

# LEVITICUS 19

Written and compiled by Gary Kukis

**Leviticus 19:1–37**

**Various Laws/I am Y<sup>e</sup>howah**

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

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

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

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

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

**Preface:** Leviticus 19 is a set of miscellaneous laws spoken by God to Moses, punctuated with the statement, “I am Y<sup>e</sup>howah your Elohim.” Leviticus 19 deals with a multitude of different laws, which would be difficult to classify as we could in the previous chapter. They often come under the heading of various and sundry laws.

The Bible Summary of Leviticus 19 (in 140 characters or less): *Be holy. Keep my Sabbaths. Don't turn to idols. Love your neighbour as yourself. Don't mix livestock. Do no injustice. I am the LORD.*<sup>1</sup>

There are many **chapter commentaries** on the book of Leviticus. This will be the most extensive examination of Leviticus 19, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

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



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<b>Doctrines Covered or Alluded To</b>			
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<b>Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter</b>			

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

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

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

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

### Definition of Terms

#### 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/>

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## An Introduction to Leviticus 19

**Introduction:** Leviticus 19 is God speaking to Moses, giving him a series of laws to repeat to the people. He begins by saying, "Be set apart as a people as I am set apart (holy) as your God." I guess we might classify these as laws which show the people of Israel to be set apart from all the peoples of the land. Almost all of the Ten Commandments can be found in this chapter, in some form or another.

God tells the people to revere their parents; to keep His Sabbaths; to not fall into idolatry; to not eat anything remaining of a peace offering on the third day; to not harvest every single wheat stalk, grape and olive, but to leave some behind for the poor; do not steal; do not swear falsely; do not profane God's name; to do oppress a neighbor; do not hold back wages; be honest in court; don't lie in court; do not mix seeds, breeding stock or fabric; what to do with a fruit tree; do not become involved with any of the cults or false worship; do not allow your daughter to become a cult prostitute; honor the elderly; and treat immigrants kindly. How exactly do you combine all of these laws together into a single statement?

### Titles and/or Brief Descriptions of Leviticus 19 (by various commentators)

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

### Brief, but insightful observations of Leviticus 19 (various commentators)

**Brief, but insightful observations of Leviticus 19 (various commentators)**

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

**Fundamental Questions About Leviticus 19**

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It is important to understand what has gone before.

**The Prequel of Leviticus 19**

Leviticus 19 will begin with

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

**The Principals of Leviticus 19**

**Characters**

**Commentary**

Characters	Commentary

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We need to know where this chapter takes place.

**The Places of Leviticus 19**

**Place**

**Description**

Place	Description

## The Places of Leviticus 19

Place	Description

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## By the Numbers

Item	Duration; size

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## Timeline for Leviticus

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

Here is what to expect from Leviticus 19:

## A Synopsis of Leviticus 19


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](#)

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## Outlines of Leviticus 19 (Various Commentators)

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[Charts, Maps and Short Doctrines](#)

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

## A Synopsis of Leviticus 19 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Leviticus 19.

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

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**Changes—additions and subtractions (for Leviticus 19):** 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.

I have decided to leave out the Shmoop Summaries, as they are silly and unhelpful for the most part.

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

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

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

## Chapter Outline

## Charts, Graphics and Short Doctrines

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

Kukis slavishly literal:

**And so speaks Y<sup>e</sup>howah unto Moses, to say, "Speak unto all a company of sons of Israel, and you have said unto them, 'Holy ones you (all) are, for holy I [am]. [I am] Y<sup>e</sup>howah your Elohim.**

Leviticus  
19:1-2

Kukis mostly literal:

**Y<sup>e</sup>howah speaks unto Moses, saying, "Speak to all the assembly of the sons of Israel, and you have said to them, 'You (all) keep on being holy one for I [am] holy. [I am] Y<sup>e</sup>howah your Elohim.**

Kukis paraphrase:

**Jehovah spoke again to Moses, saying, "I want you to speak to the assembly of all the sons of Israel, and this is what you will say to them: 'I expect for all of you to set yourselves apart from other peoples by your thinking and by your behavior, because I am set apart from all others. I am Jehovah your God.**

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 translation<sup>2</sup>; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

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

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

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

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

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

Underlined words indicate differences in the text.

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

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

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

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<sup>2</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

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

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

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

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

### Ancient texts:

Masoretic Text (Hebrew)	And so speaks Y <sup>e</sup> howah unto Moses, to say, "Speak unto all a company of sons of Israel, and you have said unto them, 'Holy ones you (all) are, for holy I [am]. [I am] Y <sup>e</sup> howah your Elohim.
Dead Sea Scrolls	.
Targum (Onkelos)	. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	.
Jerusalem targum	.
Updated Douay-Rheims <sup>3</sup>	.
Douay-Rheims 1899 (Amer.)	The Lord spoke to Moses, saying: Speak to all the congregation of the children of Israel. And thou shalt say to them: Be ye holy, because I the Lord your God am holy.
Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha, saying, "Speak to all the congregation of the B'nai Yisrael, and tell them, 'You shall be holy; for I Mar-Yah your God am holy.
Lamsa's Peshitta (Syriac)	.
V. Alexander's Aramaic T.	.
Samaritan Pentateuch	.
Updated Brenton (Greek) <sup>4</sup>	And the Lord spoke to Moses, saying, Speak to the congregation of the children of Israel, and you shall say to them, You shall be holy, for I the Lord your God am holy.

Significant differences:

### Limited Vocabulary Translations:<sup>5</sup>

Bible in Basic English	And the Lord said to Moses, Say to all the people of Israel, You are to be holy, for I, the Lord your God, am holy.
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<sup>3</sup> I have simply taken the 1899 American version and updated the thee's and the thou's.

<sup>4</sup> I am using the Complete Apostles Bible, available through e-sword.

<sup>5</sup> Many of these Bibles fall into 2 or more categories. The CEV, for instance, is [approved](#) by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

Easy English	.
Easy-to-Read Version–2008	The LORD said to Moses, "Tell all the Israelites: I am the LORD your God. I am holy, so you must be holy.
God's Word™	The LORD spoke to Moses, "Tell the whole congregation of Israel: Be holy because I, the LORD your God, am holy.
Good News Bible (TEV)	The LORD told Moses to say to the community of Israel, "Be holy, because I, the LORD your God, am holy.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	The LORD told Moses to say to the community of Israel: I am the LORD your God. I am holy, and you must be holy too!
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
UnfoldingWord (Simplified) <sup>6</sup>	Yahweh also said to Moses, "Speak to all the people of Israel and tell them this: You must be holy, because Yahweh your God is holy, and he wants you to be like him.

### Partially literal and partially paraphrased translations:

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

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

Christian Standard Bible	.
Berean Study Bible	.
Conservapedia	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	.
International Standard V	<b>Ritual Purity</b> The Lord spoke to Moses, "Tell the entire assembly of Israel that they are to be holy, since I, the Lord your God, am holy.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Word Literal Text <sup>7</sup>	.

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

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

Urim-Thummim Version YHWH spoke to Moses saying, Speak to the entire company of the children of Israel and say to them, You will be Holy, for I, YHWH your Elohim am Holy.  
 Wikipedia Bible Project<sup>8</sup> And Yahweh spoke to Moses, saying:  
 Speak to all the congregation of the sons of Israel, and you said to them:  
 You will be holy, because I, Yahweh, your god, am holy.

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

Christian Community (1988) Yahweh spoke to Moses and said,  
 "Speak to the entire assembly of the people of Israel and say to them: Be holy for  
 I, Yahweh, your God, am holy. 22:30; 1P 1:16  
 New American Bible(2011)<sup>9</sup> .  
 The Catholic Bible .  
 New Jerusalem Bible .  
 NRSV (Anglicized Cath. Ed.) .  
 Revised English Bible–1989<sup>10</sup> .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible .  
 exeGeses companion Bible .  
 Hebraic Roots Bible .  
 Kaplan Translation Holiness Laws  
 God spoke to Moses, telling him to  
 speak to the entire Israelite community and say to them:  
 You must be holy, since I am God your Lord [and] I am holy.  
 The Kaplan Translation, particularly in Leviticus through Deuteronomy, takes note  
 of historic rabbinic opinions.  
 The Scriptures–2009 And יהוה spoke to Mosheh, saying,  
 "Speak to all the congregation of the children of Yisra'ël, and say to them, 'Be set-  
 apart, for I יהוה your Elohim am set-apart.  
 Tree of Life Version Adonai spoke to Moses saying:  
 "Speak to all the congregation of Bnei-Yisrael and tell them: You shall be kedoshim,  
 for I, Adonai your God, am holy.

### Weird English, ©198 English, Anachronistic English Translations:

Alpha & Omega Bible<sup>11</sup> AND JESUS SPOKE TO MOSES, SAYING,  
 "SPEAK TO THE CONGREGATION OF THE CHILDREN OF ISRAEL, AND YOU  
 SHALL SAY TO THEM, 'YOU SHALL BE HOLY; FOR I JESUS YOUR THEOS (*The  
 Alpha & Omega*) AM HOLY.  
 Awful Scroll Bible Sustains To Become was to speak to Moses, to the intent:  
 Be speaking in the audience of the sons of Isra-el, even is you to have said: You  
 are set apart, even Sustains To Become he of mighty ones, is to set you apart.  
 Concordant Literal Version . Become  
 exeGeses companion Bible **CALL TO HOLINESS**  
 And Yah Veh words to Mosheh, saying,  
 Word to all the witness of the sons of Yisra El  
 and say to them, Be holy:

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

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

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

<sup>11</sup> The A&O Bible follows the Greek text.

Orthodox Jewish Bible	for I Yah Veh your Elohim - holy. <b>KEDOSHIM</b> And Hashem spoke unto Moshe, saying, Speak unto kol Adat Bnei Yisroel, and say unto them, Ye shall be kedoshim (holy ones): for I Hashem Eloheichem am kadosh.
Rotherham's <i>Emphasized B.</i>	§ 16. Holiness enforced upon all the Assembly by a Variety of detailed Commands. <b>Chapter 19.</b> And Yahweh spake unto Moses, saying: Speak unto all the assembly of the sons of Israel, and thou shalt say unto them— <Holy> shall ye be,— For <holy> am    —Yahweh—your God  .

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	<b>Yahweh Is Holy</b> Then [Or "And"] Yahweh spoke to Moses, saying, "Speak to all the community of the Israelites, [Literally "sons/children of Israel"] and say to them, 'You [Plural] must be holy, because I, Yahweh your [Plural] God, am holy.
Syndein/Thieme	.
The Voice	.

**Bible Translations with Many Footnotes:**

The Complete Tanach <sup>12</sup>	.
The Geneva Bible	.
Kaplan Translation	.
NET Bible®	.
New American Bible(2011) <sup>13</sup>	.
Rotherham's <i>Emphasized B.</i>	.

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

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT <sup>14</sup>	.
Context Group Version	And YHWH spoke to Moses, saying, Speak to all the congregation of the sons of Israel, and say to them, You (pl) shall be special; for I, YHWH your (pl) God, am special.
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And Jehovah spoke to Moses, saying, Speak to all the congregation of the sons of Israel and say to them, You* will be holy, because I Jehovah your* God am holy.

<sup>12</sup> 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](#).

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

<sup>14</sup> Thompson's translation follows the Greek text.

New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Revised Mechanical Trans. <sup>15</sup>	...and YHWH spoke to Mosheh saying, speak to all the company of the sons of Yisra'eyl and you will say to them, you will exist as unique ones, given that I, YHWH your Elohiym, am unique.
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:

1-2

Leviticus 19:1			
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 <sup>b</sup> -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly y <sup>h</sup> oh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</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 <sup>e</sup> ]	<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:** Y<sup>e</sup>howah speaks unto Moses, saying,...

We begin this chapter like almost every chapter in Leviticus. God is speaking to Moses.

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



Leviticus 19:1 **Y<sup>e</sup>howah speaks unto Moses, saying...** (Kukis mostly literal translation)

There should be no question that Moses is either claiming absolute divine conference for the laws listed in this chapter.

Leviticus 19:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]	<i>speak [on, further], talk [and back with action], give an [your] opinion, expound, make a formal speech, speak out; continue [to speak], promise, propose, declare, proclaim, announce</i>	2 <sup>nd</sup> person masculine singular, Piel imperative	Strong's #1696 BDB #180
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
kôl (כֹּל) [pronounced koh]	<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
'êdâh (עֵדָה) [pronounced gâ-DAWH]	<i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i>	feminine singular construct	Strong's #5712 BDB #417
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis <sup>e</sup> râ'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
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #559 BDB #55
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #413 BDB #39

**Translation:** ...**“Speak to all the assembly of the sons of Israel, and you have said to them...**

There are things which God wants Moses to say to the people of Israel.



Leviticus 19:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
q <sup>e</sup> dôshîym (קֳדָשִׁים) [pronounced kaw-DOE-sheem]	<i>holinesses, saints, holy ones, set-apart ones, sacred ones, consecrated ones, those set apart to God; holy [set-apart] things [principles]</i>	masculine plural adjective/noun	Strong's #6918 BDB #872
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #1961 BDB #224
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
qâdôwsh (קָדוֹשׁ) [pronounced kaw-DOWSH]	<i>sacred, holy, set apart, sacrosanct</i>	masculine singular adjective construct	Strong's #6918 BDB #872
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58

**Translation:** ...'You (all) keep on being holy one for I [am] holy.

In this verse we have the 2<sup>nd</sup> person plural, Qal imperfect of hâyâh and the adjective qâdôwsh (קָדוֹשׁ) [pronounced kaw-DOWSE] and it means *sacred, holy, set apart*. Strong's #6918 BDB #872. Unfortunately, there are not a lot of synonyms here which are modern. I like *sacrosanct*, but it would not communicate. *Set apart to God* is wordy, but probably communicates best what is meant here. Y<sup>e</sup>howah is set apart from all else; compared to our lives and all the things that we see from day to day and all of the things that we think and do, God is set far apart from all of those things. His thoughts are not our thoughts and his ways are not our ways. As high as heaven is above the earth, that is how far removed He is from us in the realm of holiness (Isaiah 55:8–9). Y<sup>e</sup>howah, by His very character, is completely set apart from the world; and the Jews, in their relationship to Him, are set apart to Him, just as believers throughout all dispensations are set apart to Him. Saint Peter exhorted the Christians that he wrote to, to be holy, ...*because it stands written: You will be holy for I am holy* (1Peter 1:16).

God calls for the people of Israel to be holy or set apart, because God is holy; He is set apart from all other beings and things.

Leviticus 19:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #430 BDB #43

**Translation:** [I am] Y<sup>e</sup>howah your Elohim. (Kukis mostly literal translation)

I would not be surprised if the second *I* dropped out of the text right here. In any case, God identifies Himself as *Y<sup>e</sup>howah, your Elohim*.

Leviticus 19:2 ...“Speak to all the assembly of the sons of Israel, and you have said to them, ‘You (all) keep on being holy one for I [am] holy. [I am] Y<sup>e</sup>howah your Elohim. (Kukis mostly literal translation)

Leviticus 19:1–2 Y<sup>e</sup>howah speaks unto Moses, saying, “Speak to all the assembly of the sons of Israel, and you have said to them, ‘You (all) keep on being holy one for I [am] holy. [I am] Y<sup>e</sup>howah your Elohim. (Kukis mostly literal translation)

Leviticus 19:1–2 Jehovah spoke again to Moses, saying, “I want you to speak to the assembly of all the sons of Israel, and this is what you will say to them: ‘I expect for all of you to set yourselves apart from other peoples by your thinking and by your behavior, because I am set apart from all others. I am Jehovah your God. (Kukis paraphrase)

**A man his mother and his father you all will keep on fearing. And My sabbaths you (all) will guard (and preserve). I [am] Y<sup>e</sup>howah your Elohim. You (all) will not turn to the (empty) idols; and elohim a metal figure you (all) will not fashion for yourselves. I [am] Y<sup>e</sup>howah your Elohim.**

Leviticus  
19:3–4

**You (all) [as individual] men will keep on fearing his (own) mother and his (own) father. You (all) will guard (and preserve) My Sabbaths, [for] I [am] Y<sup>e</sup>howah your Elohim. You (all) will not turn to (empty, worthless) idols; and you (all) will not fashion metal gods for yourselves. I [am] Y<sup>e</sup>howah your Elohim.**

**As individual men, you will all continue fearing and respecting both of your parents. You will also guard and preserve My Sabbath days, for I am Jehovah your God. Also, you will never turn to empty and worthless idols; nor will you fashion from metals gods for you to worship. I am Jehovah your God.**

Here is how others have translated this passage:

#### **Ancient texts:**

Masoretic Text (Hebrew)	A man his mother and his father you all will keep on fearing. And My sabbaths you (all) will guard (and preserve). I [am] Y <sup>e</sup> howah your Elohim. You (all) will not turn to the (empty) idols; and elohim a metal figure you (all) will not fashion for yourselves. I [am] Y <sup>e</sup> howah your Elohim.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Let every one fear his father, and his mother. Keep my sabbaths. I am the Lord your God.
	Turn ye not to idols: nor make to yourselves molten gods. I am the Lord your God.
Aramaic ESV of Peshitta	""Each one of you shall respect his mother and his father. You shall keep my Sabbaths. I am Mar-Yah your God.
	""Do not turn to idols, nor make molten deities for yourselves. I am Mar-Yah your God.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.

Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	Let everyone of you reverence his father and his mother; and you shall keep My Sabbaths: I am the Lord your God. You shall not follow idols, and you shall not make to yourselves molten gods: I am the Lord your God.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	Let every man give honour to his mother and to his father and keep my Sabbaths: I am the Lord your God. Do not go after false gods, and do not make metal images of gods for yourselves: I am the Lord your God.
Easy English	.
Easy-to-Read Version—2008	"Each of you must honor your mother and father and keep my special days of rest. I am the LORD your God! "Do not worship idols. Do not make statues of gods for yourselves. I am the LORD your God.
God's Word™	"Respect your mother and father. Observe my days of worship. I am the LORD your God. "Don't turn to worthless gods or cast metal idols. Never make any gods for yourselves. I am the LORD your God.
Good News Bible (TEV)	Each of you must respect your mother and your father, and must keep the Sabbath, as I have commanded. I am the LORD your God. "Do not abandon me and worship idols; do not make gods of metal and worship them. I am the LORD your God.
<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.	Respect your father and your mother, honor the Sabbath, and don't make idols or images. I am the LORD your God.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Each of you must respect your father and your mother. And you must honor the Sabbath days. It is Yahweh, your God, who is commanding you to do these things. Do not worship idols, which are worth nothing, or make metal statues of gods for yourselves. Yahweh is your God; it is he who is telling you this. He is the only one you must worship.

### 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):

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

You shall fear<sup>3</sup> every man his mother and his father, and hedge about my Sabbaths; I am Jehovah, your God.

Do not turn to good for nothing idols, and do not make for yourselves molten gods; I am Jehovah, your God.

<sup>3</sup> 19:3 fear mother and father. Fear, yare, is the same word whether it is simply to be afraid, or to fear God. God commands us, Fear not, Gen 15:1, and commands us to fear God, Lev 19:14, the first command to fear God. God commands us not to fear people, Num 14:9, and warns us that the fear of man gives a snare, Pro 29:25. The fear of God is something you have to learn, Deu 4:10. We are to fear God, Deu 10:20, and our mother and father, Lev 19:3. We are to fear the king and properly constituted authorities of government as representing God, Pro 24:21; Romans 13:4. These are the only ones in our lives worthy of our fear. We are to fear no one else. Fear means to be controlled by. What you fear controls you. A human is never to be controlled by anyone except his mother and father and God, and the legitimate authorities of society who act legitimately, which often they do not. If these controls are properly applied there will be no need to fear anyone else.

International Standard V

“Each of you is to fear his mother and father.

“Observe my Sabbaths. I am the Lord your God.

“You are not to turn to their idols or cast gods out of melted metal for yourselves. I am the Lord your God.

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

. out of metal

All of you will respect their mother and father and observe my Sabbaths, I am YHWH your Elohim.

Do not turn to the worthless false elohim or fashion yourselves molten metal elohim, I am YHWH your Elohim.

Wikipedia Bible Project

To a man, your father and mother you will fear, and my sabbath you will keep. I am Yahweh, your god.

Do not turn to idols, and cast gods do not make for yourself. I am Yahweh your god.  
 [Kukis: Why the lower case *god*?]

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

Christian Community (1988) .  
 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	'Each one of you should fear his mother and his father, and guard My Sabbaths. I am יהוה your Elohim. 'Do not turn to idols, and do not make for yourselves moulded mighty ones. I am יהוה your Elohim.
Tree of Life Version	"Each one of you is to respect his mother and his father, and keep My Shabbatot. I am Adonai your God. "Do not turn to idols, or make molten gods for yourselves. I am Adonai your God.

### Weird English, 𐤀𐤋𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible	LET EVERY ONE OF YOU REVERENCE HIS FATHER AND HIS MOTHER; AND YOU SHALL KEEP MY REST DAYS: I AM JESUS YOUR THEOS ( <i>The Alpha &amp; Omega</i> ). · YOU SHALL NOT FOLLOW IDOLS, AND YOU SHALL NOT MAKE TO YOURSELVES MOLTEN GODS: I AM JESUS YOUR THEOS ( <i>The Alpha &amp; Omega</i> ).
Awful Scroll Bible	Was to revere a man, his mother and father, even was he to observe the sabbath. I am Sustains To Become he of mighty ones: Were yous to turn toward that worthless, even were yous to make molten they he of mighty ones? - I am Sustains To Become he of mighty ones.
Concordant Literal Version	Each of you shall fear his mother and his father, and observe My sabbaths:I, Yahweh, am your Elohim. Do not turn around to the forbidden idols; and molten elohim you shall not make for yourselves:I, Yahweh, am your Elohim.
exeGesés companion Bible	Every man, awe his mother and his father and guard my shabbaths: I - Yah Veh your Elohim. Neither turn your face to idols, nor work to yourselves molten elohim: I - Yah Veh your Elohim.
Orthodox Jewish Bible	Ye shall fear every man his em, and his av, and be shomer over My Shabbatot: I am Hashem Eloheichem. Turn ye not unto elilim, nor make to yourselves elohei massekhah (cast metal g-ds); I am Hashem Eloheichem.
Rotherham's <i>Emphasized B.</i>	Ye shall   every one   revere   his father and his mother   And <my sabbaths> shall ye observe,—   I—Yahweh   am your God.— Do not turn unto things of nought, And <molten gods> shall ye not make to yourselves,—   I—Yahweh   am your God.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	Each of you must revere your mother [Hebrew "his mother"] and your father, [Hebrew "his father"] and you [Plural] must keep my Sabbaths; I am Yahweh your [Plural] God. You [Plural] must not turn to idols, and you [Plural] must not make for yourselves gods of cast metal; I am Yahweh your [Plural] God.

Syndein/Thieme .  
The Voice .

### Bible Translations with Many Footnotes:

The Complete Tanach .  
The Geneva Bible .  
Kaplan Translation . Every person must respect his mother and father, and keep My Sabbaths. I am God your Lord.  
not turn aside to false gods, and do not make yourselves gods out of cast metal. I am God your Lord.  
**keep My Sabbaths**  
Even if a parent tells one to violate it (Yevamoth 5b). The same is true of all other commandments (Bava Metzia 32a).  
NET Bible® .  
New American Bible (2011) .  
New Catholic Bible .  
Rotherham's *Emphasized B.* .

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

C. Thomson Updated OT .  
Charles Thomson OT . Let every one reverence his father and his mother. And you shall keep my sabbaths. I am the Lord your God; you shall not follow idols, nor make for yourselves molten gods. I the Lord am your God; therefore when you offer a sacrifice of thanksgiving to the Lord, you shall offer it in an acceptable manner. V. 5 is included for context.  
Context Group Version .  
English Standard Version .  
Green's Literal Translation .  
Legacy Standard Bible .  
Literal Standard Version .  
Modern English Version .  
Modern Literal Version 2020 . Every man will fear his mother and his father. And you\* will keep my Sabbaths. I am Jehovah your\* God.  
Do not turn to idols, nor make for yourselves molten gods. I am Jehovah your\* God.  
New American Standard B. .  
New European Version .  
New King James Version .  
Niobi Study Bible .  
Owen's Translation .  
Revised Mechanical Trans. . Each of you will fear his mother and his father, you will safeguard my ceasings, I am YHWH your Elohiym. You will not turn to the worthless ones and you will not make an Elohiym of a cast image for yourself, I am YHWH your Elohiym,...  
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:

3-4



Leviticus 19:3a			
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
ʾēm (אֵם) [pronounced aim]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #517 BDB #51
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾâb (אָב) [pronounced aw <sup>b</sup> v]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1 BDB #3
yârê' (יָרֵא) [pronounced yaw-RAY]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #3372 BDB #431

**Translation:** You (all) [as individual] men will keep on fearing his (own) mother and his (own) father.

We need to take this in context with what has been said earlier. God is set apart from all else; and He wants His people to be set apart from all else. This will be obvious in their actions and thinking. He lists several areas where they will not line up with cosmic system thinking. The first is, they will keep on respecting their parents.

Leviticus 19:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾêth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
shâbbath (שַׁבָּת) [pronounced shawb-BAHTH]	<i>ceasing, resting; desisting; transliterated Sabbath</i>	plural noun with the 1 <sup>st</sup> person singular suffix	Strong's #7676 BDB #992
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>to keep, to guard, to protect, to watch, to preserve</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #8104 BDB #1036

**Translation:** You (all) will guard (and preserve) My Sabbaths,...

shâmar (שָׁמַר) [pronounced shaw-MAR] means *keep, watch, preserve, guard*. Strong's #8104 BDB #1036. This particular word is used over 400 times in the Old Testament, usually in conjunction with keeping God's Word, His

statutes, His ordinances. These are the fifth and the fourth commandments. The fourth commandment connects the Jews to the God who created the Universe—this distinguishes them from the heathen and their gods made with hands.

We have a reference to God's Sabbaths here and in Exodus 31:13. Although Israel is subject to a number of different Sabbaths, I am not completely certain of when these other Sabbaths are spoken of.

Leviticus 19:3c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ânîy (אני) [pronounced aw-NEE]	<i>I, me</i> ; in answer to a question, it means <i>I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'Ēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #430 BDB #43

**Translation:** ...[for] I [am] Y<sup>e</sup>howah your Elohim.

These things spoken of would be preserved and followed by Israel because they belonged to their God and this is what He required.

Leviticus 19:3 You (all) [as individual] men will keep on fearing his (own) mother and his (own) father. You (all) will guard (and preserve) My Sabbaths, [for] I [am] Y<sup>e</sup>howah your Elohim. (Kukis mostly literal translation)

Leviticus 19:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'al (אל) [pronounced a]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
pânâh (פָּנָה) [pronounced paw-NAWH]	<i>to turn, to turn away from, to turn toward, to turn one's face away from, to turn one's face to; to look back [at, after, for]</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #6437 BDB #815
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'ē lîyl (אֵלֵּי) [pronounced el-EEL]	<i>of nothing, empty, vain; weak, deficient, insufficient; as a substantive: empty, vanity, idol</i>	masculine plural adjective; can be used as a substantive; with the definite article	Strong's #457 BDB #47



## Leviticus 19:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Given this word's similarity to 'ēlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ], I think that we could reasonably render the plural substantive as <i>false gods, empty gods, idols</i> . The LXX took these even a step further, branding them as <i>demons</i> in Psalm 96:5.			

**Translation:** You (all) will not turn to (empty, worthless) idols;...

The Israelites were not to pursue empty, worthless idols, which is what pretty much all the surrounding people did.

## Leviticus 19:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ēlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>gods, foreign gods, god; God; rulers, judges; superhuman ones, angels; transliterated elohim, Elohim</i>	masculine plural noun	Strong's #430 BDB #43
Context inevitably tells us whether this is the God, the Creator of the Universe, or foreign gods, which are the result of fertile imagination at best and representative of demons at worst. They are distinguished in a variety of ways (1) there will be the word <i>other</i> associated with the Hebrew word (Ex. 20:3 23:13 Joshua 24:2); (2) there will be a modifying word to indicate that <i>gods</i> is different from the God (Ex. 18:11); (3) the word <i>gods</i> is specifically differentiated from Y <sup>e</sup> howah in the immediate context (Ex. 22:19); (4) God would be associated with a singular verb (Deut. 4:34) and gods with plural verbs (Ex. 32:1, 23); (5) or gods will be modified by <i>foreign</i> or <i>of the Gentiles</i> (Gen. 35:2, 4 Deut. 31:16 2Kings 18:33).			
maççêkâh (מַצְּכָה) [pronounced <i>mahs-say-KAW</i> ]	<i>molten metal, metal image, molten image, a cast idol; libation</i>	feminine plural noun	Strong's #4541 BDB #651
lô' (לֹא or לוֹא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'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>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>l'</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition; with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510

**Translation:** ...and you (all) will not fashion metal gods for yourselves.

The people were not to fashion their own idolatrous gods from various metals.

## Leviticus 19:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾānîy (אֲנִי) [pronounced aw-NEE]	<i>I, me</i> ; in answer to a question, it means <i>I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly yohoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʾĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #430 BDB #43

This is the second or third time that we find this phrase. This convinces me all the more that the word *I* fell out of the text in v. 2; and that there should have been two of them, back-to-back in v. 2.

**Translation:** I [am] Y<sup>e</sup>howah your Elohim. (Kukis mostly literal translation)

God repeats Who He is.

Leviticus 19:4 You (all) will not turn to (empty, worthless) idols; and you (all) will not fashion metal gods for yourselves. I [am] Y<sup>e</sup>howah your Elohim. (Kukis mostly literal translation)

This is the second commandment. People think that we have advanced a great deal over the centuries because we do not make idols in our modern society. On the contrary, we do have idols, they are just not fashioned with hands. People practically worship human celebrities—we pay them astronomical salaries; many women would sleep with a person just because he is a human celebrity; and the more ascetic of us design images of God in our mind that are more like us than they are like Him. When we decide that God should be this way or that and reject His revealed Word as to Who He really is, we are making God in our own image, the absolute worst form of idolatry. What can be more prideful than to design a god to worship who is so much like ourselves?

Some question, well why not Buddha or Krishna? Are these valid deities? The Psalmist writes: For all the gods of the peoples are idols; but Y<sup>e</sup>howah made the heavens (Psalm 96:5). There is but one God. Know that Y<sup>e</sup>howah Himself—He is God; it is He Who has made us and His we are (Psalm 100:3a). How blessed are the people whose God is Y<sup>e</sup>howah! (Psalm 144:15b). For who is God except Y<sup>e</sup>howah; and Who is a Rock except our God? (Psalm 18:31). You can believe whatever you want, but the Bible is exclusive.

Leviticus 19:3–4 You (all) [as individual] men will keep on fearing his (own) mother and his (own) father. You (all) will guard (and preserve) My Sabbaths, [for] I [am] Y<sup>e</sup>howah your Elohim. You (all) will not turn to (empty, worthless) idols; and you (all) will not fashion metal gods for yourselves. I [am] Y<sup>e</sup>howah your Elohim. (Kukis mostly literal translation)

Leviticus 19:3–4 As individual men, you will all continue fearing and respecting both of your parents. You will also guard and preserve My Sabbath days, for I am Jehovah your God. Also, you will never turn to empty and worthless idols; nor will you fashion from metals gods for you to worship. I am Jehovah your God. (Kukis paraphrase)

And when you (all) have slaughtered a slaughtered offering, the peace offering to Y<sup>e</sup>howah, toward your free will you (all) slaughter him. In a day of your slaughter he will be eaten, and from the next day. And the remaining [sacrifice] up to day of the third in the fire he will be burned. And if eating he is eaten in the day the third, an abomination—he is not accepted. And the one eating him his iniquity he will bear, for a holiness of Y<sup>e</sup>howah he has profaned, and will be cut off the soul the this from her peoples.

Leviticus  
19:5–8

When you (all) have sacrificed a sacrificial animal [as] a peace offering to Y<sup>e</sup>howah; with regards to your free will you (all) sacrifice it. It will be eaten on the day of your sacrifice, and from [it] the next day [you may also eat]. And what remains [of the sacrifice] on the third day will be burned up in the fire. But if it is eaten on the third day, [that would be] an abomination [and the animal sacrifice] is not accepted [by God]. Also the one eating it will bear his (own) iniquity, because he has profaned the holiness of Y<sup>e</sup>howah. Furthermore, his soul will be cut off from its people.

There are times when you will offer up a sacrificial animal as a peace offering to Jehovah from your own free will. You may eat from that offered animal the day of the sacrifice and the next day as well. However, whatever remains from the sacrifice on the third day will be burned up in the fire. If some eats from that sacrifice on the third day, he must bear his own iniquity because he has profaned the holiness of Jehovah. As a result, his soul will be cut off from his people.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)	And when you (all) have slaughtered a slaughtered offering, the peace offering to Y <sup>e</sup> howah, toward your free will you (all) slaughter him. In a day of your slaughter he will be eaten, and from the next day. And the remaining [sacrifice] up to day of the third in the fire he will be burned. And if eating he is eaten in the day the third, an abomination—he is not accepted. And the one eating him his iniquity he will bear, for a holiness of Y <sup>e</sup> howah he has profaned, and will be cut off the soul the this from her peoples.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	If ye offer in sacrifice a peace offering to the Lord, that he may be favourable: You shall eat it on the same day it was offered, and the next day. And whatsoever shall be left until the third day, you shall burn with fire. If after two days any man eat thereof, he shall be profane and guilty of impiety: And shall bear his iniquity, because he hath defiled the holy thing of the Lord. And that soul shall perish from among his people.
Aramaic ESV of Peshitta	""When you offer a sacrifice of peace offerings to Mar-Yah, you shall offer it so that you may be accepted. It shall be eaten the same day you offer it, and on the next day: and if anything remains until the third day, it shall be burned with fire. If it is eaten at all on the third day, it is an abomination. It will not be accepted; but everyone who eats it shall bear his iniquity, because he has profaned the holy thing of Mar-Yah, and that soul 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 if you will sacrifice a peace-offering to the Lord, you shall offer it acceptable from yourselves. In whatever day you shall sacrifice it, it shall be eaten; and on the following day, and if any of it should be left till the third day, it shall be thoroughly burned with fire. And if it should be at all eaten on the third day, it is unfit for sacrifice: it shall not be accepted. And he that eats it shall bear his iniquity, because he has profaned the holy things of the Lord; and the souls that eat it shall be destroyed from among their people.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And when you give a peace offering to the Lord, do it in the way which is pleasing to the Lord. Let it be used for food on the same day on which it is offered, or on the day after; and whatever is over on the third day is to be burned with fire. If any of it is used for food on the third day, it is a disgusting thing and will not be pleasing to the Lord. And as for anyone who takes it for food, his sin will be on him, for he has put shame on the holy thing of the Lord: he will be cut off from his people.
Easy English Easy-to-Read Version–2008	"When you offer a sacrifice of fellowship offerings to the LORD, you must offer it in the right way so that you will be accepted. You may eat it the same day you offer it and on the next day. But if any of that sacrifice is left on the third day, you must burn it in the fire. You must not eat any of that sacrifice on the third day. It will be unclean, and it will not be accepted. You will be guilty of sin if you do that because you did not respect the holy things that belong to the LORD. If you do that, you will be separated from your people.
<i>God's Word</i> <sup>TM</sup>	"When you bring a fellowship offering to the LORD, sacrifice it properly so that you will be accepted. Eat your sacrifice on the day you bring it and on the next day. On the third day burn whatever is left over. If you eat any of it on the third day, it is repulsive and will not be accepted. Those who eat it will be punished because they have dishonored what is holy to the LORD. They must be excluded from the people.
Good News Bible (TEV)	"When you kill an animal for a fellowship offering, keep the regulations that I have given you, and I will accept the offering. The meat must be eaten on the day the animal is killed or on the next day. Any meat left on the third day must be burned, because it is ritually unclean, and if anyone eats it, I will not accept the offering. Any who eat it will be guilty of treating as ordinary what is dedicated to me, and they will no longer be considered my people.
<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.	When you offer a sacrifice to ask my blessing, be sure to follow my instructions. You may eat the meat either on the day of the sacrifice or on the next day, but you must burn anything left until the third day. If you eat any of it on the third day, the

sacrifice will be disgusting to me, and I will reject it. In fact, you will be punished for not respecting what I say is holy, and you will no longer belong to the community of Israel.

The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Yahweh also says this: 'When you bring an offering to promise friendship with me, offer it in a way that I will accept. The meat should be eaten on the day that you sacrifice it, but you may eat some of it on the next day. However, you must burn anything that remains until the third day. For any of it to be eaten on the third day is very displeasing to me, and I will not accept that offering. I will punish anyone who eats it after the second day, because he will have not respected what I say is holy. And that person 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):

Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	.
International Standard V	"When you offer peace offerings to the Lord, offer it for your acceptance. Your sacrifice is to be eaten on that day and the next day. Any that remains to the third day is to be incinerated. Since it's eaten on the third day, it's unclean. It won't be accepted. Anyone who eats it will bear the punishment of his sin, since he will have defiled himself regarding the Lord's holy things. That person [Lit. soul] 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 if you slaughter a sacrifice of Peace- Offerings to YHWH, you will slaughter so that it will be accepted. It will be eaten the same day you sacrifice it and on the next day, but if any remains until the 3rd day, it will be burned in the fire. But if it is eaten at all on the 3rd day, it is a foul thing and it will not be accepted. And if anyone will eat it he will bear his depravity because he has desecrated the sacred thing of YHWH, and that person will be cut off from among his people.
Wikipedia Bible Project	And if you will sacrifice a payment sacrifice to Yahweh, you will do it of your own desire. And on the day of your sacrifice you will eat, and on the next day, and the remainder onto the third day will be burned in fire. And if eat it will be eaten on the third day, it is a vile thing, it will not be desired. And its eater will carry his illdeed, because he defiled the holiness of Yahweh. And this soul will be cut-off from its people.

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

Christian Community (1988) .  
 New American Bible (2011) .  
 The Catholic Bible .  
 New Jerusalem Bible .  
 NRSV (Anglicized Cath. Ed.) .  
 Revised English Bible–1989 .

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible .  
 exeGeses companion Bible .  
 Hebraic Roots Bible .  
 Kaplan Translation .  
 The Scriptures–2009 'And when you slaughter a slaughtering of peace offerings to הוהי, slaughter it for your acceptance. 'It is eaten the same day you slaughter it, and on the next day. And that which is left on the third day is burned with fire. 'So if it is eaten at all on the third day, it is abominable, it is not accepted, and he who eats it bears his crookedness, because he has profaned the set-apart offering of הוהי, and that being shall be cut off from his people.

Tree of Life Version "When you bring a sacrifice of fellowship offerings to Adonai, you are to offer it so that you may be accepted. It is to be eaten the same day you offer it, and the next day. But if anything remains until the third day, it is to be burned with fire. If it is eaten at all on the third day, it is disgusting. It will not be accepted. Rather, anyone who eats it will bear his iniquity, since he has profaned what is holy to Adonai, and that soul will be cut off from his people.

**Weird English, 𐤀𐤋𐤁 English, Anachronistic English Translations:**

Alpha & Omega Bible · AND IF YOU WILL SACRIFICE A PEACE-OFFERING TO JESUS, YOU SHALL OFFER IT ACCEPTABLE FROM YOURSELVES.  
 IN WHAT DAY SOEVER YOU SHALL SACRIFICE IT, IT SHALL BE EATEN; AND ON THE FOLLOWING DAY, AND IF ANY OF IT SHOULD BE LEFT UNTIL THE THIRD DAY, IT SHALL BE THOROUGHLY BURNT WITH FIRE.  
 AND IF IT SHOULD BE AT ALL EATEN ON THE THIRD DAY, IT IS UNFIT FOR SACRIFICE: IT SHALL NOT BE ACCEPTED.  
 AND HE THAT EATS IT SHALL BEAR HIS INIQUITY, BECAUSE HE HAS PROFANED THE HOLY THINGS OF JESUS; AND THE SOULS THAT EAT IT SHALL BE DESTROYED FROM AMONG THEIR PEOPLE.

Awful Scroll Bible Were yous to slaughter, a sacrifice of a peace offering to Sustains To Become yous were to sacrifice it willingly.  
 Yous were to eat it, on the day yous sacrifice it and the next day, and that being left over on the third day was to be burned with fire.  
 Was it to be eaten on the third day? - It is vile - even was it to be accepted? - He eating it was to bear up his iniquity, he is to have become presumptuous, to that set apart by Sustains To Become even is that breather to have been cut off from the people.

Concordant Literal Version When you sacrifice a sacrifice of peace offerings to Yahweh, you should sacrifice it for acceptance on your behalf.  
 On the day of your sacrifice shall it be eaten or on the morrow, and what is left until the third day shall be burned with fire.  
 Yet if it be eaten, yea eaten on the third day, it is vile; it shall not be accepted.



exeGesés companion Bible	<p>Its eater shall bear his depravity, for what is holy to Yahweh has he profaned; hence that soul will be cut off from his kinsmen.</p> <p>And when you sacrifice a sacrifice of shelamim to Yah Veh, sacrifice it at your pleasure. Eat it the day you sacrifice it and on the morrow: and if ought remains until the third day, burn it in the fire. And if in eating, you eat on the third day, it is a stench - not pleasing. He who eats it bears his perversity, because he profanes the holies of Yah Veh: cut off that soul from among his people.</p>
Orthodox Jewish Bible	<p>And if ye offer a zevach shelamim unto Hashem, ye shall offer it for your acceptance. It shall be eaten the same day ye offer it, and on the next day; and what remains until the yom hashelishi, it shall be burned in the eish. And if it be eaten at all on the yom hashelishi, it is piggul (unclean sacrificial flesh); it shall not be accepted. Therefore every one that eateth it shall bear his avon, because he hath desecrated as chillul the set-apart- as-kodesh thing of Hashem: and that nefesh shall be cut off from among his people.</p>
Rotherham's <i>Emphasized B.</i>	

#### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	
Lexham English Bible	<p>“And when you [Plural] sacrifice a sacrifice of fellowship offerings to Yahweh, you [Plural] must sacrifice it for your [Plural] acceptance. It must be eaten on the day of your [Plural] sacrifice and the next day; but [Or “and”] the remainder must be burned up in the fire by the third day. And if it is indeed eaten on the third day, it is unclean meat; it shall not be regarded as accepted. And the one who eats it shall bear his guilt, because he has profaned Yahweh's holiness, and that person shall be cut off from his people.</p>
Syndein/Thieme	.
The Voice	.

#### Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	<p>When you offer a peace sacrifice to God, you shall do so of your own free will. You can eat it on the day you sacrifice it and on the next day, but anything left over until the third day must be burned in fire. If one [even plans to] eat it on the third day, it is considered putrid and it is not acceptable. If one [then] eats it, he has desecrated that which is holy to God, and he shall bear his guilt. Such a person shall be cut off [spiritually] from his people.</p> <p>peace sacrifice See Leviticus 3:1-17. This section repeats 7:11-19.</p>
NET Bible®	.
New American Bible (2011)	.

New Catholic Bible

Rotherham's *Emphasized B.* .  
 And <when ye would offer a peace'-offering unto Yahweh> ye shall offer it ||that ye may be accepted||. <On the day ye offer it> shall it be eaten, [and on the morrow],—but ||that which remaineth until the third day|| <in fire> shall be consumed. And <if it ||be' eaten|| on the third day> <unclean><sup>c</sup> it is', it shall not be accepted. But ||he that eateth it|| <his iniquity> shall bear, because <that which had been hallowed unto Yahweh> hath he profaned,—so then that person shall be cut off from among his kinsfolk.

<sup>c</sup> Or: "rejected." "Refuse"—P.B.

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

A Faithful Version

. free will

C. Thomson Updated OT

Charles Thomson OT

On the day you offer such a sacrifice it shall be eaten; or on the next day; and if any of it be left till the third day, it shall be burned with fire. And if it be eaten on the third day, it is as if it had not been offered. It will not be accepted. He who eateth it will contract guilt, because he hath profaned the holy things of the Lord. The persons therefore who eat it shall be cut off from among their people. V. 5 was placed with the previous passage for context.

Context Group Version

And when you (pl) offer a sacrifice of peace-offerings to YHWH, you (pl) shall offer it that you (pl) may be accepted. It shall be eaten the same day you (pl) offer it, and on the next day: and if anything remains until the third day, it shall be burnt with fire. And if it is eaten at all on the third day, it is contaminated; it shall not be accepted: but every one that eats it shall carry his iniquity, because he has profaned the special thing of YHWH: and that life shall be cut off from his people.

English Standard Version

"When you offer a sacrifice of peace offerings to the LORD, you shall offer it so that you may be accepted. It shall be eaten the same day you offer it or on the day after, and anything left over until the third day shall be burned up with fire. If it is eaten at all on the third day, it is tainted; it will not be accepted, and everyone who eats it shall bear his iniquity, because he has profaned what is holy to the LORD, and that person shall be cut off from his people.

Green's Literal Translation

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Legacy Standard Bible

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Literal Standard Version

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Modern English Version

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Modern Literal Version 2020

And when you\* offer a sacrifice of peace-offerings to Jehovah, you\* will offer it that you\* may be accepted. It will be eaten the same day you\* offer it and on the next-day. And if any remain until the third day, it will be burnt with fire. And if it is eaten at all on the third day, it is an abomination. It will not be accepted. But he who eats it will bear his iniquity, because he has profaned the holy thing of Jehovah and that soul will be cut off from his people.

New American Standard B.

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New European Version

.

New King James Version

.

Niobi Study Bible

"And if you offer a sacrifice of peace offerings unto the LORD, you shall offer it at your own will. It shall be eaten the same day you offer it, and on the morrow; and if aught remain until the third day, it shall be burned in the fire. And if it be eaten at all on the third day, it is abominable; it shall not be accepted. Therefore everyone who eats it shall bear his iniquity, because he has profaned the hallowed thing of the LORD; and that soul shall be cut off from among his people.

Owen's Translation

.

Revised Mechanical Trans.

...and, given that you sacrifice him as a sacrifice of offering of restitutions to YHWH, by the will of yourself you will sacrifice him. In the day of your sacrifice he will be



eaten, and on the morrow, and what is being left behind until the third day will be cremated in the fire, and if he will surely be eaten in the third day, he is foul, he will not be accepted, and the ones eating him will have his twistedness lifted up, given that he defiled the specialness of YHWH, that soul will be cut from her peoples,...

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:**  
 5-8

### Leviticus 19:5

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
Together, the wâw conjunction and the kîy conjunction literally mean <i>and for, and that</i> ; however, together, they can be taken to mean <i>when, that, for, because, how</i> .			
zâbach (זָבַח) [pronounced <i>zaw<sup>b</sup>-VAHKH</i> ]	<i>to slaughter [usually an animal for sacrifice]; to sacrifice [an animal]; to slay, to immolate [an animal sacrifice]</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #2076 BDB #256
zebach (זָבַח) [pronounced <i>ZEH<sup>B</sup>-vakh</i> ]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257
shelem (שְׁלֵם) [pronounced <i>SHEH-lem</i> ]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun with the definite article	Strong's #8002 BDB #1023
In Leviticus 7:11, the NJB uses the word <i>communion</i> and the REB uses the word <i>shared</i> .			
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
râtsôwn (רָצוֹן) [pronounced <i>raw-TSOWN</i> ]	<i>own will, free will, favour, grace, accepted, acceptable; to be pleased with, to enjoy; desire, pleasure, delight</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #7522 BDB #953

## Leviticus 19:5

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zâbach (זָבַח) [pronounced zaw <sup>b</sup> - VAHKH]	<i>to slaughter [usually an animal for sacrifice]; to sacrifice [an animal]; to slay, to immolate [an animal sacrifice]</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2076 BDB #256

**Translation:** When you (all) have sacrificed a sacrificial animal [as] a peace offering to Y<sup>e</sup>howah; with regards to your free will you (all) sacrifice it.

This stops mid-sentence, but there is a word here that I am going to try to unravel, as it is given roughly eight different renderings in the KJV. The word is râtsôwn (רָצוֹן) [pronounced *raw-TSOWN*] and it is rendered *own will, free will, favour, accepted, desire, pleasure, delight*. Strong's #7522 BDB #953. What seems to be a common thread is the concept of free will and this being a good or a favorable thing. An offering made to God is one that should be made fully from one's own positive volition, apart from coercion, tradition or meaningless ritual; and there should be a desire to do this; a delight to be able to slaughter an animal before God.

A peace offering with God is peace with God, not peace with your fellow man. We attain this peace with God through His son, Who sacrificed Himself for our sins.

Leviticus 19:5 When you (all) have sacrificed a sacrificial animal [as] a peace offering to Y<sup>e</sup>howah; with regards to your free will you (all) sacrifice it. (Kukis mostly literal translation)

## Leviticus 19:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular construct	Strong's #3117 BDB #398
Together, these are literally translated <i>in a day of</i> ; it is various translated: <i>in the day, on the day [that], in the day [when], the day, since the day</i> . Translations are taken from Leviticus 7:35.			
zebach (זָבַח) [pronounced ZEH <sup>B</sup> -vakh]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #2077 BDB #257
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to be eaten; metaphorically: to be consumed [destroyed] [by fire]</i>	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #398 BDB #37

**Translation:** It will be eaten on the day of your sacrifice,...

When an animal is sacrificed, it is not burned up completely on the altar. It is killed and then placed on the altar according to a set of ritual acts. However, by the end, the animal is also cooked from being on the altar and the meat may be eaten. This represents the eating of faith. When Jesus said, "He who eats My flesh and drinks My blood will be saved" was not speaking literally. This is a reference back to eating of the sacrificed animals, fully

convinced that God provides them as an offering for us for peace with Him. The Israelites would not drink the blood (remember, that is forbidden), but the blood was used in many of the offerings (it might be splashed on the altar). The blood of the animal represents Jesus offering Himself for our sins. The fire represents the judgment of God Who judges our sins by placing them upon Jesus.

### Leviticus 19:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>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
mâchōrâthâm (מֶתְרַחֵם) [pronounced <i>maw-chuh-raw-THAWM</i> ]	<i>the morrow (the day following a past day), tomorrow, the next day, the following day</i>	feminine singular noun/adverb	Strong's #4283 BDB #564

With the min preposition, mâchōrâth means *on the morrow, on the next day*.

**Translation:** ...and from [it] the next day [you may also eat].

The people would eat from the animal sacrifice the day it is offered up; and they may eat from it on the second day as well.

### Leviticus 19:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâthar (רֵתִי) [pronounced <i>yaw-THAHR</i> ]	<i>the one remaining, the one left over, the one who is left behind</i>	masculine singular, Niphal participle with the definite article	Strong's #3498 BDB #451
‘ad (דַּעַ) [pronounced <i>gahd</i> ]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
yōwm (יוֹם) [pronounced <i>yohm</i> ]	<i>day; time; today (with a definite article)</i>	masculine singular construct	Strong's #3117 BDB #398
sh <sup>e</sup> lîyshîy (שִׁלְשִׁי) [pronounced <i>sh<sup>e</sup>li-SHEE</i> ]	<i>third, a third part, a third time; chambers [of the third story]</i>	masculine/feminine adjective/ordinal numeral with the definite article	Strong's #7992 BDB #1026
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
’esh (אֵשׁ) [pronounced <i>aysh</i> ]	<i>fire, lightning, supernatural fire; presence of Y<sup>e</sup>howah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77

Leviticus 19:6c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sâraph (שָׂרַף) [pronounced saw-RAHF]	<i>to be burned [with fire]; to be consumed [by fire]; to be baked</i>	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #8313 BDB #976

**Translation:** And what remains [of the sacrifice] on the third day will be burned up in the fire.

What remains of the meat on the third day must be burned up with fire.

Leviticus 19:6 It will be eaten on the day of your sacrifice, and from [it] the next day [you may also eat]. And what remains [of the sacrifice] on the third day will be burned up in the fire. (Kukis mostly literal translation)

The portion of this law which pertains to diet is obvious—meat kept around too long would spoil and should be disposed of and not eaten. The analogy breaks down also; that which represents our Lord should be without spot and without blemish; rotting meat does not fit that profile.

Leviticus 19:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle, but also functions as an interrogative particle	Strong's #518 BDB #49
ʾâkal (אָכַל) [pronounced aw-KAHL]	<i>to be eaten; metaphorically: to be consumed [destroyed] [by fire]</i>	Niphal infinitive absolute	Strong's #398 BDB #37
ʾâkal (אָכַל) [pronounced aw-KAHL]	<i>to be eaten; metaphorically: to be consumed [destroyed] [by fire]</i>	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #398 BDB #37
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
sh <sup>e</sup> lîyshîy (שִׁלִּישִׁי) [pronounced sh <sup>e</sup> li-SHEE]	<i>third, a third part, a third time; chambers [of the third story]</i>	masculine/feminine adjective/ordinal numeral with the definite article	Strong's #7992 BDB #1026
pîggul/pîggûwl (פִּגְגוּל/פִּגְגוּל) [pronounced pig-GOOL]	<i>foul thing, refuse; abomination</i>	masculine singular noun	Strong's #6292 BDB #803

**Translation:** But if it is eaten on the third day, [that would be] an abomination...

The noun to describe three-day-old meat is pîggul/pîggûwl (פִּגְגֹּל/פִּגְגֹּוּל) [pronounced *pig-GOOL*] and it means *to stink, foul, refuse* and is only found in Leviticus 7:18 19:7 Isaiah 65:4 Ezekiel 4:14. Strong's #6292 BDB #803. V. 7 ends with the verbal cognate of râtsôwn; the Niphal imperfect of râtsâh (רָצַח) [pronounced *raw-TSAWH*] and it means *to be pleased with, to accept favorably*. Strong's #7521 BDB #953. It is often translated *delight* and that is almost acceptable here. Symbolically, our Lord was sacrificed once, on the cross, and when he had risen from the grave, He was not longer under judgement for our sins; He had paid for them. The continued eating of the sacrifice speaks of continued sacrifice past His perfect sacrifice already rendered on our behalf.

Eating from the sacrificed animal on the third day is an abomination. It is on the third day that Jesus rose from the dead, and this represents us also entering into phase 3. Phase 1 is salvation; phase 2 is the spiritual life after salvation; and phase 3 is our death and resurrection.

Leviticus 19:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hûw' (אוּה) [pronounced <i>hoo</i> ]	<i>he, it; him, himself</i> as a demonstrative pronoun: <i>that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
lô' (לֹא or לוֹל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
râtsâh (רָצַח) [pronounced <i>raw-TSAWH</i> ]	<i>to be graciously accepted; to be paid off</i>	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #7521 BDB #953

**Translation:** ...[and the animal sacrifice] is not accepted [by God].

What remains of the meat is not acceptable to God. By the third day, it has become defiled; the meat begins to spoil.

Leviticus 19:7 **But if it is eaten on the third day, [that would be] an abomination [and the animal sacrifice] is not accepted [by God].** (Kukis mostly literal translation)

Leviticus 19:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âkal (אָכַל) [pronounced <i>aw-KAHL</i> ]	<i>one who is eating; one devouring, consuming, destroying; enjoying; one who is tasting</i>	masculine singular, Qal active participle with the definite article; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #398 BDB #37



Leviticus 19:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘âvôwn (עוון) [pronounced <i>gaw-VOHN</i> ]	<i>iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5771 BDB #730
nâsâ' (נשא) [pronounced <i>naw-SAW</i> ]	<i>to lift up, to bear, to carry</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5375 BDB #669

**Translation:** Also the one eating it will bear his (own) iniquity,...

When we find the word *bear* in connection with the word for *guilt*; what is born is the *punishment* for the iniquity or guilt. Our lives should be in complete separation from the world and to God; and here, that which is sacred, the sacrifice which represents our Lord's sacrifice, is profaned—is made common by eating from it on the third day. Because God has set up specific directives to follow with respect to His sacrifices and because the person involved here did not eat of the sacrifice as specified by God—and nothing should be more important than the sacrifice of Jesus Christ represented by the multifarious animal sacrifices—then that person is cut off from Israel and from the promises made by God to Israel, which are both true and analogous to the promise of eternal life.

Anyone who chooses to eat the meat on the third day will bear their own iniquity. That is, they will be responsible for this wrong move.

Leviticus 19:8b			
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
'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
qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i> ]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular construct	Strong's #6944 BDB #871
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
châlal (חָלַל) [pronounced <i>khaw-LAHL</i> ]	<i>to profane, to make [to treat as] common, defile, pollute; to violate the honour of, dishonour; to violate [break] (a covenant); to cast down, to destroy</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #2490 BDB #320

**Translation:** ...because he has profaned the holiness of Y<sup>e</sup>howah.

By eating meat on the third day, the holiness of God is profaned. Again, by that time, the meat has begun to go bad. They did not have any way to refrigerate meat at that point in human history.

On the practical side, the meat is going bad and it should not be eaten. Furthermore, on the spiritual side, as the meat begins to rot, it no longer represents our Lord's offering. Remember that Jesus rose from the dead on the third day; His body did not remain in the grave to rot.

Leviticus 19:8c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kâraṯh (כָּרַח) [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 <sup>rd</sup> person feminine singular, Niphal perfect	Strong's #3772 BDB #503
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i> ]	<i>soul, life, living being; person; breath; mind; desire, volition; will</i>	feminine singular noun with the definite article	Strong's #5315 BDB #659
hûw' (אוּהוּ) [pronounced <i>hoo</i> ]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied; with the definite article	Strong's #1931 BDB #214
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
'ammîym (עַמִּים) [pronounced <i>gahm-MEEM</i> ]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #5971 BDB #766

The feminine singular suffix refers back to *soul*, which is a feminine noun.

**Translation:** Furthermore, his soul will be cut off from its people. (Kukis mostly literal translation)

The person who eats from the sacrificed meat on the third day will be cut off from his people.

Leviticus 19:8 Also the one eating it will bear his (own) iniquity, because he has profaned the holiness of Y<sup>e</sup>howah. Furthermore, his soul will be cut off from its people. (Kukis mostly literal translation)

Leviticus 19:5–8 When you (all) have sacrificed a sacrificial animal [as] a peace offering to Y<sup>e</sup>howah; with regards to your free will you (all) sacrifice it. It will be eaten on the day of your sacrifice, and from [it] the next day [you may also eat]. And what remains [of the sacrifice] on the third day will be burned up in the fire. But if it is eaten on the third day, [that would be] an abomination [and the animal sacrifice] is not accepted [by God]. Also the one eating it will bear his (own) iniquity, because he has profaned the holiness of Y<sup>e</sup>howah. Furthermore, his soul will be cut off from its people. (Kukis mostly literal translation)

Leviticus 19:5–8 There are times when you will offer up a sacrificial animal as a peace offering to Jehovah from your own free will. You may eat from that offered animal the day of the sacrifice and the next day as well. However, whatever remains from the sacrifice on the third day will be burned up in the fire. If some eats from that

sacrifice on the third day, he must bear his own iniquity because he has profaned the holiness of Jehovah. As a result, his soul will be cut off from his people. (Kukis paraphrase)

And in your harvesting: a harvest of your land you will not complete, corners of your field to be reaped. And a gleaning of your harvest you will not glean. And your vineyard you will not glean and a scattering of your harvest you will not glean. For the poor and for the immigrant you will leave them. I [am] Y<sup>e</sup>howah your Elohim.

Leviticus  
19:9–10

And when you [are] harvesting, you will not complete the harvest of your land; you will [not] reap the corners of your field. You will not pick up [any] gleaning [from] your harvest. You will not completely harvest your vineyard and you will not pick up [anything] dropped [from] your harvest. You will leave them for the poor and the immigrant. I [am] Y<sup>e</sup>howah your Elohim.

When you harvest your land, you will not completely harvest every single thing; and you will not reap the very corners of your field. You will not completely harvest everything from your vineyard, and if you drop something, just leave it there on the ground. You will leave these fruits and grains from your fields for the poor and the immigrant. You will do this because I am Jehovah your God.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)

And in your harvesting: a harvest of your land you will not complete, corners of your field to be reaped. And a gleaning of your harvest you will not glean. And your vineyard you will not glean and a scattering of your harvest you will not glean. For the poor and for the immigrant you will leave them. I [am] Y<sup>e</sup>howah your Elohim.

Dead Sea Scrolls

.

Jerusalem targum

.

Targum (Onkelos)

.

Targum (Pseudo-Jonathan)

.

Aramaic Targum

.

The Psalms Targum

.

Updated Douay-Rheims

.

Douay-Rheims 1899 (Amer.)

When thou reapest the corn of thy land, thou shalt not cut down all that is on the face of the earth to the very ground: nor shalt thou gather the ears that remain. Neither shalt thou gather the bunches and grapes that fall down in thy vineyard: but shalt leave them to the poor and the strangers to take. I am the Lord your God.

Aramaic ESV of Peshitta

""When you reap the harvest of your land, you shall not wholly reap the corners of your field, neither shall you gather the gleanings of your harvest.

You shall not glean your vineyard, neither shall you gather the fallen grapes of your vineyard; you shall leave them for the poor and for the foreigner. I am Mar-Yah your God.

Original Aramaic Psalms

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V. Alexander's Aramaic T.

.

Plain English Aramaic Bible

.

Lamsa's Peshitta (Syriac)

.

Samaritan Pentateuch

.

Updated Brenton (Greek)

And when you reap the harvest of your land, you shall not complete the reaping of your field with exactness, and you shall not gather that which falls from your reaping.



And you shall not go over the gathering of your vineyard, neither shall you gather the remaining grapes of your vineyard: you shall leave them for the poor and the stranger: I am the Lord your God.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And when you get in the grain from your land, do not let all the grain be cut from the edges of the field, or take up what has been dropped on the earth after the getting in of the grain. And do not take all the grapes from your vine-garden, or the fruit dropped on the earth; let the poor man, and the man from another country, have these: I am the Lord your God.
Easy English Easy-to-Read Version–2008	. "When you cut your crops at harvest time, don't cut all the way to the corners of your fields. And if grain falls on the ground, you must not gather up that grain. Don't pick all the grapes in your vineyards or pick up the grapes that fall to the ground. You must leave those things for your poor people and for people traveling through your country. I am the LORD your God.
<i>God's Word</i> <sup>TM</sup>	"When you harvest the grain in your land, don't harvest the grain in the corners of your fields or gather what is left after you're finished. Don't harvest your vineyard a second time or pick up fallen grapes. Leave them for poor people and foreigners. I am the LORD your God.
Good News Bible (TEV)	"When you harvest your fields, do not cut the grain at the edges of the fields, and do not go back to cut the heads of grain that were left. Do not go back through your vineyard to gather the grapes that were missed or to pick up the grapes that have fallen; leave them for poor people and foreigners. I am the LORD your God.
<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.	When you harvest your grain, always leave some of it standing along the edges of your fields and don't pick up what falls on the ground. Don't strip your grapevines clean or gather the grapes that fall off the vines. Leave them for the poor and for those foreigners who live among you. I am the LORD your God.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	When you harvest your grain, leave the grain standing at the edges of the field and in the corners. Do not pick up the sheaves that have fallen to the ground. And when you harvest your grapes, do not go back a second time to try to harvest some more, and do not pick up the grapes that have fallen on the ground. Leave those things for the poor people and for foreigners who are living among you. I, Yahweh your God, am commanding you those things.

### 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):

Berean Study Bible            When you reap the harvest of your land, you are not to reap to the very edges of your field or gather the gleanings of your harvest. You must not strip your vineyard bare or gather its fallen grapes. Leave them for the poor and the sojourner. I am the LORD your God.

Christian Standard Bible .  
 Conservapedia Translation .  
 Revised Ferrar-Fenton Bible .  
 God's Truth (Tyndale) .  
 The Heritage Bible .  
 International Standard V    **Harvesting and Gleaning**  
 "When you reap the harvest of your land, you are not to completely finish harvesting the corners of the field, that is, you are not to pick what remains after you have reaped your harvest. You are not to gather your vineyard or pick up the fallen grapes of your vineyard. Leave something for the poor and the resident alien who lives among you. I am the Lord your God."

H. C. Leupold .  
 Lexham English Bible .  
 NIV, ©2011 .  
 Unfolding Bible Literal Text    When you reap the harvest of your land, you must not completely reap the corners of your field, neither will you gather all the produce of your harvest. You must not gather every grape from your vineyard, nor gather the grapes that have fallen on the ground in your vineyard. You must leave them for the poor and for the foreigner. I am Yahweh your God.

Urim-Thummim Version        And when you reap the harvest of your land, you will not completely reap the edges of your field, neither will you pick up the gleanings of your harvest. Your vineyard will not be gone over again, nor will you gather every single grape but will leave them for the poor and the traveler, I am YHWH your Elohim.

Wikipedia Bible Project        And in your reaping of the harvest of your land, you will not entirely reap the corner of your field, and the remainder of your harvest, you will not collect. And your vineyard you will not glean, and the fallen fruit of your orchards you will not gather. You will leave them for the poor and the stranger. I am Yahweh your god.

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

Christian Community (1988)    **Love your neighbor as yourself**  
 • When you reap the harvest of your land do not reap to the extreme limits of your field or gather the gleanings after your harvest. Do not strip your vineyard bare and do not gather the grapes that have fallen; leave them for the needy and the stranger. I am Yahweh, your God.  
 Extensive **note** for this verse is placed in the **Addendum**.

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

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	.
The Scriptures—2009	'And when you reap the harvest of your land, do not completely reap the corners of your field or gather the gleanings of your harvest. 'And do not glean your vineyard or gather every grape of your vineyard, leave them for the poor and the stranger. I am יהוה your Elohim.
Tree of Life Version	"When you reap the harvest of your land, you are not to reap to the very corners of your field, nor are you to gather the gleanings of your harvest. You are not to pick the remnants of your vineyard, nor are you to gather the fallen grapes of your vineyard. Instead, you are to leave them for the poor and for the outsider. I am Adonai your God.

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

Alpha & Omega Bible	· AND WHEN YOU REAP THE HARVEST OF YOUR LAND, YOU SHALL NOT COMPLETE THE REAPING OF YOUR FIELD WITH EXACTNESS, AND YOU SHALL NOT GATHER THAT WHICH FALLS FROM YOUR REAPING. AND YOU SHALL NOT GO OVER THE GATHERING OF YOUR VINEYARD, NEITHER SHALL YOU GATHER THE REMAINING GRAPES OF YOUR VINEYARD: YOU SHALL LEAVE THEM FOR THE POOR AND THE STRANGER: I AM JESUS YOUR THEOS ( <i>The Alpha &amp; Omega</i> ).
Awful Scroll Bible	As you are to reap the harvest of your solid grounds - were you to completely to the extremity of your field? - even were you to gather the gleanings of your harvest? - Was you to glean your vineyard? - even was you to gather that what tumbled from your vineyard? - You was to leave them behind to the lowly and nonnatives. I am Sustains To Become he of mighty ones:...
Concordant Literal Version	When you reap the harvest of your land you shall not finish the edges of your field in reaping, and the gleanings of your harvest you shall not glean. Also your vineyard you shall not clean glean, and the loose berries of your vineyard you shall not glean; you shall forsake them for the humble and for the sojourner: I, Yahweh, am your Elohim.
exeGesés companion Bible	And when you harvest the harvest of your land, neither finish off harvesting the edges of your field nor glean the gleanings of your harvest: neither exploit your vineyard nor glean the stray fruit of your vineyard; leave them for the humbled and sojourner: I - Yah Veh your Elohim.
Orthodox Jewish Bible	And when ye reap the katzir of your land, thou shalt not wholly reap the corners of thy sadeh, neither shalt thou gather the gleanings of thy katzir. And thou shalt not glean thy kerem (vineyard), neither shalt thou gather every grape of thy kerem; thou shalt leave them for the oni (poor) and ger (stranger); I am Hashem Eloheichem.
Rotherham's <i>Emphasized B.</i>	And <when ye reap the harvest of your land> thou shalt not wholly clear the border of thy field in reaping,—nor shalt thou gather up   the gleanings of thy harvest  . And <thy vineyard> shalt thou not go over again, nor gather   every single grape  : <for the poor and for the sojourner> shalt thou leave them',   —Yahweh   am your God.

**Expanded/Embellished Bibles:**

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

**Love Your Neighbor as Yourself**

“ ‘And at your [Plural] reaping the harvest of your [Plural] land you [Singular] must not finish reaping the edge of your [Singular] field, and you [Singular] must not glean the remnants of your [Singular] harvest.

And you [Singular] must not glean your [Singular] vineyard, and you [Singular] must not gather your [Singular] vineyard's fallen grapes; you [Singular] must leave them behind for the needy and for the alien; I am Yahweh your [Plural] God.

Syndein/Thieme .  
 The Voice .

**Bible Translations with Many Footnotes:**

The Complete Tanach .  
 The Geneva Bible .  
 Kaplan Translation .

When you reap your land's harvest, do not completely harvest the ends of your fields. [Also] do not pick up individual stalks [that have fallen].

[Furthermore,] do not pick the incompletely formed grape clusters in your vineyards. [Also] do not pick up individual [fallen grapes] in your vineyards. [All the above] must be left for the poor and the stranger. I am God your Lord.

**do not completely harvest...**

The portion left at the end of the field is known as peah (cf. Yad, Matnoth Aniyim 1:1). It must be left at the last edge of the field to be harvested (Peah 1:3; Yad, Matnoth Aniyim 2:12).

**stalks that have fallen**

From the sickle or hand during harvest (Peah 4:10; Yad, Matnoth Aniyim 4:1).

This is known as leket. If only one or two stalks fall, they may not be picked up, but if three or more stalks fall, they may be taken (Peah 6:5; Rashi).

**incompletely formed grape clusters**

Which do not have the grapes attached to a central stem, or do not have the grapes lying on one another (Peah 7:4; Yad, Matnoth Aniyim 4:17,18). Oleleth in Hebrew.

**individual fallen grapes**

Which fall during harvest (Peah 7:3). Here too, if one or two grapes fall, they may not be picked up, but if a cluster contains three or more grapes, it may (Peah 6:5; Yad, Matnoth Aniyim 4:15). Peret in Hebrew. [Kukis: Leave it to the legalistic rabbis to turn an act of grace into a picky law.]

**All the above**

(Makkoth 16b; Yad, Matnoth Aniyim 1:2; Sefer HaMitzvoth, Positive 120, 121).

**stranger**

An Israelite (Sifra). A proselyte (Malbim).

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

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

C. Thomson Updated OT .  
 Charles Thomson OT .

Context Group Version	And when you gather in the harvest of your land, you shall not make a com pleat ingathering of the harvest of your field, nor gather up the gleanings of thy harvest; nor shalt thou go over thy vineyard a second time, nor gather the stragging clusters of thy vineyard. Thou shalt leave them for the poor, and for the stranger. A portion of v. 10 will be placed with the next passage for context.
English Standard Version	"When you reap the harvest of your land, you shall not reap your field right up to its edge, neither shall you gather the gleanings after your harvest. And you shall not strip your vineyard bare, neither shall you gather the fallen grapes of your vineyard. You shall leave them for the poor and for the sojourner: I am the LORD your God.
Green's Literal Translation	. leavings
Legacy Standard Bible	.
Literal Standard Version	And in your reaping the harvest of your land you do not completely reap the corner of your field, and you do not gather the gleaning of your harvest, and you do not glean your vineyard, even the omitted part of your vineyard you do not gather, you leave them for the poor and for the sojourner; I [am] your God YHWH.
Modern English Version	.
Modern Literal Version 2020	And when you* reap the harvest of your* land, you will not entirely reap the corners of your field, nor will you gather the gleaning of your harvest. And you will not glean your vineyard, nor will you gather the fallen fruit of your vineyard. You will leave them for the poor man and for the traveler. I am Jehovah your* God.
New American Standard B.	.
New European Version	.
New King James Version	.
Owen's Translation	.
Revised Mechanical Trans.	...and with your severing <sup>[793]</sup> of the harvest in your land, you will not finish the edge of your field to sever it, and the gleanings of your harvest you will not pick up, and your vineyard you will not glean, and the fallen grapes of your vineyard you will not pick up, you will leave them for the afflicted and for the immigrant, I am YHWH your Elohiym. <b>793.</b> That is the "reaping."
Updated Bible Version 2.17	.
A Voice in the Wilderness	. completely
Webster's Bible Translation	And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and stranger: I am the LORD your God.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

**The gist of this passage:**  
9-10

Leviticus 19:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Leviticus 19:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qâtsar (קָצַר) [pronounced kaw-TSAR]	<i>to be short, to come short of, to cut off [with regards to grain], to reap, to harvest; to be impatient [vexed, grieved]</i>	Qal infinitive construct with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #7114 BDB #894
'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
qâtsîyr (קִצְיָר) [pronounced kaw-TZEER]	<i>harvesting, harvest; process of harvesting; crop, what is harvested or reaped; time of harvest</i>	masculine singular construct	Strong's #7105 BDB #894
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #776 BDB #75
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
kâlâh (כָּלָה) [pronounced kaw-LAWH]	<i>to complete, to finish; to prepare; to come to an end; to consume, to waste, to destroy, to annihilate; to make pine away</i>	2 <sup>nd</sup> person masculine singular, Piel imperfect	Strong's #3615 BDB #477
pê'âh (פְּאַה) [pronounced pay-AWH]	<i>corners, sides; and specifically is related to the boundaries of a something; or to the corners of a non-geographical object; or to a portion of one's face</i>	feminine singular construct	Strong's #6285 & #6311 BDB #802
sâdeh (שָׂדֵה) [pronounced saw-DEH]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #7704 BDB #961
lâmed (ל) [pronounced l <sup>o</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
qâtsar (קָצַר) [pronounced kaw-TSAR]	<i>to be short, to come short of, to cut off [with regards to grain], to reap, to harvest; to be impatient [vexed, grieved]</i>	Qal infinitive construct	Strong's #7114 BDB #894

Although I now use Bible Hub's interlinear, here they have the correct word but the wrong reference.

**Translation:** And when you [are] harvesting, you will not complete the harvest of your land; you will [not] reap the corners of your field.

It would be my natural response as a farmer to harvest every single grape and every single olive which is produced. The law of God says, *no, you will not do that*. The corners of a field were not to be harvested. There are two reasons for this. Obviously, the poor and the immigrant can come by at a later time and go into these



sections and get some food to eat; but also, this indicates to them, from a distance, that this is a field with some excess crops which can be eaten.

Leviticus 19:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
leqeṭ (לֶקֶט) [pronounced <i>LEH-kef</i> ]	<i>a gleaning, that which is gleaned; harvesting the last little portion</i>	masculine singular construct	Strong's #3951 BDB #545
qâtsîyr (רִיצֵר) [pronounced <i>kaw-TZEER</i> ]	<i>harvesting, harvest; process of harvesting; crop, what is harvested or reaped; time of harvest</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #7105 BDB #894
lô' (אֵל or אול) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
lâqaṭ (לָקַט) [pronounced <i>law-KAHT</i> ]	<i>to gather, to gather up, to pick up</i>	2 <sup>nd</sup> person masculine singular, Piel imperfect	Strong's #3950 BDB #544
This is the verbal cognate of the noun leqeṭ (לֶקֶט).			

**Translation:** You will not pick up [any] gleanings [from] your harvest.

The gleanings refer to the last little bit of harvesting. You have gone through and harvested, but you look back and you see that you missed some here or there. Or you see that you have dropped some. God tells them, *leave it there; do not go back and get every last little portion of your harvest.*

Leviticus 19:9 And when you [are] harvesting, you will not complete the harvest of your land; you will [not] reap the corners of your field. You will not pick up [any] gleanings [from] your harvest. (Kukis mostly literal translation)

What is said here is that a person has an entire field planted in corn, but he is not to harvest his entire field. He is to keep one corner of this field unharvested.

Leviticus 19:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kerem (כֶּרֶם) [pronounced <i>keh-REM</i> ]	<i>vineyard, orchard, a cultivated garden</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #3754 BDB #501
lô' (אֵל or אול) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518



## Leviticus 19:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿālal (עָלַל) [pronounced ġaw-LAHL]	<i>to glean; to entirely destroy a people [figurative use]; to be petulant; to vex, to maltreat</i>	2 <sup>nd</sup> person masculine singular, Poel imperfect	Strong's #5953 BDB #759
<p>The original meaning was to have a great thirst and then <i>to satisfy this thirst</i>. It had come to mean <i>to have a great desire or lust and then to satisfy that lust</i>. When used of man, it means <i>to satisfy one's lust [by causing pain to or making sport of another]</i>; when used of God, it means <i>to satisfy all that is in His mind by doing something</i>. Gesenius adds the definitions <i>to put forth all one's power; to expend one's power [in destroying another]</i>; but I don't know that these are really accurate. They also suggest <i>to act severely towards, to deal ruthlessly with</i>, but these definitions really come more from the original meaning <i>to satisfy one's thirst [lust, desire, thinking]</i> and then doing whatever one wants to do.</p>			
<p>I think the idea here is, to completely do the harvest; removing every last ear of corn and every last grape (within this context).</p>			
<p>Bible Hub has this listed as a Piel. I am assuming that the Poel has a different form, but that it is also intensifies the original meaning.</p>			
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
peret̄ (פֶּרֶת) [pronounced PEH-ref]	<i>the broken off [i.e., fallen grapes], something scattered</i>	masculine singular construct	Strong's #6528 BDB #827 hapax legomenon
qâtsîyr (קִצְוֹר) [pronounced kaw-TZEER]	<i>harvesting, harvest; process of harvesting; crop, what is harvested or reaped; time of harvest</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #7105 BDB #894
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
lâqaṭ̄ (לָקַח) [pronounced law-KAHT]	<i>to gather, to gather up, to pick up</i>	2 <sup>nd</sup> person masculine singular, Piel imperfect	Strong's #3950 BDB #544

**Translation:** You will not completely harvest your vineyard and you will not pick up [anything] dropped [from] your harvest.

Whenever you harvest your vineyard, you do not harvest every single fruit or olive. If you drop something, you simply leave it there.

If memory serves, Boaz, knowing that Ruth was eating from the leftovers in his field, purposely dropped more produce on the ground for her to find.

## Leviticus 19:10b

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

Leviticus 19:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿānîy (אָנִי) [pronounced <i>gaw-NEE</i> ]	<i>poor, afflicted; humble, grace-oriented; those in circumstances of humiliation and poverty</i>	masculine singular adjective (functions here as a noun); with the definite article	Strong's #6041 BDB #776
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
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
ʿāzab (אָזַב) [pronounced <i>gaw-ZA<sup>BV</sup></i> ]	<i>to loosen ones bands; to let go [one from being in bonds]; to leave [forsake, desert]; to leave off, to cease from [anything]</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #5800 BDB #736
ʾêth (אֵת) [pronounced <i>ayth</i> ]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84

**Translation:** You will leave them for the poor and the immigrant.

This little amount is left behind for the poor and the immigrant.

One of the thing that many stores do is, they either sell their older merchandise at a discount or they donate it to a food bank (which, for the most part, comes by regularly to pick it up). When we shop there, we see the most perfect fruits and vegetables; but anything that has been there for, say, three days, is sent elsewhere for the poor to take from.

There are many ways for us as believers to help other individuals. Sometimes a fund will be built up in a church to help the poor in various ways. Sometimes you make yourself aware of places where you can donate you excess funds and then you do so.

This does not mean that half a nation's budget should go to government and welfare payments of various sorts, but there was voluntary contributions of the individual farmer as we have here. Also, later in the Law, there will be taxes collected for the poor. Just so the liberal does not go too crazy at reading this, the amount paid out to the poor is 10% collected every third year (or 3<sup>1</sup>/<sub>3</sub>% each year). Over half of the US budget goes to such payments. That is out of control.

Leviticus 19:10c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿānîy (אָנִי) [pronounced <i>aw-NEE</i> ]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58

## Leviticus 19:10c

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

This is the third or fourth time that we find this phrase. This convinces me all the more that the word *I* fell out of the text in v. 2; and that there should have been two of them, back-to-back in v. 2.

**Translation:** I [am] Y<sup>e</sup>howah your Elohim. (Kukis mostly literal translation)

God says, "I am Y<sup>e</sup>howah, your Elohim. You will do these things for I have commanded you to."

Leviticus 19:10 You will not completely harvest your vineyard and you will not pick up [anything] dropped [from] your harvest. You will leave them for the poor and the immigrant. I [am] Y<sup>e</sup>howah your Elohim. (Kukis mostly literal translation)

We find this particular law being followed in Ruth 2:2–7 where Ruth goes out to the field of Boaz and gathers a few ears of corn after the reapers had gone through. In this way, Ruth and Boaz met and, as Thieme often said, the key to right man, right woman is not finding the right person but being the right person. Ruth 2:11 tells us that Ruth had a very favorable reputation, which attracted Boaz to her. They were King David's great grand parents who met and fell in love because of this law.

God would bring people through the land under all kinds of pretenses, but primarily to expose them to His Word and to the gospel. These people had to have their basic needs met in order to be responsive to the gospel. **Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it** (Hebrews 13:2). **If a brother or sister is without clothing and in need of daily food, and one of you says to them, "Go in peace, be warmed and be filled," and yet you do not give them what is necessary for [their] body, what use is that?** (1Peter 2:15–16). Note that there is a time to give a person an outright handout and there is a time to allow that person the chance to work for his food. The remaining portion of the field still requires that the poor person or the one who is traveling through to go to the field and pick the corn or the grapes in order to be able to eat. This requires the person to work. Related Scripture can be found in Deuteronomy 24:19–21. **Whoever has the word's goods, and beholds his brother in need and closes his heart against him, how does the love of God abide in him? Little children, let us not love with word or with tongue, but in deed and truth** (1John 3:17). One of the great works of believers are the local missions found in almost every town which deal with the lost souls. There are those who live on the streets, who have allowed themselves to be conquered by alcohol and drugs, who are cold, desperate and alone. These missions provide them with a hot meal and with food and clothing—and, far more importantly, with the gospel of our Lord Jesus Christ, who loves them and gave Himself for them.

You may be concerned here about the owner of the field. Won't everyone just go into their neighbor's field and get what they need? God set up laws for those who take what remains in the field. **When you enter your neighbor's vineyard, then you may eat grapes until you are fully satisfied, but you will not put any in your basket. When you enter your neighbor's standing grain, then you may pluck the heads with your hand, but you will not wield a sickle in your neighbor's standing grain** (Deuteronomy 23:24–25). So the indigent was allowed to take from the field of a neighbor, but he was neither allowed to harvest nor to carry away what he had harvested in a basket. He was allowed to pluck with his hands and carry away whatever his hands could carry. Furthermore, note the timing of this particular verse. They Jews are in the desert right now, and will be wandering in the desert for another 38–39 years. They do not have vineyards nor do they have fields; God knew the future and devised laws for their future. This is another reason some *experts* do not like the idea that Leviticus was written when it claims to be

written. It implies that (1) God knows the future and that (2) Moses had a relationship with God. In the eyes of the expert, this cannot be, so they must find alternative explanations for prophecies and for laws which were fully developed prior to their need.

Leviticus 19:9–10 And when you [are] harvesting, you will not complete the harvest of your land; you will [not] reap the corners of your field. You will not pick up [any] gleanings [from] your harvest. You will not completely harvest your vineyard and you will not pick up [anything] dropped [from] your harvest. You will leave them for the poor and the immigrant. I [am] Y<sup>e</sup>howah your Elohim. (Kukis mostly literal translation)

One of the false criticisms made against the Bible is, it was taken from this source or from that source. There are many memes out there which tell us this aspect of Scripture came from this old tradition (in every case I have checked out, the meme is entirely and thoroughly wrong).

However, this leads me to ask. Where was this found in the laws of other ancient countries?

Leviticus 19:9–10 When you harvest your land, you will not completely harvest every single thing; and you will not reap the very corners of your field. You will not completely harvest everything from your vineyard, and if you drop something, just leave it there on the ground. You will leave these fruits and grains from your fields for the poor and the immigrant. You will do this because I am Jehovah your God. (Kukis paraphrase)

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Vv. 11–18 are essentially eight individual commands, most of which are pretty much based upon the Ten Commandments in some way or another. The ISV breaks this up into two sections (vv. 11–15 & vv. 16–18); and the LEB breaks these up into four sections, in groups of two verses each. The LSV, which often has long sentences (essentially to match the Greek or the Hebrew) has these as eight separate sentences. My point being, there is not an agreed upon way to group these verses. For this reason, I will simply follow the ISV's grouping.

**You (all) will not steal. You (all) will not lie. You (all) will not deal falsely, a man with his neighbor. And you (all) will not swear by My name for the lie. And you (all) have not profaned a name of your Elohim. I [am] Y<sup>e</sup>howah. You will not exploit your neighbor. You will not rob. Will not abide (for a night) wages of a hireling with you until morning. You will not curse a deaf [person], and to faces of a blind [person] you will not place a stumbling block. And you have feared your Elohim; I [am] Y<sup>e</sup>howah. You will not do unrighteousness in a judgment. You will not lift up faces of [the] poor and you will not honor faces of [the] great. In justice you will judge your neighbor.**

Leviticus  
19:11–15

**You (all) will not steal. You (all) will not lie. You (all) will not deal falsely, anyone with his neighbor. And you (all) will not swear by My name for a lie. And you (all) will not profane the name of your Elohim. I [am] Y<sup>e</sup>howah. You will not exploit your neighbor. You will not rob [him]. The wages of a hireling are not to remain the night with you until morning. You will not curse a deaf [person]; and you will not place a stumbling block before a blind [person]. You have feared your Elohim, [for] I [am] Y<sup>e</sup>howah. You will not act unrighteously in a judgment. [In any judgment], you will not lift up the poor and you [also] will not honor the great. You will judge your neighbor in justice.**

**You will not steal and you will not lie. You will not deal falsely or corruptly with your neighbor. You will not swear by My name in order to proffer a lie. You will not profane the name of your God, because I am Jehovah. You will not exploit your neighbor, nor will you rob him. You will not hold back the wages of a hireling overnight, keeping them until morning. You will not curse a deaf person and you will not place a stumbling block before a blind person. You will fear your God because I am Jehovah. You will not act unrighteously if you are rendering a verdict. You will not favor a man simply because he is poor; you will not honor a man simply because he is wealthy, renown, or great. Justice will be fundamental when you judge your neighbor.**

Here is how others have translated this passage:

### Ancient texts:

Masoretic Text (Hebrew)	You (all) will not steal. You (all) will not lie. You (all) will not deal falsely, a man with his neighbor. And you (all) will not swear by My name for the lie. And you (all) have not profaned a name of your Elohim. I [am] Y <sup>e</sup> howah. You will not exploit your neighbor. You will not rob. Will not abide (for a night) wages of a hireling with you until morning. You will not curse a deaf [person], and to faces of a blind [person] you will not place a stumbling block. And you have feared your Elohim; I [am] Y <sup>e</sup> howah. You will not do unrighteousness in a judgment. You will not lift up faces of [the] poor and you will not honor faces of [the] great. In justice you will judge your neighbor.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	You shall not steal. You shall not lie: neither shall any man deceive his neighbour. Thou shalt not swear falsely by my name, nor profane the name of thy God. I am the Lord. Thou shalt not calumniate thy neighbour, nor oppress him by violence. The wages of him that hath been hired by thee shall not abide with thee until the morning. Thou shalt not speak evil of the deaf, nor put a stumbling block before the blind: but thou shalt fear the Lord thy God, because I am the Lord. Thou shalt not do that which is unjust, nor judge unjustly. Respect not the person of the poor: nor honour the countenance of the mighty. But judge thy neighbour according to justice.
Aramaic ESV of Peshitta	""You shall not steal. ""You shall not lie. ""You shall not deceive one another. ""You shall not swear by my name falsely, and profane the name of your God. I am Mar-Yah. ""You shall not oppress your neighbour, nor rob him. ""The wages of a hired servant shall not remain with you all night until the morning. ""You shall not curse the deaf, nor put a stumbling block before the blind; but you shall fear your God. I am Mar-Yah. ""You shall do no injustice in judgment: you shall not be partial to the poor, nor show favouritism to the great; but you shall judge your neighbour in righteousness.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	You shall not steal, you shall not lie, neither shall one bear false witness as an informer against his neighbor. And you shall not swear unjustly by My name, and you shall not profane the holy name of your God: I am the Lord your God. You shall not injure your neighbor, neither shall you rob him, neither shall the wages of your hireling remain with you until the morning. You shall not revile the deaf, neither shall you put a stumbling block in the way of the blind; and you shall fear the Lord your God: I am the Lord your God. You shall not act unjustly in judgment: you shall not accept the person of the poor, nor admire the person of the mighty; with justice shall you judge your neighbor.



Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	<p>Do not take anyone's property or be false in act or word to another. And do not take an oath in my name falsely, putting shame on the name of your God: I am the Lord.</p> <p>Do not be cruel to your neighbour or take what is his; do not keep back a servant's payment from him all night till the morning.</p> <p>Do not put a curse on those who have no hearing, or put a cause of falling in the way of the blind, but keep the fear of your God before you: I am the Lord.</p> <p>Do no wrong in your judging: do not give thought to the position of the poor, or honour to the position of the great; but be a judge to your neighbour in righteousness.</p>
Easy English Easy-to-Read Version–2008	<p>.</p> <p>"You must not steal. You must not cheat people. You must not lie to each other. You must not use my name to make false promises. If you do that, you will show that you don't respect the name of your God. I am the LORD!</p> <p>"You must not cheat or rob your neighbor. You must not hold a hired worker's salary overnight until morning.</p> <p>"You must not curse anyone who is deaf. You must not do anything to make a blind person fall. But you must respect your God. I am the LORD.</p> <p>"You must be fair in judgment. You must not show special favor to the poor. And you must not show special favor to important people. You must be fair when you judge your neighbor.</p>
<i>God's Word™</i>	<p>"Never steal, lie, or deceive your neighbor.</p> <p>"Never swear by my name in order to deceive anyone. This dishonors the name of your God. I am the LORD.</p> <p>"Never oppress or rob your neighbor. Never keep the pay you owe a hired worker overnight. Never curse deaf people or put anything in the way of blind people to make them stumble. Instead, fear your God. I am the LORD.</p> <p>"Don't be corrupt when administering justice. Never give special favors to poor people, and never show preference to important people. Judge your neighbor fairly.</p>
Good News Bible (TEV)	<p>"Do not steal or cheat or lie. Do not make a promise in my name if you do not intend to keep it; that brings disgrace on my name. I am the LORD your God.</p> <p>"Do not rob or take advantage of anyone. Do not hold back the wages of someone you have hired, not even for one night. Do not curse the deaf or put something in front of the blind so as to make them stumble over it. Obey me; I am the LORD your God.</p> <p>"Be honest and just when you make decisions in legal cases; do not show favoritism to the poor or fear the rich.</p>
<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.	<p>Do not steal or tell lies or cheat others.</p> <p>Do not misuse my name by making promises you don't intend to keep. I am the LORD your God.</p> <p>Do not steal anything or cheat anyone, and don't fail to pay your workers at the end of each day.</p>



I am the LORD your God, and I command you not to make fun of the deaf or to cause a blind person to stumble.

Be fair, no matter who is on trial--don't favor either the poor or the rich.

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

Do not steal anything. Do not tell lies. Do not deceive each other.

Do not call upon me to punish you if you say something that you know is false. If you do this, you will dishonor me. Do not forget that I am Yahweh, your God.

Do not cheat anyone or steal from anyone. If you have agreed to pay your workers at the end of the day, do what you have promised. Do not keep those wages until the next day.

Do not curse deaf people, and do not put things in the path of blind people to cause them to stumble. I, Yahweh, am commanding this.

Always judge people fairly. Do not do special favors for either poor people or rich 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):

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

You shall not steal, neither cheat, neither lie to one another.

And you shall not swear falsely by my name, neither shall you profane the name of your God; I am Jehovah.

You shall not defraud your neighbor, and you shall not pluck off from him; the wages of him who is hired shall not stay with you all night until the dawn.

You shall not make light of the deaf, nor put a stumbling block before the blind, but shall fear your God; I am Jehovah.

You shall not do moral distortion in judgment; you shall not lift up the face of him dangling in need, nor swell up<sup>15</sup> the face of the mighty; you shall judge your neighbor in righteousness.

<sup>15</sup> 19:15 not swell up with pride.

International Standard V

#### **Just Dealings**

"You are not to steal or lie or deal falsely with your neighbor.

"You are not to use my name to deceive, thereby defiling the name of your God. I am the Lord.

"You are not to oppress your neighbor or rob him. [The Heb. lacks him]

"The wages of a hired laborer are not to remain in your possession until morning.

"You are not to curse a deaf person or put a stumbling block before the blind.

"You are to fear God. I am the Lord."

“You are not to be unjust in deciding a case. You are not to show partiality to the poor or honor the great. Instead, decide the case of your neighbor with righteousness.”

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

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You will not steal or act deceptively and do not lie to one another.  
You will not adjure by my Name fraudulently, neither will you desecrate the Name of your Elohim, I am YHWH.  
You will not defraud another person or rob him, and do not withhold the wages of a hired man until sunrise.  
You will not curse the deaf or put a stumbling-block before the blind, but will respect Elohim, I am YHWH.  
Do not cause injustice, do not show partiality to the needy or favoritism to the mighty, but judge your neighbor equably.  
And you will not steal, and you will not deny truth, and you will not lie, each man to his friend.  
And you will not swear in my name to a lie, and you will profane the name of your God, I am Yahweh.  
You will not swindle your compatriot, and you will not embezzle, and you will not keep the wages due a hired man, with you until morning.  
And you will not curse the deaf, and before the blind you will not place an obstacle, and you will fear your God. I am Yahweh.  
You will not do wrong in judgement. You will not build up of the face of the impoverished, and you will not preen over the face of a great man. With justice, you will judge your friends.

Wikipedia Bible Project

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

Christian Community (1988) Do not steal or lie or deceive one another. Do not swear falsely by my name so as to profane the name of your God; I am Yahweh. 20:7; Mt 5:33  
Do not oppress your neighbor or rob him. The wages of a hired man are not to remain with you all night until morning. You shall not curse a deaf man nor put a stumbling block in the way of the blind; but you shall fear your God; I am Yahweh. Dt 24:14; Jas 5:4  
Do not pervert justice; do not show partiality to the poor nor bow to the great; you are to judge your neighbor fairly so as not to share in his guilt. Do not go about as a slanderer of your people and do not seek the death of your neighbor; I am Yahweh. Dt 27:18  
V. 16 is included for context.

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 ‘Do not steal, do not lie, do not deceive one another.

'And do not swear falsely by My Name and so profane the Name of your Elohim. I am הוהי am.

'Do not oppress your neighbour or rob him. The wages of him who is hired is not to remain with you all night until morning.

'Do not curse the deaf or put a stumbling-block before the blind, but fear your Elohim. I am הוהי am.

'Do no unrighteousness in right-ruling. Do not be partial to the poor or favour the face of the great, but rightly rule your neighbour in righteousness.

You are not to steal. You are not to lie. You are not to deceive one another.

"You are not to swear by My Name falsely, and so profane the Name of your God. I am Adonai.

"You are not to oppress your neighbor, nor rob him. The wages of a hired servant are not to remain with you all night until the morning.

"You are not to curse the deaf, nor put a stumbling block before the blind, but you shall fear your God. I am Adonai.

"You are to do no injustice in judgment. You are not to be partial toward the poor nor show favoritism toward the great, but you are to judge your neighbor with fairness.

Tree of Life Version

### Weird English, ©19 English, Anachronistic English Translations:

Alpha & Omega Bible

· YOU SHALL NOT STEAL, YOU SHALL NOT LIE, NEITHER SHALL ONE BEAR FALSE WITNESS AS AN INFORMER AGAINST HIS NEIGHBOR.

· AND YOU SHALL NOT SWEAR UNJUSTLY BY MY NAME, AND YOU SHALL NOT PROFANE THE HOLY NAME OF YOUR THEOS (*The Alpha & Omega*): I AM JESUS YOUR THEOS (*The Alpha & Omega*).

· YOU SHALL NOT INJURE YOUR NEIGHBOR, NEITHER DO YOU ROB HIM, NEITHER SHALL THE WAGES OF YOUR HIRELING REMAIN WITH YOU UNTIL THE MORNING.

· YOU SHALL NOT REVILE THE DEAF, NEITHER SHALL YOU PUT A STUMBLING-BLOCK IN THE WAY OF THE BLIND; AND YOU SHALL FEAR JESUS YOUR THEOS (*The Alpha & Omega*): I AM JESUS YOUR THEOS (*The Alpha & Omega*).

· YOU SHALL NOT ACT UNJUSTLY IN JUDGMENT: YOU SHALL NOT ACCEPT THE PERSON OF THE POOR, NOR ADMIRE THE PERSON OF THE MIGHTY; WITH JUSTICE SHALL YOU JUDGE YOUR NEIGHBOR.

Awful Scroll Bible

Were yous to steal? - were yous to disclaim? - was a man to counterfeit his associate? -

were yous to swear by my name in a deception? - are yous to have been presumptuous in the name of he of mighty ones, Sustains To Become -

was you to oppress your fellow? - even was you to tear away his? - was the wages of he hired to transpire the night till morning? -

was you to make light of he deaf? - was you to put a stumbling block turned before he blind? - You is to have held awful he of mighty ones, Sustains To Become

Were yous to effect malicious judgments? - even were yous to lift up turned before he lowly? - were yous to honor turned before he great? - In righteousness were yous to judge your associate.

Concordant Literal Version

You shall not steal nor dissimulate nor deal falsely, each one with his companion. And you shall not swear by My name falsely and so profane the name of your Elohim:I am Yahweh.

You shall not extort from your associate, nor shall you pillage. The wage of a hireling shall not lodge with you until morning.

You shall not maledict the deaf, and before the blind you shall not put a stumbling block. You will fear your Elohim:I am Yahweh.

exeGeser companion Bible	<p>You shall not do iniquity in judgment; you shall not lift up the face of the poor nor honor the face of the great. In righteousness shall you judge your companion.</p> <p>Neither steal nor deceive nor falsify man to friend.</p> <p><b><u>ON OATHING BY THE NAME OF YAH VEH</u></b></p> <p>Neither oath by my name falsely, nor profane the name of your Elohim: I - Yah Veh.</p> <p>Neither extort your friend nor strip him: nor withhold the deeds of a hireling overnight until the morning: neither abase the deaf nor give a stumblingblock in front of the blind, but awe your Elohim: I - Yah Veh.</p> <p>Neither work wickedness in judgment nor exalt the face of the poor nor esteem the face of the greater: but judge your friend in justness:...</p>
Orthodox Jewish Bible	<p>Ye shall not steal, neither deal falsely, neither speak sheker (falsehood, deception, lie) to another.</p> <p>And ye shall not swear by My Shem lasheker (falsely), neither shalt thou commit Chillul ha-shem Eloheicha; I am Hashem.</p> <p>Thou shalt not defraud thy re'a (neighbor), neither rob him; the wages of him that is a sakhir (hired man) shall not abide with thee ad boker (until morning).</p> <p>Thou shalt not curse the cheresh (deaf), nor put a michshol (stumbling block) before the ivver (blind), but shalt fear Eloheicha: I am Hashem.</p> <p>Ye shall do no avel bamishpat (perversion of justice); thou shalt not respect the person of the poor, nor favor the person of the gadol; but in tzedek shalt thou judge thy neighbor.</p>
Rotherham's <i>Emphasized B.</i>	

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	
Lexham English Bible	<p>“ ‘You [Plural] shall not steal, and you [Plural] shall not deceive, and you [Plural] shall not lie to one another; [Literally “a man to his fellow citizen”] and you [Plural] shall not swear falsely [Literally “to the deception”] in my name, and so one of you [Singular] profane [Or “you shall profane”] the name of your [Singular] God; I am Yahweh.</p> <p>“ ‘You [Singular] shall not exploit your [Singular] neighbor, and you [Singular] shall not rob him ; a hired worker’s wage you [Singular] shall not withhold [Literally “leave with you”] overnight until morning. You [Singular] shall not curse the deaf, and you [Singular] shall not put a stumbling block before [Literally “to the faces of”] a blind person, but [Or “and”] you [Singular] shall revere your [Singular] God; I am Yahweh.</p> <p>“ ‘You [Plural] shall not do injustice in judgment; you [Singular] shall not show partiality to the powerless; [Literally “you shall not lift up the faces of the poor/powerless”] you [Singular] shall not give preference to the powerful; [Literally “faces of the great”] you [Singular] shall judge your [Singular] fellow citizen with justice.</p>
Syndein/Thieme	.
The Voice	.

### Bible Translations with Many Footnotes:

The Complete Tanach  
The Geneva Bible  
Kaplan Translation

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Do not steal.  
Do not deny [a rightful claim].  
Do not lie to one another.  
Do not swear falsely by My name; [if you do so], you will be desecrating your God's name. I am God.  
Do not [unjustly] withhold that which is due your neighbor.  
Do not let a worker's wages remain with you overnight until morning.  
Do not curse [even] the deaf.  
Do not place a stumbling block before the [morally] blind. You must fear your God. I am God.  
Do not pervert justice. Do not give special consideration to the poor nor show respect to the great. Judge your people fairly.

**Do not deny...**

(Sefer HaMitzvoth, Negative 248). Kachash in Hebrew. See Leviticus 5:21.

**Do not unjustly withhold...**

(Yad, Gezelah 1:4). Ashak in Hebrew; see Leviticus 5:21. Also, 'do not swindle' (Sefer HaMitzvoth Negative 247). This includes an injunction against refusing to pay wages due an employee (Sifra; Rashi).

**Do not let a worker's wages...**

See Deuteronomy 24:15. One must therefore pay wages on the agreed upon day, without delay (Yad, Sekhiruth 11:1; Sefer HaMitzvoth, Negative 238).

**even**

(Sifra; Rashi; cf. Sanhedrin 66a, Shevuoth 36a).

**morally**

(Pesachim 22b; Rashi). This means that it is forbidden to cause another person to commit a sin. Also 'conceptually blind,' by giving bad advice (Sifra). Some say that it is also to be taken in its literal sense, that it is forbidden to place something on the ground where it will cause damage (Ralbag; Sforino). According to others, however, this commandment is not to be taken in

NET Bible®

New American Bible (2011)

New Catholic Bible

Rotherham's *Emphasized B.*

Ye shall not steal,—nor deceive nor lie, one man to another;

Nor swear by my name, falsely,—

And so profane the name of thy God:

|||| am Yahweh.—

Thou shalt not oppress thy neighbour nor rob [him],—

The<sup>d</sup> wages of him that is hired shall not tarry with thee, until the morning.

Thou shalt not curse the deaf,

Nor <before the blind> place a stumbling block,—

So shalt thou stand in awe of thy God,

|||| am Yahweh.—

Ye shall not act perversely in giving judgment,

Thou shalt neither respect the person of the poor,

Nor prefer the person of the great,—

<In righteousness> shalt thou judge thy neighbour.

<sup>d</sup> Some cod. (w. Sam., Jon. and Sep.): “and the”—G.n.

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

A Faithful Version

You shall not steal, nor lie, nor be deceitful to one another.

And you shall not swear by My name falsely; nor shall you profane the name of your God. I am the LORD.

You shall not defraud your neighbor nor rob him. The wages of him who is hired shall not stay with you all night until the morning.

You shall not curse the deaf, nor put a stumbling block before the blind, but shall fear your God. I am the LORD.

You shall do no unrighteousness in judgment. You shall not respect the person of the poor, nor honor the person of the mighty, but you shall judge your neighbor in righteousness.

C. Thomson Updated OT  
Charles Thomson OT

.  
I am the Lord your God; you shall not steal; you shall not lie; nor shall any one accuse his brother for trifles,  
you shall not swear by my name to a falsehood; nor profane the holy name of your God. I am the Lord your God,  
thou shalt not injure thy neighbour, nor commit rapine; nor shall the wages of a hireling remain with thee till the morning.  
Thou shalt not curse the deaf, nor lay a stumbling block before the blind, but shalt fear the Lord thy God. I am the Lord your God;  
you shall not do an unjust thing in the execution of justice: thou shalt not respect the face of the poor, nor revere the face of the mighty. With righteousness thou shalt judge thy neighbour. A portion of v. 10 is included for context.

Context Group Version

You (pl) shall not steal; neither shall you (pl) deal falsely, nor lie one to another.  
And you (pl) shall not swear by my name falsely, and [thus] you profane the name of your God: I am YHWH.  
You shall not oppress your neighbor, nor rob him: the wages of a hired worker shall not stay with you all night until the morning.  
You shall not curse the deaf, nor put a stumbling block before the blind; but you shall fear your God: I am YHWH.  
You (pl) shall do no decadence {or injustice} in judgment: you shall not lift up the face of the poor, nor honor the face of the mighty; but in vindication you shall judge your neighbor.

English Standard Version  
Green's Literal Translation  
Legacy Standard Bible  
Literal Standard Version

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.  
You do not steal, nor feign, nor lie—each against his fellow.  
And you do not swear by My Name for falsehood, or you have defiled the Name of your God; I [am] YHWH.  
You do not oppress your neighbor, nor take plunder; the wages of the hired worker do not remain with you until morning.  
You do not revile the deaf; and you do not put a stumbling block before the blind; and you have been afraid of your God; I [am] YHWH.  
You do not do perversity in judgment; you do not lift up the face of the poor, nor honor the face of the great; you judge your fellow in righteousness.

Modern English Version  
Modern Literal Version 2020

.  
You\* will not steal, nor will you\* deal falsely, nor lie one to another.  
And you\* will not swear by my name falsely and profane the name of your God. I am Jehovah.  
You will not oppress your neighbor, nor rob him. The wages of a hired servant will not abide with you all night until the morning.  
You will not curse the deaf, nor put a stumbling block before the blind, but you will fear your God. I am Jehovah.  
You\* will do no unrighteousness in judgment. You will not respect the person of the poor man, nor honor the person of the mighty man, but you will judge your neighbor in righteousness.



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

You will not steal and you will not deal falsely and you will not deal falsely a man with his neighbor, and you will not swear with my title to falseness, and you will not defile my title Elohiym, I am YHWH. You will not oppress your companion and you will not pluck away<sup>[794]</sup>, you will not stay the night<sup>[795]</sup> what is made<sup>[796]</sup> by your hireling until morning. You will not belittle a silent one, and to the face of blind you will not place a stumbling block, and you will fear your Elohiym, I am YHWH. You will not do wickedness in the decision, you will not lift up the face of the helpless and you will not give honor to the face of the great one, with steadfastness you will decide your neighbor.

- 794. That is to “steal.”
- 795. That is to “keep for the night.”
- 796. That is the wages “made” by the hireling.

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

**The gist of this passage:**  
11-15

Leviticus 19:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לא or לוּא) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
gânab (גָּנַב) [pronounced gaw-NAH <sup>BV</sup> ]	to steal, to take away by theft; to deceive	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #1589 BDB #170

**Translation:** You (all) will not steal.

The Hebrew person is not to steal—not from fellow Hebrews and not from others.

Leviticus 19:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לוּא) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

## Leviticus 19:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kâchash (כַּחַשׁ) [pronounced kaw-KHAHSH]	<i>to deny; to disavow [when followed by כ]; to lie, to deceive, to deny falsely [when followed by ל]; to act deceptively, to feign, to flatter [pretending love and loyalty to one victorious over you]; to cringe; to disappoint, fail</i>	2 <sup>nd</sup> person masculine plural, Piel imperfect	Strong's #3584 BDB #471

**Translation:** You (all) will not lie.

The Israelite is not to lie.

## Leviticus 19:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâkar (שָׁכַר) [pronounced shaw-KAHR]	<i>to lie, to deceive, to deal falsely, to do falsely</i>	2 <sup>nd</sup> person masculine plural, Piel imperfect	Strong's #8266 BDB #1055
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
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʿâmîyth (אִמִּית) [pronounced ġaw-MEETH]	<i>associate, neighbor, relation, fellow</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5997 BDB #765

**Translation:** You (all) will not deal falsely, anyone with his neighbor.

The Israelite is not to deal falsely with his neighbor, meaning any person with whom he is associated.

Leviticus 19:11 You (all) will not steal. You (all) will not lie. You (all) will not deal falsely, anyone with his neighbor. (Kukis mostly literal translation)

These are the eighth and ninth commandments, respectively. This better helps to define what it means *to bear false witness against your neighbor* in Exodus 20:16. *Do not lie to one another, since you laid aside the old self with its practices and have put on the new self, who is being renewed to a true knowledge according to the image*

of the One who created him (Colossians 3:9–10). The update in the New Testament is that we have the Holy Spirit to help keep us from sin. When we lose the Spirit, we only need name whatever sins we have committed. In this verse, we are not to lie nor are we to deal fraudulently with anyone else. That is, we are not to use half-truths, deception, and so-called white lies to separate a person from his money or possessions. If you are a Christian salesman of any sort, you need to take this to heart. You do not present your product falsely in any way. God will discipline you if you do.

Leviticus 19:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâba <sup>c</sup> (שָׁבַע) [pronounced <i>shaw<sup>b</sup>-VAHG</i> ]	<i>to swear, to imprecate, to curse, to swear an oath, to take a solemn oath, to swear allegiance</i>	2 <sup>nd</sup> person masculine plural, Niphal imperfect	Strong's #7650 BDB #989
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shêm (שֵׁם) [pronounced <i>shame</i> ]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #8034 BDB #1027
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
sheqer (שֶׁקֶר) [pronounced <i>SHEH-ker</i> ]	<i>a lie, lying words, deception, falsehood; a liar; whatever deceives, fraud, vanity; falsely [absolute used as adverb]</i>	masculine singular noun with the definite article	Strong's #8267 BDB #1055

**Translation:** And you (all) will not swear by My name for a lie.

The Israelite is not to swear by the name of God in order to gain some possession here or there, or to attain a favorable judgment in court.

Leviticus 19:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châlal (חָלַל) [pronounced <i>khaw-LAHL</i> ]	<i>to profane, to make [to treat as] common, defile, pollute; to violate the honour of, dishonour; to violate [break] (a covenant); to cast down, to destroy</i>	2 <sup>nd</sup> person masculine singular, Piel perfect	Strong's #2490 BDB #320

Leviticus 19:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
shêm (שֵׁם) [pronounced <i>shame</i> ]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular construct	Strong's #8034 BDB #1027
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43

**Translation:** And you (all) will not profane the name of your Elohim.

The Israelite is not to profane the name of God in any way. The previous command is an example of that.

Leviticus 19:12c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ânîy (אֲנִי) [pronounced <i>aw-NEE</i> ]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** I [am] Y<sup>e</sup>howah.

Continually, God reminds His people that He is Y<sup>e</sup>howah. Therefore, the behavior of the Hebrew people must reflect His character.

Leviticus 19:12 And you (all) will not swear by My name for a lie. And you (all) will not profane the name of your Elohim. I [am] Y<sup>e</sup>howah. (Kukis mostly literal translation)

This is a portion of the third commandment—using God's name in emptiness. We do not profane God's name by using it in meaningless ways, such as *oh my God* or *I swear to God* or in profanity or, as is stated here, to back up a lie with God's name. We are tying the Perfect One of the Universe to a lie. This is profanity. God is perfect, just and good and in His perfection, cannot come into contact with that which is not perfect. This is even more profane cause Him to come into contact with that which is specifically false—swearing by God over a falsity is blasphemy.

Leviticus 19:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לֹא or לוֹל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Leviticus 19:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿāshaq (אֲשַׁק) [pronounced ʿaw-SHAHK]	<i>to exploit, to oppress, to wrong, to extort</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #6231 BDB #798
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
rêaʿ (רֵעַ) [pronounced RAY-ahgʻ]	<i>associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase]</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #7453 BDB #945

**Translation:** You will not exploit your neighbor.

This is an interesting set of directives. One word which we have touch on some time ago is the verb ʿāshaq (אֲשַׁק) [pronounced ʿaw-SHAHK]. BDB gives its meanings as *oppress, wrong, extort*; however, allow me to suggest the rendering *exploit*. Strong's #6231 BDB #798. The word commonly rendered *neighbor* in the KJV is rêaʿ (רֵעַ) [pronounced RAY-ahgʻ] and it is a person with whom you come into contact. They might live next door, you might do business with them, you run into them in a store, a restaurant, etc. It is not necessarily, in this context, a fellow Jew or a fellow believer or your next-door neighbor, although these would certainly be included. Strong's #7453 BDB #945. Luke 10:29–37 clears up who a neighbor is for us. You are not to *use* a person as a means of gain or to get whatever it is that you want. Although this context places us in the realm of finances, this has wide application; for instance, the male who exploits a female for her sexuality (or, vice versa); the student who copies another student's homework; the used car salesman who misrepresents a car he is selling; the office or hospital worker who cleverly puts his assigned work onto someone else; the executive who steals the work of an underling; the musician who steals the composition of another for profit—these are all examples of someone exploiting his neighbor.

You will not exploit your neighbor or any person that you come into contact with.

Leviticus 19:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
gâzal (גָּזַל) [pronounced gaw-ZAHL]	<i>to flay [skin off another's body]; to remove, to take [carry] away from; to pluck off [away from]; to absorb, to drink up; takes to oneself, claims for oneself; to rob, to seize, to plunder, to despoil [with fraud, injustice]</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #1497 BDB #159

**Translation:** You will not rob [him].

There are all kinds of exploitation; one of them is robbery, which is alluded to here. The Hebrew word is gâzal (גָּזַל) [pronounced gaw-ZAHL], and it is used when something is removed from someone else or taken away. Violence

is sometimes involved, but it is not a necessary element to the use of this word. *Rob* is a reasonable translation, but, for me, it seems to tie it too closely to a street mugging or a burglary, and that is too confining. *Remove from, take away from* is perhaps a better way to render this word. What is meant here is that you are not to remove a neighbor from his possessions. Property rights are a cornerstone of the Biblical view of a nation's laws. Strong's #1497 BDB #159.

You will not rob anyone or plunder them. This could be applied to courtroom proceedings as well.

Leviticus 19:13c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
lūwn (לוּן) [pronounced <i>loon</i> ]	<i>to lodge, to pass the night, to spend the night, to lodge for the night, to abide</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #3885 BDB #533
p <sup>e</sup> ullâh (פְּלוּלָה) [pronounced <i>peh-ool-LAW</i> ]	<i>work, recompense, wages; occupation; reward</i>	feminine singular construct	Strong's #6468 BDB #821
sâkîyr (שָׂכִיר) [pronounced <i>saw-KEER</i> ]	<i>hired or hireling, employee, hired servant, hired laborer; mercenary</i>	masculine singular adjective	Strong's #7916 & #7917 BDB #969
'êth (אֵת) [pronounced <i>ayth</i> ]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #854 BDB #85
'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
bôqer (בֹּקֶר) [pronounced <i>BOH-ker</i> ]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun	Strong's #1242 BDB #133

**Translation:** The wages of a hireling are not to remain the night with you until morning.

As an employer, you exchange wages for the work a man has done. Now, if you have the money to pay him with you, you do not keep it all night and pay him the next day. Many laborers need that money to buy food and other necessities, for him and for his family. Therefore, you do not withhold it.

Leviticus 19:13 You will not exploit your neighbor. You will not rob [him]. The wages of a hireling are not to remain the night with you until morning. (Kukis mostly literal translation)

At the end of this verse, we actually find the word *work* rather than the word for *wages*. This is also found in Jeremiah 22:13, Romans 11:6 14:13. What is meant is *wages*. The latter phrase means that someone has done some work for you, they are finished, and you are temporarily withholding their wages for no reason. This does not mean that a company cannot pay its employees a week later, if it is because the paychecks cannot be reasonably cut prior to that time. However, just holding onto someone's money that you owe them because you do not feel like parting with it—that is what is disallowed. Do you have your rent but you don't feel like sending it? You are wrong; that's what this verse tells you. Do you have an unpaid bill and the money to pay it with? That



is wrong; that is an application of this verse. Did you hire a paper boy, someone to mow your yard, someone to clean your house, and you are making them return later for their pay when you have it right there—that is wrong. You are to discharge your obligations.

Leviticus 19:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
qâlal (קָלַל) [pronounced <i>kaw-LAL</i> ]	<i>to curse, to revile, to execrate; to see as despicable; to make despicable; to curse oneself; to bring a curse upon oneself; to revile</i>	2 <sup>nd</sup> person masculine singular, Piel imperfect	Strong's #7043 BDB #886
chêrêsh (שָׂרֵשׁ) [pronounced <i>khay-RAYSH</i> ]	<i>deaf</i> (literal or spiritual)	masculine singular adjective	Strong's #2795 BDB #361

**Translation:** You will not curse a deaf [person];...

This is an interesting command, which can be taken both literally and with wide application. You do not curse a deaf person, but how often does that take place? The idea is, you berate someone when they are not there, and that is wrong.

Leviticus 19:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פְּנִיּוֹת) [pronounced <i>paw-NEEM</i> ]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L <sup>e</sup> pânîym (לְפָנָיו) 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> .			
ʿivvêr (עִוְרָה) [pronounced <i>gihv-VAIR</i> ]	<i>blind [literally or figuratively], blind [men, people]; blindness</i>	masculine singular adjective [used here as a substantive]	Strong's #5787 BDB #734.
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
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set; to make</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #5414 BDB #678

## Leviticus 19:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mik <sup>e</sup> shôwl (לִּוְשָׁכָה) [pronounced mik <sup>e</sup> -SHOHL]	<i>a stumbling, a means or an occasion to stumble, a stumbling block; an incitement to go astray; an offense of the mind</i>	masculine singular noun	Strong's #4383 BDB #506

**Translation:** ...and you will not place a stumbling block before a blind [person].

Like the previous command, this can be understood literally and by application. Of course you would not place any objects in the way of a blind person. But you do not do this against a person who does not realize that you are doing it. City planners and zoning commissions may pass certain laws or regulations designed to deal with a handful of people. The people don't realize it; but suddenly they are subjected to things which they should not be subjected to. I recall a woman whose yard was filled with flowers, and the neighborhood associated wanted a lawn instead. Putting in such stumbling blocks are not to be done, even when a person does not realize that is what you are doing to them.

## Leviticus 19:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yârê' (יָרֵא) [pronounced yaw-RAY]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #3372 BDB #431
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
Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43
ʾânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	<i>transliterated variously as Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** You have feared your Elohim, [for] I [am] Y<sup>e</sup>howah.

The people of Israel are to fear and respect God, and therefore, follow His commands, because He is Y<sup>e</sup>howah.

Leviticus 19:14 You will not curse a deaf [person]; and you will not place a stumbling block before a blind [person]. You have feared your Elohim, [for] I [am] Y<sup>e</sup>howah. (Kukis mostly literal translation)

People, for all kinds of reasons, have infirmities. Some are blind, some have speech impediments, so are deaf, some are crippled, some are born retarded. Many children cruelly make fun of those who are disabled, as well

as adults. Calling attention to a person's defect by making fun of it is vicious and wrong. The person here has nothing to say to those who lack hearing abilities—they are swearing at them as a joke; they have nothing to do with the blind person other than to place something in his way for him to trip over. These are simply acts of cruelty for someone who is either born different or has later in life lost the use of one of his abilities. One of the very frequently used verbs in the OT is the word *yâê*' (אָרִי) [pronounced *yaw-RAY*] means *fear, fear-respect, reverence*. Strong's #3372 BDB #431. This is placed here because God can cause the exact same disability to befall us. People suffer various disabilities for a reason, and that reason is not for our entertainment. Sometimes they are under discipline, sometimes they are under conviction, sometimes they are affected by a natural occurrence in the devil's world, and sometimes they are blessed and rewarded in that affliction. In any case, treating them with cruelty and belittling and humiliating them is vicious and falls outside of God's plan for our lives.

Leviticus 19:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לא or לוּל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #6213 BDB #793
'âvel (עָוֵל) [pronounced <i>GAW-vel</i> ]	<i>unrighteousness, injustice, unjust; unjust violence; wickedness, depravity</i>	masculine singular substantive	Strong's #5766 BDB #732
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mîsh <sup>e</sup> pâṭ (מִשְׁפָּט) [pronounced <i>mish<sup>e</sup>-PAWT</i> ]	<i>judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, a judgement of the court</i>	masculine singular noun	Strong's #4941 BDB #1048

**Translation:** You will not act unrighteously in a judgment.

V. 15 appears to be about rendering justice. Generally speaking, this takes place in a court of law, but justice can be dispensed in many different ways. It can happen with a regulatory board, a neighborhood association, a company policy, etc. The Israelite is not to be unrighteous when it comes to rendering a verdict (this could even apply to someone on a jury).

Leviticus 19:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לא or לוּל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâsâ' (נָסָא) [pronounced <i>naw-SAW</i> ]	<i>to lift up, to bear, to carry</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #5375 BDB #669

## Leviticus 19:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence, person; surface</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
When found by itself, pânîym, without a preposition preceding it and with a personal possessive pronoun, can be used for doing or saying something to someone, in front of someone or in their presence.			
dal (דָּל) [pronounced dah]	<i>frail, helpless, powerless, weak, listless, languid, sluggish; [one who is] low, poor, needy</i>	masculine singular noun/adjective	Strong's #1800 (and #1803) BDB #195

**Translation:** [In any judgment], you will not lift up the poor...

When making a judgment, you do not show preference to someone because they are poor or weak.

## Leviticus 19:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ, וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (אֵל אוֹ אֵל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâdar (הִדָּר) [pronounced haw-DARH]	<i>to swell, to honor, to pay honor to, to show partiality towards; to adorn</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #1921 BDB #213
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence, person; surface</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
When found by itself, pânîym, without a preposition preceding it and with a personal possessive pronoun, can be used for doing or saying something to someone, in front of someone or in their presence.			
gâdôwl (גָּדוֹל) [pronounced gaw-DOHL]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective	Strong's #1419 BDB #152

**Translation:** ...and you [also] will not honor the great.

In a judgment, you do not honor someone because they are great, rich or powerful.

Leviticus 19:15d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tsedeq (צדק) [pronounced TZEH-dehk]	<i>justice, rightness, straightness; what is right and just; righteousness, rightness, vindication</i>	masculine singular substantive	Strong's #6664 BDB #841
shâphaṭ (שפט) [pronounced shaw-FAHT]	<i>to judge, to condemn, to punish; to defend [especially the poor and oppressed], to defend [one's cause] and deliver him from his enemies; to rule, to govern</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #8199 BDB #1047
ʿâmîyth (אמית) [pronounced ʿaw-MEETH]	<i>associate, neighbor, relation, fellow</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5997 BDB #765

**Translation:** You will judge your neighbor in justice. (Kukis mostly literal translation)

Judging a neighbor or an associate must be according to justice, not according to your prejudices.

Leviticus 19:15 You will not act unrighteously in a judgment. [In any judgment], you will not lift up the poor and you [also] will not honor the great. You will judge your neighbor in justice. (Kukis mostly literal translation)

*The Emphasized Bible* has a good interpretive translation: You shall do no injustice in judging a case; you shall not be partial to the poor or show preference for the mighty, but in righteousness and according to the merits of the case judge your neighbor. If only all juries could be cognizant of this mandate from God. There is a tendency to side with the underdog, with the afflicted and with the poor particularly when they are in court against a company or a successful, and possibly not likeable, individual. All judicial matters should be determined on the merits of the case. One should be able to mentally and emotionally interchange the plaintiff and the defendant and come up with the exact same verdict based upon the facts. If someone is poor and they have a suit against a faceless company with deep pockets, they should not be awarded a judgement, let alone a vast sum of money because you are sympathetic toward that poor person. Court cases are not to be used to solve the inequities of life but to right that which is wrong. There will always be rich and there will always be poor and a trial is not to be an opportunity to equalize two parties who are on opposite ends of the financial spectrum.

On the other hand, if the defendant is important, well-known, likeable, famous, handsome, attractive—these factors are not to even be taken into consideration. If you are in a place of judgement, then their fate should rest upon the merits and the facts of the case. What is right and just should determine the outcome of any case; not whether or not the parties are likeable or not.

Carefully note here that God's Word does not go out of date. Even though these are things which Moses wrote down 3500 years ago by the mouth of God, these apply to our everyday life. How many books composed a thousand years ago or more still apply to our lives?

Leviticus 19:11–15 You (all) will not steal. You (all) will not lie. You (all) will not deal falsely, anyone with his neighbor. And you (all) will not swear by My name for a lie. And you (all) will not profane the name of your Elohim. I [am] Y<sup>e</sup>howah. You will not exploit your neighbor. You will not rob [him]. The wages of a hireling are not to remain the night with you until morning. You will not curse a deaf [person]; and you will not place a stumbling



block before a blind [person]. You have feared your Elohim, [for] I [am] Y<sup>e</sup>howah. You will not act unrighteously in a judgment. [In any judgment], you will not lift up the poor and you [also] will not honor the great. You will judge your neighbor in justice. (Kukis mostly literal translation)

Leviticus 19:11–15 You will not steal and you will not lie. You will not deal falsely or corruptly with your neighbor. You will not swear by My name in order to proffer a lie. You will not profane the name of your God, because I am Jehovah. You will not exploit your neighbor, nor will you rob him. You will not hold back the wages of a hireling overnight, keeping them until morning. You will not curse a deaf person and you will not place a stumbling block before a blind person. You will fear your God because I am Jehovah. You will not act unrighteously if you are rendering a verdict. You will not favor a man simply because he is poor; you will not honor a man simply because he is wealthy, renown, or great. Justice will be fundamental when you judge your neighbor. (Kukis paraphrase)

You will not go [as] a slanderer against your peoples. You will not take a stand over blood of your neighbor. I [am] Y<sup>e</sup>howah. You will not hate your brother in your heart. Reproving, you will reprove your neighbor and you will not bear on account of him sin. You will not take vengeance. And you will not bear a grudge toward sons of your people. And you have had human love for your neighbor like yourself. I [am] Y<sup>e</sup>howah.

Leviticus  
19:16–18

You will not go [about as] a slanderer against your peoples. You will not a stand against the blood of your neighbor. I [am] Y<sup>e</sup>howah. You will not hate your brother in your heart. You will certainly reprove your neighbor [when he is clearly wrong]; [as] you will not bear any sin because of him. You will not take vengeance [upon others]. You will not bear a grudge against the sons of your people. You will love your neighbor as yourself. I [am] Y<sup>e</sup>howah.

You will not go about slandering your peoples. You will not take a stand against the blood of your neighbor, for I am Jehovah. You will not nourish hatred in your heart for your brother. When your neighbor is clearly sinning against God, you will reprove him for his actions. You will not bear his sin because of him. You will not take vengeance upon others. You will not carry a grudge against the sons of your people. You will love your neighbor as yourself, for I am Jehovah.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)

You will not go [as] a slanderer against your peoples. You will not take a stand over blood of your neighbor. I [am] Y<sup>e</sup>howah. You will not hate your brother in your heart. Reproving, you will reprove your neighbor and you will not bear on account of him sin. You will not take vengeance. And you will not bear a grudge toward sons of your people. And you have had human love for your neighbor like yourself. I [am] Y<sup>e</sup>howah.

Dead Sea Scrolls

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Jerusalem targum

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Targum (Onkelos)

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Targum (Pseudo-Jonathan)

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Aramaic Targum

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The Psalms Targum

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Updated Douay-Rheims

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Douay-Rheims 1899 (Amer.)

Thou shalt not be a detractor nor a whisperer among the people. Thou shalt not stand against the blood of thy neighbour. I am the Lord.  
Thou shalt not hate thy brother in thy heart: But reprove him openly, lest thou incur sin through him.



Aramaic ESV of Peshitta	Seek not revenge, nor be mindful of the injury of thy citizens. Thou shalt love thy friend as thyself. I am the Lord. ""You shall not go up and down as a slanderer among your people. ""You shall not endanger the life of your neighbour. I am Mar-Yah. ""You shall not hate your brother in your heart. You shall surely rebuke your neighbour, and not bear sin because of him. ""You shall not take vengeance, nor bear any grudge against the children of your people; but you shall love your neighbour as yourself. I am Mar-Yah.
Original Aramaic Psalms V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac) Samaritan Pentateuch Updated Brenton (Greek)	. . . . . . . . . You shall not walk deceitfully among your people; you shall not rise up against the blood of your neighbor: I am the Lord your God. You shall not hate your brother in your heart: you shall surely rebuke your neighbor, so you shall not bear sin on his account. And your hand shall not avenge you; and you shall not be angry with the children of your people; and you shall love your neighbor as yourself; I am the Lord.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	Do not go about saying untrue things among your people, or take away the life of your neighbour by false witness: I am the Lord. Let there be no hate in your heart for your brother; but you may make a protest to your neighbour, so that he may be stopped from doing evil. Do not make attempts to get equal with one who has done you wrong, or keep hard feelings against the children of your people, but have love for your neighbour as for yourself: I am the Lord.
Easy English Easy-to-Read Version–2008	. You must not go around spreading false stories against other people. Don't do anything that would put your neighbor's life in danger. I am the LORD. "Don't secretly hate any of your neighbors. But tell them openly what they have done wrong so that you will not be just as guilty of sin as they are. Forget about the wrong things people do to you. Don't try to get even. Love your neighbor as yourself. I am the LORD.
<i>God's Word™</i>	Never gossip. Never endanger your neighbor's life. I am the LORD. "Never hate another Israelite. Be sure to correct your neighbor so that you will not be guilty of sinning along with him. Never get revenge. Never hold a grudge against any of your people. Instead, love your neighbor as you love yourself. I am the LORD.
Good News Bible (TEV)	Do not spread lies about anyone, and when someone is on trial for his life, speak out if your testimony can help him. I am the LORD. "Do not bear a grudge against others, but settle your differences with them, so that you will not commit a sin because of them. Do not take revenge on others or continue to hate them, but love your neighbors as you love yourself. I am the LORD.
<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.	Don't be a gossip, but never hesitate to speak up in court, especially if your testimony can save someone's life. Don't hold grudges. On the other hand, it's wrong not to correct someone who needs correcting. Stop being angry and don't try to take revenge. I am the LORD, and I command you to love others as much as you love yourself.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Do not spread false rumors about other people. Do not remain silent in court if your testimony would keep an innocent person being executed. I, Yahweh, am commanding this. Do not hate anyone. Instead, honestly rebuke others who ought to be rebuked, in order that you also will not be guilty. Do not try to get revenge against someone or be angry with someone for a long time. Instead, love other people like you love yourself. I, Yahweh your God, am commanding this.

**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):**

Berean Study Bible	You must not go about spreading slander among your people. You must not endanger the life of your neighbor. I am the LORD. You must not harbor hatred against your brother in your heart. Directly rebuke your neighbor, so that you will not incur guilt on account of him. Do not seek revenge or bear a grudge against any of your people, but love your neighbor as yourself. I am the LORD.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	You shall not walk as a scandalmonger among your people; neither shall you stand against the blood of your neighbor; I am Jehovah. You shall not hate your brother in your heart; you shall be right toward your neighbor, and not lift up crime upon him. You shall not avenge nor cherish a grudge against the children of your people, but you shall love your neighbor as yourself; I am Jehovah.
International Standard V	<b>Social Responsibility</b> "You are not to go around slandering your people. "You are not to stand idle [The Heb. lacks idle] when your neighbor's life is at stake. [Lit. stand on the blood of your neighbor] I am the Lord.

“You are not to hate your relative in your heart. Rebuke your neighbor if you must, but you are not to incur guilt on account of him.

“You are not to seek vengeance or hold a grudge against the descendants of your people. Instead, love your neighbor as yourself. I am the Lord.”.

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

Do not walk around spreading slander among your people, but seek to protect your neighbor's life. I am Yahweh.

Do not hate your brother in your heart. You must honestly rebuke your neighbor so as not to share in sin because of him.

Do not take vengeance or hold any grudge against any of your people, but instead love your neighbor as yourself. I am Yahweh.

Urim-Thummim Version

Do not go around spreading slander among your people and do not take sides against your neighbor over a capital charge, I am YHWH.

You will not hate your brother in your heart, you will correct your relation and not incur the sin upon yourself.

You will not take vengeance or will you harbor anger against the sons of your people, but you will love your neighbor as yourself, I am YHWH.

Wikipedia Bible Project

You will not go gossiping among your people. You will not ignore the blood of your compatriot. I am Yahweh.

You will not hate your brother in your heart. You will reprove your friend, but you will not carry sin upon him.

And you will not avenge and you will not begrudge the sons of your people. And you loved your compatriot as yourself. I am Yahweh.

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

Christian Community (1988)

Do not pervert justice; do not show partiality to the poor nor bow to the great; you are to judge your neighbor fairly so as not to share in his guilt. Do not go about as a slanderer of your people and do not seek the death of your neighbor; I am Yahweh.

Do not hate your brother in your heart; rebuke your neighbor frankly so as not to share in his guilt. Do not seek revenge or nurture a grudge against one of your people, but love your neighbor as yourself; I am Yahweh. V. 15 is included for context.

Mt 18:15

Romans 12:19; Mt 5:43; 19:19; 22:39; Rom 13:9; Gal 5:14; Jas 2:8

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

‘Do not go slandering among your people. Do not stand against the blood of your neighbour. I am יהוה.

‘Do not hate your brother in your heart. Reprove your neighbour, for certain, and bear no sin because of him.

Tree of Life Version 'Do not take vengeance or bear a grudge against the children of your people. And you shall love your neighbour as yourself. I am יהוה.  
 You are not to go up and down as a talebearer among your people. You are not to endanger the life of your neighbor. I am Adonai.  
 "You are not to hate your brother in your heart. Instead, you are to firmly rebuke your neighbor, and not bear sin because of him.  
 You are not to take vengeance, nor bear any grudge against the children of your people, but love your neighbor as yourself. I am Adonai.

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

Alpha & Omega Bible · YOU SHALL NOT WALK DECEITFULLY AMONG YOUR PEOPLE; YOU SHALL NOT RISE UP AGAINST THE BLOOD OF YOUR NEIGHBOR: I AM JESUS YOUR THEOS (*The Alpha & Omega*).  
 · YOU SHALL NOT HATE YOUR BROTHER IN YOUR HEART: YOU SHALL IN ANY WISE REBUKE YOUR NEIGHBOR, SO YOU SHALL NOT BEAR SIN ON HIS ACCOUNT.  
 · AND YOUR HAND SHALL NOT AVENGE YOU; AND YOU SHALL NOT BE ANGRY WITH THE CHILDREN OF YOUR PEOPLE; AND YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF; I AM JESUS.

Awful Scroll Bible Was you to proceed out as a talebearer to the people? - was you to stand up for the bloodshed of your fellow? - I am Sustains To Become  
 Was you to hate your brother, in the sensibility of your heart? - You was to reprove a reprovng of your associate, even was you to bear up with him, his miss of the mark.

Concordant Literal Version Was you to take vengeance, or vindicate it against the sons of your people? - You is to have love your fellow as yourself. I am Sustains To Become.

You shall not go about as a defamer among your kinsmen; you shall not stand against the blood of your associate:I am Yahweh.

You shall not hate your brother in your heart. You shall admonish, yea admonish your companion so that you may not bear sin with him.

You shall not avenge nor shall you be resentful against the sons of your people.

You will love your associate as yourself:I am Yahweh.

exeGeses companion Bible ...neither be a talebearer among your people:

nor stand against the blood of your friend;

I - Yah Veh.

Hate not your brother in your heart:

in reprovng, reprove your friend

and exalt not his sin:

neither avenge

nor guard against the sons of your people,

but love your friend as yourself:

I - Yah Veh.

Orthodox Jewish Bible Thou shalt not go up and down as a rakhil (talebearer, slanderer) among thy people; neither shalt thou stand aside while thy neighbor's dahm is shed; I am Hashem.

Thou shalt not hate thy brother in thine lev; thou shalt in any wise rebuke thy neighbor, and not bear chet because of him.

Thou shalt not avenge, nor bear any grudge against the bnei ammecha (children of thy people), v'ahavta l're'acha kamocho (but thou shalt love thy neighbor as thyself): I am Hashem.

Rotherham's *Emphasized B.* .

### Expanded/Embellished Bibles:

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

You [Singular] shall not go about with slander among your [Singular] people; you [Singular] shall not endanger your [Singular] neighbor's life; [Literally "you shall not stand on the blood of your neighbor"] I am Yahweh.  
 "You [Singular] shall not hate your [Singular] brother in your [Singular] heart; you [Singular] shall surely rebuke your [Singular] fellow citizen, so that you [Singular] do not incur sin along with [Or "in addition to him"; literally "upon him"] him.  
 You [Singular] shall not seek vengeance, and you [Singular] shall not harbor a grudge against your [Singular] fellow citizens; [Literally "the sons of your people"] and you [Singular] shall love your [Singular] neighbor like yourself; [Singular] I am Yahweh.

Syndein/Thieme  
 The Voice

### Bible Translations with Many Footnotes:

The Complete Tanach  
 The Geneva Bible  
 Kaplan Translation

Do not go around as a gossip among your people.  
 Do not stand still when your neighbor's life is in danger. I am God.  
 Do not hate your brother in your heart.  
 You must admonish your neighbor, and not bear sin because of him.  
 Do not take revenge nor bear a grudge against the children of your people.  
 You must love your neighbor as [you love] yourself. I am God.

#### when your neighbor's life is in danger

(Sifra; Rashi; Sefer HaMitzvoth, Negative 296). Expressed idiomatically as, 'Do not stand still over your neighbor's blood.'

#### and not bear sin...

If one does not admonish, then he is responsible for the other's sin (Sefer HaMitzvoth, Positive 205; cf. Shabbath 54b). Or, 'do not sin through him' by embarrassing him publicly (Arkhin 16b; Sefer HaMitzvoth, Negative 305). This is also a general commandment not to embarrass a person publicly (Ibid.).

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

Thou shalt not go about talebearing among thy people,<sup>e</sup>  
 Thou shalt not<sup>f</sup> stand by over the blood of thy neighbour:<sup>g</sup>  
 |||| am Yahweh.—  
 Thou shalt not hate thy brother in thy heart,—  
 Thou shalt ||faithfully reprove|| thy neighbour, and not countenance him in sin:<sup>a</sup>  
 Thou shalt not take vengeance neither shalt thou cherish anger against the  
 sons of thy people,  
 So shalt thou love thy neighbour as thyself,—  
 |||| am Yahweh.

<sup>e</sup> Ml.: "peoples"; but some authorities have sing. "people"—G.n.

<sup>f</sup> Some cod. (with Sam. MS., Onk., Jon. MS. and one ear. pr. edn.) have: "neither shalt thou"—G.n.

<sup>g</sup> "Nor shalt thou seek to have the blood of thy neighbor shed"—P.B.

<sup>a</sup> Or: "lest, on his account, thou bear sin."

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

A Faithful Version	<p>You shall not go <i>as</i> a slanderer among your people; you shall not stand idly by the blood of your neighbor. I <i>am</i> the LORD.</p> <p>You shall not hate your brother in your heart. You shall always admonish your neighbor, that you may not bear sin because of him.</p> <p>You shall not avenge, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself. I <i>am</i> the LORD.</p>
C. Thomson Updated OT Charles Thomson OT	<p>.</p> <p>Thou shalt not go about with deceit among thy nation, nor set thyself against the blood of thy neighbour. I am the Lord your God; thou shalt not hate thy brother in thy heart. With rebuke thou shalt correct thy neighbour, and not contract guilt on his account; but let not thy hand take vengeance. Thou shalt not bear a grudge against the children of thy people; but thou shalt love thy neighbour as thyself. I am the Lord; you shall keep my law. A portion of v. 19 is included for context.</p>
Context Group Version	<p>You shall not go up and down as a talebearer among your relatives: you shall not stand against the blood of your neighbor: I am YHWH.</p> <p>You shall not spurn your brother in your heart: you shall surely rebuke your neighbor, and not carry disgrace because of him.</p>
English Standard Version	<p>You shall not take vengeance, nor carry any grudge against the sons of your people; but you shall give allegiance to your neighbor as yourself: I am YHWH.</p> <p>You shall not go around as a slanderer among your people, and you shall not stand up against the life of your neighbor: I am the LORD.</p> <p>"You shall not hate your brother in your heart, but you shall reason frankly with your neighbor, lest you incur sin because of him.</p> <p>You shall not take vengeance or bear a grudge against the sons of your own people, but you shall love your neighbor as yourself: I am the LORD.</p>
Green's Literal Translation Legacy Standard Bible Literal Standard Version	<p>.</p> <p>.</p> <p>You do not go slandering among your people; you do not stand against the blood of your neighbor; I [am] YHWH.</p> <p>You do not hate your brother in your heart; you certainly reprove your fellow, and do not permit sin on him.</p> <p>You do not take vengeance, nor watch the sons of your people; and you have had love for your neighbor as yourself; I [am] YHWH.</p>
Modern English Version Modern Literal Version 2020	<p>.</p> <p>You will not go up and down as a gossip among your people, neither will you stand against the blood of your neighbor. I am Jehovah.</p> <p>You will not hate your brother in your heart. You will surely rebuke your neighbor and not bear sin because of him.</p> <p>You will not take vengeance, nor bear any grudge against the sons of your people, but you will love your neighbor as yourself. I am Jehovah.</p>
New American Standard B. New European Version New King James Version Niobi Study Bible Owen's Translation Revised Mechanical Trans.	<p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>You will not walk as a talebearer with your people, you will not stand upon the blood of your companion, I am YHWH. You will not hate your brother in your heart, you will certainly make a rebuking of your neighbor, and you will not lift up upon him failure, and you will not avenge and you will not keep<sup>[797]</sup> the sons of your people, and you will love your companion like one of you, I am YHWH.</p> <p><b>797.</b> The Hebrew word meaning "keep" is defined as "to hold onto to preserve, protect or hold in reserve," but is problematic as it does not fit with the context. Many translations resolve this by adding the word "grudge," "keep a grudge," and it would appear that this Hebrew word, or a similar word, is missing from the text.</p>



The Greek Septuagint reads, “and you will not be angry,” and may preserve a more correct Hebrew version.

Updated Bible Version 2.17  
A Voice in the Wilderness

. fellow man  
You shall not go about as a talebearer among your people; nor shall you take a stand against the blood of your neighbor: I am Jehovah.  
You shall not hate your brother in your heart. You shall reprove to correct your neighbor, and not bear sin because of him.  
You shall not take vengeance, nor bear any grudge against the children of your people, but you shall love your neighbor as yourself: I am Jehovah.

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

**The gist of this passage:**  
16-18

Leviticus 19:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lōʿ (לֹא or לוֹא) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong’s #3808 BDB #518
hâlak <sup>e</sup> (הָלַךְ) [pronounced haw-LAHK <sup>e</sup> ]	to go, to come, to depart, to walk; to advance	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong’s #1980 (and #3212) BDB #229
râkîyl (רִיבֵי) [pronounced raw-KEEL]	slander, slanderer, a tale-bearer, informer	masculine singular noun	Strong’s #7400 BDB #940
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong’s # BDB #88
‘ammîym (עַמִּים) [pronounced ‘ahm-MEEM]	peoples, nations; tribes [of Israel]; relatives of anyone	masculine plural collective noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong’s #5971 BDB #766

**Translation:** You will not go [about as] a slanderer against your peoples.

Y<sup>e</sup>howah, in speaking to Moses, will continue giving a list of things that the people of God are not to do. Their thinking and behavior will separate them from all the peoples around them.

They are not to go about slandering other people.

Leviticus 19:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lōʿ (לֹא or לוֹא) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong’s #3808 BDB #518

Leviticus 19:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿāmad (עמד) [pronounced ġaw-MAHD]	<i>to take a stand, to stand, to remain, to endure, to withstand; to stop, to cease</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #5975 BDB #763
ʿal (על) [pronounced ġahʕ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
dām (דם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular construct	Strong's #1818 BDB #196
rêaʿ (רע) [pronounced RAY-ahġ]	<i>associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase]</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #7453 BDB #945

**Translation:** You will not a stand against the blood of your neighbor.

This command is somewhat difficult to define.

Barnes writes: *[You will not] stand by idly when thy neighbor's life is in danger.*<sup>16</sup>

Benson: *[You will not stand] In judgment, as a false accuser, or false witness.*<sup>17</sup>

The Cambridge Bible: *This expression has been differently interpreted: taken in connexion with the preceding warning against being a talebearer, it seems to forbid endangering the life of an innocent man by bearing false witness.*<sup>18</sup>

Clarke: *[You will] not be as a false witness, because by such testimony the blood - the life of an innocent man may be endangered.*<sup>19</sup>

The Geneva Bible suggests that you are conspiring with the wicked toward the death of an innocent man. Gill suggests something similar, speaking to either giving false testimony against someone or holding back testimony which could exonerate an innocent man. If a person is guilty, they are guilty. However, if you have evidence that says otherwise, you need to make that evidence available. Pett suggest that when a neighbor's life is in danger, you do not stand idly by without helping.

Not covered here, but also true: this does not prevent you from giving damning testimony against a neighbor or associate, as long as that testimony is true and accurate.

<sup>16</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Leviticus 19:16.

<sup>17</sup> Revelation. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, Leviticus 19:16.

<sup>18</sup> *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, Leviticus 19:16.

<sup>19</sup> Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, Leviticus 19:16.

## Leviticus 19:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ānîy (אֲנִי) [pronounced aw-NEE]	<i>I, me</i> ; in answer to a question, it means <i>I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** I [am] Y<sup>e</sup>howah.

These laws and regulations separate the Hebrew people from all others.

Leviticus 19:16 You will not go [about as] a slanderer against your peoples. You will not stand against the blood of your neighbor. I [am] Y<sup>e</sup>howah. (Kukis mostly literal translation)

*The Emphasized Bible* reads: You shall not go up and down as a dispenser of gossip and scandal among your people, nor shall you [secure yourself by false testimony or by silence and] endanger the life of your neighbor. I am the Lord. The first portion of this verse is obvious. You do not verbally run other people down. I recall working in an office where three women, all who were likely Christians or, at least, attended church; three women who spent the greater part of their free time complaining about almost every individual that they knew and slandering these people. They spread rumors, they stretched the truth, they exaggerated the facts, and smeared the names and reputations of several colleagues, their husbands and persons that they just happened to have the misfortune of running into them. This is vicious and wrong and God will personally discipline the Christian who is caught up in this activity. Colossians 3:9 reads: **But now you also begin to put them all aside: anger, wrath, malice, slander and abusive speech from your mouth.** In fact, now would be a good time to cover **the Doctrine of the Sins of the Tongue** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The second half of this verse applies to someone who has been wronged or was a victim of wrongful violence and you have taken a stand against this person. One place where we saw this is when some black people had crosses burned on their lawns or violence was committed against them because they were not living where some thought they should be living—a person who took a stand against those who were wronged has disobeyed God's Word. Some rape victims face this same thing. Violence was committed against them and some take a stand against them.

## Leviticus 19:17a

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>	wâw consecutive	No Strong's # BDB #253
lô' (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
sânê' (שָׂנֵא) [pronounced saw-NAY]	<i>to hate, loath; to be hateful, to be filled with animosity</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #8130 BDB #971
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84

## Leviticus 19:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
’âch (אח) [pronounced <i>awhk</i> ]	<i>brother, half-brother; kinsman or relative close; one who resembles</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #251 BDB #26
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
lêbab (בבל) [pronounced <i>lay-BAHB<sup>v</sup></i> ]	<i>mind, inner man, inner being, heart</i>	masculine singular noun with a 2 <sup>nd</sup> person masculine singular suffix	Strong's #3824 BDB #523

**Translation:** You will not hate your brother in your heart.

The Hebrew is not even to carry hate for his brother in his heart. Hatred is a sin, and we need to rebound it.

## Leviticus 19:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâkach (יָכַח) [pronounced <i>yaw-KAHK</i> ]	BDB definitions: <i>to decide, judge; to adjudge, appoint; to show to be right, prove; to convince, convict; to reprove, chide; to correct, rebuke</i>	Hiphil infinitive absolute	Strong's #3198 BDB #406
yâkach (יָכַח) [pronounced <i>yaw-KAHK</i> ]	BDB definitions: <i>to decide, judge; to adjudge, appoint; to show to be right, prove; to convince, convict; to reprove, chide; to correct, rebuke</i>	2 <sup>nd</sup> person masculine singular, Hiphil imperfect	Strong's #3198 BDB #406
’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
’âmîyth (אִמִּית) [pronounced <i>ġaw-MEETH</i> ]	<i>associate, neighbor, relation, fellow</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5997 BDB #765
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô’ (לֹא or לוֹל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâsâ’ (נָסָא) [pronounced <i>naw-SAW</i> ]	<i>to lift up, to bear, to carry</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #5375 BDB #669

## Leviticus 19:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿal (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752
chêṭ <sup>ep</sup> (חַטָּא) [pronounced <i>khey]</i>	<i>sin, offense, fault; penalty for sin, guilt for sin; calamity</i>	masculine singular noun	Strong's #2399 BDB #307

**Translation:** You will certainly reprove your neighbor [when he is clearly wrong]; [as] you will not bear any sin because of him.

The Bible is realistic: you have an old sin nature and those whom you come into contact with have old sin natures. It only makes sense that you will have disagreements and altercations with the people that you see every day. However, in the event of a disagreement, we are told to simply reason with our neighbor. This word is found twice in this verse. It is the Hebrew word *yâkach* (יָכַח) [pronounced *yaw-KAHK*] and the best place to get a handle on its meaning is to go where it is first found in Genesis 20:16 21:25 24:14, 44 31:37, 42. We will pass over the first reference, as it is in the Niphal, and most of the occurrences of this word are in the Hiphil. In Genesis 21:25, Abraham has a disagreement with Abimelech over well water so Abraham goes directly to Abimelech and *yâkach*'s with him. In Genesis 24:14, it is the woman who speaks to the servant of Abraham who is *yâkach*'ed by God for Isaac (v. 44 is a parallel verse). In Genesis 31:37, Laban and Jacob are having a dispute and Jacob says to place the matter between their respective kinsmen and let them decide (*yâkach*) as neutral third parties. In Genesis 31:42, God *yâkach*'s concerning Laban and Jacob. When there appears to be a conflict, this word is used in the resolve of that conflict, to the outcome of that conflict. When no conflict is involved, then it appears to be the rendering of a decision after thinking things out. Strong's #3198 BDB #406.

There are some circumstances where you must reprove a neighbor. Today, this might be a neighbor who is selling drugs out of his house. In ancient Israel, this might be an Israelite with an idol in his possession.

Leviticus 19:17 You will not hate your brother in your heart. You will certainly reprove your neighbor [when he is clearly wrong]; [as] you will not bear any sin because of him. (Kukis mostly literal translation)

Conflicts between old sin natures occur and these conflicts must be resolved in a fair and just manner; reasoning and compromise are essential elements here. If these conflicts remain unresolved, mental attitude sins flair up and you are under sin.

Brothers, even if a man is caught in any misstep, you who are spiritual, restore such a one in a spirit of gentleness; *each one* looking to yourself, so that you too don't become tested (Galatians 6:1). The one who says he is in the light and *yet* hates his brother is in the darkness until now. The one who loves his brother abides in the light and there is no cause for stumbling in him. But the one who hates his brother is in the darkness and walks in the darkness, and does not know where he is going because the darkness has blinded his eyes (1John 2:9–11). There is no difference in the moral values espoused in the Old or the New Testaments; they are fundamentally the same, with some differences arising due to the crucifixion of our Lord, the changing of dispensations and the gift of the Holy Spirit. However, hatred was never to be a part of the life of the Jew (or of our lives as Christians). A person filled with hatred and other mental attitude sins is just as evil as the drunkard and the fornicator, if not more so. See **the Doctrine of Mental Attitude Sins** ([HTML](#)) ([PDF](#)) ([WPD](#)). One of the many debts that I owe to the ministry of Bob Thieme was his emphasis upon the importance of avoiding mental attitude sins. He many times on at the point of preaching when he came to a passage that dealt with mental attitude sins. There is nothing more vicious and destructive to the Christian life than one who is filled with mental attitude sins against others and in his life. *Every one who hates his brother is a murderer; and you know that not every murderer has eternal life abiding in him* (1John 3:15).



As we go through this book I think to myself how sad that one author denigrated Leviticus as being repetitious and boring; that some congregations never hear what is to be found in this great book. Where else could you find so much practical application? The first half is dedicated to the gospel in shadow form and the second half of Leviticus deals with one's walk after salvation.

### Leviticus 19:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לֹא or לוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâqam (נָקַם) [pronounced naw- KAHM]	<i>to avenge, to take vengeance; to harbor vengeful feelings; to punish</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #5358 BDB #667

**Translation:** You will not take vengeance [upon others].

You do not bear and grudge and then save up your anger to a point where you can spring it on a neighbor.

### Leviticus 19:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâṭar (נָטַר) [pronounced naw-TAHR]	<i>to keep, to maintain; to guard; to cherish anger, to bear a grudge</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #5201 BDB #643
'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
bânîym (בְּנֵי) [pronounced baw- NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
'am (אָם) [pronounced gahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5971 BDB #766

**Translation:** You will not bear a grudge against the sons of your people.

You will not carry a grudge against another Israelite.



Leviticus 19:18c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âhêb (אָהֵב) [pronounced aw-HAYV <sup>b</sup> ]	<i>to desire, to breathe after; to love; to delight in; human love [for another] [familial, sexual]; human love [desire, appetite] for [food, drink, sleep, wisdom]; human love [for, to God]; God's love [toward men, people of Israel, righteousness]; to like</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #157 BDB #12
This is the first occurrence of this word in the book of Leviticus.			
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
rêa' (עָרָא) [pronounced RAY-ahg']	<i>associate, neighbor, colleague; companion, friend; beloved; fellow, acquaintance; fellow citizen; another person; one, another [in a reciprocal phrase]</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #7453 BDB #945
k <sup>e</sup> mô (וְכַמּוֹ) [pronounced k <sup>e</sup> moh]	<i>like, as, when; thus, so; when, afterwards, as soon as</i>	adverb/conjunction with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #3644 BDB #455

**Translation:** You will love your neighbor as yourself.

On the positive side, God tells Moses to tell the people, “You will love your neighbor as yourself.” Many Christians mistakenly think that this is out of the New Testament, first spoken by Jesus. Jesus taught the Law of Moses. Most of His life was related to the Age of Israel. Only on a few occasions did Jesus teach anything outside of the Old Testament (which fact puts the kibosh on the idea that God in the Old Testament is a mean God, but God in the New Testament is a loving God).

Leviticus 19:18d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** I [am] Y<sup>e</sup>howah. (Kukis mostly literal translation)

We find this phrase throughout this chapter. All of this different behavior and different thinking is to take place because these are God's people.

Leviticus 19:18 You will not take vengeance [upon others]. You will not bear a grudge against the sons of your people. You will love your neighbor as yourself. I [am] Y<sup>e</sup>howah. (Kukis mostly literal translation)

So many people when they read or hear the sermon on the mount think that the God of the Old Testament is a God of hatred and violence and revenge and that the God of the New Testament is somehow a kinder, gentler God—as though God changes. **Jesus Christ the same yesterday and today and forever** (Hebrews 13:8). **Of old, You did found the earth and the heavens are the work of Your hands; even though they will perish, you will endure; in fact all of them will wear out like a garment, like clothing they will change them and they will be changed,** but He is the same and Your years will not come to an end (Psalm 102:25–27; quoted of Jesus Christ in Hebrews 1:10–12). Just as we Christians are commanded to love one another, so God has commanded the Jew to not have mental attitude sins toward his fellow Jew. God is not a God of strife and disagreement, but of harmony and love in the Spirit.

By just living in this world, we will be subject to injustices and people who treat us unfairly. Paul wrote to the Romans: **Never pay back evil for evil to anyone. Respect what is right to the sight of all men. If possible, so far as it depends upon you, be at peace with all me. Never take your own revenge, beloved, but leave room for the wrath—for it stands written: Vengeance is Mine, I will repay,** says the Lord (Romans 12:17–19 Deuteronomy 32:35). Notice those all important words: *as far as it depends upon you* and *if it is possible*, be at peace with all men. Most of us realize that there are people out there who we will never get along with as long as we are in these bodies of sin; no matter what we say or do, they will always treat us poorly. I remember working with a woman like that who personally seethed when I was around. I tried several different things, including praying on her behalf; however, if their old sin nature is out of control—that is, they do not know how to use rebound, or if they are unbelievers, they do not have any self-discipline in the realm of certain personal sins, then no amount of praying is going to turn them around. We are tested by these people constantly—in fact, for some of them, that is the only reason that God keeps them around—to test other believers.

Some believers have been short-changed by their pastors because their pastor never rubbed the noses in Leviticus 19:18b: **you will not bear a grudge**. Grudges do you no good whatsoever. They are a breeding ground for additional mental attitude sins, for several groups of verbal sins and some overt sins. A person who allows a grudge to fester will see that grudge eat away at their spiritual growth and eat away at their own mental attitude. Carrying a grudge is carrying a huge weight everywhere you go; a weight which holds you back and colors your entire view of the world. Let me not kid you—certainly that grudge can be a burden to the person for whom you hold the grudge; but, more importantly, it is a burden for you. Life is too short. And it does not matter if you are justified to be irritated at someone. Guaranteed that in this world, you will meet people who will give you good reason to be angry with them. They have old sin natures and some are there to test you. However, when you allow them to cause you to carry a grudge, you have lost and you have not trusted your Savior. Step back, give God room, and let Him handle these people. You do not have to cause them trouble at work or in their social lives; you do not need to call them at 3 am from a pay phone and hang up; you do not need to grimace and scowl when you run into them; you do not have to spend your life thinking of a smart remark to make against them in private or in public. Just stand back, rebound, and give God enough room to work. As long as we try to take some form of vengeance, God will stand back, like a gentleman and allow your negative volition to wear itself out. How you ever seen a boxer who continually strikes at the wind because his opponent is too fast for him, and he just wears his arms out throwing worthless punches? God stands back and allows us all the worthless punches that we want to take until our arms grow tired and we let Him work in our behalf.

Finally, **you will love your neighbor as yourself**. This is God's command to us, the perfect tense taking the place of an imperative (which is relatively rare in the Old Testament). We find our Lord quoting this in Matthew 22:39 Mark 12:31 and Luke 10:27, Paul (Romans 13:9 Galatians 5:14) and James (James 2:8). This has always been God's policy. When Jesus said, **"You have heard that it was said, 'You will love your neighbor and hate your enemy,' "** He was not quoting Scripture entirely but quoting a portion of Scripture and then how it had become distorted by the legalistic Pharisees (e.g., the school of the Shammai). Loving your neighbor carried with it a flip side, as they thought—that flip side being the hatred of one's enemies. That is an incorrect take on God's Word,

as our Lord explains in Matthew 5:44–48).<sup>20</sup> **For the whole Law is fulfilled in one utterance [lit., one word], "You will love your neighbor as yourself."** (Galatians 5:14).

Certainly, we must spend time in the New Testament for specific mechanics and doctrines specific to the Church Age; however, there is a great deal of day-to-day guidance to be found throughout the Old Testament. A church which ignores or pays but lip service to the Old Testament, it not functioning on all cylinders.

Leviticus 19:16–18 You will not go [about as] a slanderer against your peoples. You will not a stand against the blood of your neighbor. I [am] Y<sup>e</sup>howah. You will not hate your brother in your heart. You will certainly reprove your neighbor [when he is clearly wrong]; [as] you will not bear any sin because of him. You will not take vengeance [upon others]. You will not bear a grudge against the sons of your people. You will love your neighbor as yourself. I [am] Y<sup>e</sup>howah. (Kukis mostly literal translation)

Leviticus 19:16–18 You will not go about slandering your peoples. You will not take a stand against the blood of your neighbor, for I am Jehovah. You will not nourish hatred in your heart for your brother. When your neighbor is clearly sinning against God, you will reprove him for his actions. You will not bear his sin because of him. You will not take vengeance upon others. You will not carry a grudge against the sons of your people. You will love your neighbor as yourself, for I am Jehovah. (Kukis paraphrase)

**My statutes you (all) will keep on guarding. Livestock you will not cause to lay down [as] a mixture. Your field you will not scatter seed a mixture. And a garment mixed of two fabrics will not go up upon you.**

Leviticus  
19:19

**You (all) will keep on guarding My statutes. You will not breed livestock [as] a mixture. You will not scatter a mixture [of seed] in your field. And a garment of mixed fabrics will not be put upon you.**

**You will all continue to guard and preserve My statutes. You will not attempt to cross-breed your livestock. You will not scatter different kinds of seed together in your field. You will not wear garments made of mixed fabrics.**

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)	My statutes you (all) will keep on guarding. Livestock you will not cause to lay down [as] a mixture. Your field you will not scatter seed a mixture. And a garment mixed of two fabrics will not go up upon you.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Keep ye my laws. Thou shalt not make thy cattle to gender with beasts of any other kind. Thou shalt not sow thy field with different seeds. Thou shalt not wear a garment that is woven of two sorts.

<sup>20</sup> To be fair, not all Pharisees taught this—The NIV Study Bible quotes Rabbi Nahmanides, who wrote *One should place no limitations upon love for the neighbor, but instead a person should love to do an abundance of good for his fellow being as he does for himself* (p. 169).

Aramaic ESV of Peshitta	"You shall keep my statutes. "You shall not crossbreed different kinds of animals. "you shall not sow your field with two kinds of seed; "neither shall there come upon you a garment made of two kinds of material.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	You shall observe My law: you shall not let your cattle gender with one of a different kind, and you shall not sow your vineyard with diverse seed; and you shall not put upon yourself a mingled garment woven of two <i>materials</i> .

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	Keep my laws. Do not let your cattle have offspring by those of a different sort; do not put mixed seed into your field; do not put on a robe made of two sorts of cloth.
Easy English	.
Easy-to-Read Version–2008	"You must obey my laws. You must not let your animals mate with animals of a different kind. You must not sow your field with two kinds of seed. You must not wear clothing made from two kinds of material mixed together.
God's Word™	"Obey my laws. Never crossbreed different kinds of animals. Never plant two kinds of crops in your field. Never wear clothes made from two kinds of material.
Good News Bible (TEV)	"Obey my commands. Do not crossbreed domestic animals. Do not plant two kinds of seed in the same field. Do not wear clothes made of two kinds of material.
<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.	Breed your livestock animals only with animals of the same kind, and don't plant two kinds of seed in the same field or wear clothes made of different kinds of material.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Obey my laws. Do not allow two different kinds of animals to mate with each other. Do not plant two different kinds of seed in the same field. Do not wear clothing made from two different kinds of material..

### 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):

Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	You shall hedge about my enactments. You shall not breed your cattle with different kinds; you shall not sow your field with different kinds; and you shall not allow a garment mixed with linen and wool to come upon you.
International Standard V	<b>On Preserving Distinctiveness</b> "Observe my statutes. "You are not to let your cattle breed with a different species. [Lit. breed within two kinds] "You are not to sow your fields with two different kinds of seeds. [The Heb. lacks of seeds] "You are not to wear clothing made from two different kinds of material.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	You must keep my commands. Do not try to breed your animals with different kinds of other animals. Do not mix two different kinds of seeds when planting your field. Do not wear clothing made of two kinds of material mixed together.
Urim-Thummim Version	.
Wikipedia Bible Project	You will keep my laws. Your beast will not be bred of two kinds, your seed you will not seed of two types, and a cloth woven of two-types of fiber will not be upon you.

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

Christian Community (1988)	<ul style="list-style-type: none"> <li>• Keep my practices. You shall not let your cattle breed with another kind. You shall not sow your field with two kinds of seed and you shall not wear clothing made of two different materials.</li> <li>• 19. Various customs of pagan religions were al so forbidden. Mediums and fortunetellers were also forbidden just as in Deuteronomy 18:10. The stranger shall be to you as the native among you. You will note that the Bible, which forbids sharing with pagan foreigners, always insists on respecting the alien living in Israel. Along with widows and orphans, foreigners are the most defenseless and they must be protected.</li> </ul>
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	. mixed fabric
Kaplan Translation	.
The Scriptures–2009	'Guard My laws. Do not let your livestock mate with another kind. Do not sow your field with mixed seed. And do not put a garment woven of two sorts of thread upon you.
Tree of Life Version	.

### Weird English, ©18 English, Anachronistic English Translations:

Alpha & Omega Bible	· YOU SHALL OBSERVE MY LAW: YOU SHALL NOT LET YOUR CATTLE GENDER WITH ONE OF A DIFFERENT KIND, AND YOU SHALL NOT SOW YOUR VINEYARD WITH DIVERSE SEED; AND YOU SHALL NOT PUT UPON YOURSELF A MINGLED GARMENT WOVEN OF TWO MATERIALS.
Awful Scroll Bible	...even are you to have observed my prescription. Were the dumb beasts to stretch out with that estranged? - were you to sow seed in your field with that estranged? - was estranged garments, that with mixed weaves, to come on you?
Concordant Literal Version	My statutes shall you observe: your beast you shall not cause to copulate dissimilarly; your field you shall not sow dissimilarly, and a garment dissimilarly made of linsey-woolsey shall not come up on you.
exeGesés companion Bible	Guard my statutes. Neither copulate your animals with heterogenetic inductions: nor seed your seed with heterogenetic inductions: neither clothe with heterogenetic inductions nor ascend linsey-woolsey upon you.
Orthodox Jewish Bible	Ye shall be shomer over My chukkot. Thou shalt not mate different kinds of animals; thou shalt not sow thy sadeh with mingled zera; neither shall a garment with shaatnez (mixed fibers) come upon thee [see Devarim 22:11].
Rotherham's <i>Emphasized B.</i>	<My statutes> shall ye observe, <Thy beasts> shalt thou not cause to breed in two kinds, <Thy field> shalt thou not sow with two sorts of seed,— And <a garment woven of diverse threads> shalt thou not suffer to come upon thee.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	.
Syndein/Thieme	.
The Voice	.

### Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	Keep My decrees: Do not crossbreed your livestock with other species. Do not plant your field with different species of seeds. Do not wear a garment that contains a forbidden mixture of fabrics. <b>forbidden mixture</b> Of wool and linen ( Deuteronomy 22:11). Shaatnez in Hebrew. It is forbidden whether the wool and linen are spun together, woven together, or sewn together (Yad, Kelayim 10:2,3).
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	.

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



A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	You shall keep my statutes; you shall not cause your livestock to breed with different kinds; you shall not sow two kinds in your field; and you shall not allow a garment mixed of linen and wool to come upon you.
Legacy Standard Bible	.
Literal Standard Version	You keep My statutes. You do not cause your livestock to mate [with] two kinds; you do not sow your field with two kinds; and a garment of two kinds, mixed material, does not go up on you.
Modern English Version	.
Modern Literal Version 2020	You* will keep my statutes. You will not let your cattle lie breed with a diverse kind. You will not sow your field with two kinds of seed, neither will a garment of two kinds of material mingled together come upon you.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	My customs you will safeguard, your beasts you will not cause to be squared[798] with diverse kinds, your fields you will not sow with diverse kinds, and garments of diverse kinds of linsey-woolsey you will not go up upon you <sup>[799]</sup> ,...
Updated Bible Version 2.17	<b>799.</b> To “go up upon you” means to “wear.” You will keep my statutes. You will not let your cattle gender with a diverse kind: you will not sow your field with two kinds of seed: neither will there come upon you a garment of two kinds of stuff mingled together.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	“You shall keep my statutes. “You shall not cross-breed different kinds of animals. “You shall not sow your field with two kinds of seed; “Don't wear a garment made of two kinds of material.
Young's Literal Translation	.
Young's Updated LT	.

**The gist of this passage:**

Leviticus 19:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
’êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
chuqqôwth (תּוֹקָח) [pronounced khoo-KOWTH]	<i>those things which are established or defined; statutes, ordinances, laws [often of God]</i>	feminine plural noun with the 1 <sup>st</sup> person singular suffix	Strong's #2708 BDB #349
shâmar (שָׁמַר) [pronounced shaw-MAR]	<i>to keep, to guard, to protect, to watch, to preserve</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #8104 BDB #1036

**Translation:** You (all) will keep on guarding My statutes.

All the statutes or ordinances of God must be continued to be kept throughout the ages by the people of Israel.

As we have studied, many of these statutes speak of Jesus in some way or another (the animal sacrifices or the furniture of the Tabernacle). Today, the most conservative Jews might attempt to keep as much as a third of the book of Leviticus (I have not sat down with the entire book in order to get this fraction, but I think that I am close). The majority of this book cannot be followed. The animal sacrifices are not done at all; and we would understand for God to see that such ceremonies are eliminated from public worship, as the true Sacrifice has already come in the Person of Jesus.

Obviously, anything pertaining to the Tabernacle (later the Temple) is not done by the Jewish people today because there is no Tabernacle; there is no Temple. As an aside, it was David's idea to replace the Tabernacle with the Temple, and this was done by his son Solomon.

As far as I know, there are no populations of Jews today in various countries who have a Tabernacle in that country and they gather to worship God around that Tabernacle. They would not do this, of course, because the Tabernacle is closely tied to the land of Canaan, and if they are in another country, by definition, they are not in the land of Canaan.

So, no matter how conservative or traditional a population of contemporary Jews happen to be, they begin from a position of ignoring two-thirds of what Moses wrote, writing down the very words of God. This was not a result of millions of Jews gathering, over the years, and taking a vote on what they would and would not do. God made certain that, once He had sent His Son, that much of the ceremonial activity of the Torah would be set aside for all time.

Leviticus 19:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
בְּהֵמָה (הַמְהָב) [pronounced b <sup>e</sup> hay- MAW]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense; with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #929 BDB #96
לֹא (אוּל אוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
רָבָא (עֲבָר) [pronounced raw-BAHḠ]	<i>to cause to lay down (of cattle breeding)</i>	2 <sup>nd</sup> person masculine singular, Hiphil imperfect	Strong's #7250 BDB #918
כִּילָיִם (מִיֵּלֵךְ) [pronounced kil <sup>e</sup> -AH-yim]	<i>two kinds, a mixture, diverse kinds, heterogeneous things; things which should be kept separate</i>	masculine dual substantive	Strong's #3610 BDB #476

This noun only occurs in Lev. 19:19 and Deut. 22:9. We do not have any cognates which help to establish the exact meaning of this word.

**Translation:** You will not breed livestock [as] a mixture.

Livestock was not to be bred as a mixture.

Two more things were not to be mixed in the rest of this verse. Why this aversion to mixture? This represents the pure teaching of God being mixed or mingled with the thinking of the cosmic system (how many churches today reflect such a mixture?). Our faith is not syncretic

Leviticus 19:19c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sâdeh (שָׂדֶה) [pronounced saw-DEH]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #7704 BDB #961
lô' (לא or לוּל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
zâra' (זָרָא) [pronounced zaw-RAH]	<i>to scatter, to disperse [seed], to sow, to produce [seed], to yield [seed]; metaphorically to sow [justice, injustice, good, evil]</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #2232 BDB #281
kil <sup>ayim</sup> (כִּילָיִם) [pronounced kil <sup>e</sup> -AH-yim]	<i>two kinds, a mixture, diverse kinds, heterogeneous things; things which should be kept separate</i>	masculine dual substantive	Strong's #3610 BDB #476

**Translation:** You will not scatter a mixture [of seed] in your field.

The Hebrews were not to mix seeds together in their fields.

Leviticus 19:19d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
beged (בִּגְדָ) [pronounced BEH-ged]	<i>garment, clothing; treachery</i>	masculine singular noun with the definite article	Strong's #899 BDB #93
kil <sup>ayim</sup> (כִּילָיִם) [pronounced kil <sup>e</sup> -AH-yim]	<i>two kinds, a mixture, diverse kinds, heterogeneous things; things which should be kept separate</i>	masculine dual substantive	Strong's #3610 BDB #476
sha'at <sup>nêz</sup> (שַׂטְנֵז) [pronounced shah-aht-NAZE]	<i>mixed stuff, fabric of mixed weave, a kind of cloth forbidden for garments; cloth made by weaving linen and wool together</i>	masculine singular noun	Strong's #8162 BDB #1043
lô' (לא or לוּל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âlâh (אָלַה) [pronounced gaw-LAWH]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5927 BDB #748

## Leviticus 19:19d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿal (עַל) [pronounced ʿahl]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5921 BDB #752

**Translation:** *And a garment of mixed fabrics will not be put upon you.* (Kukis mostly literal translation)

The Hebrew people were not to mix fabrics, like cotton and wool together. Critics of the Bible, reading this and similar passages, believed that they hit the motherlode of objections right here.

**Abortion is a Sin** (meme graphic); from [Image Flip](#); accessed July 4, 2024. There are dozens of memes with this same heathen message.

To put their argument in another way, “Agree that we can have homosexual relations and we will look the other way when you eat shrimp.”

Of the things listed, only sodomy would be considered a sin. There is actually a disagreement among Christians concerning abortion; however, causing a woman to abort appears to be a crime.

Essentially the argument went like this: how can you call homosexuality a sin if you wear a cotton blend shirt?

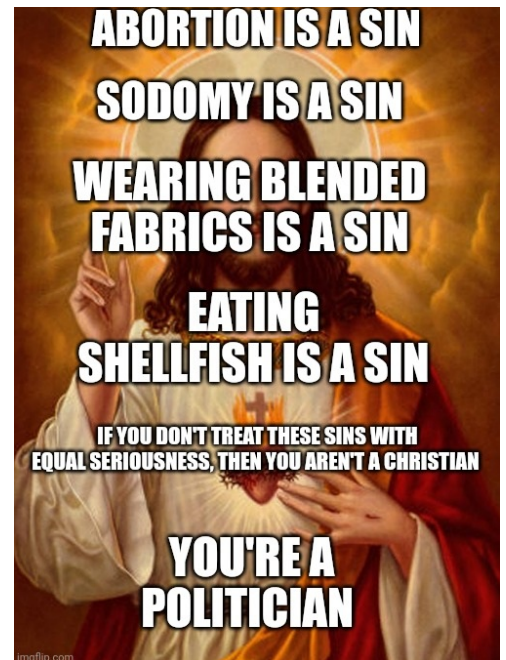
The Law was originally given to the Hebrew people in the desert who, regarding the manufacture of clothing, had no real expertise (the parents did, but not their children, as their clothes did not wear out in the desert). The typical problem when wool and linen are mixed is, they shrink at completely different rates, so when a piece of clothing is washed and it shrinks, a mixed fabric is all messed up and usually unwearable as a result. When clothing was made by that generation who went into Canaan to take it, they simply adjusted for shrinkage (which my mother did when making clothes for her growing boys), but they kept their fabrics separate.

When it comes to clean and unclean foods, God eliminated foods from the Hebrew diet which are more likely to carry disease and impurities. With our modern methods today of preserving food, such dangers are pretty much alleviated. In the New Testament, the limitations made of types of meats that could be eaten was eliminated. God showed Peter a bunch of unclean animals and God told him, “Kill and eat.” In the epistles, Paul tells believers not to let anyone judge them in what they eat or drink. These were changes which took place which separated believers in Jesus from the Law of Moses.

The key to all of this is what it meant: ancient Israelites and current Christians are not to mix the pure teaching of the Bible with current cosmic thinking.

Leviticus 19:19 *You (all) will keep on guarding My statutes. You will not breed livestock [as] a mixture. You will not scatter a mixture [of seed] in your field. And a garment of mixed fabrics will not be put upon you.* (Kukis mostly literal translation)

Because of this verse, the Jews did not breed the mule; however, they did apparently purchase them, as the prohibition was against the breeding, but not the owning of said animals. When Solomon rode upon David's mule



signified that he was the heir to King David's throne (1Kings 1:33, 44) and Solomon later received mules as presents when he became king (2Chronicles 9:24).

The point here is not so much with interbreeding cattle, confusion in the corn field or with mis-matched clothing, but the point of this is what fellowship has light with darkness; we must separate and make distinctions. That is all that is occurring here. It is primarily symbolic (although most women would prefer that their men followed that last rule).

Some critics of the Bible, often quote Leviticus 19:19, and then with snarky glee, proclaim, "You cannot wear cotton blend clothing." The implication is, "You Christians are such dorks." Or, "You Christians do not like homosexuality; well, do you wear cotton blends? Got you there; heh heh heh."

### CGG.org on Wearing Clothing of Mixed Fibres

#### Should a Christian Wear Clothing of Mixed Fibers (Leviticus 19:19 Deuteronomy 22:9–11)?

This question often arises when people read Leviticus 19:19 and Deuteronomy 22:11. Today we would call this a "consumer protection law." Notice that these verses contain the basic principle that materials of widely differing character and texture are not to be combined. On the other hand, these verses allow a number of combinations that are within God's laws.

Today's garments are made of two basic kinds of natural fibers. The first is plant cellulose fiber, from which fabrics such as linen and cotton are produced. The second is animal protein fiber such as wool and silk. Because these kinds of fibers differ markedly in strength, washability, absorption, and so forth, they should not be mixed.

However, a garment made of a combination of cellulose materials—a mixture of cotton and linen, for example—is acceptable because the fibers are basically similar. For the same reason, mixtures of protein fibers (wool, mohair, silk, and so on) are acceptable.

What about the mixture of synthetic, man-made fabrics, such as Dacron, nylon, polyester, and rayon, with either cellulose or protein fibers? Many have not realized that a combination of synthetic and either plant or animal material does not necessarily break the biblical principle. Synthetic materials are usually made to have essentially the same characteristics as the natural fibers. Otherwise, they would not mix well. The stronger fibers would cut and tear away from the weaker ones or would not combine well in other ways. In other words, it is perfectly acceptable to manufacture fabrics from a combination of fibers which are naturally or artificially compatible with one another. It is the mixture of fibers with markedly differing qualities which this biblical principle concerns.

It should be noted that such combinations produce a cheaper garment, with respect to quality, than one made with the best grades of pure fibers. On the other hand, a fabric made from low-grade, natural fibers is usually improved by the addition of compatible man-made fibers. Any good tailor or seamstress knows that the best quality clothing is made from 100 percent wool, cotton, and so forth. Nevertheless, one need not throw away or destroy clothing which may be of lower quality or a wrong mixture. Wearing such materials is not a sin in itself. Rather, God does not want manufacturers producing shoddy materials in order to take advantage of their customers.

Making clothing in the ancient world was a very involved process and it would make little sense to produce clothing which would not hold up over the long haul. Keeping incompatible things separate simply saved the Jews from wasting the materials which they had to work with.

This is taken from:

<http://www.cgg.org/index.cfm/fuseaction/Library.sr/CT/BQA/k/192/Should-Christian-Wear-Clothing-of-Mixed-Fibers-Leviticus-1919.htm> accessed August 18, 2013 and slightly edited.



## Chapter Outline

## Charts, Maps and Short Doctrines

Leviticus 19:19 You will all continue to guard and preserve My statutes. You will not attempt to cross-breed your livestock. You will not scatter different kinds of seed together in your field. You will not wear garments made of mixed fabrics. (Kukis paraphrase)

God made things differently; God made things to be kept separate. Evolution, if really believed, would not have resulted in thousands of distinct kinds, but with a mishmash of animals, where cats and dogs could not easily distinguished (which would have been a bane to all cat-people and dog-people, may they never intermix as well).

And a man that lies down with a woman, a lying down of seed; and she [is] a maidservant betrothed to [another] man. And, being redeemed, she has not been redeemed; also freedom has not been given to her. Punishment [after an examination] will be; they will not be executed because she was not manumitted. And he has taken his guilt-offering unto an opening of a tent of meeting—a ram [will be his] guilt-offering. And has covered over upon him the priest with a ram of guilt to faces of Y<sup>e</sup>howah upon his sin that he sinned. And has been forgiven to him from his sin that he sinned.

Leviticus  
19:20–22

[Let's say] that a man lies down with a woman, a lying down of seed (sperm); and she [is] a maidservant [who is] betrothed to [another] man. Furthermore, she has certainly not been purchased; and [her] freedom has not been given to her. [There] will be punishment (after an investigation); [but] they will not be executed because she was not [yet] manumitted. He has taken his guilt-offering to the opening of the Tent of Meeting, [which will be] a ram [as his] guilt-offering. The priest will atone for him before Y<sup>e</sup>howah with the ram of the guilt-offering for the sin that he sinned. He has then been forgiven for the sin that he sinned.

Let's say that a man lies down with a woman and they have any sort of sexual relations, even though she is a slave girl promised to marry another man. Furthermore, let's also say that she has not yet been purchased and she does not yet have her freedom. There will be punishment after an investigation, but they will not be executed because she was not yet manumitted. The man will take a ram offering to the opening of the Tent of Meeting as his guilt-offering. The priest will atone for this man before Jehovah with the ram, covering over the sin that he sinned. As a result, he will be forgiven for this sin.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)

And a man that lies down with a woman, a lying down of seed; and she [is] a maidservant betrothed to [another] man. And, being redeemed, she has not been redeemed; also freedom has not been given to her. Punishment [after an examination] will be; they will not be executed because she was not manumitted. And he has taken his guilt-offering unto an opening of a tent of meeting—a ram [will be his] guilt-offering. And has covered over upon him the priest with a ram of guilt to faces of Y<sup>e</sup>howah upon his sin that he sinned. And has been forgiven to him from his sin that he sinned.

Dead Sea Scrolls .

Jerusalem targum .

Targum (Onkelos) .

Targum (Pseudo-Jonathan) .

Aramaic Targum .



The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	If a man carnally lie with a woman that is a bondservant and marriageable, and yet not redeemed with a price, nor made free: they both shall be scourged: and they shall not be put to death, because she was not a free woman. And for his trespass he shall offer a ram to the Lord, at the door of the tabernacle of the testimony. And the priest shall pray for him: and for his sin before the Lord: and he shall have mercy on him, and the sin shall be forgiven.
Aramaic ESV of Peshitta	"If a man lies carnally with a woman who is a slave girl, pledged to be married to another man, and not ransomed, or given her freedom; they shall be punished. They shall not be put to death, because she was not free. He shall bring his trespass offering to Mar-Yah, to the door of the Tabernacle, even a ram for a trespass offering. The priest shall make atonement for him with the ram of the trespass offering before Mar-Yah for his sin which he has committed: and the sin which he committed shall be forgiven him.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And if anyone should lie carnally with a woman, and she should be a home-servant kept for a man, and she has not been ransomed, and her freedom has not been given to her, they shall be visited <i>with punishment</i> ; but they shall not die, because she was not set at liberty. And he shall bring for his trespass to the Lord, to the door of the tabernacle of witness, a ram for a trespass-offering. And the priest shall make atonement for him with the ram of the trespass-offering, before the Lord, for the sin which he sinned; and the sin which he sinned shall be forgiven him.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	If any man has sex relations with a servant-woman who has given her word to be married to a man, and has not been made free for a price or in any other way, the thing will be looked into; but they will not be put to death because she was not a free woman. Let him take his offering for wrongdoing to the Lord, to the door of the Tent of meeting; let him give a male sheep as an offering for wrongdoing. And the priest will take away his sin before the Lord with the sheep which is offered for his wrongdoing, and he will have forgiveness for the sin which he has done.
Easy English	.
Easy-to-Read Version–2008	"It may happen that a man has sexual relations with a woman who is the slave of another man. But this slave woman has not been bought or given her freedom. If this happens, there must be punishment. But they will not be put to death because the woman was not free. The man must bring his guilt offering to the LORD at the entrance of the Meeting Tent. He must bring a ram for a guilt offering. The priest will make him pure by offering the ram as a guilt offering before the LORD. The offering is for the man's sins, which will then be forgiven.

<i>God's Word™</i>	"If a man has sexual intercourse with a female slave who is engaged to another man and if her freedom was never bought or given to her, they should not be put to death. He will only pay a fine because she is a slave. He must bring a ram for his guilt offering to the LORD at the entrance to the tent of meeting. In the LORD'S presence the priest will use them to make peace with the LORD for this sin. The man will be forgiven for this sin.
Good News Bible (TEV)	"If a slave woman is the recognized concubine of a man and she has not been paid for and freed, then if another man has sexual relations with her, they will be punished, but not put to death, since she is a slave. The man shall bring a ram to the entrance of the Tent of my presence as his repayment offering, and with it the priest shall perform the ritual of purification to remove the man's sin, and God will forgive him.
<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 a man has sex with a slave woman who is promised in marriage to someone else, he must pay a fine, but they are not to be put to death. After all, she was still a slave at the time. The man must bring a ram to the entrance of the sacred tent and give it to a priest, who will then offer it as a sacrifice to me, so the man's sins will be forgiven.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	If a man sleeps with a slave woman who has been promised to marry some other man, but if she has not been bought by that man and is still a slave, these two people must be punished. But because she was still a slave, she and the man who slept with her must not be executed. However, that man must bring a ram to be slaughtered at the entrance of the sacred tent area, to be an offering in order that he no longer be guilty for his sin. The priest will offer that ram to me. Then I will forgive that man for the sin which he committed.

### **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):**

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

## The Heritage Bible

And whoever lies down, lying down for seed with a woman who is a maidservant committed to a husband and not at all redeemed nor freedom given her, it shall be investigated; they shall not be put to death because she was not free.

And he shall bring his trespass offering to Jehovah, to the door of the tent of appointed meeting, a ram for a trespass offering.

And the priest shall make a covering for him with the ram of the trespass offering before the face of Jehovah for his sin which he has sinned; and the sin which he has sinned shall be forgiven him.

## International Standard V

“When a person has sexual relations [Lit. a lying of seed] with a woman servant who is engaged to another man, but she had not been completely redeemed nor had her freedom been granted to her, there is to be an inquiry, but they won’t be put to death, since she had not been freed.

“The perpetrator [Lit. He] is to bring his guilt offering to the Lord at the entrance of the Tent of Meeting, along with a ram as guilt offering. Then the priest is to make atonement for him with the ram as guilt offering in the Lord’s presence on account of his sin which he had committed but which has been forgiven him.”

## H. C. Leupold

Lexham English Bible

NIV, ©2011

Unfolding Bible Literal Text

Urim-Thummim Version

And whoever has sexual relations with a woman that is a slave girl betrothed to a man, and not really ransomed, or freedom has not been given to her, an investigation will be conducted but they will not be put to death because she is not free. And he will bring his Guilt- Offering to YHWH, to the entrance of the Tabernacle at the Appointed Place, even a ram for a Guilt- Offering. Then the priest will make Propitiatory- Covering for him with the ram of the Guilt-Offering before YHWH for his sin that he has done, and the sin that he has done will be pardoned him.

## Wikipedia Bible Project

And a man who will lay with a woman sexually, and she is a slavewoman belonging to a man, and freed she has not been freed, and her release was not given to her, he will be investigated, they will be killed. Because she is not free. And he brought his guilt to Yahweh, to the opening of the tent of events--- a ram guilt offer. And the priest atoned over him with the guilt-offer ram, before Yahweh, over his sin which he has sinned. And it was forgiven of him, from his sin which he has sinned.

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

Christian Community (1988) .

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 when a man lies with a woman with semen, and she is a slave-girl, betrothed to a man, and not truly redeemed, and freedom not having been given to her, there shall be an inquest; they shall not be put to death, because she was not free.

And he shall bring in his guilt offering to YAHWEH, to the door of the tabernacle of the congregation, a ram for a guilt offering. And the priest shall atone for him with

the ram of the guilt offering before YAHWEH for his sin which he has sinned; and it shall be forgiven him because of his sin he has sinned.

Kaplan Translation  
The Scriptures—2009

·  
'And when a man has intercourse with a woman who is a female servant, engaged to a man, and to be ransomed, but she has not been ransomed nor set free, there should be an inquiry. But they are not put to death, because she was not free.

'And he shall bring his guilt offering to יהוה, to the door of the Tent of Appointment, a ram as a guilt offering.

'And the priest shall make atonement for him with the ram of the guilt offering before יהוה for his sin which he has done. And the sin which he has sinned shall be forgiven him.

Tree of Life Version

"If a man lies sexually with a woman who is a slave girl, pledged to be married to another man, but not ransomed or given her freedom, they are both to be punished. But they are not to be put to death, because she was not free. He is to bring his trespass -offering to Adonai, to the entrance of the Tent of Meeting—a ram for a guilt offering. The kohen is to make atonement for him with the ram of the trespass offering before Adonai for his sin that he committed, and the sin that he committed will be forgiven him.

### Weird English, ©198 English, Anachronistic English Translations:

Alpha & Omega Bible

· AND IF ANY ONE LIE CARNALLY WITH A WOMAN, AND SHE SHOULD BE A HOME-SERVANT KEPT FOR A MAN, AND SHE HAS NOT BEEN RANSOMED, AND HER FREEDOM HAS NOT BEEN GIVEN TO HER, THEY SHALL BE VISITED WITH PUNISHMENT; BUT THEY SHALL NOT DIE, BECAUSE SHE WAS NOT SET AT LIBERTY.

AND HE SHALL BRING FOR HIS TRESPASS TO JESUS TO THE DOOR OF THE TABERNACLE OF WITNESS, A RAM FOR A TRESPASS-OFFERING.

AND THE PRIEST SHALL MAKE ATONEMENT FOR HIM WITH THE RAM OF THE TRESPASS-OFFERING, BEFORE JESUS, FOR THE SIN WHICH HE SINNED; AND THE SIN WHICH HE SINNED SHALL BE FORGIVEN HIM.

Awful Scroll Bible

Was a man to lay down, as to scatter seed in his laying down, with a woman, a maid servant, she being betrothed to a man - is she to have been redeemed a redeeming? - is freedom to have been given to her? - was there to be a demand for him to be put to death? - For - is she to have been freed? -

He is to have brought in that for his trespass, to Sustain To Become at the opening of the tent of the appointed place, even a ram for his trespass.

The priest is to have covered over with the ram, for his trespass turned before Sustain To Become for his miss of the mark, he is to have been made clean of, even for the miss of the mark is he to have been made clean, and it is to have been forgiven of him.

Concordant Literal Version

In case a man who lies with a woman has an emission of semen when she is a bondmaid designated for another man, yet has not been ransomed, yea ransomed nor freedom given to her, a distinction shall there be: they shall not be put to death since she was not freed.

He will bring his guilt offering to Yahweh at the opening of the tent of appointment: a ram as a guilt offering.

Then the priest will make a propitiatory shelter over him with the ram of the guilt offering before Yahweh, for his sin with which he has sinned, and his sin with which he has sinned will be pardoned him.

exeGesés companion Bible

And when a man  
gives a woman seed of copulation  
- a maid exposed by a man  
and in redeeming, neither redeems

nor gives her liberty,  
 have an inquisition;  
 they deathify them not,  
 because she is not liberated.  
 And he brings that for his guilt to Yah Veh  
 to the opening of the tent of the congregation  
 a ram for the guilt:  
 and the priest kapars/atones for him  
 with the ram for his guilt at the face of Yah Veh  
 for the sin he sinned:  
 and the sin he sinned is forgiven.

Orthodox Jewish Bible

And whosoever lieth carnally with an isha, that is a shifcha betrothed to a husband,  
 and not at all redeemed, nor chufshah (freedom) given her; she shall be scourged;  
 they shall not be put to death, because she has not been chuppashah (freed).  
 And he shall bring his asham (trespass offering, guilt offering) unto Hashem, unto  
 the entrance of the Ohel Mo'ed, even a ram of asham.  
 And the kohen shall make kapporah for him with the ram of the asham before  
 Hashem for his chattat which he hath sinned; and the chattat which he hath sinned  
 shall be forgiven him.

Rotherham's *Emphasized B.* .

#### Expanded/Embellished Bibles:

*The Amplified Bible* .

The Expanded Bible .

Kretzmann's Commentary

Lexham English Bible

“And when a man lies with a woman *and there is* an emission of semen and she  
 is a female slave promised to a man, but [Or “and”] she indeed has not been  
 ransomed or freedom has not be given to her, *there* shall be an obligation to  
 compensate; they shall not be put to death, because she has not been freed. And  
 he shall bring his guilt offering to Yahweh at the tent of assembly's entrance: a ram  
 for a guilt offering. And the priest shall make atonement for him before [Literally “to  
 the faces of”] Yahweh with the ram of the guilt offering for his sin that he committed,  
 [Literally “sinned”] and so his sin that he committed [Literally “sinned”] shall be forgiven  
 him.

Syndein/Thieme .

The Voice .

#### Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation

If a man lies carnally with a slave woman who is half married to [another] man, and  
 she has not been redeemed or given her freedom, she must be physically punished.  
 However, since she has not been freed, [the two] shall not be put to death.  
 [The man] must bring his guilt offering to God, to the Communion Tent entrance.  
 It shall be a ram for a guilt offering.  
 The priest shall make atonement for him before God with the guilt offering ram, for  
 the sin that he committed. He will thus gain forgiveness for his sin.

#### **slave woman**

A woman who is half slave and half free (Kerithoth 11a; Yad, Issurey Biyah  
 3:13). Such a situation can arise if her freedom is partially bought (Gittin 41b;  
 Yad, Avadim 7:4). Similarly, if a slave belongs to two partners, and is freed by  
 one of them, the slave is half free (Ibid.). According to some, however, the

Torah here is speaking of a woman who is fully a slave (Rabbi Yishmael, Sifra, Kerithoth 11a). According to all opinions, it is speaking of a born gentile, who was purchased as a slave by a Jew. A born Jewish woman cannot be a slave (except for a minor; see Exodus 21:7).

#### half married

(cf. Ramban; Yerushalmi, Kiddushin 1:1; Radak, Sherashim). Ne-cherefeth in Hebrew. Since there is no marriage for a slave, only the 'half' of the woman who is free is married. According to those who hold that this is speaking of a woman who is a total slave, the 'marriage' is conditional, and is automatically nullified when the husband (see next comment) is given his freedom (see Exodus 21:4).

#### man

The only man that a woman may marry is another slave. According to tradition, it is speaking of a case where she is married to a Hebrew slave (cf. Exodus 21:4).

#### redeemed

When another person gives the slave's master money for his freedom (Yad, Avadim 5:2; Kiddushin 23a; Rashi). According to the majority opinion (above), it is speaking of the case where she was partially redeemed (Kerithoth 11a; Rashi; Malbim).

#### physically punished

(Septuagint). Bakar in Hebrew. She is flogged (Yad, Issurey Biyah 3:14; Rashi). Some say that this is because she is flogged with a lash made from the skin of a large animal (bakar) (Radak, Sherashim; cf. Makkoth 22b). Or, 'she shall be disgraced' (Ibn Janach). Or, 'she is public property' and not completely married (Radak, Sherashim).

#### guilt offering

Asham. See Leviticus 7:1-7.

NET Bible®

New American Bible (2011)

New Catholic Bible

Rotherham's *Emphasized B.*

And <whosoever lieth carnally with a woman, she being a bondmaid, acquired for<sup>b</sup> a husband, and neither [redeemed] nor [freedom] given her> ||inquisition|| shall be made, they shall not be put to death, because she was not free; but he shall bring in his guilt-bearer unto Yahweh, unto the entrance of the tent of meeting,—even a ram as a guilt-bearer; and the priest shall put propitiatory-covering over him, with the guilt-bearing' ram, before Yahweh, on account of his sin which he hath committed,—so shall he have forgiveness, from his sin which he hath committed.

<sup>b</sup> So O.G. "Given up to"—T.G. "Legally secured to another man"—P.B.

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

A Faithful Version

C. Thomson Updated OT

Charles Thomson OT

If any man lie carnally with a woman, and she be a servant betrothed to a man, and hath not been redeemed, nor had her freedom granted her, they shall be chastised, but shall not be put to death, because she was not set free. And for his trespass against the Lord, he shall bring to the door of the tabernacle of the testimony, the ram of a trespass offering; and the priest shall make atonement for him with the ram of the trespass offering before the Lord for the sin which he hath committed; and the sin which he hath committed shall be forgiven him.

Context Group Version

. disgrace



English Standard Version	"If a man lies sexually with a woman who is a slave, assigned to another man and not yet ransomed or given her freedom, a distinction shall be made. They shall not be put to death, because she was not free; but he shall bring his compensation to the LORD, to the entrance of the tent of meeting, a ram for a guilt offering. And the priest shall make atonement for him with the ram of the guilt offering before the LORD for his sin that he has committed, and he shall be forgiven for the sin that he has committed.
Green's Literal Translation	And when a man lies with a woman with semen, and she is a slave-girl, betrothed to a man, and not truly redeemed, and freedom not having been given to her, there shall be an inquest; they shall not be put to death, because she was not free. And he shall bring in his guilt offering to Jehovah, to the door of the tabernacle of the congregation, a ram for a guilt offering. And the priest shall atone for him with the ram of the guilt offering before Jehovah for his sin which he has sinned; and it shall be forgiven him because of his sin he has sinned.
Legacy Standard Bible Literal Standard Version	. And when a man lies with a woman with seed [from] intercourse, and she [is] a maidservant, betrothed to a man, and not really ransomed, or freedom has not been given to her, there is an investigation; they are not put to death, for she [is] not free. And he has brought in his guilt-offering to YHWH, to the opening of the Tent of Meeting, a ram [for] a guilt-offering, and the priest has made atonement for him with the ram of the guilt-offering before YHWH, for his sin which he has sinned, and it has been forgiven him because of his sin which he has sinned.
Modern English Version Modern Literal Version 2020	. And whoever lies carnally with a woman, who is a bondmaid, betrothed to a husband and not at all redeemed, nor freedom given her, they will be punished. They will not be put to death, because she was not free. And he will bring his guilt-offering to Jehovah, to the door of the tent of meeting, even a ram for a guilt-offering. And the priest will make atonement for him with the ram of the guilt-offering before Jehovah for his sin which he has sinned. And the sin which he has sinned will be forgiven him.
New American Standard B. New European Version New King James Version Niobi Study Bible Owen's Translation Revised Mechanical Trans.	. . . . . . scoured . . ...and a man that lies down with a woman for the laying down of seed, and she is a maid, being a consort of a man and certainly not ransomed, freedom will not be given her, there will be punishment, they will not be made to die, given that she was not free, and he will bring his guilt to YHWH to the opening of the appointed tent, a buck of guilt, and the administrator will make restitution upon him with the buck of guilt to the face of YHWH, concerning his failure which he failed, and he will be forgiven for him from his failure which he failed,...
Updated Bible Version 2.17 A Voice in the Wilderness Webster's Bible Translation World English Bible Young's Literal Translation Young's Updated LT	. . . . . . . . . . .

**The gist of this passage:**  
20-22

Leviticus 19:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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
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
shâkab (שָׁכַב) [pronounced shaw-KAH <sup>BV</sup> ]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation], to rest, to sleep; to relax</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7901 BDB #1011
ʾêth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
ʾîshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife; female [of animals]</i>	feminine singular noun	Strong's #802 BDB #61
shekâbâh (שֶׁכַבְתָּ) [pronounced shek-aw-BAW]	<i>act of lying, layer, coating; the act of lying down (sexual relations are implied)</i>	feminine singular construct	Strong's #7902 BDB #1012
zeraʿ (זֵרָע) [pronounced ZEH-rahgʹ]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity; semen</i>	masculine singular noun	Strong's #2233 BDB #282

**Translation:** [Let's say] that a man lies down with a woman, a lying down of seed (sperm);...

God now gives a scenario which may be played out more often than we might think. A man lies down with a woman, and there is some sort of sexual engagement.

There is nothing to indicate that this was rape or that he unduly influenced her. However, punishment will be meted out based upon an investigation so that punishment will depend upon what is uncovered. How both of them will be dealt with will probably hinge on whether or not this was a forced sexual contact.

Leviticus 19:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hîyʾ (אִיָּהּ) [pronounced hee]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214

Leviticus 19:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shiph <sup>e</sup> châh (שִׁפְחָה) [pronounced shif-KHAW]	maid, maid-servant, household servant, handmaid, female slave	feminine singular noun	Strong's #8198 BDB #1046
châraph (חָרַף) [pronounced khah-RAHF]	being betrothed to; being promised in marriage	Niphal participle	Strong's #2778 BDB #358
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
'îysh (אִישׁ) [pronounced eesh]	a man, a husband; anyone; a certain one; each, each one, each man, everyone	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35

**Translation:** ...and she [is] a maidservant [who is] betrothed to [another] man.

At the same time, this woman is promised to another man.

At the same time, since this woman was a slave for a period of time, and this man realizes that she will be out of his life—that may have triggered something in both of them.

Leviticus 19:20c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and; even; as well as; in particular, namely; when, while; since, seeing, though; so, then, therefore; or; but, but yet; who, which; or; that, in that, so that; with; also, in addition to, at the same time	simple wâw conjunction	No Strong's # BDB #251
I would suggest that <i>in fact</i> , <i>furthermore</i> , and <i>as well as</i> are reasonable translations for the wâw conjunction.			
pâdâh (פָּדָה) [pronounced paw-DAWH]	redeemed, being redeemed	Hophal infinitive absolute	Strong's #6299 BDB #804
lô' (לֹא or לוֹא) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
pâdâh (פָּדָה) [pronounced paw-DAWH]	to be ransomed [redeemed, purchased]	3 <sup>rd</sup> person feminine singular, Niphal perfect	Strong's #6299 BDB #804

**Translation:** Furthermore, she has certainly not been purchased;...

In this situation, she is not a free woman. She is still the property of this man (although that does not mean that he can rape her).

Leviticus 19:20d			
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
chûph <sup>e</sup> shâh (חֲפָה) [pronounced choof-SHAW]	<i>freedom, liberty; manumission</i>	feminine singular noun	Strong's #2668 BDB #344 hapax legomenon
lô' (לא or לול) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâthan (נתן) [pronounced naw-THAHN]	<i>to be give, to be delivered, to be given forth [as law]; to be made</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition; with the 3 <sup>rd</sup> person feminine singular suffix	No Strong's # BDB #510

**Translation:** ...and [her] freedom has not been given to her.

She is not free at this point.

Leviticus 19:20e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
biqqôreth (תִּקְרָה) [pronounced bik-KO-reth]	<i>punishment [after an examination], inquisition; scourging; compensation</i>	feminine singular noun	Strong's #1244 BDB #134 hapax legomenon
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #1961 BDB #224
lô' (לא or לול) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mûwth (מוּת) [pronounced mooth]	<i>to be executed, to be killed, to be assassinated</i>	3 <sup>rd</sup> person masculine plural, Hophal imperfect	Strong's #4191 BDB #559
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
lô' (לא or לול) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

## Leviticus 19:20e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
châphash (חָפַשׁ) [pronounced <i>khaw-FASH</i> ]	<i>to spread loose; figuratively, to manumit, to be (made) free</i>	3 <sup>rd</sup> person feminine singular, Pual perfect	Strong's #2666 BDB #344 hapax legomenon

The Pual stem of the Hebrew is the passive of the Piel (which is the intensive stem).

**Translation:** [There] will be punishment (after an investigation); [but] they will not be executed because she was not [yet] manumitted.

The word translated *punishment* is only found here. In the lexicon, it is suggested that the punishment follows an investigation. The investigation will certainly involve her position as a slave and whether this man forced her or not.

We cannot read this in such a way as to understand that the owner of a slave could rape her. No matter how this plays out, the man is considered guilty and he will be punished.

Leviticus 19:20 [Let's say] that a man lies down with a woman, a lying down of seed (sperm); and she [is] a maidservant [who is] betrothed to [another] man. Furthermore, she has certainly not been purchased; and [her] freedom has not been given to her. [There] will be punishment (after an investigation); [but] they will not be executed because she was not [yet] manumitted. (Kukis mostly literal translation)

V. 20 is another troublesome verse because most of the better translations go with tradition, but not with the language that is found here—in particular, one word:

<i>The Amplified Bible</i>	And if a man lies carnally with a woman who is a slave, betrothed to a husband...
<i>The Emphasized Bible</i>	And whosoever lieth carnally with a woman, she being a bondmaid, acquired for a husband...
KJV	And whosoever lieth carnally with a woman, that <i>is</i> a bondmaid, betrothed to a husband...
NASB	Now if man lies carnally with a woman who is a slave acquired for <i>another</i> man...
NIV	If a man sleeps with a woman who is a slave girl promised to another man...
NRSV	If a man has sexual relations with a woman who is a slave, designated for another man...
<i>Young's Lit. Translation</i>	And when a man lieth with a woman with seed of copulation, and she a maidservant, betrothed to a man...

You may wonder why I go through listing these various translations and why I sometimes leave some out. Owen's translation is more or less the same as the *Revised Standard Version*, which has been updated (there are a few changes); and sometimes the translations are so similar, that I don't list them all. I often leave out *Young's Literal Translation* and *The Emphasized Bible* because they contain the correct translation, and the other translations allow me to make a point. The reason I spend any amount of time doing this is I cannot make wholesale changes in a translation without giving some justification for it. Now let's proceed:

The word in question is the one translated *betrothed, acquired, promised, designated*. The word is the feminine singular, Niphal participle of châraph (חָרַף) [pronounced *khah-RAHF*] and, before even discussing its definition, spend a little time and look this word up in 1Samuel 17:10, 26, 36 Psalm 42:10 57:3 74:18 Isaiah 37:4 and see if you can even figure out what English word corresponds to charaph. Only because there are so many passages listed would you be able to see that this word is consistently translated either *defy* or *reproach*. Charaph is found

39 times in the Bible and it is consistently translated *defy* or *reproach* 37 times.<sup>21</sup> Its noun cognate is found over 75 times in the Hebrew translated **every single time** as a form of *reproach*. There are times when one word is so close to another that just a slight slip of the pen can affect its meaning. That is not the case here. A reproach to oneself, one's own family or one's inner circle, is to bring disgrace and dishonor upon yourself and/or them. When you reproach someone else, you defy, discredit, shame, or rebuke them; when someone reproaches you, they defy, discredit, shame or rebuke you. The Niphal is the passive stem, so the woman has been shamed or discredited. Strong's #2778 BDB #357 & #358.

Leviticus 19:20 [Let's say] that a man lies down with a woman, a lying down of seed (sperm); and she [is] a maidservant [who is] betrothed to [another] man. Furthermore, she has certainly not been purchased; and [her] freedom has not been given to her. [There] will be punishment (after an investigation); [but] they will not be executed because she was not [yet] manumitted. (Kukis mostly literal translation)

Before we interpret, we should cover a little more of the language. In the Hebrew, there is often a doubling of verbs, but here we have a doubling of verbs where the stems are different. The verb for ransom, pādâh (פָּדָה) [pronounced *paw-DAWH*], is first found in the Hophal infinitive (the Hophal is the causative passive stem) and then in the Niphal perfect with the negative (the Niphal is the simple passive stem). What has happened is that a man has had sex with her outside the bounds of marriage and it is not certain whether she has been raped; as she has been shamed and/or discredited. The point is that we do not know if there is a guilty party here and because she was not free, there could have been coercion. One might render that portion of God's word less literally as *in the redemption process, she has not yet been redeemed*. Strong's #6299 BDB #804. You will note in the later verses who is considered responsible and who must make atonement for himself. Regardless of the fact that she had been discredited, she is not the one who takes an offering to the priest. The man, on the other hand, could have thought that everything was okay and this is her mode of behavior. In other words, this is a matter which requires an investigation and the man must bring a sacrifice to atone for his wrongdoing.

Then we have a word found only here with a very similar word in Ezekiel 34:12. The KJV translates this as scourging, and that is the traditional Jewish rendering, however, this feminine noun is very close in form to the verb usually translated *seek*. Therefore, it would be reasonable to translate this *a seeking, an inquisition, a inquiry*. The translation *scourging* comes from the fact that some societies, in order to extract the truth from a prisoner, rather than mirandize them and question them, they were scourged, suffering great pain. Going to the Septuagint is not necessarily helpful here, because that translation was made a millennium later. Being that we have a just and righteous God, I wouldn't necessarily rule out a punishment here.

Leviticus 19:21			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (בֹּוֹ) [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 <sup>rd</sup> person masculine singular, Hiphil perfect	Strong's #935 BDB #97
'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

<sup>21</sup> The other exception is Isaiah 18:6, which reads: ...beast of the earth *shall winter* upon them...



Leviticus 19:21			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾāshām (אָשָׂם) [pronounced aw-SHAWM]	<i>guilt, fault, blame, responsibility [for sinful actions]; a guilt-offering; possibly this word can apply to the actions for which one is guilty (trespass, offense)</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #817 BDB #79
lâmed (ל) [pronounced l <sup>e</sup> ]	<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<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʾel (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	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
ʾohel (אֹהֶל) [pronounced OH-he]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môwʿêd (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]; a specific sign or signal; an assembly, a convocation</i>	masculine singular noun	Strong's #4150 BDB #417
ʾayil (אֵיל) [pronounced AH-yi]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine singular construct	Strong's #352 BDB #17
ʾāshām (אָשָׂם) [pronounced aw-SHAWM]	<i>guilt, fault, blame, responsibility [for sinful actions]; a guilt-offering; possibly this word can apply to the actions for which one is guilty (trespass, offense)</i>	masculine singular noun	Strong's #817 BDB #79

**Translation:** He has taken his guilt-offering to the opening of the Tent of Meeting, [which will be] a ram [as his] guilt-offering.

No matter what the punishment, the man is held responsible here and he must offer up an animal sacrifice.

Leviticus 19:21 He has taken his guilt-offering to the opening of the Tent of Meeting, [which will be] a ram [as his] guilt-offering. (Kukis mostly literal translation)

In any case, the man certainly bears some or all of the guilt, even if seduced, so that he must appeal to God's mercy. In context, we know that this is a *guilt-offering*.

Leviticus 19:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kâphar (כָּפַר) [pronounced <i>kaw-FAHR</i> ]	<i>to cover, to cover over [with], to be covered [with]; to spread over; to appease, to placate, to pacify; to pardon, to expiate; to atone, to make an atonement [for]; to obtain forgiveness; to free an offender of a charge</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #3722 BDB #497
'al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752
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
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ayil (אֵיִל) [pronounced <i>AH-yil</i> ]	<i>ram; ram (as food; as a sacrifice); a ram's skin (skin dyed red, for tabernacle)</i>	masculine singular construct	Strong's #352 BDB #17
'âshâm (אֲשָׁמ) [pronounced <i>aw-SHAWM</i> ]	<i>guilt, fault, blame, responsibility [for sinful actions]; a guilt-offering; possibly this word can apply to the actions for which one is guilty (trespass, offense)</i>	masculine singular noun	Strong's #817 BDB #79
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part [or, the edge of a sword]</i> . L <sup>e</sup> pânîym (לפָּנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

Leviticus 19:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
chattâ'th (חַטָּאת) [pronounced <i>khat-TAWTH</i> ]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #2403 BDB #308
’ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
châtâ' (חָטָא) [pronounced <i>khaw-TAW</i> ]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #2398 BDB #306

**Translation:** The priest will atone for him before Y<sup>e</sup>howah with the ram of the guilt-offering for the sin that he sinned.

The priest, through the ceremony of offering up the animal will atone for this sin (that is, the sin will be covered over).

The Bible clearly identifies this man as having sinned, even if the intimate relations were consensual.

Leviticus 19:22b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
çâlach (סָלַח) [pronounced <i>saw-LAHKH</i> ]	<i>to be forgiven, to be pardoned; being overlook, not held responsible for, not holding to</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong's #5545 BDB #699
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition; with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
min (מִן) [pronounced <i>mihn</i> ]	<i>from, off, away from, out from, out of, from off; on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577

Leviticus 19:22b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chattâ'th (חַטָּאת) [pronounced <i>khat-TAWTH</i> ]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty [for sin], calamity, misfortune</i>	feminine singular noun with a 3 <sup>rd</sup> person masculine singular suffix	Strong's #2403 BDB #308
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
châtâ' (חָטָא) [pronounced <i>khaw-TAW</i> ]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #2398 BDB #306

**Translation:** He has then been forgiven for the sin that he sinned. (Kukis mostly literal translation)

The man is ultimately forgiven because his sin is covered over. This does not excuse him from being punished.

Leviticus 19:22 The priest will atone for him before Y<sup>e</sup>howah with the ram of the guilt-offering for the sin that he sinned. He has then been forgiven for the sin that he sinned. (Kukis mostly literal translation)

It is unclear who is at fault so there was not a specific punishment associated with it. Why does this deal specifically with a slave? This is because a free woman would most likely be an Israelite and her virginity would be intact and anyone who disgraced her verbally or physically would likely face her family. We will deal with the loss of virginity, women who are engaged and free women in Deuteronomy 22 (which is not a parallel passage but additional truth on a related subject).

Leviticus 19:20–22 [Let's say] that a man lies down with a woman, a lying down of seed (sperm); and she [is] a maidservant [who is] betrothed to [another] man. Furthermore, she has certainly not been purchased; and [her] freedom has not been given to her. [There] will be punishment (after an investigation); [but] they will not be executed because she was not [yet] manumitted. He has taken his guilt-offering to the opening of the Tent of Meeting, [which will be] a ram [as his] guilt-offering. The priest will atone for him before Y<sup>e</sup>howah with the ram of the guilt-offering for the sin that he sinned. He has then been forgiven for the sin that he sinned. (Kukis mostly literal translation)

Leviticus 19:20–22 Let's say that a man lies down with a woman and they have any sort of sexual relations, even though she is a slave girl promised to marry another man. Furthermore, let's also say that she has not yet been purchased and she does not yet have her freedom. There will be punishment after an investigation, but they will not be executed because she was not yet manumitted. The man will take a ram offering to the opening of the Tent of Meeting as his guilt-offering. The priest will atone for this man before Jehovah with the ram, covering over the sin that he sinned. As a result, he will be forgiven for this sin. (Kukis paraphrase)

And when you (all) come in unto the land and you (all) planted every tree of fruit and you (all) have regarded as his foreskin his fruit. Three years he will be to you (all) having foreskins—he will not be eaten. And the year the fourth is all his fruit holy, celebrations to Y<sup>e</sup>howah. And the year the fifth you (all) will eat his fruit, to increase to you (all) his fruit. I [am] Y<sup>e</sup>howah your Elohim.

Leviticus  
19:23–25

When you (all) come into the land and you (all) have planted every fruit tree, you (all) regard its fruit as [if it] has a foreskin—[for] three years, it [the fruit] will not be eaten. In the fourth year, all [the tree's] fruit is holy, [and there will be] celebrations to Y<sup>e</sup>howah. In the fifth year, you (all) will eat [the tree's] fruit, [that] its fruit will increase to you (all). I [am] Y<sup>e</sup>howah your Elohim.

Once you have entered into the land I am giving you, you will plant many fruit trees. However, for the first three years, you will regard the fruit as though it were a discard foreskin—obviously, you will not heat it. However, in the fourth year, the fruit will be considered set apart to Me and you will have celebrations to Y<sup>e</sup>howah because of the yield of the fourth year. Finally, in the fifth year, you will partake of the fruit of the tree so that its fruit will continue to increase to you, year after year. I am Jehovah your God.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)	And when you (all) come in unto the land and you (all) planted every tree of fruit and you (all) have regarded as his foreskin his fruit. Three years he will be to you (all) having foreskins—he will not be eaten. And the year the fourth is all his fruit holy, celebrations to Y <sup>e</sup> howah. And the year the fifth you (all) will eat his fruit, to increase to you (all) his fruit. I [am] Y <sup>e</sup> howah your Elohim.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	When you shall be come into the land, and shall have planted in it fruit trees, you shall take away the firstfruits of them. The fruit that comes forth shall be unclean to you: neither shall you eat of them. But in the fourth year, all their fruit shall be sanctified, to the praise of the Lord. And in the fifth year you shall eat the fruits thereof, gathering the increase thereof. I am the Lord your God..
Aramaic ESV of Peshitta	""When you come into the land, and have planted all kinds of trees for food, then you shall count their fruit as forbidden. Three years shall they be forbidden to you. It shall not be eaten. But in the fourth year all its fruit shall be holy, for giving praise to Mar-Yah. In the fifth year you shall eat its fruit, that it may yield its increase to you. I am Mar-Yah your God.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And whenever you shall enter into the land which the Lord your God gives you, and shall plant any fruit tree, then shall you purge away its uncleanness; its fruit shall be unclean to you for three years; it shall not be eaten. And in the fourth year all its fruit shall be holy, a subject of praise to the Lord.

And in the fifth year you shall eat the fruit, its produce is an increase to you. I am the Lord your God.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	And when you have come into the land, and have put in all sorts of fruit-trees, their fruit will be as if they had not had circumcision, and for three years their fruit may not be used for food. And in the fourth year all the fruit will be holy as a praise-offering to the Lord. But in the fifth year you may take the fruit and the increase of it for your food: I am the Lord your God.
Easy English Easy-to-Read Version–2008	. "In the future, when you enter your country, you will plant many kinds of trees for food. After planting a tree, you must wait three years before you can use any of the fruit from that tree. You must not use that fruit. In the fourth year, the fruit from that tree will be the LORD'S. It will be a holy offering of praise to the LORD. Then, in the fifth year, you can eat the fruit from that tree. And the tree will produce more and more fruit for you. I am the LORD your God.
God's Word™	"When you come into the land and plant all kinds of fruit trees, you must not eat the fruit for the first three years. In the fourth year all the fruit will be a holy offering of praise to the LORD. In the fifth year you may eat the fruit. Do this to make the trees produce more for you. I am the LORD your God.
Good News Bible (TEV)	"When you come into the land of Canaan and plant any kind of fruit tree, consider the fruit ritually unclean for the first three years. During that time you must not eat it. In the fourth year all the fruit shall be dedicated as an offering to show your gratitude to me, the LORD. But in the fifth year you may eat the fruit. If you do all this, your trees will bear more fruit. I am the LORD your God.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	After you enter the land, you will plant fruit trees, but you are not to eat any of their fruit for the first three years. In the fourth year the fruit must be set apart, as an expression of thanks to me, the LORD God. Do this, and in the fifth year, those trees will produce an abundant harvest of fruit for you to eat.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	When you enter the land that I have promised to give to you, and when you plant various kinds of fruit trees, you must not eat any of their fruit for three years. In the fourth year you must set aside all of their fruit to belong to me; you must set it apart as holy, an offering to give me praise. But in the fifth year, you will be permitted to eat their fruit. If you do that, your trees will produce much fruit. I, Yahweh your God, am promising that.



**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):**

Berean Study Bible           When you enter the land and plant any kind of tree for food, you shall regard the fruit as forbidden. For three years it will be forbidden to you and must not be eaten. In the fourth year all its fruit must be consecrated as a praise offering to the LORD. But in the fifth year you may eat its fruit; thus your harvest will be increased. I am the LORD your God.

Christian Standard Bible .  
 Conservapedia Translation .  
 Revised Ferrar-Fenton Bible .  
 God's Truth (Tyndale) .  
 The Heritage Bible           And when you come into the land, and have planted all food trees, then you shall remove its fruit as uncircumcised; three years it is uncircumcised to you; it shall not be eaten.  
   The fourth year all its fruit is holy to celebrate harvest praise to Jehovah.  
   The fifth year you shall eat its fruit to add to you its increase; I am Jehovah, your God.

International Standard V   ***Restrictions on Initial Harvests***  
 "When you have entered the land and planted all sorts of trees for food, regard its fruit as uncircumcised for the first three years for you. It is not to be eaten. During the fourth year, all its fruit is to be offered as a holy token of praise to the Lord.  
 But on the fifth year, you may eat its fruits to increase its produce for you."

H. C. Leupold .  
 Lexham English Bible .  
 NIV, ©2011 .  
 Unfolding Bible Literal Text   When you come into the land and have planted all kinds of trees for food, then you must regard the fruit they produce as forbidden to be eaten. The fruit must be forbidden to you for three years. It must not be eaten.  
 But in the fourth year all the fruit will be holy, an offering of praise to Yahweh. In the fifth you may eat the fruit, having waited so that the trees might produce more. I am Yahweh your God.

Urim-Thummim Version   And when you will come into the land and will have planted all kinds of trees for food, then you will count the fruit as uncircumcised, 3 years will it be as uncircumcised to you, and it will not be eaten.  
 But in the 4th year all its fruit will be sacred for praising YHWH with.  
 In the 5th year you will eat of its fruit that it may yield to you its increase, I am YHWH your Elohim.

Wikipedia Bible Project   And if you will come to the land, and you planted every tree for eating, and you discard its fruit as unclean, three years, they will be unclean, it will not be eaten. And on the fourth year, all its fruits will be holy, blessings for Yahweh. And on the fifth year, you will eat its fruit, to add to yourself its bounty. I am Yahweh your lord.

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

Christian Community (1988) .  
 New American Bible (2011) .  
 The Catholic Bible .  
 New Jerusalem Bible .  
 NRSV (Anglicized Cath. Ed.) .  
 Revised English Bible–1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible .  
 exeGesés companion Bible .  
 Hebraic Roots Bible .  
 Kaplan Translation .  
 The Scriptures–2009 'And when you come into the land, and have planted all kinds of trees for food, then you shall reckon their fruit as uncircumcised. For three years it is as uncircumcised to you, it is not eaten.  
 'And in the fourth year all its fruit is set-apart – praises to הוהי.  
 'And in the fifth year you eat its fruit, so that it increases its yield to you. I am הוהי your Elohim.  
 Tree of Life Version "When you come into the land and have planted all kinds of trees for food, you are to consider their fruit as forbidden. Three years it will be forbidden to you. It is not to be eaten. Then in the fourth year all its fruit will be holy, for giving praise to Adonai. In the fifth year you may eat its fruit. So it will yield its increase to you. I am Adonai your God.

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

Alpha & Omega Bible · AND WHENEVER YOU SHALL ENTER INTO THE LAND WHICH JESUS YOUR THEOS (*The Alpha & Omega*) GIVES YOU, AND SHALL PLANT ANY FRUIT-TREE, THEN SHALL YOU CLEANSE AWAY ITS UNCLEANNESS; ITS FRUIT SHALL BE THREE YEARS UNCLEAN TO YOU, IT SHALL NOT BE EATEN. AND IN THE FOURTH YEAR ALL ITS FRUIT SHALL BE HOLY, A SUBJECT OF PRAISE TO JESUS. AND IN THE FIFTH YEAR YOU SHALL EAT THE FRUIT, ITS PRODUCE IS AN INCREASE TO YOU. I AM JESUS YOUR THEOS (*The Alpha & Omega*).

Awful Scroll Bible As you were to come in the solid grounds, and are to have planted trees for food, the fruits of it are to have been as uncircumcised, even their foreskin, and for three years they are uncircumcised - were you to eat them? - In the fourth year its fruit are set apart, even are they a boasting to Sustains To Become In the fifth year you were to eat the fruits, that is to increase of its yield. I am Sustains To Become, he of mighty ones:...

Concordant Literal Version .  
 exeGesés companion Bible And when you come into the land and plant all trees for food, then you count as uncircumcised, the uncircumcision of the fruit: three years it is uncircumcised to you - eat not. But in the fourth year, all the fruit thereof is holy - halals to Yah Veh: and in the fifth year, eat of the fruit, that it add its produce to you: I - Yah Veh your Elohim.

Orthodox Jewish Bible And when ye shall come into ha'aretz, and shall have planted all manner of food trees, then ye shall treat the fruit thereof as forbidden; shalosh shanim shall it be as forbidden unto you; it shall not be eaten of.  
But in the shanah harev'i'it all the fruit thereof shall be kodesh to praise Hashem withal.  
And in the shanah hachamishit shall ye eat of the fruit thereof, that it may yield unto you the increase thereof: I am Hashem Eloheichem.

Rotherham's *Emphasized B.* .

### Expanded/Embellished Bibles:

*The Amplified Bible* .

The Expanded Bible .

Kretzmann's Commentary

Lexham English Bible

“ And when you [Plural] have come into the land and you [Plural] plant any tree for [Hebrew “of”] food, you [Plural] shall regard its fruit as unharvestable; [Literally “and you shall regard its foreskin as uncircumcised its fruit”] for three years it shall be forbidden for you; [Plural] it shall not be eaten. But [Or “And”] in the fourth year all its fruit shall be holy, offerings of praise for Yahweh. And in the fifth year you [Plural] shall eat its fruit to increase its yield for you; [Plural] I am Yahweh your [Plural] God.

Syndein/Thieme .

The Voice .

### Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation

*Forbidden Practices*

When you come to the [promised] land and plant any tree bearing edible [fruit], you must avoid its fruit as a forbidden growth. For three years [the fruit] shall be a forbidden growth, and it may not be eaten.

Then, in the fourth year, all [the tree's] fruit shall be holy, and it shall be something for which God is praised.

In the fifth year, you may eat its fruit and thus increase your crops. I am God your Lord.

#### avoid its fruit as a forbidden growth

(Ralbag). Literally, 'you shall deem it uncircumcised.' Such fruit is known as Orlah. Or, 'You shall put it aside for destruction' (Targum); 'You shall block it [from use]' (Rashi; Rashbam), 'You shall consider it harmful' (Ibn Ezra); 'You shall consider it forbidden' (Saadia; Ibn Janach); or 'You shall purge its defilement' (Septuagint).

#### holy

Like the 'second tithe' in Deuteronomy 14:23 (Sifra; Rashi; Yad, Maaser Sheni 9:1). It must therefore be eaten in Jerusalem or redeemed.

#### and it shall be something...

(Rashbam). Some derive from this the rule that a blessing must be recited before eating anything (Berakhoth 35a). See Deuteronomy 8:10.

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.*

And <when ye come into the land\_ and plant any manner of fruit-tree> then shall ye count as uncircumcised the fruit thereof, <three years> shall it be to you as if unclean,<sup>c</sup> it shall not be eaten.

But <in the fourth year> all the fruit thereof shall be hallowed for a festival of thanksgiving unto Yahweh. And <in the fifth year> shall ye eat the fruit thereof, that it may enrich you with its increase,—

||—Yahweh|| am your God.

° Ml.: “uncircumcised.”

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

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	Now .when you come into the land which the Lord your God giveth you, you may plant all sorts of trees for food; but you must purge away their impurity. The fruit thereof shall be three years unclean to you, and shall not be eaten: and in the fourth year all the fruit thereof shall be hallowed, to praise the Lord; and in the fifth year, you may eat the fruit. The products thereof will be an additional supply to you. I am the Lord your God; you must not eat on the mountains, nor practise divination, nor augury by birds. V. 26 is included for context.
Context Group Version	And when you (pl) shall come into the land, and shall have planted all kinds of trees for food, then you (pl) shall count the fruit as their uncircumcision: three years they shall be as uncircumcised to you (pl); it shall not be eaten. But in the fourth year all its fruit shall be special, for inauguration to YHWH. And in the fifth year you (pl) shall eat of its fruit, that it may yield to you (pl) the increase: I am YHWH your (pl) God.
English Standard Version	"When you come into the land and plant any kind of tree for food, then you shall regard its fruit as forbidden. Three years it shall be forbidden to you; it must not be eaten. And in the fourth year all its fruit shall be holy, an offering of praise to the LORD. But in the fifth year you may eat of its fruit, to increase its yield for you: I am the LORD your God.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And when you* will come into the land and will have planted all manner of trees for food, then you* will count the fruit of it as their uncircumcision. Three years they will be as uncircumcised to you*; it will not be eaten. But in the fourth year all the fruit of it will be holy, for giving praise to Jehovah. And in the fifth year you* will eat of the fruit of it, that it may yield to you* the increase of it. I am Jehovah your* God.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and, given that you will come to the land, and you will plant every tree of nourishment, and you will consider uncircumcised his foreskin, his produce, three years he will exist to you as foreskin, he will not be eaten, and in the fourth year all his produce will exist as special, shining things to YHWH, and in the fifth year you will eat his produce, his production will again be for you, I am YHWH your Elohiym.
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:**  
23-25

<b>Leviticus 19:23a</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB &amp; Strong #'s</b>
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
bôw' (בּוֹא) [pronounced <i>boh</i> ]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #935 BDB #97
'el (אֶל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâṭa' (נָטָה) [pronounced <i>naw-TAHṬ</i> ]	<i>to set upright; to plant; to place; to fix, to fasten [with a nail]; to pitch [a tent], to set up; figuratively to establish</i>	2 <sup>nd</sup> person masculine plural, Qal perfect	Strong's #5193 BDB #642
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
'êts (עֵץ) [pronounced <i>gayts</i> ]	<i>tree, wood; wooden post, [wooden] stake, a staff; gallows; [collectively for] a forest of trees</i>	masculine singular construct	Strong's #6086 BDB #781
ma'ākâl (מַאֲכָל) [pronounced <i>mah-uh-KAWL</i> ]	<i>food; fruit; produce corn; corn meal</i>	masculine singular noun	Strong's #3978 BDB #38
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ârêl (אֲרֵל) [pronounced <i>aw-RALE</i> ]	<i>to regard as uncircumcised, to count as foreskin; to remain unharvested (figuratively)</i>	2 <sup>nd</sup> person masculine plural, Qal perfect	Strong's #6188 BDB #790
'or <sup>e</sup> lâh (הֲלֹרֵעַ) [pronounced <i>gohr<sup>e</sup>-LAW</i> ]	<i>foreskin (uncircumcised); foreskin of a tree [fruit from the tree for the first 3 years]</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6190 BDB #790
'êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84

## Leviticus 19:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
p <sup>e</sup> rîy (פִּרְי) [pronounced p <sup>e</sup> ree]	<i>fruit, produce (of the ground); fruit, offspring, children, progeny (of the womb); fruit (of one's actions, labor), yield</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6529 BDB #826

**Translation:** When you (all) come into the land and you (all) have planted every fruit tree, you (all) regard its fruit as [if it] has a foreskin—...

There is some very odd language in this verse. However, we will find the verb, is noun cognate and its adjective cognate as well in this passage.

Once the Israelites enter into the land of Canaan and take it, they will plant fruit trees. For many people, when they buy a new home, if it lacks trees, often people will plant a few fruit trees to enjoy its fruit. All of the people of Israel are being told to do this.

I had an uncle who, for the second house which they purchased, got a very deep lot, and in the back section, fenced off, he planted perhaps a dozen fruit trees of different kinds. The idea was providing free fresh fruit for his family. For whatever reason, I do not recall ever going back there and picking any of the fruit. Perhaps they were only there for three years? Or perhaps they were not blessed with the production.

## Leviticus 19:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sh <sup>e</sup> lôwshâh/sh <sup>e</sup> lôshâh (שְׁלוֹשָׁה) [pronounced shel-oh-SHAW]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral noun	Strong's #7969 BDB #1025
shânîym (שָׁנַיִם) [pronounced shaw-NEEM]	<i>years</i>	feminine plural noun	Strong's #8141 BDB #1040
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition; with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510
ʿârêl (אַרְלָה) [pronounced ʿaw-RAYL]	<i>having foreskins, foreskinned ones; generally rendered uncircumcised [ones, men]</i>	masculine plural adjective	Strong's #6189 BDB #790
lôʿ (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518



## Leviticus 19:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to be eaten; metaphorically: to be consumed [destroyed] [by fire]</i>	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #398 BDB #37

**Translation:** ...[for] three years, it [the fruit] will not be eaten.

However, for the first three years, this fruit is going to be considered as if it were a discarded foreskin (that is the odd language). Obviously, no one would see a discarded foreskin and think to eat it. God tells the Israelites, through Moses, "Treat the fruit on your tree for the first three years as if it were a tree of discarded foreskins." Who wants to eat any of this fruit, if that image is in your mind?

Leviticus 19:23 When you (all) come into the land and you (all) have planted every fruit tree, you (all) regard its fruit as [if it] has a foreskin—[for] three years, it [the fruit] will not be eaten. In the fourth year, all [the tree's] fruit is holy, [and there will be] celebrations to Y<sup>e</sup>howah. In the fifth year, you (all) will eat [the tree's] fruit, [that] its fruit will increase to you (all). I [am] Y<sup>e</sup>howah your Elohim. (Kukis mostly literal translation)

This again is a one time word—*will count as uncircumcised*—is found only in Hebrews 2:16 as well; however, with the company it keeps, we may assume that this is its meaning. The upshot of this is that the fruit of a newly planted fruit tree is not to be eaten from for three years. I don't know why, exactly, nor do I have an application for this day and time either. I hope one of my sources will supply one.

## Leviticus 19:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun with the definite article	Strong's #8141 BDB #1040
r <sup>e</sup> bîy'îyth (רַבִּיעִית) [pronounced r <sup>e</sup> -bee-EETH]	<i>a fourth</i>	feminine singular adjective; numeral; with the definite article	Strong's #7243 BDB #917
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
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
p <sup>e</sup> rîy (פֵּרִי) [pronounced p <sup>e</sup> ree]	<i>fruit, produce (of the ground); fruit, offspring, children, progeny (of the womb); fruit (of one's actions, labor), yield</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6529 BDB #826
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun	Strong's #6944 BDB #871

**Translation:** In the fourth year, all [the tree's] fruit is holy,...

In the fourth year, the tree's fruit will be considered holy, or set apart to God.

Leviticus 19:24b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chillûwlîym (חִילוּלִים) [pronounced <i>khil-lu-LEEM</i> ]	<i>celebration; thanksgiving; merry-making, praising</i>	masculine plural noun	Strong's #1974 BDB #239
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** ...[and there will be] celebrations to Y<sup>e</sup>howah.

After planting a new grove of trees, heathen and idolaters, would attempt to speed up the growth process by incantations, sprinklings and other heathen practices designed to entreat the heathen gods for a quick and bountiful harvest. This would be unnecessary for the Jew, as he could not eat from the tree until the fourth year anyway. There was also an heathen practice to offer up the first-fruits of a tree to prevent them from falling under the disapproval of the gods—since the Jews could not come into contact with the unclean fruit, this also prevented them from falling into those idolatrous practices.<sup>22</sup> The word translated *celebrations of thanksgiving* is chillûwlîym (חִילוּלִים) [pronounced *khil-lu-LEEM*], which means *celebration of thanksgiving, celebration, merry-making, praising*. It is only found only here and in Judges 9:27. Here, this word was used for the celebration of the fourth year of a tree when it brings forth its first real harvest of fruit. That fruit was to be set aside for a praise-offering or a *thanksgiving offering* [which is this word] to God. The fruit would be eaten in conjunction with a *celebration of thanksgiving* to God. We don't hear of this more often as it was to be done only upon entering into the land. The trees that the Israelites planted anew upon their entrance into the land were not to be eaten from for three years, and the fourth year would be the year that they *celebrate and partake of the harvest*. In Judges 9:27, it refers to a perversion of this word where the Israelites haul their produce into a heathen temple and celebrate. I will render this as a *thanksgiving-celebration* or *celebrations of thanksgiving*. Strong's #1974 BDB #239.

In the spiritual realm, things require maturing before they are set apart to God. At salvation, we are in no position to go out and witness to everyone that we see. In most situations, we should not even reveal to anyone that we are Christians. This should be a secret, because all newborn Christians do in their enthusiasm is muddy up the water when it comes to evangelism, introducing all kinds of meaningless issues.

Leviticus 19:24 In the fourth year, all [the tree's] fruit is holy, [and there will be] celebrations to Y<sup>e</sup>howah. (Kukis mostly literal translation)

So, once the tree bears fruit in the fourth year, there will be celebrations of thanksgiving to God throughout the land (the general assumption is, that many people would plant new fruit trees in the first few years. These appear to be private celebrations, which might be kept in the family; or perhaps a neighborhood will celebrate this fourth year to God.

<sup>22</sup> James Freeman's *Manners and Customs of the Bible*, p. 93.

Leviticus 19:25a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i> ]	<i>year</i>	feminine singular noun with the definite article	Strong's #8141 BDB #1040
chämîyshîyth (חֲמִישִׁיִּת) [pronounced <i>khuh-mee-SHEETH</i> ]	<i>fifth</i>	feminine singular numeral ordinal; with the definite article	Strong's #2549 BDB #332
'âkal (אָכַל) [pronounced <i>aw-KAHL</i> ]	<i>to eat; to dine; to devour, to consume, to destroy</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #398 BDB #37
'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
p <sup>e</sup> rîy (פְּרִי) [pronounced <i>p<sup>e</sup>ree</i> ]	<i>fruit, produce (of the ground); fruit, offspring, children, progeny (of the womb); fruit (of one's actions, labor), yield</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6529 BDB #826

**Translation:** *In the fifth year, you (all) will eat [the tree's] fruit,...*

In the fifth year of the tree, its fruit would be eaten by the people.

Leviticus 19:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yâçaph (יָצַח) [pronounced <i>yaw-SAHPH</i> ]	<i>to add, to augment, to increase, to multiply; to add to do = to do again; to continue to</i>	Hiphil infinitive construct	Strong's #3254 BDB #414
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition; with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510
t <sup>e</sup> bûw'âh (תְּבוּאָה) [pronounced <i>t<sup>e</sup>b-oo-AW</i> ]	<i>produce, product; crops, harvest, yield; income, revenue; gain (of wisdom) (figuratively); product of lips (figuratively)</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8393 BDB #100

**Translation:** *...[that] its fruit will increase to you (all).*

The intent is that this tree would produce fruit for many, many years into the future, and that increase would be enjoyed by all.

## Leviticus 19:25c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾānîy (אֲנִי) [pronounced aw-NEE]	<i>I, me</i> ; in answer to a question, it means <i>I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʾĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #430 BDB #43

**Translation:** I [am] Y<sup>e</sup>howah your Elohim. (Kukis mostly literal translation)

God again reminds the people that He is their God. As you have noted, that has happened multiple times in the book of Leviticus.

Leviticus 19:25 In the fifth year, you (all) will eat [the tree's] fruit, [that] its fruit will increase to you (all). I [am] Y<sup>e</sup>howah your Elohim. (Kukis mostly literal translation)

In the fourth year, when there is a reasonable yield, that yield belongs to God and it is set apart to God. After that, the tree belongs to those who planted it.

Leviticus 19:23–25 When you (all) come into the land and you (all) have planted every fruit tree, you (all) regard its fruit as [if it] has a foreskin—[for] three years, it [the fruit] will not be eaten. In the fourth year, all [the tree's] fruit is holy, [and there will be] celebrations to Y<sup>e</sup>howah. In the fifth year, you (all) will eat [the tree's] fruit, [that] its fruit will increase to you (all). I [am] Y<sup>e</sup>howah your Elohim. (Kukis mostly literal translation)

Leviticus 19:23–25 Once you have entered into the land I am giving you, you will plant many fruit trees. However, for the first three years, you will regard the fruit as though it were a discard foreskin—obviously, you will not heat it. However, in the fourth year, the fruit will be considered set apart to Me and you will have celebrations to Y<sup>e</sup>howah because of the yield of the fourth year. Finally, in the fifth year, you will partake of the fruit of the tree so that its fruit will continue to increase to you, year after year. I am Jehovah your God. (Kukis paraphrase)

**You (all) will not eat upon the blood. You (all) will not practice divination and you (all) will not practice sorcery (and fortune telling). You (all) will not go in a circle around sides of your head and you will not destroy corners (or sides) of your beard. And an incision to a soul you (all) will not do in the flesh and an impression (or inscription) you (all) will not place in/on you (all). I [am] Y<sup>e</sup>howah.**

Leviticus  
19:26–28

**You (all) will not eat the blood. You (all) will not practice divination and you (all) will not practice sorcery (or fortune telling). You (all) will not go in a circle around the sides of your head and you will not pervert the corners of your beard. You (all) will not make [any] cuttings in the skin for a [departed] soul and you will not put an inscription (or mark) on yourselves. I [am] Y<sup>e</sup>howah.**

**You will not eat blood mixed in with your meat. You will not involve yourselves in any sort of sorcery or future foretelling. You will not cut the hair on the sides of your head to represent anything untoward; and you will not pervert the way your beard is cut. You will not make any cuttings in your skin for someone who has died. You will not making any inscriptions or permanent marks in your skin. I am Jehovah.**

Here is how others have translated this passage:

### Ancient texts:

Masoretic Text (Hebrew)	You (all) will not eat upon the blood. You (all) will not practice divination and you (all) will not practice sorcery (and fortune telling). You (all) will not go in a circle around sides of your head and you will not destroy corners (or sides) of your beard. And an incision to a soul you (all) will not do in the flesh and an impression (or inscription) you (all) will not place in/on you (all). I [am] Y <sup>e</sup> howah.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	You shall not eat with blood. You shall not divine nor observe dreams. Nor shall you cut your hair roundwise: nor shave your beard. You shall not make any cuttings in your flesh, for the dead: neither shall you make in yourselves any figures or marks. I am the Lord.
Aramaic ESV of Peshitta	"You shall not eat any meat with the blood still in it; neither shall you use enchantments, nor practice sorcery. "You shall not cut the hair on the sides of your heads, neither shall you clip off the edge of your beard. "You shall not make any cuttings in your flesh for the dead, nor tattoo any marks on you. I am Mar-Yah.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	Eat not on the mountains, nor shall you employ divination, nor divine by inspection of birds. You shall not make a round cutting of the hair of your head, nor disfigure your beard. And you shall not make cuttings in your body for a dead body, and you shall not inscribe on yourselves any marks. I am the Lord your God.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	Nothing may be used for food with its blood in it; you may not make use of strange arts, or go in search of signs and wonders. The ends of the hair round your face and on your chin may not be cut off. You may not make cuts in your flesh in respect for the dead, or have marks printed on your bodies: I am the Lord.
Easy English	.

Easy-to-Read Version–2008	"You must not eat any meat with blood still in it. "You must not try to use different kinds of magic to tell the future. "You must not round off the hair that grows on the side of your face. You must not cut your beard that grows on the side of your face. You must not cut your body as a way to remember the dead. You must not make any tattoo marks on yourselves. I am the LORD.
God's Word™	"Never eat any meat with blood still in it. "Never cast evil spells, and never consult fortunetellers. "Never shave the hair on your foreheads, and never cut the edges of your beard. Never slash your body to mourn the dead, and never get a tattoo. I am the LORD.
Good News Bible (TEV)	"Do not eat any meat with blood still in it. Do not practice any kind of magic. Do not cut the hair on the sides of your head or trim your beard or tattoo yourselves or cut gashes in your body to mourn for the dead. I am the LORD.
<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.	Don't eat the blood of any animal. Don't practice any kind of witchcraft. I forbid you to shave any part of your head or beard or to cut and tattoo yourself as a way of worshiping the dead.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Do not eat any meat that still has the animal's blood in it. Do not consult spirits to find out what will happen in the future, and do not practice sorcery. Do not shave the hair at the sides of your heads as pagan people do. Do not cut your bodies when you are mourning for people who have died, and do not put tattoos on your bodies. I, Yahweh your God, am commanding this.

### 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):

Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	You shall not eat with blood, nor practice secret arts, and you shall not whisper spells. <sup>26</sup> You shall not round the corners of your heads, nor mar the corners of your beard. <sup>27</sup>



You shall not give any cuttings in your flesh for your soul, nor make any brand incisions on yourself; I am Jehovah.

<sup>26</sup> 19:26, practice secret arts is anan, meaning to cloud over; whisper spells, nachash, meaning to whisper spells. Practice secret arts, anan, means to hide by a cloud. It is the verb form of the word cloud. There are ten places where the verb appears. The only place where it refers to the normal development of clouds is Gen 9:14 when God clouds a cloud over the earth..., meaning to grow dark with clouds. Eight occurrences of the verb anan occur with the use of words referring to witchcraft. Enchantments means to cast spells by whispering. Five times in KJV it is translated observer of times, two times soothsayers, one time sorceress, one time the name of a plain, Jgs 9:37. The Heritage Bible translates it practice secret arts in the eight places that it refers to witchcraft.

<sup>27</sup> 19:27,28 These practices were done by some Arabian tribes in honor of their god Orotal, and adopted by some Israelites in mourning for the dead, Deu 14:1, Isa 22:12. See Lev 21:5; Isa 15:2; Jer 48:37.

International Standard V

### **Prohibited Practices**

“You are not to eat anything containing blood, engage in occult practices, [i.e. divination] or practice fortune telling. [Or practice witchcraft]

“You are not to cut your hair in ritualistic patterns [Lit. cut the sides of your hair; i.e. as a sign of affiliation] on your heads or deface the edges of your beard.

“You are not to make incisions in your flesh on account of the dead nor submit to cuts or tattoos. I am the Lord.

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

Do not eat any meat with blood still in it. Do not consult spirits about the future, and do not seek to control others by supernatural powers.

You will not round off the corners of the hair on the sides of your head or shave off the edge of your beard.

Do not cut your body for the dead or put tattoo marks on your body. I am Yahweh.

Urim-Thummim Version

You will not eat anything with the blood and you will not practice divination or conjure up spirits.

You will not shave in a circle around your head and will not disfigure the fringe of your beard.

You will not make any cuttings in the flesh of your body, nor put tattoo marks on yourselves, I am YHWH.

Wikipedia Bible Project

You will not eat over the blood. You will not read fortunes, or be fortune tellers.

And you will not circumscribe the sides of your head, and you will not lay waste the sides of your beard.

And a cut in your skin you will not put in your flesh, and a tattoo imprint you will not put into you. I am Yawheh.

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

Christian Community (1988) Do not eat anything over the blood nor practice divination or astrology. Do not round off the side-growth of your heads or clip off the edges of your beard. Do not make cuttings in your flesh on account of the dead or make tattoo marks on yourselves. I am Yahweh. Dt 18: 10-12

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	'Do not eat meat with the blood. Do not practise divination or magic. 'Do not round the corner of your head, nor destroy the corner of your beard. 'And do not make any cuttings in your flesh for the dead, nor put tattoo marks on you. I am יהוה.
Tree of Life Version	“You are not to eat any meat with the blood still in it, nor are you to use enchantments, or practice sorcery. “You are not to round off the hair on the sides of your heads, nor are you to mar the edge of your beard. You are not to make any cuttings in your flesh for the dead or make any tattoo marks upon yourself. I am Adonai.

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

Alpha & Omega Bible	· EAT NOT ON THE MOUNTAINS, NOR SHALL YOU EMPLOY AUGURIES, NOR DIVINE BY INSPECTION OF BIRDS. YOU SHALL NOT MAKE A ROUND CUTTING OF THE HAIR OF YOUR HEAD, NOR DISFIGURE YOUR BEARD. AND YOU SHALL NOT MAKE CUTTINGS IN YOUR BODY FOR A DEAD BODY, AND YOU SHALL NOT INSCRIBE ON YOURSELVES ANY MARKS. I AM JESUS YOUR THEOS ( <i>The Alpha &amp; Omega</i> ).
Awful Scroll Bible	Were yous to eat that with the blood in it? Were yous to divine? - even were yous to be a necromancer? Were yous to round off the sides of you all's head? - even were yous to mar the sides of you all's beard? Were yous to put on impressed incisions, on the flesh of a breather? - even were yous to put on etched marks? - I am Sustains To Become.
Concordant Literal Version	You shall not eat on the mountains. You shall not augur nor consult clouds. You shall not round off the edge of your head's hair nor ruin the edge of your beard. You shall not put a laceration in your flesh for a deceased soul; you shall not put a tattoo writing on yourself:I, Yahweh, am your Elohim.
exeGesés companion Bible	Eat naught with the blood. Neither prognosticate nor observe times. Neither ruin the edges of your heads, nor ruin the edges of your beard. Neither give incisions in your flesh for the soul, nor give an inscription of a tattoo on you: I - Yah Veh.
Orthodox Jewish Bible	Ye shall not eat any thing with the dahm; neither shall ye practice divination, nor practice sorcery. Ye shall not cut the edge of your scalp, neither shalt thou mar the corners of thy beard. Ye shall not make any cuttings in your basar for the dead, nor tattoo any marks upon you: I am Hashem.
Rotherham's <i>Emphasized B.</i>	.

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	.
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The Expanded Bible  
Kretzmann's Commentary  
Lexham English Bible

“ You [Plural] must not eat *anything* with the blood; you [Plural] shall not practice divination, nor shall you [Plural] interpret signs.  
You [Plural] shall not round off the corner hair of your [Plural] head, and you [Singular] shall not trim the corner of your [Singular] beard.  
And you [Plural] shall not make a slash in your [Plural] body for a dead person, nor shall you [Plural] make on yourselves a tattoo's mark; I am Yahweh.

Syndein/Thieme  
The Voice

### Bible Translations with Many Footnotes:

The Complete Tanach  
The Geneva Bible  
Kaplan Translation

Do not eat on blood.  
Do not act on the basis of omens.  
Do not act on the basis of auspicious times.  
Do not cut off the hair on the sides of your head.  
Do not shave off the edges of your beard.  
Do not make gashes in your skin for the dead.  
Do not make any tattoo marks on your skin. I am God.

#### omens

(Sanhedrin 65b; Rashi; Yad, Avodath Kokhavim 11:4; Sefer HaMitzvoth, Negative 23). It is therefore forbidden to be concerned (Saadia) or act on the basis of superstitious bad omens (Chinukh 249). Nachash in Hebrew. Some say that this is a type of bird divination (Recanti; Septuagint, transposed).

#### auspicious times

(Sanhedrin 65b; Rashi; Yad, Avodath Kokhavim 11:8). Me-onan in Hebrew. It is particularly forbidden to seek out auspicious times astrologically (Yad, loc. cit.) Some include in this any action on the basis of good omens (Saadia). Also included in this is the presenting of magical illusions (Sanhedrin 65b; Yad, loc. cit. 11:9), possibly with smoke (Ibn Ezra; Recanti on Deuteronomy 18:10).

#### cut off

Some say that it is forbidden even to cut it off very close with a scissors (Tur, Yoreh Deah 181), while others maintain that the prohibition is primarily against shaving it off with a razor (Yad, Avodath Kokhavim 12:6). On the basis of this commandment, it is a Chassidic and Yemenite custom to let the side hair grow as long peyoth. This is based on Kabbalistic teachings (Shaar HaMitzvoth; Beth Lechem Yehudah on Yoreh Deah 181).

#### sides of your head

This is the area of the temples and upper sideburns, between the forehead and behind the ear (Rashi, Makkoth 20a, s.v. chayav 20b, s.v. ha-mashveh; Yoreh Deah 181:9). Some translate this verse, 'do not round off the edges of your hair', indicating that the prohibition is against producing a tonsured effect by removing the hair on the sideburns and temples (Rashi). However, it is forbidden to cut off any hair in this area completely (Tosefta, Makkoth 4:4; Yore Deah 181:9).

#### shave off...

with a razor (Makkoth 20a). However, some say that one should not even remove the beard with scissors or a depilatory, and from this is derived the prevalent custom of allowing the beard to grow.

#### Do not make gashes...

As a sign of mourning (Kiddushin 35b; Yad, Avodath Kokhavim 12:12).

### tattoo marks

(See Sifthey Cohen, Yoreh Deah 180:1).

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.*

Ye shall eat nothing with<sup>d</sup> the blood thereof,—

Ye shall not practise divination, neither shall ye use magic.

27 Ye shall not shave in a circle around your head,<sup>e</sup>—nor shalt thou disfigure the fringe of thy beard.

28 <Cuttings for a dead person><sup>f</sup> shall ye not make<sup>g</sup> in your flesh.

And <punctures in your persons> shall ye not print,—

||| am Yahweh.<sup>h</sup>

<sup>d</sup> Ml.: “upon.”

<sup>e</sup> I.e.: “so as to leave a tuft of hair.”—Davies.

<sup>f</sup> U.: “soul.”

<sup>g</sup> Ml.: “set.”

<sup>h</sup> Some cod. (w. Onk. MS., Sep. and Syr.) add: “your God”—G.n. [In which case render: “|||—Yahweh|| am your God.”]

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

A Faithful Version

You shall not eat *anything* with the blood. You shall not observe times nor practice witchcraft.

You shall not round the hair of your temples, nor the edge of your beard.

You shall not make any cuttings in your flesh for the dead, nor tattoo any marks on you. I am the LORD.

C. Thomson Updated OT

Charles Thomson OT

You shall not make a rounding of the hair of your head, nor disfigure the appearance of your beard.

You shall not make gashes in your body for the dead, nor any fixed marks on you. I am the Lord your God;

thou shalt not prostitute thy daughter to cause her to commit whoredom, that the country may not fall into whoredom; and that the land may not be filled with iniquity.

V. 26 was placed with the previous passage for context. V. 29 is included for context. [Kukis: Thomson messed this one up.]

Context Group Version

You (pl) shall not eat anything with the blood: neither shall you (pl) use divination, nor interpret omens.

You (pl) shall not round the corners of your (pl) heads, neither shall you mar the corners of your beard.

You (pl) shall not make any cuttings in your (pl) flesh for the dead, nor print any marks on you (pl): I am YHWH.

English Standard Version

Green's Literal Translation

. tell fortunes

You shall not eat with the blood; you shall not divine, nor conjure spirits.

You shall not round the edge of your head, nor mar the edge of your beard.

And you shall not make any cuttings in your flesh for the dead; and you shall not put on yourself any etched mark; I am Jehovah.

Legacy Standard Bible

Literal Standard Version

. You do not eat with the blood. You do not enchant, nor observe clouds.

You do not round the corner of your head, nor destroy the corner of your beard.

And you do not put a cutting for the soul in your flesh; and a writing, a cross-mark, you do not put on yourself; I [am] YHWH.

Modern English Version

.

- Modern Literal Version 2020 You\* will not eat anything with the blood. Neither will you\* use enchantments, nor practice witchcraft.  
You\* will not round off the edges of your\* heads {i.e. sideburns}, nor will you corrupt the edges of your beard.  
You\* will not make any cuttings in your\* flesh for the dead, nor tattoo impressions on you\*. I am Jehovah.
- New American Standard B. .
- New European Version .
- New King James Version .
- Niobi Study Bible .
- Owen's Translation .
- Revised Mechanical Trans. You will not eat upon the blood, you will not predict, and you will not conjure. You will not encircle the edge of your head, and you will not damage the edge of your beard, and a slicing for the soul you will not give in your flesh, and a writing of a tattoo you not give in you, I am YHWH.
- Updated Bible Version 2.17 .
- A Voice in the Wilderness You shall not eat anything with the blood, nor shall you practice divination nor fortunetelling.  
You shall not shave around the corners of your head, nor shall you spoil the edges of your beard.  
You shall not make any cuttings in your flesh for the dead, nor put any etched marks on you: I am Jehovah.
- Webster's Bible Translation .
- World English Bible .
- Young's Literal Translation .
- Young's Updated LT .

**The gist of this passage:**  
26-28

<b>Leviticus 19:26a</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB &amp; Strong #'s</b>
lô' (לא or לוּל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #398 BDB #37
'al (עַל) [pronounced gahl]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
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

**Translation:** You (all) will not eat the blood.

All of these commands appear to be related to the occult, except for this one. It is possible that this may be related to occult practices. This may be more than simply eating the blood but using it in a non-Y<sup>e</sup>howah ritual (given the context).

Leviticus 19:26b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לא or לוּא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâchash (נחש) [pronounced naw-KHAHSH]	<i>to practice divination, to divine; to observe signs or omens; to communicate with demons; to whisper</i>	2 <sup>nd</sup> person masculine plural, Piel imperfect	Strong's #5172 BDB #638
The full set of BDB meanings are: <i>to practice divination, divine, observe signs, learn by experience, diligently observe, practice fortunetelling, take as an omen</i> . However, that is for the word in general; and for the Piel stem, they only offer, <i>to practice divination; to observe the signs or omens</i> . I should mention that we only find the Piel in Scripture; but those other meanings ought to explain the differences in the translation of Genesis 30:27.			
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לוּא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'ânan (ענן) [pronounced gaw-NAHN]	<i>to act covertly; therefore, to practice the dark [hidden] arts; to practice sorcery [magic, soothsaying, conjuring]; to observe times, practice soothsaying or spiritism or magic or augury or witchcraft</i>	2 <sup>nd</sup> person masculine plural, Poel imperfect	Strong's #6049 BDB #778
This is one of the few places where Owens is very different from the Bible Hub. <sup>23</sup> I have followed Owens. Bible Hub switches these verbs around (everything else is the same), and Bible Hub has both verbs in the Piel stem (the Piel stem of Strong's #6049 does not mention anything about sorcery or witchcraft in BDB's lexicon).			

**Translation:** You (all) will not practice divination and you (all) will not practice sorcery (or fortune telling).

We have a couple of mandates here. We are dealing with various and sundry laws, so they are not necessarily tied together by any sort of the theme. This verse has nothing to do with the prohibition against eating the blood of an animal. Here, the Jew is told not to eat *over* the blood or *above* the blood (a prohibition which will be violated in 1Samuel 14:32–33). Interestingly enough, this law is added in with those against divination and the practice of witchcraft. It is likely that some forms of divination or witchcraft were practiced using blood.

The word for serpent is nâchâsh (נחש) [pronounced naw-KHAWSH] and the word for *practicing divination* is nâchash (נחש) [pronounced naw-KHAHSH], whose root word means *to whisper*, and what is involved is casting spells, communicating with demons, and diving information which is not ours to divine. We have already seen this word several times in Genesis 30:27 44:5, 15; and the word for serpent goes back, of course, to Genesis 3:1–2, 4. The verb is first used by Laban, which told him that he had been blessed because of Jacob. In Genesis 44,

<sup>23</sup> This chapter is found here: <https://biblehub.com/interlinear/leviticus/19.htm> (accessed July 5, 2024).



we find that this is a term used by Joseph to indicate that he knew a stolen cup was in the saddle of Benjamin. Therefore, this certainly means searching for those things which are hidden from the naked eye through demonic means. Serpent = Strong's #5175 Practice divination = Strong's #5172 BDB #638.

The last verb is also a word whose root meaning is to hum, like the noise of insects (although it could also mean *to cover*). It is the word ʿānan (אָנַן) [pronounced *gaw-NAHN*] and in the Poel it seems to mean *to practice astrology*, although it is a tough call. We should examine where else it is found. Its first occurrence in Genesis 9:14 is likely a mistake and actually the word ʿānān. This is its actual first appearance in the Bible and it is associated with one who divines the future, but this would not be a synonym but a person in the same category. Deuteronomy 18:10 contains an additional prohibition, linking a person who ʿānan's with one who interprets omens, a sorcerer, one who casts spells, a medium, a spiritist and one who calls upon the dead. These are all different types of demon activity, indicating that ʿānan is related but different from those activities. This word is also found in Judges 9:37 2Kings 21:6 2Chronicles 33:6 Isaiah 2:6 57:3 Jeremiah 27:9 Micah 5:12. This practice is associated in Isaiah 2:6 with influences from the East and is related to the practices of the Philistines at that time. In Jeremiah 27:9 they are associated with those who foretell the future apart from God. Bowing to translations from before, I will go with Astrologer, recognizing that even if this is the actual sense, I would not classify it with those who produce and read astrology today for entertainment value; however, it is quite similar to those who read and take astrology seriously as a means of foretelling the future.

Leviticus 19:26 **You (all) will not eat the blood. You (all) will not practice divination and you (all) will not practice sorcery (or fortune telling).** (Kukis mostly literal translation)

There are two practices here, the first which seems to divine the future looking at signs or omens. It may even involved direct contact with the demonic world. There seems to be some overlap with the second prohibited activity, which also involved looking into the future and/or practicing some sort of spiritism.

Leviticus 19:27a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lō' (לוֹ' or לֹא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâqaph (נָקַף) [pronounced <i>naw-KAHF</i> ]	<i>to go around, to go in a circle, to compass about; to surround, to encompass; to enclose, to make a round, to complete a circuit, to make round, to round [out]</i>	2 <sup>nd</sup> person masculine plural, Hiphil imperfect	Strong's #5362 BDB #668
pê'âh (פְּאֵה) [pronounced <i>pay-AWH</i> ]	<i>corners, sides; and specifically is related to the boundaries of a something; or to the corners of a non-geographical object; or to a portion of one's face</i>	feminine singular construct	Strong's #6285 & #6311 BDB #802
rôsh (רֹשׁ or שָׂר) [pronounced <i>rohsh</i> ]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum, census</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #7218 BDB #910

**Translation:** You (all) will not go in a circle around the sides of your head...

This appears to be some sort of a haircut, and let me suggest that there were demon-possessed types in Canaan or demon-influenced types there who distinguished themselves by the way that they cut their hair and beard. Sometimes such things were done to identify those involved with the occult. The Hebrew people were not to imitate them in any way, including in their appearance.

Leviticus 19:27b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לוּל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâchath (שחַת) [pronounced <i>shaw-KHAHTH</i> ]	<i>to destroy, to lay waste to, to cause one to go to ruin, to spoil, to ruin; to corrupt [morally], to pervert</i>	2 <sup>nd</sup> person masculine plural, Hiphil imperfect	Strong's #7843 BDB #1007
'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
pê'âh (פְּאַה) [pronounced <i>pay-AWH</i> ]	<i>corners, sides; and specifically is related to the boundaries of a something; or to the corners of a non-geographical object; or to a portion of one's face</i>	feminine singular construct	Strong's #6285 & #6311 BDB #802
zâqân (זָקַן) [pronounced <i>zaw-KAWN</i> ]	<i>chin, beard, the bearded chin [of a man]; bottom portion of head (including the neck)</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #2206 BDB #278

**Translation:** ...and you will not pervert the corners of your beard.

This appears to be a continuation of the above, where the beard is cut in a very characteristic way to identify the person with those practicing the occult.

Leviticus 19:27 You (all) will not go in a circle around the sides of your head and you will not pervert the corners of your beard. (Kukis mostly literal translation)

It is difficult to take something contextually in this chapter, since it jumps around from topic to topic; however, I would think that these particular hairstyles are not in of themselves evil or wrong, but are closely associated with those who do practice divination of one form or another and it was the hairstyle of choice of those who were astrologers. According to Herodotus, the Arabs would shave around their heads and allow a tuft of hair to stand up to honor Bacchus, the god of wine; and his host of nymphs and satyrs. Therefore this hair cut was forbidden the Jews to keep them separate from the cults that were and were to be. These hair styles and their connection to heathen gods still found today in India and in China (we have all seen pictures of certain Chinese with a long braided tuft of hair coming from an otherwise shaved head). There was also an heathen custom of cutting off one's hair at the death of a loved one and placing it in the sepulcher upon the corpse as an offering to the gods. The context of the next verse seems to agree with that.

If it was the hairstyle specifically that was forbidden in and of itself, then all those children who wore this style in the 90's were in direct violation of this law. According to the NIV Study Bible, some orthodox Jews still follow this till this day.

The principle illustrate here is that we are to avoid even the appearance of evil (1Thess. 5:22). For an unbeliever who reads astrology columns and occasionally purchases publications to do with his or her sign—this is not an issue even slightly in evangelism; you would be wrong to make it so. For the believer—there is really no reason to consult an astrological column. This doesn't mean that you run out of the room when you hear astrology mentioned; you just do not have a need to consult it for yourself.

Leviticus 19:28a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
seret <sup>s</sup> (סֶרֶט) [pronounced <i>SEH-ref</i> ]	<i>incision, cut, cutting</i>	masculine singular noun	Strong's #8296 BDB #976
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
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
lô <sup>s</sup> (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
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set; to make</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #5414 BDB #678
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bâsâr (בָּשָׂר) [pronounced <i>baw-SAWR</i> ]	<i>flesh, skin, epidermis; [soft portions of the] body; animal meat</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #1320 BDB #142

**Translation:** You (all) will not make [any] cuttings in the skin for a [departed] soul...

It appears that ritualistic cuttings were made into the skin, and here, it is said to be for a soul. This is usually interpreted as for a departed soul.

Leviticus 19:28b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Leviticus 19:28b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kethôbeth (תְּבוּתָהּ) [pronounced keth-OH-beth]	<i>impression, inscription, writing, mark, sign of imprintment [apparently in the skin]; tattoo</i>	feminine singular noun	Strong's #3793 BDB #508 hapax legomenon
lô' (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #5414 BDB #678
b <sup>e</sup> (בְּ) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity; with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #88

**Translation:** ...and you will not put an inscription (or mark) on yourselves.

The marks or inscriptions here also appear to be related to the occult practices.

Leviticus 19:28c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** I [am] Y<sup>e</sup>howah. (Kukis mostly literal translation)

God is set apart from all these cultic practices.

Leviticus 19:28 You (all) will not make [any] cuttings in the skin for a [departed] soul and you will not put an inscription (or mark) on yourselves. I [am] Y<sup>e</sup>howah. (Kukis mostly literal translation)

An heathen custom when someone had died was to inflict oneself with pain by cutting or scratching oneself on the arms, hands and head when in mourning and my guess is that this would somehow atone for the sins of the recently deceased. This was practiced by the Babylonians, the Armenians, the Scythians and the Romans and this tradition is carried into the present day by the Arabs, Persians and Abyssinians. The practices of these verses are also alluded to in Leviticus 21:5 Deuteronomy 14:1 Jeremiah 16:6 48:37. The tattoos are a remembrance for one who has died would be a reasonable guess, as this is its context (it is tied to the negative at the beginning of the verse). If memory serves, Jews were never big on tattoos for any reason due to this passage. A tattoo is a man-made change, which is unclean and unholy. It was a sin to disfigure the body as this was a common activity of the resident heathen, and the Jews were to be separate from them. I would classify this a purely ceremonial, although I would personally not have a desire for a tattoo of any kind.

Leviticus 19:26–28 You (all) will not eat the blood. You (all) will not practice divination and you (all) will not practice sorcery (or fortune telling). You (all) will not go in a circle around the sides of your head and you will not pervert the corners of your beard. You (all) will not make [any] cuttings in the skin for a [departed] soul and you will not put an inscription (or mark) on yourselves. I [am] Y<sup>e</sup>howah. (Kukis mostly literal translation)

Leviticus 19:26–28 You will not eat blood mixed in with your meat. You will not involve yourselves in any sort of sorcery or future foretelling. You will not cut the hair on the sides of your head to represent anything untoward; and you will not pervert the way your beard is cut. You will not make any cuttings in your skin for someone who has died. You will not making any inscriptions or permanent marks in your skin. I am Jehovah. (Kukis paraphrase)

**You will not profane your daughter to commit fornication and will not commit fornication the land and be filled the land [with] premeditated evil. My Sabbaths you (all) will guard and my sanctuary you (all) will reverence. I [am] Y<sup>e</sup>howah. You (all) will not turn unto the spiritists and unto psychics. You will not seek to defile her [that is, *the land*] in them. I [am] Y<sup>e</sup>howah your Elohim.**

Leviticus  
19:29–31

**You will not profane your daughter to prostitute herself and the land will not be prostituted and the land will not be filled with (pre-planned) degeneracy. You (all) will guard My Sabbaths and you (all) will reverence My sanctuary. I [am] Y<sup>e</sup>howah. You (all) will not turn to the spiritists or to psychics. You will not seek to defile [the land] with them. I [am] Y<sup>e</sup>howah your Elohim.**

**You will not cause your daughter to become a temple prostitute and by this, the land be defiled and filled with wicked degeneracy. You will continue to guard and observe My various Sabbath days and you will reverence My sanctuary. I am Jehovah. You will not turn to spiritists or psychics for guidance in life. Furthermore, you will not seek to defile the land by them. I am Jehovah your God.**

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)	You will not profane your daughter to commit fornication and will not commit fornication the land and be filled the land [with] premeditated evil. My Sabbaths you (all) will guard and my sanctuary you (all) will reverence. I [am] Y <sup>e</sup> howah. You (all) will not turn unto the spiritists and unto psychics. You will not seek to defile her [that is, <i>the land</i> ] in them. I [am] Y <sup>e</sup> howah your Elohim.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Make not thy daughter a common strumpet, lest the land be defiled, and filled with wickedness. Keep ye my sabbaths, and reverence my sanctuary. I am the Lord. Go not aside after wizards: neither ask any thing of soothsayers, to be defiled by them. I am the Lord your God.
Aramaic ESV of Peshitta	""Do not profane your daughter, to make her a prostitute; lest the land fall to prostitution, and the land become full of wickedness. ""You shall keep my Sabbaths, and reverence my sanctuary; I am Mar-Yah.

"Do not turn to those who are mediums, nor to the wizards. Do not seek them out, to be defiled by them. I am Mar-Yah your God.

Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	You shall not profane your daughter to prostitute her; so the land shall not go a whoring, and the land be filled with iniquity. You shall keep My Sabbaths, and reverence My sanctuaries: I am the Lord. You shall not attend to those who have in them divining spirits, nor attach yourselves to enchanters, to pollute yourselves with them: I am the Lord your God.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	Do not make your daughter common by letting her become a loose woman, for fear that the land may become full of shame. Keep my Sabbaths and have respect for my holy place: I am the Lord. Do not go after those who make use of spirits, or wonder-workers; do not go in their ways or become unclean through them: I am the Lord your God.
Easy English Easy-to-Read Version--2008	"Do not dishonor your daughters by making them become prostitutes. If you do that, your whole country will turn away from God and be filled with all kinds of sinful things. "You must not work on my special days of rest. You must honor my holy place. I am the LORD. "Do not go to mediums or wizards for advice--they will only make you unclean. I am the LORD your God.
God's Word™	"Never dishonor your daughter by making her a prostitute, or the country will turn to prostitution and be filled with people who are perverted. "Observe my days of worship and respect my holy tent. I am the LORD. "Don't turn to psychics or mediums to get help. That will make you unclean. I am the LORD your God.
Good News Bible (TEV)	"Do not disgrace your daughters by making them temple prostitutes; if you do, you will turn to other gods and the land will be full of immorality. Keep the Sabbath, and honor the place where I am worshiped. I am the LORD. "Do not go for advice to people who consult the spirits of the dead. If you do, you will be ritually unclean. I am the LORD your God.
<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.	Don't let your daughters serve as temple prostitutes--this would bring disgrace both to them and the land. I command you to respect the Sabbath and the place where I am worshiped. Don't make yourselves disgusting to me by going to people who claim they can talk to the dead.
The Living Bible	.



New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Do not disgrace your daughters by forcing them to become prostitutes. If you cause them to become prostitutes, soon the land will be filled with prostitutes and all other kinds of people's wicked behavior. Honor my Sabbath days and revere my sacred tent, because I am Yahweh. Do not seek advice from those who try to get the spirits of dead people give them advice. If you do that, I will no longer accept you. I am Yahweh your God.

### 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):

Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	Do not profane your daughter to make her a whore, lest the land fall to whoredom, and the land become filled with this evil scheme. You shall hedge about my Sabbaths, and reverence my sanctuary; I am Jehovah. Do not turn to those occultists who channel, <sup>31</sup> and do not seek after occult false prophets to be defiled by them; I am Jehovah, your God. <sup>31</sup> <b>19:31 occultists who channel.</b> In KJV it is translated familiar spirit. The Hebrew is obe, and means those who mumble incantations and magical songs for the spirit to enter into the occultist, and speak through him or her to discover knowledge about present unknown facts, and to predict future events. Occult false prophets, is the Hebrew yidde'oniy, KJV, wizard, meaning a male false prophet who tries to predict the future by witchcraft. See Deu 18:9-16.
International Standard V	"You are not to defile your daughter by engaging her in prostitution so the land won't become filled with wickedness. "Observe my Sabbath and stand in awe of my sanctuary. I am the Lord. "You are to consult neither mediums nor familiar spirits. You are never to seek them—you'll just be defiled by them. I am the Lord your God.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	Do not disgrace your daughter by making her a prostitute, or the nation will fall to prostitution and the land will become full of wickedness. You must keep my Sabbaths and honor the sanctuary of my tabernacle. I am Yahweh. Do not turn to those who talk with the dead or with spirits. Do not seek them out, or they will defile you. I am Yahweh your God.
Urim-Thummim Version	Do not defile your daughter by causing her to become a prostitute or the land will lapse into houses of ill repute, and the land becomes full of licentiousness.

You will observe my Sabbaths, and reverence my Holy Place, I am YHWH.  
Do not turn to them that are necromancers or request the services of a soothsayer to be defiled by them; I am YHWH your Elohim.

Wikipedia Bible Project

Do not defile your daughter, to make her a whore, so the whole Earth will not be whoring, and the Earth is filled with lewdness.

You will keep my sabbath, and fear my temple. I am Yahweh.

Do not turn to the spirits and the spirit mediums, and do not ask to defile of them. I am Yahweh your God.

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

Christian Community (1988)      You shall not profane your daughter by making her a prostitute, lest the land turn to prostitution and be filled with wickedness. Dt 23:18

Keep my sabbaths and revere my sanctuary. I am Yahweh.

Do not turn to mediums or spiritists for you will be defiled by them. I am Yahweh, your God. Dt 18:11; 1S 28:3; Is 8:19

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

'Do not profane your daughter by making her a whore, so that the land does not whore, and the land becomes filled with wickedness.

'Guard My Sabbaths and reverence My set-apart place. I am יהוהי.

'Do not turn to mediums, and do not seek after spiritists to be defiled by them. I am יהוהי your Elohim.

Tree of Life Version

"Do not defile your daughter, to make her a prostitute, so that the land does not fall into prostitution, and become full of wickedness.

"You are to keep My Shabbatot, and reverence My Sanctuary. I am Adonai. Do not turn to those who are mediums or to soothsayers. Do not seek them out to be defiled by them. I am Adonai your God.

### Weird English, 𐤀𐤎𐤁𐤀 English, Anachronistic English Translations:

Alpha & Omega Bible

· YOU SHALL NOT PROFANE YOUR DAUGHTER TO PROSTITUTE HER; SO THE LAND SHALL NOT GO A WHORING, AND THE LAND BE FILLED WITH INIQUITY.

· YOU SHALL KEEP MY REST DAYS, AND REVERENCE MY SANCTUARIES: I AM JESUS.

· YOU SHALL NOT ATTEND TO THOSE WHO HAVE IN THEM DIVINING SPIRITS, NOR ATTACH YOURSELVES TO ENCHANTERS, TO POLLUTE YOURSELVES WITH THEM: I AM JESUS YOUR THEOS (*The Alpha & Omega*).

Awful Scroll Bible

Was you to be he presumptuous with his daughter, as to prostitute her? - were the solid grounds to be of prostitution? - The solid grounds are to have become full of scheming.

You was to observe my sabbath, and you was to revere my set apart place. I am Sustains To Become

Concordant Literal Version	<p>Was you to turn toward necromancy? - even was you to seek they predestinating? - You is to be defiled by them. I am Sustains To Become, he of mighty ones: Do not profane your daughter to make her a cult-prostitute that the land may not prostitute itself and the land be full of lewdness. Instead, My sabbaths shall you observe, and My sanctuary shall you fear:I am Yahweh. Do not countenance mediums and wizards; do not seek them out to be defiled by them:I, Yahweh am your Elohim.</p>
exeGesés companion Bible	<p>Profane not your daughter to whore; lest the land whore and the land become full of intrigue. Guard my shabbaths and awe my holies: I - Yah Veh. Neither face necromancers, nor seek after knowers to become foul by them: I - Yah Veh your Elohim.</p>
Orthodox Jewish Bible	<p>Do not prostitute thy bat, to cause her to be a harlot; lest ha'aretz fall to whoredom, and ha'aretz become full of depravity. Ye shall be shomer over My Shabbatot, and reverence My Mikdash; I am Hashem. Regard not them that have familiar spirits, neither seek after Ovos (Mediums) and Yidonim (Spiritists), to be defiled by them: I am Hashem Eloheichem.</p>
Rotherham's <i>Emphasized B.</i>	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	<p>“You [Singular] shall not profane your [Singular] daughter by making her a prostitute, lest the land be prostituted and the land fill up with depravity. [Literally “and the land does not prostitute and the land fills up depravity” or “so that the land does not prostitute and the land fills up depravity”] You [Plural] shall keep my Sabbaths, and you [Plural] shall revere my sanctuary; I am Yahweh. “You [Plural] shall not turn to the mediums and to the soothsayers; you [Plural] shall not seek them to become unclean with them; I am Yahweh your [Plural] God.</p>
Syndein/Thieme	.
The Voice	.

### Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	<p>Do not defile your daughter with premarital sex. You will then not make the land sexually immoral, and the land [will not] be filled with perversion. Keep My Sabbaths and revere My sanctuary. I am God. Do not turn to mediums, nor seek out oracles, so as to defile yourselves through them. I am God your Lord.</p> <p><b>premarital sex</b> Or any other sex outside of marriage (Sifra; Rashi).</p> <p><b>mediums</b> Ov in Hebrew. This is a type of necromancy, often involving a human skull (Sanhedrin 65b; Rambam, Bertenoro on Sanhedrin 7:7). It was used to communicate with the dead (1 Samuel 28:3-9). In many cases, it may involve ventriloquism, eggastromuthos in Greek (Septuagint). The medium makes a</p>



Modern Literal Version 2020	Do not profane your daughter, to make her a prostitute, lest the land fall to prostitution and the land become full of wickedness. You* will keep my Sabbaths and reverence my sanctuary. I am Jehovah. Do not turn to those who have familiar spirits, nor to the wizards. Do not seek them out, to be defiled by them. I am Jehovah your* God.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	You will not defile your daughter by making her be a harlot, and the land will not be a harlot, and the land will be filled with mischief. My ceasings you will safeguard and my sanctuary you will fear, I am YHWH. You will not turn to the necromancers and you will not search out the knowers, for her dirtiness is in them, I am YHWH your Elohiym.
Updated Bible Version 2.17	.
A Voice in the Wilderness	Do not defile your daughter, to cause her to be a harlot, that the land not fall into prostitution, and the land become full of wickedness. You shall keep My Sabbaths and reverence My sanctuary: I am Jehovah. You shall not turn to mediums nor seek out fortunetellers, to be defiled by them: I am Jehovah your God.
Webster's Bible Translation	Do not prostitute thy daughter to cause her to be a harlot: lest the land should fall to lewdness, and the land become full of wickedness. Ye shall keep my sabbaths, and reverence my sanctuary: I am the LORD. Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

**The gist of this passage:**  
29-31

Leviticus 19:29a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'al (אל) [pronounced a]l]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
châlal (חלל) [pronounced khaw-LAHL]	<i>to profane, to make [to treat as] common, defile, pollute; to violate the honour of, dishonour; to violate [break] (a covenant); to cast down, to destroy</i>	2 <sup>nd</sup> person masculine singular, Piel perfect	Strong's #2490 BDB #320
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84

## Leviticus 19:29a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bath (בַּת) [pronounced <i>bahth</i> ]	<i>daughter; village</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #1323 BDB #123
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
zânâh (זָנָה) [pronounced <i>zaw-NAW</i> ]	<i>to cause to commit adultery; to force into prostitution; to commit fornication; to seduce for fornication</i>	Hiphil infinitive construct, with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #2181 BDB #275

**Translation:** You will not profane your daughter to prostitute herself...

It is not normal for parents to raise their little girl up to be a prostitute. However, when the religion of the land is the phallic cult, then it is not as much of a problem for a young girl to become a temple prostitute (and this took place in many of the cultures around the people of Israel).

In many pan sexual marriages, their children are raised up and encouraged to engage in sex at an early age.

## Leviticus 19:29b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
zânâh (זָנָה) [pronounced <i>zaw-NAW</i> ]	<i>to commit adultery, to fornicate, to [sexually] pursue; to be a cult prostitute; to be unfaithful (to God) (figuratively)</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #2181 BDB #275
'erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

**Translation:** ...and the land will not be prostituted...

As a result of things like this, the land itself would be prostituted to such cults.

## Leviticus 19:29c

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



Leviticus 19:29c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mâlê' (מָלֵא) [pronounced <i>maw-LAY</i> ]	<i>to fill, to make full; to be filled, to be full, to fulfill; to be accomplished, to be ended; to consecrate; to fill [the hand]</i>	3 <sup>rd</sup> person feminine singular, Qal perfect	Strong's #4390 BDB #569
'erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
zîmmâh (זִמָּה) [pronounced <i>zim-MAWH</i> ]	<i>pre-meditated evil, well-thought out wickedness, pre-planned harm; that which is immoral, degenerate and absolutely wrong, but well-thought out or planned</i>	feminine singular noun	Strong's #2154 BDB #273

**Translation:** ...and the land will not be filled with (pre-planned) degeneracy.

With such practices, the land would become filled with degeneracy. God is telling the people of Israel not to go down this path.

Leviticus 19:29 [You will not profane your daughter to prostitute herself and the land will not be prostituted and the land will not be filled with \(pre-planned\) degeneracy.](#) (Kukis mostly literal translation)

One of the reasons that I often cover the vocabulary of the verse is that is the entire basis for the interpretation. You must know exactly what God's Word says first in order to interpret it. As I have given many examples, six or seven of our very best translations can agree on an inaccurate translation because that is their interpretation, which is sometimes valid and sometimes not. V. 29 is a good example. Let's look at some of the poorer translations of v. 29:

<i>The Amplified Bible</i>	<a href="#">Do not profane your daughter by causing her to be a harlot, lest the land fall into harlotry and become full of wickedness.</a>
KJV	<a href="#">Do not prostitute they daughter, to cause her to be a whore; lest the land fall to whoredom, and the land become full of wickedness.</a>
NASB	<a href="#">Do not profane your daughter by making her a harlot, so that the land may not fall to harlotry, and the land become full of lewdness.</a>
NIV	<a href="#">Do not degrade your daughter by making her a prostitute, or the land will turn to prostitution, and be filled with wickedness.</a>
NRSV	<a href="#">Do not profane your daughter by making her a prostitute, that the land may become prostituted and full of depravity.</a>
<i>Young's Lit. Translation</i>	<a href="#">Thou dost not pollute thy daughter to cause her to go a-whoring, that the land go not a-whoring, and the land hath been full of wickedness.</a>

And, as any clear-thinking person can see, v. 29 basically says do not make your daughter a prostitute. Parents read this and think *duh squared*. I would never do that—and, as v. 29 is usually translated, I would have to agree that very few believing or unbelieving parents would ever do this to their own daughter. As translated by most translations, we have a verse which narrowly applies to one-tenth of one percent.

We begin with the 2<sup>nd</sup> masculine singular, Piel imperfect of châlal (חָלַל) [pronounced *khaw-LAHL*] and its root means *to bore*, by implication meaning *wound, dissolve*. These are not the meanings of the word as used, but

the root from which it comes. It means *pollute, defile, profane*.<sup>24</sup> *Profane* is something properly applied to God and that which is holy, such as the Sabbath (see Leviticus 20:3 Neh. 13:18 Ezekiel 23:39).<sup>25</sup> Although I personally like the word *defile*, it is on the archaic side for more; however, because of the recent trend of environmentalism, *pollute* has returned to us and its present-day meaning is apt. Strong's #2490 BDB #320. Another outstanding rendering (when not in reference to God or that which is holy) is the word *corrupt*, with additional synonyms *sully* and *contaminate*. See Genesis 49:4 Ezekiel 28:16 This word is totally mistranslated in the KJV in Psalm 89:31, 34.

Zânâh (זָנָה) [pronounced *zaw-NAW*] generally means *to commit adultery* and less often *to commit fornication*, according to Strong's. The key is the subject and the object. When the subject is married, they are committing adultery (Judges 19:4) and when they are not married, they are fornicating (which is committing adultery prior to marriage). This is clearly illustrated by Hosea 4:13: **Therefore, your daughters fornicate and your daughters-in-law commit adultery** (a different word than *zânâh*). Strong's #2181 BDB #275. This word is most often used of Israel pursuing other gods besides Y<sup>e</sup>howah (Exodus 34:15 Leviticus 20:5 Judges 6:33). The only sense in which we should translate this *a-whoring* in connection with an unmarried woman is in the modern-day sense when a young lady with several sex-partners is called a *whore*. Now we can properly translate this verse and properly interpret it, which is going to affect a lot more than one-tenth of one percent of the population with female children.

Leviticus 19:29 **You will not profane your daughter to prostitute herself and the land will not be prostituted and the land will not be filled with (pre-planned) degeneracy.** (Kukis mostly literal translation)

Today, many parents accept that their children engage in sex outside of marriage and, rather than even bother to strongly disapprove, they hand out condoms—hoping, I suppose, to be modern and with it. Even on a sadder note, many parents encourage this activity by their own behavior. How many young men and women have been exposed to their own mothers having overnight guests—some on a very regular basis. How can a child exposed to that ever tell right from wrong in the realm of their own sexuality? Any Christian mother who has overnight guests is out of fellowship for sex outside of marriage and for corrupting their own children. This is not a sin which affects only the participants; this is a sin which can affect the happiness and marital stability of one's own son or daughter for decades into the future. What results is that the inhabitants of the land become involved in various evil activities which require forethought and pre-planning. They don't just spend some of their time engaged in doing wrong, they spend much of their time thinking about it and planning it. Recall Genesis 6:5: **Then Y<sup>e</sup>howah saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.** If you don't understand that, ask any predatory male on prom night or, on any date in general. They can seem to be the nicest guys, yet their hearts are filled with pre-planned out evil. Furthermore, by application, even though this is not being specifically taught here: how many fathers teach their sons that by sleeping with several women, this somehow makes them a stud or a real man?

### Leviticus 19:30a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
shâbbath (שַׁבָּת) [pronounced <i>shawb-BAHTH</i> ]	<i>ceasing, resting; desisting; transliterated Sabbath</i>	plural noun with the 1 <sup>st</sup> person singular suffix	Strong's #7676 BDB #992

This was mentioned back in v. 3. Why the repeat?

<sup>24</sup> Châlal also means *begin* primarily when found in the Hiphil stem (see Genesis 11:6 Deuteronomy 16:9 2Chronicles 31:10), and rarely in the Piel (Deuteronomy 20:6 28:30).

<sup>25</sup> For those who cannot distinguish between profanity, obscenity and the use of expletives, profanity is properly taking God's name in vain, by using in conjunction with expletives or using it in such a way as to trivialize God, as in *oh my God*.

Leviticus 19:30a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shâmar (שמר) [pronounced shaw-MAR]	<i>to keep, to guard, to protect, to watch, to preserve</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #8104 BDB #1036
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mîq <sup>e</sup> ddâsh/miqq <sup>e</sup> dâsh (מִקְדָּשׁ/מִקְדָּשׁ) [pronounced mihkd-DAWSH, mihk-qeh-DAWSH]	<i>sanctuary, sacred place, holy place; Tabernacle; Temple; a synonym for the Tabernacle of God</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #4720 BDB #874
yârê' (אָרַי) [pronounced yaw-RAY]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #3372 BDB #431

**Translation:** You (all) will guard My Sabbaths and you (all) will reverence My sanctuary.

Again, God tells the people to guard His Sabbaths (plural); and there are many Sabbaths. However, this has not been gone into yet. Why this command is repeated here from v. 3 is unknown to me. Maybe the idea is to follow God's leading and do not fall into the various cults which reigned throughout the other cultures. In fact, it was so ingrained, that God would have many of these peoples simply removed from this earth.

Leviticus 19:30b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** I [am] Y<sup>e</sup>howah.

Throughout this chapter, we read this particular refrain.

Leviticus 19:30 You (all) will guard My Sabbaths and you (all) will reverence My sanctuary. I [am] Y<sup>e</sup>howah. (Kukis mostly literal translation)

## Leviticus 19:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾal (אל) [pronounced aʃ]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
pānāh (פָּנָה) [pronounced paw-NAWH]	<i>to turn, to turn away from, to turn toward, to turn one's face away from, to turn one's face to; to look back [at, after, for]</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #6437 BDB #815
ʾel (אל) [pronounced ehʃ]	<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
ʾōwb (אוֹב) [pronounced oh <sup>b</sup> v]	<i>a water bottle or a skin-bottle; a medium, ventriloquist demon, familiar spirit, demon spirit, one who speaks through a person</i>	masculine plural noun with the definite article	Strong's #178 BDB #15
<p>You may wonder <i>what's the connection between a water bottle and a medium?</i> The connection is that one thing is filled up with another. A wine skin is filled with wine; a medium is filled with a demonic spirit. Now, you may wonder about this ventriloquist demon thing, so let me quote directly from Gesenius:<sup>26</sup> [the] <i>LXX almost always render by ἐγγαστριμύθοι, ventriloquists, and correctly; because ventriloquists among the ancients commonly abused this art of inward speaking for magical purposes.</i><sup>27</sup></p>			
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
ʾel (אל) [pronounced ehʃ]	<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
yîdd <sup>e</sup> ōnîy (יִדְדֹנִי) [pronounced yid-d <sup>e</sup> -goh-NEE]	<i>demon-possessed person, necromancer, psychic, spiritist; the demon that possesses a person</i>	masculine plural noun with the definite article	Strong's #3049 BDB #396

**Translation:** You (all) will not turn to the spiritists or to psychics.

The first substantive here is ʾōwb (אוֹב) [pronounced oh<sup>b</sup>v] which properly means *to mumble*; in that way, it can mean a *water bottle* or a *skin-bottle*, because of the way it sounds; it is always in the plural in this case. It also is a reference to the *ventriloquist demon*, one who speaks through a person (it is often translated *medium* for that reason). Because of its speaking quality, it is often translated a *familiar spirit* in the KJV. We find this in Leviticus 20:6, 27 Deuteronomy 18:11 1Samuel 28:3, 7–9 2Kings 21:6 23:24 1Chronicles 10:13 2Chronicles 33:6 Job 32:19 Isaiah 8:19 19:3 29:4. This is a demon which usually possesses a person and speaks through that person (this can all be seen in the 1Samuel 28 passage). Strong's #178 BDB #15.

<sup>26</sup> For those who do not know, Gesenius assembled pretty much the definitive Hebrew-Chaldee Lexicon for the Old Testament. Although my version was printed in 1997, he did this in the mid-1800's (surprisingly without the use of the gift of tongues).

<sup>27</sup> H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 177.

Yīdd<sup>ē</sup>ōnīy (יִדְדֹנִי) [pronounced *yid-d<sup>ē</sup>-goh-NEE*] refers to a person who is demon-possessed. The KJV uses the rendering *wizard*, but this conjures up a cartoon character in most peoples' minds. These may also speak through their host; although this demon possesses the body of its person whereas the ôw<sup>bv</sup> demon only works through that person's vocal chords (some Christians who speak in tongues allow the working of the ôw<sup>bv</sup> demon; this close contact with this deonic entity accounts for their trances, ecstatic behavior and, on occasion, visions).

The people were not to seek out spiritists, psychics or demon-possessed people for any reason and certainly not for any guidance in life.

Leviticus 19:31b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾal (אל) [pronounced <i>a</i> ]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
bâqash (בָּקַשׁ) [pronounced <i>baw-KAHSH</i> ]	<i>to seek, to search, to desire, to strive after, to attempt to get, to require, to demand, to ask, to seek with desire and diligence</i>	2 <sup>nd</sup> person masculine plural, Piel imperfect	Strong's #1245 BDB #134
lâmed (ל) [pronounced <i>l<sup>ē</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ṭâmêʾ (טָמֵא) [pronounced <i>taw-MAY</i> ]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	Qal infinitive construct with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #2930 BDB #379
b <sup>ē</sup> (ב) [pronounced <i>b<sup>ēh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity; with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #88

**Translation:** You will not seek to defile [the land] with them.

*Defiled* is the word ṭâmêʾ (טָמֵא) [pronounced *taw-MAY*] means *to make unclean, to be unclean, to defile*; and to *pronounce unclean* in the Piel. Although in the Church Age, one cannot be a Christian and simultaneously possessed by a demon (as we are indwelt by the Holy Spirit), it is unclear in the Old Testament. In either dispensation, a believer can be inordinately influenced by the ôw<sup>bv</sup> demon. Obviously, any demonic involvement defiled the Jew, whether a believer or not.

God warns about defiling the land with such types.

Leviticus 19:31c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾânîy (אֲנִי) [pronounced <i>aw-NEE</i> ]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58



## Leviticus 19:31c

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

**Translation:** I [am] Y<sup>e</sup>howah your Elohim. (Kukis mostly literal translation)

Again, the confirmation from God.

Leviticus 19:31 You (all) will not turn to the spiritists or to psychics. You will not seek to defile [the land] with them. I [am] Y<sup>e</sup>howah your Elohim. (Kukis mostly literal translation)

Leviticus 19:29–31 You will not profane your daughter to prostitute herself and the land will not be prostituted and the land will not be filled with (pre-planned) degeneracy. You (all) will guard My Sabbaths and you (all) will reverence My sanctuary. I [am] Y<sup>e</sup>howah. You (all) will not turn to the spiritists or to psychics. You will not seek to defile [the land] with them. I [am] Y<sup>e</sup>howah your Elohim. (Kukis mostly literal translation)

Leviticus 19:29–31 You will not cause your daughter to become a temple prostitute and by this, the land be defiled and filled with wicked degeneracy. You will continue to guard and observe My various Sabbath days and you will reverence My sanctuary. I am Jehovah. You will not turn to spiritists or psychics for guidance in life. Furthermore, you will not seek to defile the land by them. I am Jehovah your God. (Kukis paraphrase)

From faces of old age you will stand up and you have shown honor to faces of an old man. And you will fear your Elohim. I [am] Y<sup>e</sup>howah. And when sojourns with you a sojourner in your land, you (all) will not maltreat him. As a native from you (all) is to you (all) the sojourner sojourning with you (all), and you will love to him as yourself, for sojourners you (all) were in a land of Egypt. I [am] Y<sup>e</sup>howah your Elohim.

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You will rise up on account of the elderly; and you will show honor toward the old man. You will fear/respect your Elohim. I [am] Y<sup>e</sup>howah. And when an immigrant lives with you in your land, you (all) will not maltreat him. The immigrant living with you (all) will be to you (all) as the native-born from among you (all). Therefore, you will love him as yourself, for you (all) were immigrants in the land of Egypt. I [am] Y<sup>e</sup>howah your Elohim.

When the elder come into the room, you will rise up out of respect. You will show such a one honor. Similarly, you will fear and respect your God. I am Jehovah. Also, you will not maltreat the immigrant who lives with you in your land. That immigrant will be to you just as if he were born in your land. Therefore, you will love him just as you love yourself. Don't forget that you all were once immigrants in the land of Egypt. I am Jehovah your God.

Here is how others have translated this passage:

**Ancient texts:**



Masoretic Text (Hebrew)	From faces of old age you will stand up and you have shown honor to faces of an old man. And you will fear your Elohim. I [am] Y <sup>e</sup> howah. And when sojourns with you a sojourner in your land, you (all) will not maltreat him. As a native from you (all) is to you (all) the sojourner sojourning with you (all), and you will love to him as yourself, for sojourners you (all) were in a land of Egypt. I [am] Y <sup>e</sup> howah your Elohim.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Rise up before the hoary head, and honour the person of the aged man: and fear the Lord thy God. I am the Lord. If a stranger dwell in your land, and abide among you, do not upbraid him: But let him be among you as one of the same country. And you shall love him as yourselves: for you were strangers in the land of Egypt. I am the Lord your God.
Aramaic ESV of Peshitta	"You shall rise up before the grey head, and honour the face of an old man, and you shall fear your God. I am Mar-Yah. "If a stranger lives as a foreigner with you in your land, you shall not do him wrong. The stranger who lives as a foreigner with you shall be to you as the native-born among you, and you shall love him as yourself; for you lived as foreigners in the land of Egypt. I am Mar-Yah your God.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	You shall rise up before the hoary head, and honor the face of the old man, and shall fear your God: I am the Lord your God. And if there should come to you a stranger in your land, you shall not afflict him. The stranger that comes to you shall be among you as the native, and you shall love him as yourself; for you were strangers in the land of Egypt: I am the Lord your God.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	Get up from your seats before the white-haired, and give honour to the old, and let the fear of your God be before you: I am the Lord. And if a man from another country is living in your land with you, do not make life hard for him; Let him be to you as one of your countrymen and have love for him as for yourself; for you were living in a strange land, in the land of Egypt: I am the Lord your God.
Easy English	.
Easy-to-Read Version–2008	"Show honor to old people. Stand up when they come into the room. And show respect to your leaders. I am the LORD. "Do not do bad things to foreigners living in your country. You must treat them the same as you treat your own citizens. Love them as you love yourselves. Remember, you were foreigners in Egypt. I am the LORD your God!
God's Word™	"Show respect to the elderly, and honor older people. In this way you show respect for your God. I am the LORD.

	"Never mistreat a foreigner living in your land. Foreigners living among you will be like your own people. Love them as you love yourself, because you were foreigners living in Egypt. I am the LORD your God.
Good News Bible (TEV)	"Show respect for old people and honor them. Reverently obey me; I am the LORD. "Do not mistreat foreigners who are living in your land. Treat them as you would an Israelite, and love them as you love yourselves. Remember that you were once foreigners in the land of Egypt. I am the LORD your God.
<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 command you to show respect for older people and to obey me with fear and trembling. Don't mistreat any foreigners who live in your land. Instead, treat them as well as you treat citizens and love them as much as you love yourself. Remember, you were once foreigners in the land of Egypt. I am the LORD your God.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Stand up when old people enter the room, and show that you respect them. You must also honor me, your God; that is who I am. When foreigners live among you in your land, do not mistreat them. You must treat them like you treat your fellow citizens. Love them as you love yourselves, and do not forget that once when you were foreigners in Egypt you were badly mistreated by the people of Egypt. I, Yahweh your God, am commanding you to do this.

### 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):

Berean Study Bible	You are to rise in the presence of the elderly, honor the aged, and fear your God. I am the LORD. When a foreigner resides with you in your land, you must not oppress him. You must treat the foreigner living among you as native-born and love him as yourself, for you were foreigners in the land of Egypt. I am the LORD your God.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	You shall rise up before the face of old age, and honor the face of the aged, and fear your God; I am Jehovah. And when a foreigner lodges with you in your land you shall not oppress him.

The foreigner who turns aside to lodge with you shall be to you as one born among you, and you shall love him as yourself, because you were foreigners in the land of Egypt; I am Jehovah, your God.

International Standard V

“Rise in the presence of the aged [Lit. of the grey head] and honor the elderly face-to-face.

“Fear your God. I am the Lord.

“If a resident alien lives with you in your land, you are not to mistreat him. You are to treat the resident alien the same way you treat the native born among you—love him like yourself, since you were foreigners in the land of Egypt.

H. C. Leupold

Lexham English Bible

NIV, ©2011

Unfolding Bible Literal Text

Urim-Thummim Version

You will stand up in the presence of the gray-headed, and honor the presence of the old man and stand in awe of your Elohim, I am YHWH.

And if a foreigner lives with you in your land, you will not maltreat him. But the foreigner that lives with you will be to you as one born among you, and you will love him as yourself because you were foreigners in the land of Egypt, I am YHWH your Elohim.

Wikipedia Bible Project

From the wild-haired you will rise, and you will admire the face of the elders. And you will fear your God. I am Yahweh.

And if a stranger will stay in your land, you will not afflict him. As one of your citizens will the stranger staying with you be to you, and you loved him as yourself. Because you were strangers in the land of Egypt. I am Yahweh your God.

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

Christian Community (1988)

Rise in the presence of the aged and honor the elderly; in doing this you honor your God. I am Yahweh.

When a stranger stays with you in your land, do him no wrong. He shall be to you as the native among you. Love him as yourself for you have been strangers in the land of Egypt. I am Yahweh, your God. 22:20; Dt 24:17; Ezk 47:22

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

exeGesés companion Bible

Hebraic Roots Bible

Kaplan Translation

Stand up before a white head, and give respect to the old. You shall thus fear your God. I am God.

When a proselyte comes to live in your land, do not hurt his feelings.

The foreigner who becomes a proselyte must be exactly like one who is native born among you. You shall love him as [you love] yourself, for you were foreigners in Egypt. I am God your Lord.

The Scriptures—2009

‘Rise up before the grey-headed. And you shall favour the face of an old man, and shall fear your Elohim. I יהוה am.

‘And when a stranger sojourns with you in your land, do not oppress him.

'Let the stranger who dwells among you be to you as the native among you, and you shall love him as yourself. For you were strangers in the land of Mitsrayim. I am יהוה your Elohim.

Tree of Life Version

You are to rise up in the presence of the gray-haired and honor the presence of the elderly. So you will fear your God. I am Adonai.

"If an outsider dwells with you in your land, you should do him no wrong. The outsider dwelling among you should be to you as the native-born among you. You should love him as yourself—for you dwelled as outsiders in the land of Egypt. I am Adonai your God.

### Weird English, 𐤀𐤋𐤅 English, Anachronistic English Translations:

Alpha & Omega Bible

· YOU SHALL RISE UP BEFORE THE HOARY HEAD, AND HONOR THE FACE OF THE OLD MAN, AND SHALL FEAR YOUR THEOS (*The Alpha & Omega*): I AM JESUS YOUR THEOS (*The Alpha & Omega*).

· AND IF THERE SHOULD COME TO YOU A STRANGER IN YOUR LAND, YOU SHALL NOT AFFLICT HIM.

THE STRANGER THAT COMES TO YOU SHALL BE AMONG YOU AS THE NATIVE, AND YOU SHALL LOVE HIM AS YOURSELF; FOR YOU WERE STRANGERS IN THE LAND OF EGYPT: I AM JESUS YOUR THEOS (*The Alpha & Omega*).

Awful Scroll Bible

You was to rise up turned before he of gray hair, even is you to have honored turned before he old. You is to have held awful he of mighty ones, Sustains To Become

Was a nonnative to sojourn on your solid grounds - was you to oppress him? -

A nonnative who is sojourning is as a native, even is you to have loved him, for you are nonnatives on the solid grounds of Egypt. I am Sustains To Become he of mighty ones.

Concordant Literal Version

In the presence of the greyhaired shall you rise and honor the face of the old. You will fear your Elohim: I am Yahweh.

When a sojourner sojourns with you in your land, you shall not tyrannize over him. As a native among you shall the sojourner sojourning with you come to be to you, and you will love him as yourself, for sojourners were you in the land of Egypt: I, Yahweh, am your Elohim.

exeGesés companion Bible

Rise at the face of the grayed  
and esteem the face of the aged  
and awe your Elohim:

I - Yah Veh.

And if a sojourner sojourns with you in your land,  
oppress him not:

the sojourner sojourning with you

is to you as a native among you

- and love him as yourself;

for you were sojourners in the land of Misrayim:

I - Yah Veh your Elohim.

Orthodox Jewish Bible

Thou shalt rise up before the old, and honor the face of the zaken, and fear Eloheicha: I am Hashem.

And if a ger sojourn with thee in your land, ye shall not mistreat him.

But the ger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were gerim in Eretz Mitsrayim: I am Hashem Eloheichem.

Rotherham's *Emphasized B.* .

### Expanded/Embellished Bibles:

The Amplified Bible	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	“ ‘Before [Literally “from the faces of”] old age you [Singular] shall get up, and you [Singular] shall show respect for an old person; and you [Singular] shall revere your God; I am Yahweh. “ ‘And when an alien dwells with you [Singular] in your [Plural] land, you [Plural] shall not oppress him. The alien who is dwelling with you [Plural] shall be like a native among you, [Plural] and you [Singular] shall love him like yourself, [Singular] because you [Plural] were aliens in the land of Egypt; I am Yahweh your [Plural] God.
Syndein/Thieme	.
The Voice	.

### Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	.
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	<Before a hoary head> shalt thou rise up, And shalt honour the presence of an elder,— So shalt thou stand in awe of thy God—     am Yahweh.— And <when there sojourneth with thee <sup>k</sup> a sojourner, in your land> ye shall not oppress him: <As one home born from among yourselves> shall be unto you the sojourner who sojourneth with you So shalt thou love him as thyself, For <sojourners> became ye, in the land of Egypt,—   —Yahweh   am your God. <sup>k</sup> Some cod. (w. Sam., Onk., Jon., Sep., Syr. and Vul.) have: “you”—G.n.

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

A Faithful Version	You shall rise up before the gray head and honor the face of the old man, and fear your God. I am the LORD. And if a stranger lives with you in your land, you shall not oppress him. The stranger that dwells with you shall be to you as one born among you, and you shall love him as yourself; for you were strangers in the land of Egypt. I am the LORD your God.
C. Thomson Updated OT Charles Thomson OT	...you shall rise up before the hoary head, and honour the face of an elder, and fear thy God. I am the Lord your God; if any stranger come among you in your land, you shall not afflict him. The stranger who cometh to you, shall be as one born among you; and thou shalt love him as thyself; for you were strangers in the land of Egypt. I am the Lord your God;...
Context Group Version	You shall rise up before the white-haired head, and honor the face of the old man, and you shall fear your God: I am YHWH. And if a stranger sojourns with you in your (pl) land, you (pl) shall not do him wrong. The stranger that sojourns with you (pl) shall be to you (pl) as the home-born among you (pl), and you shall give allegiance to him as yourself; for you (pl) were sojourners in the land of Egypt: I am YHWH your (pl) God.

English Standard Version	.
Green's Literal Translation	You shall rise up in the face of gray hair; and you shall honor the face of an old man; and be afraid of your God. I am Jehovah. And when an alien lives with you in your land, you shall not oppress him; as the native among you, so shall be the alien who is staying with you; and you shall love him as yourself, for you were aliens in the land of Egypt; I am Jehovah your God.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	You will rise up before the gray-haired and honor the face of the old man and you will fear your God. I am Jehovah. And if a stranger travels with you in your* land, you* will not do him wrong. The stranger that travels with you* will be to you* as the home-born among you* and you will love him as yourself, because you* were travelers in the land of Egypt. I am Jehovah your* God.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	You will rise to the face of gray-headed ones, and you will give honor to the face of bearded ones, and you will fear your Elohiym, I am YHWH, and, given that an immigrant will immigrate with you in your land, you will not cause him suppression. Like a native from you, he will exist with you, the immigrant immigrating with you, and you will love him like the ones of you, given that you existed as immigrants in the land of Mits'rayim, I am YHWH your Elohiym.
Updated Bible Version 2.17	.
A Voice in the Wilderness	You shall rise before the gray headed and honor the presence of an old man, and fear your God: I am Jehovah. And if a stranger sojourns with you in your land, you shall not mistreat him. The stranger who sojourns among you shall be to you as one born among you, and you shall love him as yourself; for you were sojourners in the land of Egypt: I am Jehovah your God.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

**The gist of this passage:**  
32-34

Leviticus 19:32a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pānîym (פָּנִים) [pronounced <i>paw-NEEM</i> ]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815



## Leviticus 19:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sêybâh (הַבֵּיֶשׁ) [pronounced say <sup>b</sup> -VAW]	age, old age, gray hair	feminine singular noun	Strong's #7872 BDB #966
qûwm (קוּם) [pronounced koom]	to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #6965 BDB #877

This is a very common verb in the Old Testament. This is its first appearance in the book of Leviticus.

**Translation:** You will rise up on account of the elderly;...

*The Amplified Bible* You will rise up before the hoary head...  
*The Emphasized Bible* Before a hoary head shalt thou rise up,...  
 KJV Thou shalt rise up before the hoary head,...

The first thing that came to my mind as I read this is *what the hell are we talking about?* Hoary head is the word sêybâh (הַבֵּיֶשׁ) [pronounced say<sup>b</sup>-VAW] simply means *gray-headed* and refers to someone who has come to an old age (implying that there was less baldness among the Jews at that time).

In the south (and elsewhere), many were trained to rise up when a lady enters the room. Obviously, that was a different time from today. However, the Hebrew people did this when an older person entered into a gathering.

## Leviticus 19:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
hâdar (הִדָּר) [pronounced haw-DARH]	to swell, to honor, to pay honor to, to show partiality towards; to adorn	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #1921 BDB #213
pânîym (פָּנִים) [pronounced paw- NEEM]	face, faces, countenance; presence; person; surface	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
zâqên (זָקֵן) [pronounced zaw-KANE]	old, elderly, aged (man)	masculine singular adjective	Strong's #2205 BDB #278

**Translation:** ...and you will show honor toward the old man.

The Hebrew people were to show honor and respect to the elderly.

## Leviticus 19:32c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yârê' (יָרֵא) [pronounced yaw-RAY]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #3372 BDB #431
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #430 BDB #43

**Translation:** You will fear/respect your Elohim.

The Hebrew believer was to have fear and respect for God.

## Leviticus 19:32d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	<i>transliterated variously as Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** I [am] Y<sup>e</sup>howah.

Again, God repeats, "I am Y<sup>e</sup>howah."

Let's look at how several translations begin v. 32:

Leviticus 19:32 You will rise up on account of the elderly; and you will show honor toward the old man. You will fear/respect your Elohim. I [am] Y<sup>e</sup>howah. (Kukis mostly literal translation)

When an older person would come into your presence, the Jews were to stand up out of respect for their age; God has kept them alive for a long time and we are to have respect for that.

## Leviticus 19:33

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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 19:33			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
gûwr (גור) [pronounced goor]	<i>to reside, to temporarily reside, to sojourn; to reside without ownership; to gather together with, band together with</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1481 BDB #157
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #854 BDB #85
gêr (גר) [pronounced gare]	<i>sojourner, stranger, immigrant [or, outsider], temporary resident [inhabitant]; newcomer without inherited [property] rights</i>	masculine singular noun	Strong's #1616 BDB #158
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #776 BDB #75
lô' (אֵל אוֹ אֵל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yânâh (אֲנָח) [pronounced yaw-NAW]	<i>to treat violently, to maltreat; to do wrong to; to take advantage of, to cheat</i>	2 <sup>nd</sup> person masculine plural, Hiphil imperfect	Strong's #3238 BDB #413
'êth (אֶת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84

**Translation:** And when an immigrant lives with you in your land, you (all) will not maltreat him.

The Israelites are warned not to maltreat an immigrant living in their land.

Leviticus 19:33 And when an immigrant lives with you in your land, you (all) will not maltreat him. (Kukis mostly literal translation)

It is common for many people of any given country to exploit those who come into their country. This is forbidden to the Jews. Notice that Y<sup>e</sup>howah adds the phrase *in your land* as they are not their yet and it will be their children and their children's descendants who will read and learn these words and obey them.

Leviticus 19:34a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
'ez <sup>e</sup> râch (אֲרָח) [pronounced ez <sup>e</sup> -RAWKH]	<i>arising from the soil, home born, native</i>	masculine singular noun	Strong's #249 BDB #280
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; with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #4480 BDB #577
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510
gêr (גֵּר) [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
gêr (גֵּר) [pronounced gare]	<i>visitor, temporary resident, sojourner; the one dwelling</i>	masculine singular, Qal active participle	Strong's #1481 BDB #157
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object) with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #854 BDB #85

**Translation:** The immigrant living with you (all) will be to you (all) as the native-born from among you (all).

The immigrant who has come into the land should be treated just as you would treat a native-born person.

**Application:** At this point in the history of the United States (I write this in 2024), our nation has been flooded with illegal immigrants. For the most part, this is not their fault. They have been lured here, many of them. And some, no doubt, are foreign armies being implanted in our country. However, despite them being pawns in a dangerous political game for power, we are to treat them with love and respect. Obviously, those who are here to do us harm must be dealt with in another manner.

Leviticus 19:34b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Leviticus 19:34b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'āhêb (אָהֵב) [pronounced aw-HAYV <sup>B</sup> ]	<i>to desire, to breathe after; to love; to delight in; human love [for another] [familial, sexual]; human love [desire, appetite] for [food, drink, sleep, wisdom]; human love [for, to God]; God's love [toward men, people of Israel, righteousness]; to like</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #157 BDB #12
This is the second occurrence of this word in the book of Leviticus.			
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation; with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #453

**Translation:** Therefore, you will love him as yourself,...

The Hebrew people were encouraged to love non-Hebrew people who have come into their country as they love themselves.

This is all in the masculine singular, indicating that this is very much an individual matter and responsibility.

Leviticus 19:34c			
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
gêrîym (גֵּרִים) [pronounced gay-REEM]	<i>sojourners, strangers, immigrants [or, outsiders], temporary residents [inhabitants]; newcomers without inherited [property] rights</i>	masculine plural noun	Strong's #1616 BDB #158
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	2 <sup>nd</sup> person masculine plural, Qal perfect	Strong's #1961 BDB #224
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Leviticus 19:34c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾerets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

**Translation:** ...for you (all) were immigrants in the land of Egypt.

God reminds the Israelites that they were once immigrants in the land of Egypt. At this point in time, that was perhaps only three months ago. However, these words would stand for all time (here we are, 3500 years, studying these same words).

Leviticus 19:34d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾānîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	<i>transliterated variously as Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʾĒlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #430 BDB #43

**Translation:** I [am] Y<sup>e</sup>howah your Elohim. (Kukis mostly literal translation)

Again, God confirms that these instructions are from Him.

Leviticus 19:34 The immigrant living with you (all) will be to you (all) as the native-born from among you (all). Therefore, you will love him as yourself, for you (all) were immigrants in the land of Egypt. I [am] Y<sup>e</sup>howah your Elohim. (Kukis mostly literal translation)

The Jews are a light to the Gentile world. They are a nation related directly to the True God of the Universe. Therefore their wisdom and relationship to God should be totally clear to the outside world and some Gentiles will travel to Israel to know Y<sup>e</sup>howah. Others will just pass through, for one reason or another—but God brings them through to be evangelized. Jews are to treat all immigrants with love and respect—they represent God to these people and they should represent God's love to these people.

Leviticus 19:32–34 You will rise up on account of the elderly; and you will show honor toward the old man. You will fear/respect your Elohim. I [am] Y<sup>e</sup>howah. And when an immigrant lives with you in your land, you (all) will not maltreat him. The immigrant living with you (all) will be to you (all) as the native-born from among you (all). Therefore, you will love him as yourself, for you (all) were immigrants in the land of Egypt. I [am] Y<sup>e</sup>howah your Elohim. (Kukis mostly literal translation)



Leviticus 19:32–34 When the elder come into the room, you will rise up out of respect. You will show such a one honor. Similarly, you will fear and respect your God. I am Jehovah. Also, you will not maltreat the immigrant who lives with you in your land. That immigrant will be to you just as if he were born in your land. Therefore, you will love him just as you love yourself. Don't forget that you all were once immigrants in the land of Egypt. I am Jehovah your God. (Kukis paraphrase)

You (all) will not do unrighteousness in judgment in the length, in the weight, and in the volume. Balances of justice, stones of justice, an ephah of justice and a hin of justice will be to you (all). I [am] Y<sup>e</sup>howah your Elohim, Who [did this:] I brought you (all) out from a land of Egypt. And you (all) have kept every statute of Mine and every judgment of Mine, and you (all) will do them. I [am] Y<sup>e</sup>howah.

Leviticus  
19:35–37

You will not produce unrighteousness in the standards [lit., *judgment*] in lengths, weights and volumes. [There] will be to you (all) just balances, just weights [lit., *stones*], just ephahs and just hins. I [am] Y<sup>e</sup>howah your Elohim and [lit., *Who*] I brought you (all) out of the land of Egypt. You (all) will keep all of My statutes and all of My judgments; and you (all) will do them. I [am] Y<sup>e</sup>howah.

You will develop an accurate sets of standards when it comes to lengths, weights and volumes. You will see to it that your balances are accurate, and that your weight, ephahs and hins are all accurate. I am Jehovah your God and I bought you out of the land of Egypt. You will keep all of My statutes and all of My judgments. I am Jehovah.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)	You (all) will not do unrighteousness in judgment in the length, in the weight, and in the volume. Balances of justice, stones of justice, an ephah of justice and a hin of justice will be to you (all). I [am] Y <sup>e</sup> howah your Elohim, Who [did this:] I brought you (all) out from a land of Egypt. And you (all) have kept every statute of Mine and every judgment of Mine, and you (all) will do them. I [am] Y <sup>e</sup> howah.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Do not any unjust thing in judgment, in rule, in weight, or in measure. Let the balance be just and the weights equal, the bushel just, and the sextary equal. I am the Lord your God, that brought you out of the land of Egypt. Keep all my precepts, and all my judgments: and do them. I am the Lord.
Aramaic ESV of Peshitta	""You shall do no unrighteousness in judgment, in measures of length, of weight, or of quantity. You shall have just balances, just weights, a just ephah, and a just hin. I am Mar-Yah your God, who brought you out of the land of Egypt. ""You shall observe all my statutes, and all my ordinances, and do them. I am Mar-Yah.""
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.

Samaritan Pentateuch .  
 Updated Brenton (Greek) .  
 You shall not act unrighteously in judgment, in measures and weights and scales. There shall be among you just balances and just weights and just liquid measure. I am the Lord your God, who brought you out of the land of Egypt. And you shall keep all My law and all My ordinances, and you shall do them: I am the Lord your God.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English .  
 Do not make false decisions in questions of yard-sticks and weights and measures. Have true scales, true weights and measures for all things: I am the Lord your God, who took you out of the land of Egypt;  
 You are to keep all my rules and my decisions and do them: I am the Lord.

Easy English .  
 Easy-to-Read Version–2008 "You must be fair when you judge people, and you must be fair when you measure and weigh things. Your baskets should be the right size. Your jars should hold the right amount of liquids. Your weights and balances should weigh things correctly. I am the LORD your God. I brought you out of the land of Egypt.  
 "You must remember all my laws and rules. And you must obey them. I am the LORD."

God's Word™ "Don't be corrupt when administering justice concerning length, weight, or measuring liquid. Use honest scales, honest weights, and honest measures. I am the LORD your God who brought you out of Egypt.  
 "Obey all my laws and all my rules, and live by them. I am the LORD."

Good News Bible (TEV) "Do not cheat anyone by using false measures of length, weight, or quantity. Use honest scales, honest weights, and honest measures. I am the LORD your God, and I brought you out of Egypt. Obey all my laws and commands. I am the LORD."

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

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

Casual English Bible .  
 Contemporary English V. Use honest scales and don't cheat when you weigh or measure anything. I am the LORD your God. I rescued you from Egypt, and I command you to obey my laws.

The Living Bible .  
 New Berkeley Version .  
 New Life Version .  
 New Living Translation .  
 The Passion Translation .  
 Unfolding Bible Simplified .  
 When you are measuring things, to see how long they are or how much they weigh or how many there are, use correct measuring sticks and scales and weights on the scales and measuring baskets and other measuring containers. I am Yahweh, your God, who brought you out of Egypt. Obey carefully all my laws and decrees. It is I, Yahweh, who am commanding you these things."

### 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):

Berean Study Bible .  
 Christian Standard Bible .  
 Conservapedia Translation .  
 Revised Ferrar-Fenton Bible .  
 God's Truth (Tyndale) .  
 The Heritage Bible .  
     You shall do no moral evil in judgment, in dry measure, in weight, or in liquid measure.  
     Righteous balances, righteous weights, a righteous ephah, and a righteous hin, shall be to you; I am Jehovah, your God, who brought you out of the land of Egypt.  
     Hedge about all my enactments and all my judgments, and do them; I am Jehovah.

International Standard V "You are not to act unjustly in deciding a case [Lit. in judgment] or when measuring weight and quantity. You are to maintain just balances and reliable standards for weights, dry volumes, and liquid volumes. [Lit. and honest weight, ephah, and hin] I am the Lord your God, who brought you out of the land of Egypt. Observe all my statutes and all my ordinances in order to practice them. I am the Lord."

H. C. Leupold .  
 Lexham English Bible .  
 NIV, ©2011 .  
 Unfolding Bible Literal Text .  
 Urim-Thummim Version .  
     You will not use dishonest standards when you measure length, weight or quantity, but just balances, just weights, a just ephah [dry measure] and a just hin [liquid measure] will you have, I am YHWH your Elohim that brought you out of the land of Egypt. You will observe all my statutes and all my judgments and institute them, I am YHWH.

Wikipedia Bible Project .  
     You will not do wrong in judgement and in measure, in weights and in rule-marking. Fair scales, fair rock-weights, fair eipha, and fair hin, will be for you. I am Yahweh your god, who took you out from the land of Egypt. And you kept all my laws and all my judgements and you did them. I am Yahweh.

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

Christian Community (1988) .  
     Do no wrong in judgment or in measure or weight or quantity. 36 Use honest scales and honest weights and exact containers. I am Yahweh, your God who brought you out of the land of Egypt. Dt 25:13; Hos 12:8; Am 8:5; Pro 11:1  
     You shall keep all my laws and all my practices and follow them. I am Yahweh." 18 [Kukis: 18 is in the Christian Community Bible; but to what purpose, I know not.]

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	'Do no unrighteousness in right-ruling, in measurement of length, in weight, or in measuring liquids. 'Have right scales, right weights, a right éphah, and a right hin. I am יהוה your Elohim, who brought you out of the land of Mitsrayim. 'And you shall guard all My laws and all My right-rulings, and do them. I am יהוה.'
Tree of Life Version	"You must not be dishonest in judgment—in measurements of length, weight or of quantity. You are to have honest balances, honest weights, honest bushel-measure and an honest gallon. I am Adonai your God, who brought you out of the land of Egypt. You must observe all My statutes and all My ordinances—do them. I am Adonai."

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

Alpha & Omega Bible	· YOU SHALL NOT ACT UNRIGHTEOUS IN JUDGMENT, IN MEASURES AND WEIGHTS AND SCALES. THERE SHALL BE AMONG YOU JUST BALANCES AND JUST WEIGHTS AND JUST LIQUID MEASURE. I AM JESUS YOUR THEOS ( <i>The Alpha &amp; Omega</i> ), WHO BROUGHT YOU OUT OF THE LAND OF EGYPT. AND YOU SHALL KEEP ALL MY LAW AND ALL MY ORDINANCES, AND YOU SHALL DO THEM: I AM JESUS YOUR THEOS ( <i>The Alpha &amp; Omega</i> )."
Awful Scroll Bible	Were yous to effect wrong manners in measurement, in weighing out or in distribution? - Yous are to be of a just balances, a just stone, a just ephah, and a just hin. I am Sustains To Become he of mighty ones, who is to have led you forth from the solid grounds of Egypt, even are yous to have observed my prescription, and my custom yous are to have effected; I am Sustains To Become.
Concordant Literal Version	You shall not do iniquity in judgment of standards in measure, in weight or in quantity. Just scales, just stone weights, a just ephah and a just hin shall you come to have:I, Yahweh, am your Elohim Who brought you forth from the land of Egypt. Hence you will observe all My statutes and all My judgments and do them:I am Yahweh.
exeGesés companion Bible	Work no wickedness in judgment, in measurement, in weight, or in quantity. Have balances of justness, stones of justness, an ephah of justness and a hin of justness, I - Yah Veh your Elohim who brought you from the land of Misrayim. Guard all my statutes and all my judgments and work them: I - Yah Veh.
Orthodox Jewish Bible	Ye shall do no unrighteousness in scales, in weights, and dry measures. Tzedek scales, tzedek weights, a tzedek ephah, and a tzedek hin, shall ye have: I am Hashem Eloheichem, which brought you out of Eretz Mitzrayim. Therefore shall ye be shomer (on guard to keep) over all My chukkot (statutes), and all My mishpatim (judgments), and do them: I am Hashem.

Rotherham's *Emphasized B.* Ye shall not act perversely in giving judgment,—in measures of extent, in weights, in measures of capacity:  
 <Just balances, just weights, a just ephah, and a just hin> shall ye have,—  
 |||—Yahweh|| am your God,— who brought you forth out of the land of Egypt.  
 Therefore shall ye observe all my statutes and all my regulations, and do them,—  
 |||| am Yahweh.—

### Expanded/Embellished Bibles:

*The Amplified Bible* .  
 The Expanded Bible .  
 Kretzmann's Commentary  
 Lexham English Bible " 'You [Plural] shall not commit injustice in regulation, in measurement, in weight, or [Or "and"] volume. You [Plural] must have honest balances, honest weights, an honest ephah, and an honest hin; I am Yahweh your [Plural] God who brought you [Plural] out from the land of Egypt.  
 " 'Thus you [Plural] shall keep all my statutes and all my regulations, and you [Plural] shall do them; I am Yahweh.' "

Syndein/Thieme .  
 The Voice .

### Bible Translations with Many Footnotes:

The Complete Tanach .  
 The Geneva Bible .  
 Kaplan Translation Do not falsify measurements, whether in length, weight or volume.  
 You must have an honest balance, honest weights, an honest dry measure, and an honest liquid measure.  
 I am God your Lord who took you out of Egypt.  
 Safeguard My decrees and all My laws, and keep them. I am God.  
**dry measure**  
 (Rashi; Ibn Ezra). Ephah in Hebrew, a particular measure.  
**liquid measure**  
 (Ibid.) Hin in Hebrew.

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

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

A Faithful Version You shall do no unrighteousness in judgment, in measures and weights, or in quantity. You shall have just balances, just weights, a just ephah, and a just hin. I am the LORD your God Who brought you out of the land of Egypt.  
 And you shall observe all My statutes and all My judgments, and do them. I am the LORD.' "

C. Thomson Updated OT .  
 Charles Thomson OT The stranger who cometh to you, shall be as one born among you; and thou shalt love him as thyself; for you were strangers in the land of Egypt. I am the Lord your God; you shall not do injustice in the exercise of judgment, nor in measures, nor in weights, nor in balances. You shall have among you just balances, just weights and a just measure. I am the Lord your God who brought you out of the land of Egypt,

	therefore you shall keep all my law and all my statutes and do them. I am the Lord your God. V. 34 is included for context.
Context Group Version	You (pl) shall do no decadence {or injustice} in judgment, in measures of length, of weight, or of quantity. Just balances, vindicated weights, a vindicated ephah, and a vindicated hin, you (pl) shall have: I am YHWH your (pl) God, who brought you (pl) out of the land of Egypt. And you (pl) shall observe all my statutes, and all my ordinances, and do them: I am YHWH.
English Standard Version	. Do no wrong
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	You do not do perversity in the judgment, in the measure, in the weight, and in the liquid measure; you have righteous balances, righteous weights, a righteous ephah, and a righteous hin; I [am] your God YHWH, who has brought you out from the land of Egypt; and you have observed all my statutes, and all my judgments, and have done them; I [am] YHWH.”
Modern English Version	.
Modern Literal Version 2020	You* will do no unrighteousness in judgment, in measures of length, of weight, or of quantity. You* will have just balances, just weights, a just 10-gallon container and a just 5-quart container. I am Jehovah your* God, who brought you* out of the land of Egypt. And you* will observe all my statutes and all my ordinances and do them. I am Jehovah.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	. number
Owen's Translation	.
Revised Mechanical Trans.	You will not do wickedness in the decision, in the measurement, in the weight and in the quantity. Steadfast balances, steadfast stones <sup>[800]</sup> , steadfast eyphah and a steadfast hiyn, he will exist for you, I am YHWH your Elohiym who caused you to go out from the land of Mits'rayim, and you will safeguard all my customs and all my decisions, and you will do them, I am YHWH,... <b>800.</b> Measured stones were used in the balances for weights.
Updated Bible Version 2.17	.
A Voice in the Wilderness	You shall do no injustice in judgment, in measurement of size, weight, or measure. You shall have just scales, just weights, a just ephah, and a just hin: I am Jehovah your God, who brought you out of the land of Egypt; therefore you shall keep all My statutes and all My judgments, and do them: I am Jehovah.
Webster's Bible Translation	Ye shall do no unrighteousness in judgment, in weight, in measure of length or of capacity. Just balances, just weights, a just ephah, and a just hin shall ye have: I am the LORD your God, who brought you out of the land of Egypt. Therefore shall ye observe all my statutes, and all my judgments, and do them: I am the LORD.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

**The gist of this passage:**  
35-37



Leviticus 19:35			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âsâh (עָשָׂה) [pronounced ġaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #6213 BDB #793
'âvel (עָוֵל) [pronounced ĠAW-veĴ]	<i>unrighteousness, injustice, unjust; unjust violence; wickedness, depravity</i>	masculine singular substantive	Strong's #5766 BDB #732
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mîsh <sup>e</sup> pâṭ (מִשְׁפָּט) [pronounced mish <sup>e</sup> -PAWT]	<i>judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, a judgement of the court</i>	masculine singular noun	Strong's #4941 BDB #1048
This exact phrase is found in v. 15a.			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
middâh (מִדָּה) [pronounced mihd-DAW]	<i>extension, length; stature, size; a large, tall, high [whatever]; measure, measurement; garment; tribute [Chaldean]</i>	feminine singular noun with the definite article	Strong's #4060 BDB #551
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mish <sup>e</sup> qâl (מִשְׁקָל) [pronounced mish <sup>e</sup> -KAWL]	<i>weight, heaviness; the act of weighing</i>	masculine singular noun with the definite article	Strong's #4948 BDB #1054
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mesûrâh (מְסֻרָה) [pronounced mehs-oo-RAW]	<i>measure of volume or capacity; a measure for liquids</i>	feminine singular noun with the definite article	Strong's #4884 BDB #601

**Translation:** You will not produce unrighteousness in the standards [lit., *judgment*] in lengths, weights and volumes. (Kukis mostly literal translation)

The Hebrew people probably were used to the measures which they used in Egypt. God is telling them that these weights and measures needed to be accurate. They traded among themselves and they would trade with other nations. People needed to feel comfortable that the measures used were accurate.

Leviticus 19:35 **You will not produce unrighteousness in the standards [lit., judgment] in lengths, weights and volumes.** (Kukis mostly literal translation)

In matters of trade and commerce; in the civil and criminal courts, all immigrants are to be treated with the same rights and respect as any Israelite would receive. One of the influences in our country is that, in general, all who have immigrated to our land can find legal recourse in the courts; revenge and protection in our court system, where their origin is not an issue. This should be the case for any client nation to God. However, the Jew were mandated by law to treat the Gentiles differently in some matters, particularly in the realm of money lending. One Jew was not to lend money to another with interest, particularly when it had to do with that Jew getting back on his feet (Leviticus 25:35–38); however, the Jews were allowed to charge interest when lending money to Gentiles, because, generally speaking, that was strictly a business deal (Deuteronomy 23:20); furthermore, the debts of the Gentiles were not canceled at the sabbatical year (Deuteronomy 15:1–3).

Leviticus 19:36a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mō <sup>z</sup> e <sup>g</sup> ayim (מִזְגָּיִם) [pronounced mohz-gah-YIHM]	<i>balance, balances, scale, scales</i>	masculine dual construct	Strong's #3976 BDB #24
tsedeq (צֶדֶק) [pronounced TZEH-dehk]	<i>justice, rightness, straightness; what is right and just; righteousness, rightness, vindication</i>	masculine singular substantive	Strong's #6664 BDB #841
'eben (אֶבֶן) [pronounced EH <sup>B</sup> -ven]	<i>stones [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance; vessels of stone [to hold water]</i>	feminine plural construct	Strong's #68 BDB #6
tsedeq (צֶדֶק) [pronounced TZEH-dehk]	<i>justice, rightness, straightness; what is right and just; righteousness, rightness, vindication</i>	masculine singular substantive	Strong's #6664 BDB #841
'êyphâh/êphâh (אֶפְהָא/אֶפְהָה) [pronounced ay-FAW]	<i>a measure [for grain]; transliterated ephah; and it is equivalent to approximately ½ a quart or 2 cups</i>	feminine singular construct	Strong's #374 BDB #35
tsedeq (צֶדֶק) [pronounced TZEH-dehk]	<i>justice, rightness, straightness; what is right and just; righteousness, rightness, vindication</i>	masculine singular substantive	Strong's #6664 BDB #841
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hîyn (הֵינּ) [pronounced heen]	<i>hin; a unit of measure, about 5 quarts (6 liters); a vessel holding a hin of liquid</i>	masculine singular construct	Strong's #1969 BDB #228

## Leviticus 19:36a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tsedeq (צֶדֶק) [pronounced TZEH-dehk]	<i>justice, rightness, straightness; what is right and just; righteousness, rightness, vindication</i>	masculine singular substantive	Strong's #6664 BDB #841
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510

**Translation:** [There] will be to you (all) just balances, just weights [lit., stones], just ephahs and just hins. (Kukis mostly literal translation)

It was important for God's people to be honest in commerce.

## Leviticus 19:36b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #430 BDB #43
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<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

The relative pronoun seems oddly placed here. With the 1<sup>st</sup> person singular verb below, it is not needed. Generally, this would be followed by the 3<sup>rd</sup> person masculine singular verb instead.

yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce</i>	1 <sup>st</sup> person singular, Hiphil perfect	Strong's #3318 BDB #422
'êth (אֶת) [pronounced ayth]	<i>you, you [all]; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 <sup>nd</sup> person masculine plural suffix	Strong's #853 BDB #84

## Leviticus 19:36b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>mihn</i> ]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation; with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #4480 BDB #577
'erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i> ]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

**Translation:** I [am] Y<sup>e</sup>howah your Elohim and [lit., Who] I brought you (all) out of the land of Egypt. (Kukis mostly literal translation)

God is just, honest and fair. The people of Israel are to reflect these qualities.

God reminds them that He brought them out of Egypt (this is perhaps three or so months after that). The reminder remains in Scripture for all time.

Leviticus 19:36 [There] will be to you (all) just balances, just weights [lit., stones], just ephahs and just hins. I [am] Y<sup>e</sup>howah your Elohim and [lit., Who] I brought you (all) out of the land of Egypt. (Kukis mostly literal translation)

Recall that an ephah is approximately a bushel and a hin is roughly a gallon. These are just the common system of measurements used at that time. There was not a bureau of weights and measures during that time period, as the NIV Study Bible points out. A bureaucrat did not come out unannounced and check your weights and measures, which means it would have been easy to short-change the Gentile (or anyone else this person did not like). We find this topic also mentioned in Deuteronomy 25:13–18 Proverbs 11:1 16:11 20:10, 23 Amos 8:5 Micah 6:10–11. What other contemporary system of law strictly required that all foreigners be treated fairly in the realm of trade and commerce? Why was this so emphasized? The Jews represented to True god of the Universe. The Gentile who dealt with them knew they wre related directly to God. Like the unbeliever of today, as soon as a point of hypocrisy is discovered, the unbeliever immediately cites this as typical of Christians. We will always be under close scrutiny because we stand with the perfect Man of the Universe. God not only did this so that the Jews developed a reputation for fairness in trade, but because they represented Him in all activities and how could God be represented by deception and chicanery? Our lifestyle likewise should be characterized by integrity and honesty. When you read this portion of God's Word in your daily devotional, did you realize that you are being taught something in this verse?

## Leviticus 19:37a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i> ]	<i>to keep, to guard, to protect, to watch, to preserve</i>	2 <sup>nd</sup> person masculine plural, Qal perfect	Strong's #8104 BDB #1036

Leviticus 19:37a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
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
chuqqôwth (חֻקֹּתַי) [pronounced khoo-KOWTH]	<i>those things which are established or defined; statutes, ordinances, laws [often of God]</i>	feminine plural noun with the 1 <sup>st</sup> person singular suffix	Strong's #2708 BDB #349
w <sup>e</sup> (or v <sup>e</sup> ) (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
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
mîsh <sup>e</sup> pâṭ (מִשְׁפָּט) [pronounced mish <sup>e</sup> -PAWT]	<i>judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, a judgement of the court</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #4941 BDB #1048
w <sup>e</sup> (or v <sup>e</sup> ) (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
'âsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #6213 BDB #793
'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 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84

**Translation:** You (all) will keep all of My statutes and all of My judgments; and you (all) will do them. (Kukis mostly literal translation)

God tells the hearers again to keep His statutes and judgments and do them.

Leviticus 19:37b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

This statement is found 15 times in this chapter. That is almost every other verse.



**Translation:** I [am] Y<sup>e</sup>howah. (Kukis mostly literal translation)

For the 15<sup>th</sup> time, God says, I [am] Y<sup>e</sup>howah.

Leviticus 19:37 You (all) will keep all of My statues and all of My judgments; and you (all) will do them. I [am] Y<sup>e</sup>howah. (Kukis mostly literal translation)

There is no mistaking the authority which accompanies these laws.

Leviticus 19:35–37 You will not produce unrighteousness in the standards [lit., *judgment*] in lengths, weights and volumes. [There] will be to you (all) just balances, just weights [lit., *stones*], just ephahs and just hins. I [am] Y<sup>e</sup>howah your Elohim and [lit., *Who*] I brought you (all) out of the land of Egypt. You (all) will keep all of My statues and all of My judgments; and you (all) will do them. I [am] Y<sup>e</sup>howah. (Kukis mostly literal translation)

Leviticus 19:35–37 You will develop an accurate sets of standards when it comes to lengths, weights and volumes. You will see to it that your balances are accurate, and that your weight, ephahs and hins are all accurate. I am Jehovah your God and I bought you out of the land of Egypt. You will keep all of My statutes and all of My judgments. I am Jehovah. (Kukis paraphrase)

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## A Set of Summary Doctrines and Commentary

### A brief summary of Leviticus 19:

Leviticus 19:1–2 Jehovah spoke again to Moses, saying, “I want you to speak to the assembly of all the sons of Israel, and this is what you will say to them: ‘I expect for all of you to set yourselves apart from other peoples by your thinking and by your behavior, because I am set apart from all others. I am Jehovah your God. (Kukis paraphrase)

Leviticus 19:3–4 As individual men, you will all continue fearing and respecting both of your parents. You will also guard and preserve My Sabbath days, for I am Jehovah your God. Also, you will never turn to empty and worthless idols; nor will you fashion from metals gods for you to worship. I am Jehovah your God. (Kukis paraphrase)

Leviticus 19:5–8 There are times when you will offer up a sacrificial animal as a peace offering to Jehovah from your own free will. You may eat from that offered animal the day of the sacrifice and the next day as well. However, whatever remains from the sacrifice on the third day will be burned up in the fire. If some eats from that sacrifice on the third day, he must bear his own iniquity because he has profaned the holiness of Jehovah. As a result, his soul will be cut off from his people. (Kukis paraphrase)

Leviticus 19:9–10 When you harvest your land, you will not completely harvest every single thing; and you will not reap the very corners of your field. You will not completely harvest everything from your vineyard, and if you drop something, just leave it there on the ground. You will leave these fruits and grains from your fields for the poor and the immigrant. You will do this because I am Jehovah your God. (Kukis paraphrase)

Leviticus 19:11–15 You will not steal and you will not lie. You will not deal falsely or corruptly with your neighbor. You will not swear by My name in order to proffer a lie. You will not profane the name of your God, because I am



Jehovah. You will not exploit your neighbor, nor will you rob him. You will not hold back the wages of a hireling overnight, keeping them until morning. You will not curse a deaf person and you will not place a stumbling block before a blind person. You will fear your God because I am Jehovah. You will not act unrighteously if you are rendering a verdict. You will not favor a man simply because he is poor; you will not honor a man simply because he is wealthy, renowned, or great. Justice will be fundamental when you judge your neighbor. (Kukis paraphrase)

Leviticus 19:16–18 You will not go about slandering your peoples. You will not take a stand against the blood of your neighbor, for I am Jehovah. You will not nourish hatred in your heart for your brother. When your neighbor is clearly sinning against God, you will reprove him for his actions. You will not bear his sin because of him. You will not take vengeance upon others. You will not carry a grudge against the sons of your people. You will love your neighbor as yourself, for I am Jehovah. (Kukis paraphrase)

Leviticus 19:19 You will all continue to guard and preserve My statutes. You will not attempt to cross-breed your livestock. You will not scatter different kinds of seed together in your field. You will not wear garments made of mixed fabrics. (Kukis paraphrase)

Leviticus 19:20–22 Let's say that a man lies down with a woman and they have any sort of sexual relations, even though she is a slave girl promised to marry another man. Furthermore, let's also say that she has not yet been purchased and she does not yet have her freedom. There will be punishment after an investigation, but they will not be executed because she was not yet manumitted. The man will take a ram offering to the opening of the Tent of Meeting as his guilt-offering. The priest will atone for this man before Jehovah with the ram, covering over the sin that he sinned. As a result, he will be forgiven for this sin. (Kukis paraphrase)

Leviticus 19:23–25 Once you have entered into the land I am giving you, you will plant many fruit trees. However, for the first three years, you will regard the fruit as though it were a discard foreskin—obviously, you will not eat it. However, in the fourth year, the fruit will be considered set apart to Me and you will have celebrations to Jehovah because of the yield of the fourth year. Finally, in the fifth year, you will partake of the fruit of the tree so that its fruit will continue to increase to you, year after year. I am Jehovah your God. (Kukis paraphrase)

Leviticus 19:26–28 You will not eat blood mixed in with your meat. You will not involve yourselves in any sort of sorcery or future foretelling. You will not cut the hair on the sides of your head to represent anything untoward; and you will not pervert the way your beard is cut. You will not make any cuttings in your skin for someone who has died. You will not make any inscriptions or permanent marks in your skin. I am Jehovah. (Kukis paraphrase)

Leviticus 19:29–31 You will not cause your daughter to become a temple prostitute and by this, the land be defiled and filled with wicked degeneracy. You will continue to guard and observe My various Sabbath days and you will reverence My sanctuary. I am Jehovah. You will not turn to spiritists or psychics for guidance in life. Furthermore, you will not seek to defile the land by them. I am Jehovah your God. (Kukis paraphrase)

Leviticus 19:32–34 When the elder come into the room, you will rise up out of respect. You will show such a one honor. Similarly, you will fear and respect your God. I am Jehovah. Also, you will not maltreat the immigrant who lives with you in your land. That immigrant will be to you just as if he were born in your land. Therefore, you will love him just as you love yourself. Don't forget that you all were once immigrants in the land of Egypt. I am Jehovah your God. (Kukis paraphrase)

Leviticus 19:35–37 You will develop an accurate sets of standards when it comes to lengths, weights and volumes. You will see to it that your balances are accurate, and that your weight, ephahs and hins are all accurate. I am Jehovah your God and I bought you out of the land of Egypt. You will keep all of My statutes and all of My judgments. I am Jehovah. (Kukis paraphrase)

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

## Why Leviticus 19 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 19

1. T
- 2.

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

## Jesus Christ in Leviticus 19

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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 19

To sum up its general contents - it tells us in its first Part (1-16.) how Israel was to approach God, together with what, symbolically speaking, was inconsistent with such approaches; and in its second Part (17-27.) how, having been brought near to God, the people were to maintain, to enjoy, and to exhibit the state of grace of which they had become partakers. Of course, all is here symbolical, and we must regard the directions and ordinances as conveying in an outward form so many spiritual truths. Perhaps we might go so far as to say, that Part 1 of Leviticus exhibits, in a symbolical form, the doctrine of justification, and Part \* that of sanctification; or, more accurately, the manner of access to God, and the holiness which is the result of that access.

\* So literally.

Part 1 (1-16.), which tells Israel how to approach God so as to have communion with Him, appropriately opens with a description of the various kinds of sacrifices. (Leviticus 1-7) It next treats of the priesthood.

(Leviticus 8-10) The thoroughly symbolical character of all, and hence the necessity of closest adherence to the directions given, are next illustrated by the judgment which befell those who offered incense upon "strange fire."

## Edersheim Summarizes Leviticus 19

(Leviticus 10:1-6) From the priesthood the sacred text passes to the worshippers. (Leviticus 11-15) These must be clean - personally (11:1-47), in their family-life, (Leviticus 12) and as a congregation. (Leviticus 13-15) Above and beyond all is the great cleansing of the Day of Atonement, (Leviticus 16) with which the first part of the book, concerning access to God, closes.

From [www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-14.html](http://www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-14.html) accessed July 11, 2020.

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### Addendum

This note is referenced in [Leviticus 19:9](#).

#### Note on Acts which Reveal Love for the Poor (Christian Community Bible)

- 19.9 Among so many laws which show the still primitive level of God's people, we marvel to find some prescriptions that teach deeply human attitudes often lacking in us.

These prescriptions, addressed to a race of small farmers, must be interpreted in order to adapt them to the circumstances of our present lives.

They teach us that the "right of ownership" is not absolute and that it never justifies oppression of the poor, nor does it excuse us from helping them. We are ordered to care for our brothers and sisters to as sure everyone what is necessary to live.

Do not seek revenge... but love your neighbor as yourself. Here, neighbor means the brother of the same race. They must be loved and there must be solidarity with them because God embraces with the same love all those who belong to his people.

Such a solidarity with those of one's own nation exists in all religions but there is as well the aggression or hostility towards the foreigner. When Jesus speaks to us of love which does not cease at the frontiers of a people (Lk 10:25; Mt 5:43), it will not be a simple extension of the term "neighbor": it will be the discovery of another relation beyond the solidarity practiced naturally by humans as in the case with certain animals.

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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.

### Josephus' History of this Time Period

**Antiquities of the Jews - Book III**





## Doctrinal Teachers\* Who Have Taught Leviticus 19

	Series	Lesson (s)	Passage
R. B. Thieme, Jr.	1992 Spiritual Dynamics (#376)	#1336–1337, 1340, 1342, 1345, 1347	Leviticus 19:18
	1985 Ephesians (#412)	#566	Leviticus 19:18
	1984 Protocol Plan of God (#728)	#170	Leviticus 19:18
Syndein		<a href="http://syndein.com/leviticus.html">http://syndein.com/leviticus.html</a>	
Keil and Delitzsch Commentary on Leviticus		<a href="https://www.gracenotes.info/leviticus/leviticus.pdf">https://www.gracenotes.info/leviticus/leviticus.pdf</a>	
Todd Kennedy overview of Leviticus		<a href="http://www.spokanebiblechurch.com/books/leviticus">http://www.spokanebiblechurch.com/books/leviticus</a>	

\* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and **rebound** after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

R. B. Thieme, III has not taught this on any available lesson.



## Word Cloud from a Reasonably Literal Paraphrase of Leviticus 19

### Word Cloud from Exegesis of Leviticus 19<sup>28</sup>

These two graphics should be very similar; this means that the exegesis of Leviticus 19 has stayed on topic and has covered the information found in this chapter of the Word of God.

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<sup>28</sup> Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.