר) [pronounced baw-SAWR]	flesh, skin, epidermis; [soft portions of the] body; animal meat	masculine singular noun	Strong's #1320 BDB #142
lô' (לֹא or אֵין) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âkal (אָכַל) [pronounced aw-KAHL]	to eat; to dine; to devour, to consume, to destroy	2 nd person masculine plural, Qal imperfect	Strong's #398 BDB #37
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	soul, life, living being; person; breath; mind; desire, volition; will	feminine singular construct	Strong's #5315 BDB #659
kôl (כֹּל) [pronounced kohl]	every, each, all of, all; any of, any; some have translated, all manner of	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
bâsâr (בָּשָׂר) [pronounced baw-SAWR]	flesh, skin, epidermis; [soft portions of the] body; animal meat	masculine singular noun	Strong's #1320 BDB #142
dâm (דָּם) [pronounced dawm]	blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1818 BDB #196
hûw' (הוּא) [pronounced hoo]	that; this; same	masculine singular, demonstrative pronoun	Strong's #1931 BDB #214

Translation: Therefore, I say to the sons of Israel, 'You (all) will not eat the blood of any flesh because the life [lit., sou] of all flesh, that [is] its blood.

For this reason, God tells the Israelite not to eat the blood of any animal, because that is its life. Theologically speaking, we are only to eat and drink the flesh and blood of Jesus (not literally).

Although a theological reason is given, it is also the case that the blood of animals can carry a variety of diseases and all manner of ill-health. Therefore, the Jews were not to partake of the blood for that reason as well.

Leviticus 17:14c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [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
'âkal (אָכַל) [pronounced aw-KAHL]	<i>those eating; the ones devouring, those consuming, those destroying; the ones enjoying; those who are tasting</i>	masculine plural, Qal active participle with the 3 rd person masculine singular suffix	Strong's #398 BDB #37
kâath (כָּאָת) [pronounced kaw-RAHTH]	<i>to be cut off; to be cut down; to be destroyed, to be consumed; to perish, to fail</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3772 BDB #503

Translation: Anyone eating [this blood] will be cut off [from the rest of Israel]. (Kukis mostly literal translation)

This was such a serious prohibition as to cut people off from all Israel for eating the blood. Obviously, in any animal, there is a small amount of blood; and this is not what is at issue.

Leviticus 17:14 For the life [lit., soul] all of flesh [is] in its blood; it [is] its life [lit., soul]. Therefore, I say to the sons of Israel, 'You (all) will not eat the blood of any flesh because the life [lit., soul] of all flesh, that [is] its blood. Anyone eating [this blood] will be cut off [from the rest of Israel]. (Kukis mostly literal translation)

It is unfortunate that physicians and scientists did not examine this passage of the Bible more carefully in the earliest days of medicine and science, as the life of flesh is in the blood is repeated several times, as in a classroom, so that this principle is not missed. Now certainly this was an observation that Cain made when watching his brother Abel sacrifice animals to Y^ehowah. When he slit the throat of the animal and the blood ran out, the animal's life left it; he applied the same principle to his brother, resulting in the first murder.

Because the life of an animal is in the blood, anyone who drank the blood of an animal was ceremonially unclean.

Leviticus 17:13–14 Now [if] any man of the sons of Israel or of the immigrant, the one living [here] in their midst, who hunt living prey or birds which will be eaten, then he will pour out its blood and cover it with dust. For the life [lit., soul] all of flesh [is] in its blood; it [is] its life [lit., soul]. Therefore, I say to the sons of Israel, 'You (all) will not eat the blood of any flesh because the life [lit., soul] of all flesh, that [is] its blood. Anyone eating [this blood] will be cut off [from the rest of Israel]. (Kukis mostly literal translation)

Leviticus 17:13–14 There are people in the population of Israel who hunt wild animals and birds for food. These hunters may be Israelites and they may be immigrants. In all cases, the animals must be drained of their blood and that blood must be covered over with dirt. For the life of all flesh is its blood. Therefore, I keep saying to the sons of Israel, 'You will not eat any of the blood of the meat that you kill, because the life of the flesh is its blood. Anyone who eats the blood of his prey will be cut off from the rest of Israel. (Kukis paraphrase)

And every soul that eats a carcass and torn flesh among the native-born and the immigrant; and he has washed his garments and he has bathed [himself] in the waters; and he is made unclean as far as evening and he has been cleansed. And if he does not wash [them] and his flesh he does not bathe, he will bear his iniquity.

Leviticus
17:15–16

Every soul that eats an [animal's] carcass or [eats] torn flesh [the result of a struggle], [whether] a native-born [Hebrew] or an immigrant; then he will wash his clothing and bathe (himself) in water. He will be unclean until evening, and [then] he is cleansed. If he does not wash [his clothing] or does not bathe his (own) flesh, [then] he will bear the iniquity.

Anyone who eats from an animal which is dead, whether from natural causes or having been mauled by another animal, then the one eating will wash his clothing and bathe himself with water, whether this person is a Hebrew born a Hebrew or an immigrant. If such a one does not launder his clothing or take a bath, then he becomes personally responsible for his guilt.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And every soul that eats a carcass and torn flesh among the native-born and the immigrant; and he has washed his garments and he has bathed [himself] in the waters; and he is made unclean as far as evening and he has been cleansed. And if he does not wash [them] and his flesh he does not bathe, he will bear his iniquity.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	The soul that eateth that which died of itself, or has been caught by a beast, whether he be one of your own country or a stranger, shall wash his clothes and himself with water, and shall be defiled until the evening: and in this manner he shall be made clean. But if he do not wash his clothes, and his body, he shall bear his iniquity..
Aramaic ESV of Peshitta	"Every person that eats what dies of itself, or that which is torn by animals, whether he is native-born or a foreigner, he shall wash his clothes, and bathe himself in water, and be unclean until the evening: then he shall be clean. But if he does not wash them, or bathe his flesh, then he shall bear his iniquity."
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And every soul which eats that which has died of itself, or is taken of beasts, either among the natives or among the strangers, shall wash his garments, and bathe himself in water, and shall be unclean until evening: then shall he be clean. But if he does not wash his garments, and does not bathe his body in water, then shall he bear his iniquity.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And anyone who takes as food anything which has come to a natural end, or anything which has been put to death by beasts, if he is one of you by birth, or of another nation, will have to have his clothing washed and his body bathed in water and be unclean till evening, and then he will be clean. But if his clothing is not washed and his body bathed, his sin will be on him.
Easy English Easy-to-Read Version–2008	. "If any of you, whether Israelite or foreigner living among you, eats an animal that died by itself or was killed by some other animal, you will be unclean until evening. You must wash your clothes and bathe your whole body with water. If you don't wash your clothes and bathe your whole body, you will be responsible for your guilt."
<i>God's Word</i> ™	"Native Israelites or foreigners who eat the body of an animal that dies naturally or is killed by another animal must wash their clothes and their bodies. They will be unclean until evening. Then they will be clean. If they don't wash their clothes and their bodies, they will be guilty of sin."
Good News Bible (TEV)	Any people, Israelites or foreigners, who eat meat from an animal that has died a natural death or has been killed by wild animals must wash their clothes, take a bath, and wait until evening before they are ritually clean. If they do not, they must suffer the consequences.
<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 happen to find a dead animal and eat it, you must take a bath and wash your clothes, but you are still unclean until evening. If you don't take a bath, you will suffer for what you did wrong.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	If any of you Israelites or any foreigner who is living among you eats any meat from an animal that died or that was killed by wild animals, you must wash your clothes and bathe. Then you must not touch anyone else until that evening. If you do not obey this rule, I will certainly punish you."

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 any person, whether native or foreigner, who eats anything found dead or mauled by wild beasts must wash his clothes and bathe with water, and he will be unclean until evening; then he will be clean. But if he does not wash his clothes and bathe himself, then he shall bear his iniquity."

Conservapedia Translation	.	
Revised Ferrar-Fenton Bible	.	
God's Truth (Tyndale)	.	
The Heritage Bible	.	And all souls who eat that which died or that which was torn by animals, a native or a foreigner, shall wash his clothes, and bathe in water, and be unclean until dusk; then he shall be clean.
		And if he does not wash nor bathe his flesh, then he shall bear his iniquity.
International Standard V	.	"Any person who eats a carcass or an animal that was torn by beasts, whether that person is native born or a resident alien, is to wash his clothes and bathe himself with water, and he will remain unclean until evening, and then he'll become clean. But if he doesn't wash or bathe his body, then he is to bear the punishment of his iniquity."
H. C. Leupold	.	
Lexham English Bible	.	
NIV, ©2011	.	
Unfolding Bible Literal Text	.	
Urim-Thummim Version	.	And every person who eats what has died by itself or what was torn by other animals, whether its a native Israelite or a foreigner, he will both wash his clothes and bath himself in water, he is unclean until sunset and then he will be clean. But if he does not wash his clothing or bath his body then he will bear his depravity.
Wikipedia Bible Project	.	And any soul that will eat a found-corpse or a predated-animal, of citizen and stranger, and he will wash his clothes and bathe in water, and he is defiled until evening, and he is purified. And if he will not wash, and his flesh not bathe, and he carried his illdeed.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.	And every person who eats an animal that dies or that is torn by wild beasts, whether he be a native or an alien, shall wash his clothes and bathe in water and remain unclean until evening; then he will be purified. But if he does not wash his clothes or bathe his body, he shall carry his guilt." 7:24; Ezk 4:14
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 any being who eats a carcass or what was torn by a beast, be he a native or a stranger, he shall wash his garments and bathe in water, and shall be unclean until evening. Then he shall be clean. "And if he does not wash or bathe his body, then he shall bear his crookedness."
Tree of Life Version	.	

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	.	
Awful Scroll Bible	.	Was there a breather to eat, that which dropped down in death or that torn, either a native or a nonnative, he was to wash his clothes, and is to have bathe with water,

Concordant Literal Version	and is to have been unclean till evening, and he is to have been clean. Was he to wash them or was he to bathe his flesh? - He is to have bore up his iniquity. Any soul who eats a carcass or an animal torn to pieces, whether a native or a sojourner, will rinse his garments and bathe in water and be unclean until the evening; then he will be clean. Yet if he should not rinse his garments and not bathe his flesh then he will bear his depravity.
exeGesés companion Bible	And every soul who eats of a carcass, or of torn, whether native, or a sojourner, launders his clothes and baptizes in water and is fouled until evening: then he is purified: and if he neither launders them nor baptizes his flesh he bears his perversity.
Orthodox Jewish Bible	And every nefesh that eateth nevelah (carcass), or terefah (that which was torn with beasts), whether native born or a ger, he shall both wash his clothes, and bathe himself in mayim, and be tamei until erev; then shall he be tahor. But if he wash them not, nor bathe his basar; then he shall bear his avon (iniquity). [See Yeshayah 53:6,11.]
Rotherham's <i>Emphasized B.</i>	And ≤in the case of any person who eateth that which died of itself or was torn in pieces, whether he be home-born or a sojourner≥ then shall he wash his clothes, and bathe in water, and be unclean until the evening, and then be clean. But ≤if he wash them not, and <his flesh> he do not bathe≥ then shall he bear his iniquity.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	"And if there is any person who eats a dead body or [Or "and"] a mangled carcass, whether among the native or [Or "and"] among the alien, then [Or "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, and he shall be clean. But [Or "And"] if he does not wash his garments [The direct object is supplied from context in the English translation] and he does not wash his body, then [Or "and"] he shall bear his guilt."
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	If any person, whether native born or a proselyte, eats a creature which has died on its own and which [is forbidden only because it] has a fatal lesion, he must immerse his clothes and his body in a mikvah. He then remains unclean until evening, whereupon he is clean. If he does not immerse his clothing and body, then he can bear his guilt. died on its own Nevelah in Hebrew. This is any animal that is not ritually slaughtered. which is forbidden... (Sifra; Rashi; Yad, Avoth HaTumah 3:1; HaKethav VeHaKabbalah). See Leviticus 11:40. According to tradition, this is speaking of a kosher bird (which

is forbidden only when terefah, with a fatal lesion) which was not ritually slaughtered. Above, there is no uncleanness associated with such a bird, and it does not defile unless swallowed (Ibid).

he can...

If he enters the sanctuary or eats any sacrifice (Rashi; see Leviticus 15:31).

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

Literal, almost word-for-word, renderings:

A Faithful Version	And anyone who eats that which died of itself, or a torn thing, whether one of your own country or a stranger, he shall both wash his clothes and bathe in water, and be unclean until sunset. Then he shall be clean. But if he does not wash, nor bathe his flesh, then he shall bear his iniquity."
C. Thomson Updated OT Charles Thomson OT	. And every person who eateth that which hath died of itself, or been caught by wild beasts, whether he be one of yourselves, or of the proselytes, shall wash his clothes, and wash himself with water, and be unclean until evening. Then he shall be clean. But if he do not wash his clothes, and if his body be not washed with water, he shall bear his iniquity.
Context Group Version	And every life that eats that which dies of itself, or that which is torn of beasts, whether he is home-born or a sojourner, he shall wash his clothes, and bathe himself in water, and be unclean until the evening: then he shall be clean. But if he doesn't wash them, nor bathe his flesh, then he shall carry his iniquity..
English Standard Version Green's Literal Translation	. And any person who eats a dead body or torn thing, be he a native, or an alien, he shall wash his clothes and bathe in water, and be unclean until the evening; then he shall be clean. And if he does not wash them, nor bathe his flesh, then he shall bear his iniquity.
Legacy Standard Bible Literal Standard Version	. And every soul who eats what dies of itself, or what is torn of beasts, whether he is home-born or a traveler, he will wash his clothes and bathe himself in water and be unclean until the evening, then he will be clean. But if he does not wash them, nor bathe his flesh, then he will bear his iniquity.
Modern English Version	.
Modern Literal Version 2020	.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and any soul who will eat a carcass and torn, by a native or by the immigrant, he will wash his garments and he will bathe in the waters, and he will be dirty until the evening and then he will be clean, but if he will not wash and he will not bathe his flesh, then he will lift up his twistedness,...
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	. your own
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:
15-16

Leviticus 17:15a			
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
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; person; breath; mind; desire, volition; will</i>	feminine singular noun	Strong's #5315 BDB #659
ʾăsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
ʾâkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person feminine singular, Qal imperfect	Strong's #398 BDB #37
n ^e bêlâh (הַלְבַּח) [pronounced <i>n^{eb}-vay-LAW</i>]	<i>corpse, carcass; body</i>	feminine singular noun	Strong's #5038 BDB #615
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
ṭêrêphâh (טֶרֶף) [pronounced <i>tehr-ay-FAW</i>]	<i>torn flesh, torn by an animal, that which is torn</i>	feminine singular noun	Strong's #2966 BDB #383
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
ʾezrâch (אֶרֶץ) [pronounced <i>ez^e-RAWKH</i>]	<i>arising from the soil, home born, native</i>	masculine singular noun with the definite article	Strong's #249 BDB #280
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
gêr (גֵּר) [pronounced <i>gare</i>]	<i>sojourner, stranger, immigrant [or, outsider], temporary resident [inhabitant]; newcomer without inherited [property] rights</i>	masculine singular noun with the definite article	Strong's #1616 BDB #158

Translation: Every soul that eats an [animal's] carcass or [eats] torn flesh [the result of a struggle], [whether] a native-born [Hebrew] or an immigrant;...

Sometimes, an animal simply dies. If someone discovers the carcass and it is recent enough, that person may bring the animal home to be eaten. Some animals have disputes with other animals and they die. If that animal's flesh has not yet been consumed, then some will find the carcass and bring it home to be eaten.

Sometimes, a Hebrew might do this; but it is also true that an immigrant might do this. In either case, they are bound by the same law.

Application: It is examples like this which tell us that the laws of divine establishment are applicable to all. This does not mean that all people will recognize them, but they should.

Leviticus 17:15b			
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
kâbaç (כַּבַּח) [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

Translation: ...then he will wash his clothing and bathe (himself) in water.

Eating such an animal is unclean; and even direct contact with such an animal can make a person unclean. The person who does this must wash his clothing and bathe himself.

Leviticus 17:15c			
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
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

Leviticus 17:15c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘ereb (בֶּרֶעַ) [pronounced GEH-re ^b v]	<i>evening, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787
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
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 masculine singular, Qal perfect	Strong's #2891 BDB #372

Translation: He will be unclean until evening, and [then] he is cleansed.

The person who has followed this procedure will be unclean until sunset. At that point, he is considered clean.

Leviticus 17:15 Every soul that eats an [animal's] carcass or [eats] torn flesh [the result of a struggle], [whether] a native-born [Hebrew] or an immigrant; then he will wash his clothing and bathe (himself) in water. He will be unclean until evening, and [then] he is cleansed. (Kukis mostly literal translation)

Often the animal who has been killed by other animals or one that has simply died, is an animal which is diseased. From a simple health standpoint, the person who eats of the flesh of this animal is subject to all kinds of diseases.

From the spiritual standpoint, an animal that has died on its own or has been killed by other animals, has not had its blood drained and is therefore, by v. 13, unclean; and anyone who eats of it is unclean.

Leviticus 17:16			
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
ʾîm (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
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
kâbaç (כַּבַּח) [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
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

Leviticus 17:16			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
lô' (אֵל or אֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
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 imperfect	Strong's #7364 BDB #934
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>to lift up, to bear, to carry</i>	3 rd person masculine singular, Qal imperfect	Strong's #5375 BDB #669
'âvôwn (עוֹנֵן) [pronounced <i>gaw-VOHN</i>]	<i>iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #5771 BDB #730

Translation: If he does not wash [his clothing] or does not bathe his (own) flesh, [then] he will bear the iniquity. (Kukis mostly literal translation)

Let's say that someone does not want to do this. Or they simply don't. Then they will bear their own iniquity. Exactly what that means is not clearly defined here. Must the offer a sacrifice at the Tabernacle? Are they temporarily cut off from society? Do they simply stand before God, judged and dealt with by God? In context, this is not really clear.

Leviticus 17:16 If he does not wash [his clothing] or does not bathe his (own) flesh, [then] he will bear the iniquity. (Kukis mostly literal translation)

This means that this person would be subject to discipline by God.

Leviticus 17:15–16 Every soul that eats an [animal's] carcass or [eats] torn flesh [the result of a struggle], [whether] a native-born [Hebrew] or an immigrant; then he will wash his clothing and bathe (himself) in water. He will be unclean until evening, and [then] he is cleansed. If he does not wash [his clothing] or does not bathe his (own) flesh, [then] he will bear the iniquity. (Kukis mostly literal translation)

Leviticus 17:15–16 Anyone who eats from an animal which is dead, whether from natural causes or having been mauled by another animal, then the one eating will wash his clothing and bathe himself with water, whether this person is a Hebrew born a Hebrew or an immigrant. If such a one does not launder his clothing or take a bath, then he becomes personally responsible for his guilt. (Kukis paraphrase)

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A Set of Summary Doctrines and Commentary

A brief review of Leviticus 17:

Leviticus 17:1–5 Jehovah spoke to Moses, saying, “Speak to Aaron and to his sons and to all the citizens of Israel, and you will say this to them: ‘This is what Jehovah has commanded me to say: If any man from the house of Israel slaughters an animal either inside or outside the camp, but does not bring it forward to the Tent of Meeting as an offering to Jehovah, then blood-guilt will be imputed to this man because of the blood which was shed, and he will be cut off from his people. This will be the law of the land so that those who make offerings to God will bring these offerings before Jehovah at the Tent of Meeting and he will allow the priest to slaughter these offerings of peace to Jehovah. (Kukis paraphrase)

Leviticus 17:6–7 Continuing these offerings of peace, the priest will be the one to sprinkle blood on the altar of Y^ehowah, which stands before the Tent of Meeting. He will caused the fat to smoke, and that smoke will rise up to Y^ehowah as a soothing scent to him. And the people will no longer make sacrifices to the satyrs (the goat gods), committing spiritual adultery by chasing after them. This will stand as a statute of perpetuity to the people of Israel for all their generations to follow.’ (Kukis paraphrase)

Leviticus 17:8–9 You will also say this to them: ‘If any man, whether an Israelite or someone living here among you, who will send up an offering of any sort, but he does not bring it to the priest at the door of the Tabernacle for the animal to be prepared for Jehovah, that man will be cut off from his people. (Kukis paraphrase)

Leviticus 17:10–12 If anyone from the house of Israel or anyone who has immigrated to Israel eats blood, then I will set My face against them and I will cut them off from this people. For you see, the flesh is in the blood, and the blood on your altars speaks of your atonement, for blood is necessary for the atonement. Therefore, I have made it clear to everyone in Israel not to eat the blood of an animal whether you are descended from Israel or you have immigrated to be with the Hebrew people. (Kukis paraphrase)

Leviticus 17:13–14 There are people in the population of Israel who hunt wild animals and birds for food. These hunters may be Israelites and they may be immigrants. In all cases, the animals must be drained of their blood and that blood must be covered over with dirt. For the life of all flesh is its blood. Therefore, I keep saying to the sons of Israel, ‘You will not eat any of the blood of the meat that you kill, because the life of the flesh is its blood. Anyone who eats the blood of his prey will be cut off from the rest of Israel. (Kukis paraphrase)

Leviticus 17:15–16 Anyone who eats from an animal which is dead, whether from natural causes or having been mauled by another animal, then the one eating will wash his clothing and bathe himself with water, whether this person is a Hebrew born a Hebrew or an immigrant. If such a one does not launder his clothing or take a bath, then he becomes personally responsible for his guilt. (Kukis paraphrase)

The idea here is, there are things which we find in this chapter which are extremely important.

Why Leviticus 17 is in the Word of God

1. T
- 2.

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

What We Learn from Leviticus 17

1. T
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Many chapters of the Bible look forward to Jesus Christ in some way or another. A person or situation might foreshadow the Lord or His work on the cross (or His reign over Israel in the Millennium). The chapter may contain a prophecy about the Lord or it may, in some way, lead us toward the Lord (for instance, by means of genealogy).

Jesus Christ in Leviticus 17

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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 17

- J
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From www.shmoop.com/study-guides/bible/leviticus/summary#chapter-17-summary accessed .

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

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

Edersheim Summarizes Leviticus 17

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.

Edersheim Summarizes Leviticus 17

* 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.

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Addendum

This topic was referenced in [Leviticus 17:7](#).

Extensive Footnote on Goats (from the Heritage Bible)

⁷ **17:7 goats, sa'iyir, the English satyr.** It is the word shaggy, and means the male goat. Sa'iyir is translated goat or kid throughout the Bible, with the exception of its first two occurrences as hairy (like a goat) in describing Esau, the brother of Jacob, Gen 27:11,23. [However, in KJV it is translated devils when referring to goat worship.] This is its one and only occurrence in the Books of Moses to refer to demon worship. It is often used with the Hebrew word ez, which in the singular means female goat, but in the plural is masculine, meaning all goats, and also is used to mean goat skins, and goat's hair. It was a sa'iyir 'ez, a kid of a goat which Joseph's brothers killed and dipped his coat in its blood to make their father think that he had been killed by a wild animal. Besides this one reference in Leviticus 17:7, all 23 other occurrences of sa'iyir in Leviticus, and 31 occurrences in Numbers refer to a goat for sacrifice to Jehovah for sin. Sa'iyir does not appear in Exodus and Deuteronomy. The reason that some translations translate this word as devils, or goat demons, or goat idols in Lev 17:7, 2 Chr 11:15, Isa 13:21; 34:14, is because goat demons were worshipped in Egypt in very evil and gross practices, and goat demons were worshipped in the open fields, as referred to in Lev 17:5, especially in Persia, but also in most all agricultural areas of all countries. The worship of goat demons appears in the reign of Jeroboam I, 933-911 BC, 2 Chr 11:15: and he caused to stand for him priests for the high places, and for goats, and for calves which he had made. The same sa'iyir is sacrificed as a sin offering in the revival under Hezekiah, 2 Chr 29:23, and Ezekiel gave instructions for the use of the sa'iyir in sin offerings, Ezk 43:22,25; 45:23, in agreement with God's instruction in Leviticus and Numbers. Daniel in a vision saw the Greek king [Alexander] as a sa'iyir. The goat, though sacrificed equally as a pure animal to God as sheep and cattle, was used by unbelievers as an object of worship of Satan. It is also very significant that the final ones of those shaggy ones, descendants of Esau, Edomites, who sinfully opposed Jesus, were:

(1) Herod the Great at Jesus' birth, Mt 2:16; (2) Herod Archelaus on His return from Egypt, Mt 2:22; (3) Herod

Extensive Footnote on Goats (from the Heritage Bible)

Antipas who beheaded John the Baptist, and greatly feared Jesus, Mt 14:4-12; Mk 6:17-29; Luk 3:19, who according to the Pharisees threatened to kill Jesus, whom Jesus called a fox, Luk 13:32, and faced Jesus at His trial, making Jesus utterly nothing and jeering Him, Luk 23:11, but could find no legal cause of guilt. (4) Herod Agrippa I persecuted believers, and died in humiliation, Acts 12. (5) Herod Agrippa II is the one before whom Paul stood in Acts 25- 26, who continued to rule until 100 AD. With his death the Edomites disappeared from history. So, here again is another picture of sin being the sin offering, as Jesus, the perfect man, was a devil to unbelievers, but the perfect Son to the Father and to the believer, and who, though without sin, became sin for us on the cross, 2 Cor 5:21, John 3:14. See Note on Lev 1:3, point (4) The sin offering, chatta'ah.

The footnote alluded to is found in **Leviticus 1** ([HTML](#)) ([PDF](#)) ([WPD](#)).

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This footnote was referenced in [Leviticus 17:11](#).

Extensive Footnote on the Soul of the Flesh (the Heritage Bible)

¹¹ 17:11 the soul of the flesh is in the blood. This is the key Scripture on the sacrifice of the blood for the sin of the soul of man. The very existence of the earthly life and personality of the human has the seat of its existence in the blood. That is why each human's DNA is unique to that person. That is why both animals and humans have souls, because they are both air breathing creatures whose life is supported by nutrition given to the body through the circulation of blood. In Lev 24:17-18 the relative value of the soul of man compared to the soul of an animal is made clear. If any human kills a human soul, he shall be executed. If he kills an animal soul, he shall simply pay for it or replace it. That which distinguishes man from animal is not his soul, but his spirit, Gen 1:26-27;2:7. And that which distinguishes spirits from souls is words. The word for animal, behemah, means mute or not being able to speak words. The human spirit received from God raises the soul of man far above the soul of the animal, and constitutes the man an eternal being in the likeness of God with the use of words. It is the soul that sins, Lev 4:2. Adam sinned as a living soul, Gen 2:7, ch 3. Adam and Eve ate the forbidden fruit because they reasoned with their souls, and believed the words from the evil spirit, Lucifer, the devil, and because they lusted for the forbidden with their appetites that were created in their bodies by blood that was flowing in their veins. They saw with their eyes only the limited sight that their physical, soulful eyes could see. They were attracted to the forbidden fruit through the five senses of the body intensified by soulful reasoning stirred up by the lying words of the devil. They did not value nor use words of spiritual revelation that had already been given to them, that were available to them while facing the temptation. The soul of their flesh was in their blood, and that is all they used to determine right and wrong. If you follow the reasoning of the appetite of the blood in your veins you will always reason wrong. It was the sin of their souls that cut them off from God. That is why the soul of the animal, without blemish, was used to picture the payment for sin until the perfect soul came, the man Jesus with blood. That is why we are commanded not to eat blood, nor eat flesh from which the blood has not been drained, Gen 9:4; Leviticus 17:12-14. Jesus gave His soul a sacrifice for sin, Mt 20:28. Mk 10:45. As He faced the cross, it was His soul that was grieved intensely, Mt 26:38. Mk 14:34. John 12:27, although His spirit was passionately forward, Mk 14:38. He laid down His soul for the sheep, John 10:11,15,17. It was His soul that was not left in world of the dead, Acts 2:27. Once we have received Him as the redemption for our souls, our spirits are recreated by the Holy Spirit, and we become a new creation, 2 Cor 5:17.

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

Doctrinal Teachers* Who Have Taught Leviticus 17

	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1961 Basics (#101)	#25	Leviticus 17:10–14
	1972 Ephesians (#212)	#7	Leviticus 17:10–14
	1985 Ephesians (#412)	#23, 285	Leviticus 17:10–14
	1981 1John (#429)	#14	Leviticus 17:10–14
	1977 Romans (#458)	#102	Leviticus 17:10–14
	1977 Great Chapters (#666)	#24	Leviticus 17:10–14
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 17

Word Cloud from Exegesis of Leviticus 17¹⁹

These two graphics should be very similar; this means that the exegesis of Leviticus 17 has stayed on topic and has covered the information found in this chapter of the Word of God.

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¹⁹ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.