

LEVITICUS 20

Written and compiled by Gary Kukis

Leviticus 20:1–27

Heathen Rituals and Sexual Sins

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

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

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

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

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

Preface: The chapter of Leviticus speaks to the perverted worship of Molech, along with the sexual sins which would not be allowed in Israel. Furthermore, there would be specific punishments laid out for such offenses in this chapter.

The Bible Summary of Leviticus 20 (in 140 characters or less): *Anyone who worships Molech, curses their parents, commits adultery or has sex with a man shall be put to death. You shall be holy.*¹

There are many **chapter commentaries** on the book of Leviticus. This will be the most extensive examination of Leviticus 20, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

Quotations:

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Titles and/or Brief Descriptions of Leviticus 20 (by various commentators)
Brief, but insightful observations of Leviticus 20 (various commentators)
Fundamental Questions About Leviticus 20
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The Principals of Leviticus 20
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A Synopsis of Leviticus 20 from the Summarized Bible
The Big Picture (Leviticus 1–15)

Changes—additions and subtractions (for Leviticus 20)

¹ From <http://www.biblesummary.info/leviticus> accessed July 1, 2024.

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[Extensive Footnote on Molek](#) (from the Heritage Bible)

[Josephus' History of this Time Period](#)
[A Complete Translation of Leviticus 20](#)
[Doctrinal Teachers Who Have Taught Leviticus 20](#)
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Introduction and Text	First Verse	Addendum
www.kukis.org	Leviticus folder	Exegetical Studies in Leviticus

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

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

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

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

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

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

Definition of Terms	
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers). See the Doctrine of Rebound (HTML) (PDF) (WPD).

Some of these definitions are taken from
<http://gracebiblechurchwichita.org/>
<http://rickhughesministries.org/content/Biblical-Terms.pdf>
<http://www.gbible.org/index.php?proc=d4d>
<http://www.wordoftruthministries.org/terms-and-definitions/>
<http://www.theopedia.com/>

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An Introduction to Leviticus 20

Introduction: Leviticus 20 is mostly a list a sexual sins. God designed sex and He also designed the playground for sex. This is strictly between a man and his wife. Everything else is forbidden. You may have noticed that fundamental to many Hollywood films is this or that violation of this chapter of Leviticus.

One of the interesting things about this chapter—particular the sex section—is that it is not all that interesting. That is, few people read this and are titillated, nor do the contents of this section of Leviticus 20 provide any surprises. Most of us have simply accepted these limitations when it comes to marriage partners. So, even though most people have never read these words in Leviticus ever, they still happen to pretty much agree with them. It is only most recently that our society has come to accept homosexuality as normal and okay (it is not normal and it is not okay). In the 20th century, despite there being a homosexual movement, it was not necessarily embraced by the average person. No one wanted their son to come out and say, “I am gay.” In Hollywood today, I suppose that might be a status symbol.

Up until now, we have learned what is a violation of God's law and what causes a person to become unclean. In Leviticus 20, we see the punishment for certain acts of sin.

Titles and/or Brief Descriptions of Leviticus 20 (by various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

Brief, but insightful observations of Leviticus 20 (various commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

Fundamental Questions About Leviticus 20

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel of Leviticus 20

Leviticus 20 will begin with

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Principals of Leviticus 20

Characters

Commentary

Characters	Commentary

[Chapter Outline](#)

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We need to know where this chapter takes place.

The Places of Leviticus 20

Place

Description

Place	Description

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By the Numbers

Item

Duration; size

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 20:

A Synopsis of Leviticus 20

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 20 (Various Commentators)

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

A Synopsis of Leviticus 20 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Leviticus 20.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Big Picture (Leviticus 1–15)

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions (for Leviticus 20): 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 Y^ehowah speaks unto Moses, to say, "And unto sons of Israel you will say, 'A man, a man from sons of Israel and from a sojourner sojourning in Israel who gives from his seed to Molech—dying, he will be executed. People of the land will execute him by stoning with the stone.

Leviticus
20:1–2

Kukis mostly literal:

Y^ehowah speaks to Moses saying, "Also to the sons of Israel, you will say, '[If] any man from the sons or Israel or from an immigrant living in Israel who gives from his children [lit., seed] to Molech [as a sacrifice], he will certainly be executed. The people of the land will execute him by stoning [him] with stones.

Kukis paraphrase:

Jehovah spoke to Moses, saying, "Also you must speak to the sons of Israel telling them this: 'If any man from among them or even from the immigrants living here, if such a one offers any of his children to Molech to be sacrificed, that person will surely be executed. The people of the land will execute such a one by stoning him with stones.

Here is how others have translated this passage:

Ancient texts:

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

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

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

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

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

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

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

Underlined words indicate differences in the text.

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

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

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

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

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

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

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

Ancient texts:

Masoretic Text (Hebrew)	And so Y ^e howah speaks unto Moses, to say, “And unto sons of Israel you will say, ‘A man, a man from sons of Israel and from a sojourner sojourning in Israel who gives from his seed to Molech—dying, he will be executed. People of the land will execute him by stoning with the stone.
Dead Sea Scrolls	.
Targum (Onkelos)	. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	.
Jerusalem targum	.
Updated Douay-Rheims ³	.
Douay-Rheims 1899 (Amer.)	And the Lord spoke to Moses, saying: Thus shalt thou say to the children of Israel: If any man of the children Israel, or of the strangers that dwell in Israel, give of his seed to the idol Moloch, dying let him die. The people of the land shall stone him.
Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha, saying, "Moreover, you shall tell the B'nai Yisrael, 'Anyone of the B'nai Yisrael, or of the strangers who live as foreigners in Yisrael, who gives any of his seed to Molech; he shall surely be put to death. The people of the land shall stone him with stones.
Lamsa's Peshitta (Syriac)	.
V. Alexander's Aramaic T.	.
Samaritan Pentateuch	.
Updated Brenton (Greek) ⁴	And the Lord spoke to Moses, saying, You shall also say to the children of Israel, If there shall be any of the children of Israel, or of those who have become proselytes in Israel, who shall give of his seed to Moloch, let him be surely put to death; the nation upon the land shall stone him with stones.

Significant differences:

Limited Vocabulary Translations:⁵

Bible in Basic English	And the Lord said to Moses, Again, say to the children of Israel, If any man of the children of Israel, or any other man living in Israel, gives his offspring to Molech, he is certainly to be put to death: he is to be stoned by the people of the land;
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³ I have simply taken the 1899 American version and updated the thee's and the thou's.

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

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

And my face will be turned against that man, and he will be cut off from his people; because he has given his offspring to Molech, making my holy place unclean, and making my holy name common. V. 3 is included for context.

Easy English .

Easy-to-Read Version–2008 The LORD said to Moses, "You must also tell the Israelites these things: Anyone living in Israel who gives one of their children to the false god Molech must be killed! It doesn't matter if they are a citizen of Israel or a foreigner, you must throw stones at them and kill them.

God's Word™

The LORD spoke to Moses, "Tell the Israelites: If Israelites or foreigners living among you give one of their children as a sacrifice to the god Molech, they must be put to death. The common people must stone them to death.

Good News Bible (TEV)

The LORD told Moses to say to the people of Israel, "Any of you or any foreigner living among you who gives any children to be used in the worship of the god Molech shall be stoned to death by the whole community.

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: Death by stoning is the penalty for any citizens or foreigners in the country who sacrifice their children to the god Molech.

The Living Bible .

New Berkeley Version .

New Life Version .

New Living Translation .

UnfoldingWord (Simplified)⁶ Yahweh also said this to Moses: "Tell the Israelite people, 'Any Israelite or any foreigner who is living in Israel who sacrifices any of his children as an offering to the idol Molech must die. The people of the town must kill him by throwing stones at 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 And Jehovah spoke to Moses, saying,

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

And you shall say to the children of Israel, Whoever of the children of Israel, or of the foreigners who lodges in Israel, who gives his seed to Molek, being put to death, he shall be put to death; the people of the land shall stone him with stones.

International Standard V

Prohibiting Child Sacrifice

The Lord spoke to Moses, "Tell the Israelis that when an Israeli or a resident alien [Or foreigner who lives with you] who lives in Israel offers [Or gives] his child to Molech, he is certainly to be put to death. [Lit. to die, he'll die] The people who live in the land are to stone him with stones.

Lexham English Bible

NIV, ©2011

Unfolding Word Literal Text⁷

Yahweh spoke to Moses, saying, "Say to the people of Israel, 'Anyone among the people of Israel, or any foreigner who lives in Israel who gives any of his children to Molech, must certainly be put to death. The people in the land must stone him with stones.

Urim-Thummim Version

YHWH spoke to Moses saying, And to the children of Israel you will say, Any man of the sons of Israel, and of the foreigners who are residing in Israel, who give of their offspring to Molech will certainly be put to death, the people of the land will stone him with stones.

Wikipedia Bible Project⁸

And Yahweh spoke to Moses, saying: And to the sons of Israel, say: Each man from the sons of Israel and from the stranger who will give of his seed to Molech, will be killed dead. The people of the land will stone him with stones.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **Some punishments**

- 1 Yahweh spoke to Moses 2 saying,

"To the Israelites you shall say this:

Any man from the people of Israel or from among the aliens living in Israel who gives any of his children for the Molech sacrifice, shall be put to death. The people of the land shall stone him.

- 20.1 This chapter lists penalties corresponding to the previously listed faults. In some cases, human justice punishes. In others, people are threatened with God's curse.

Chapters 21 and 22 deal with the responsibilities and privileges of the priests. All these details may seem too external and foreign to the authentic sanctity which the priestly office requires. But, in those days, these prescriptions were valuable teaching and they still teach us about the sacredness of serving the Lord.

New American Bible(2011)⁹

The Catholic Bible

New Jerusalem Bible

NRSV (Anglicized Cath. Ed.)

Revised English Bible—1989¹⁰

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

exeGesés companion Bible

Hebraic Roots Bible

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

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

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

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

Kaplan Translation	. The Kaplan Translation, particularly in Leviticus through Deuteronomy, takes note of historic rabbinic opinions.
The Scriptures–2009	And יהוה spoke to Mosheh, saying, “Say to the children of Yisra’ël, ‘Any man of the children of Yisra’ël, or of the strangers who sojourn in Yisra’ël, who gives any of his offspring to Molech, shall certainly be put to death. The people of the land shall stone him with stones.
Tree of Life Version	Adonai spoke to Moses saying: “Moreover, you are to tell Bnei-Yisrael: Anyone from Bnei-Yisrael or from the outsiders dwelling in Israel, who gives any of his children to Molech, should surely be put to death. The people of the land are to stone him with rocks.

Weird English, ©18 English, Anachronistic English Translations:

Alpha & Omega Bible ¹¹	AND JESUS SPOKE TO MOSES, SAYING, “YOU SHALL ALSO SAY TO THE CHILDREN OF ISRAEL, ‘IF THERE SHALL BE ANY OF THE CHILDREN OF ISRAEL, OR OF THOSE WHO HAVE BECOME PROSELYTES IN ISRAEL, WHO SHALL GIVE OF HIS SEED TO MOLOCH, LET HIM BE SURELY PUT TO DEATH; THE NATION UPON THE LAND SHALL STONE HIM WITH STONES.*
Awful Scroll Bible	Sustains To Become was to speak to Moses, to the intent: You was to say to the sons of Contends-with-he-mighty: A man of the sons of Contends-with-he-mighty or a nonnative sojourning in Contends-with-he-mighty who was to offer of his seed to Molech, was to die a dying, even the people of the solid grounds were to stone him with stones.
Concordant Literal Version	Yahweh spoke to Moses, saying. To the sons of Israel you shall say, Any man of the sons of Israel and of the sojourners sojourning in Israel who should give any of his seed to Moloch shall be put to death, yea death. The people of the land shall pelt him with stones;" I Myself shall set My face against that man and will cut him off from among his people (for he has given of his seed to Moloch) on account of the defilement of My sanctuary and the profanation of My holy name. V. 3 is included for context.
exeGeses companion Bible	ON IDOLATRY And Yah Veh words to Mosheh, saying, And to the sons of Yisra El, say, Any man of the sons of Yisra El or of the sojourners sojourning in Yisra El, who gives any of his seed to Molech; in deathifying, deathify him: the people of the land stone him with stones.
Orthodox Jewish Bible	And Hashem spoke unto Moshe, saying, Again, thou shalt say to the Bnei Yisroel, Whosoever he be of the Bnei Yisroel, or of the ger that sojourn in Yisroel, that giveth any of his zera unto Molech; he shall surely be put to death; the Am HaAretz shall stone him with stones.
Rotherham’s <i>Emphasized B.</i>	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann’s Commentary	.
Lexham English Bible	<i>Molech Worship and Spiritism</i> Then [Or “And”] Yahweh spoke to Moses, saying,

¹¹ The A&O Bible follows the Greek text.

“And to the Israelites [Literally “sons/children of Israel”] you shall say, ‘If there is anyone [Literally “a man a man”] from the Israelites [Literally “sons/children of Israel”] or [Or “and”] from the alien who is dwelling in Israel, who gives any of [Literally “from”] his offspring to Molech, he must surely be put to death; the people of the land must stone him with stones. [Hebrew “the stone”]

Syndein/Thieme .
The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach¹² .
The Geneva Bible .
Kaplan Translation

Penalties

God spoke to Moses, telling him to say the following to the Israelites:

If any person, whether a [born] Israelite or a proselyte who joins Israel, gives any of his children to Molech, he must be put to death. The local people must pelt him to death with stones.

pelt him to death...

by a duly ordained Sanhedrin. Since there is no such ordination today, death penalties are not imposed.

NET Bible® .

New American Bible(2011)¹³ .

Rotherham’s *Emphasized B.* And Yahweh spake unto Moses, saying:

<Unto the sons of Israel> therefore, shalt thou say,

<||What man soever|| there may be of the sons of Israel, or of the sojourners that sojourn in Israel, that giveth of his seed unto Molech>^a he shall ||surely be put to death||,—||the people of the land|| shall stone him with stones; ||I, also|| will set my face against that man, and will cut him off out of the midst of his people,—because <of his seed> hath he given unto Molech,^b seeing that he hath made unclean my sanctuary, even to the extent of profaning my holy’ name. V. 3 is included for context.

^a Or: “unto the Idol-king.”

^b See ver. 2, n.

Literal, almost word-for-word, renderings:

A Faithful Version .
C. Thomson Updated OT .
Charles Thomson OT¹⁴

Moreover the Lord spoke to Moses, saying, Thou shalt also say to the children of Israel, If any of the children of Israel, or of those who have become proselytes among Israel, shall give any of his seed to an Archon let him be put to death. The people of the land shall stone him with stones: and as for me I will myself set my face against that man, and destroy him from among his people, because he hath given of his seed to an Archon, to pollute my holy things, and to profane the name of those who have been hallowed to me. V. 3 is included for context.

Context Group Version .
English Standard Version .

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

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

¹⁴ Thompson’s translation follows the Greek text.

Green's Literal Translation	And Jehovah spoke to Moses, saying, And you shall say to the sons of Israel, Any man of the sons of Israel, and of the aliens who are living in Israel, who gives of his seed to Molech dying shall die. The people of the land shall stone him with stones!
Legacy Standard Bible Literal Standard Version	. And YHWH speaks to Moses, saying, "And you say to the sons of Israel: Any man of the sons of Israel, and of the sojourners who is sojourning in Israel, who gives to the Molech from his seed, is certainly put to death; the people of the land stone him with stone; and I set My face against that man, and have cut him off from the midst of his people, for he has given to the Molech from his seed, so as to defile My sanctuary, and to defile My holy Name. V. 3 is included for context.
Modern English Version Modern Literal Version 2020	. And Jehovah spoke to Moses, saying, Moreover, you will say to the sons of Israel, Any man, a man of the sons of Israel, or of the strangers that journey in Israel, who gives of his seed to Molech, he will surely be put to death. The people of the land will stone him with stones.
New American Standard B. New European Version New King James Version Niobi Study Bible
Revised Mechanical Trans. ¹⁵	...and YHWH spoke to Mosheh saying, and to the sons of Yisra'eyl you will say, each man from the sons of Yisra'eyl and from the immigrant immigrating in Yisra'eyl, who give from his seed to Molekh, he will certainly be killed, the people of the land will kill him by stoning with the stone,...
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	. . executed

The gist of this passage:

Leviticus 20:1			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	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	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217

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

Leviticus 20:1			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong #
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

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

Given the way that this is presented, it appears that God would speak to Moses every few days and provide him with more things to say to the people of Israel.

Leviticus 20:1–2a Y^ehowah speaks to Moses saying, “Also to the sons of Israel, you will say, ... (Kukis mostly literal translation)

What is amazing is the one book which is almost entirely a word-for-word quote from Jesus Christ is one of the least read and least understood books of the Bible; written off, as I have mentioned, by some as dry and technical (the implication being that spending time there was not worth the bother).

Leviticus 20:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'el (אל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'el (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Leviticus 20:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾamar (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 nd person masculine singular, Qal imperfect	Strong's #559 BDB #55

Translation: ...“Also to the sons of Israel, you will say,...

Moses is told to speak to the people of Israel. He cannot speak to 2 million people (or 700,000 adult males), so a system was worked out by which this information was spoken to the people of Israel.

Leviticus 20:1–2a Y^ehowah speaks to Moses saying, “Also to the sons of Israel, you will say,...” (Kukis mostly literal translation)

Leviticus 20:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾish (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
ʾish (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
In Leviticus 17:3, <i>a man a man</i> is translated, <i>any man, whatever man, anyone; when a person</i> . The first translation is used about half the time.			
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bānîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yisʿrāʾel (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 ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
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

Leviticus 20:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
gêr (גֵּר) [pronounced <i>gare</i>]	<i>sojourner, stranger, immigrant [or, outsider], temporary resident [inhabitant]; newcomer without inherited [property] rights</i>	masculine singular noun with the definite article	Strong's #1616 BDB #158
gêr (גֵּר) [pronounced <i>gare</i>]	<i>visitor, temporary resident, sojourner; the one dwelling</i>	masculine singular, Qal active participle; with the definite article	Strong's #1481 BDB #157
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
'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
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
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
zera ^c (עֵרָה) [pronounced <i>ZEH-rahg</i>]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity; semen</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2233 BDB #282
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Môlek (מֹלֵךְ) [pronounced <i>MOE-lek</i>]	<i>king; transliterated Molech</i>	masculine singular proper noun	Strong's #4432 BDB #574
BDB: Molech (is) the god of the Ammonites and Phoenicians to whom some Israelites sacrificed their infants in the valley of Hinnom.			
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	Qal infinitive absolute	Strong's #4191 BDB #559
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to be executed, to be killed, to be assassinated</i>	3 rd person masculine singular, Hophal imperfect	Strong's #4191 BDB #559

Translation: ...'[If] any man from the sons or Israel or from an immigrant living in Israel who gives from his children [lit., seed] to Molech [as a sacrifice], he will certainly be executed.

One of the worst practices of the people of Canaan was, they had a statue of Molech and a fire burning below his outstretched arms, and live babies would be placed into these burning hot arms to die. Often, those offering their children would engage in sexual relations while the child was screaming before it died.

This is one of the reasons that God destroyed the Canaanites of the land. They had sick practices like this.

Leviticus 20:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘am (אָם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular construct	Strong's #5971 BDB #766
‘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
râgam (רָגַם) [pronounced <i>raw-GAHM</i>]	<i>to execute by stoning, to bring together, to heap up, to pile, to pile up stones, to cast stones, to stone, to colour, to paint (in the sense of throwing something on paper)</i>	3 rd person masculine plural, Qal imperfect; with the 3 rd person masculine singular suffix	Strong's #7275 BDB #920
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
‘eben (אֶבֶן) [pronounced <i>EH^B-ven</i>]	<i>a stone [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</i>	feminine singular noun with the definite article	Strong's #68 BDB #6

Translation: The people of the land will execute him by stoning [him] with stones. (Kukis mostly literal translation)

Any person who followed these evil practices taking place in the land would be executed.

Leviticus 20:2b-c ...[If] any man from the sons or Israel or from an immigrant living in Israel who gives from his children [lit., seed] to Molech [as a sacrifice], he will certainly be executed. The people of the land will execute him by stoning [him] with stones. (Kukis mostly literal translation)

I don't believe that we have seen much in the way of consequences yet. When someone became unclean, instructions were given him to become clean once again. However, here, not only is some religion spoken ill of, but it is punishable by death. here, the giving to Molech of children is not as a future temple prostitute, but as a human sacrifice to appease Molech.

The type of death penalty is interesting. Here, the death is a community effort. It takes more than just one person throwing stones. It would require at least a handful of men in order for this to be successful. One man picking up and throwing several stones would just take far too long. This meant that not only did it have to be decided that the death penalty was the reasonable punishment, but that several men had to agree to carry the punishment out.

Leviticus 20:1–2 Y^ehowah speaks to Moses saying, “Also to the sons of Israel, you will say, ‘[If] any man from the sons or Israel or from an immigrant living in Israel who gives from his children [lit., *seed*] to Molech [as a sacrifice], he will certainly be executed. The people of the land will execute him by stoning [him] with stones. (Kukis mostly literal translation)

Leviticus 20:1–2 Jehovah spoke to Moses, saying, “Also you must speak to the sons of Israel telling them this: ‘If any man from among them or even from the immigrants living here, if such a one offers any of his children to Molech to be sacrificed, that person will surely be executed. The people of the land will execute such a one by stoning him with stones. (Kukis paraphrase)

And I have set My faces against the man the that and I will separate him from among his people, for from his seed he has given to Molech to the result that is defiled My sanctuary and to defile My Name of holiness. And if concealing they conceal, a people of the land, [two] eyes from the man the this when a giving of him his seed to Molech, to not kill him, and I will set, [even] I, My faces against the man the that and against his family. And I have removed him and all those committing adultery [following] after him, to commit adultery [following] after the Molech from a midst of a people of them.

Leviticus
20:3–5

And I have set My face against that man and I will separate him from among his people, for he has given his child [lit., *seed*] to Molech [as a sacrifice] to the result that My sanctuary is defiled and My holy Name is defiled. And if the people of the land clearly conceal [their two] eyes from this man when he has given his child [lit., *seed*] to Molech, [and they] do not kill him, then I, [even] I, will set My face against that man and against his family. Furthermore, I will remove him and all those [unlawfully] pursuing after [Molech], to commit adultery [by] following after Molech, from the midst of their people.

When any man in Israel offers up his own child as a human sacrifice to Molech, then I will set My face against that man and separate him from his people because his actions have defiled My sanctuary and My Holy Name. And if the people of Israel close their eyes to such inexcusable idolatry and do not kill him, that I will set My face against that man and against his family. Furthermore, I will remove him and all of those who unlawfully follow after Molech, to commit heinous acts of ungodly worship even in the midst of Israel.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And I have set My faces against the man the that and I will separate him from among his people, for from his seed he has given to Molech to the result that is defiled My sanctuary and to defile My Name of holiness. And if concealing they conceal, a people of the land, [two] eyes from the man the this when a giving of him his seed to Molech, to not kill him, and I will set, [even] I, My faces against the man the that and against his family. And I have removed him and all those committing adultery [following] after him, to commit adultery [following] after the Molech from a midst of a people of them.

Dead Sea Scrolls .
 Jerusalem targum .
 Targum (Onkelos) .
 Targum (Pseudo-Jonathan) .
 Aramaic Targum .
 The Psalms Targum .
 Updated Douay-Rheims .

Douay-Rheims 1899 (Amer.) And I will set my face against him: and I will cut him off from the midst of his people, because he hath given of his seed to Moloch, and hath defiled my sanctuary, and profaned my holy name.

And if the people of the land neglecting, and as it were little regarding my commandment, let alone the man that hath given of his seed to Moloch, and will not kill him:

I will set my face against that man, and his kindred, and will cut off both him and all that consented with him, to commit fornication with Moloch, out of the midst of their people.

Aramaic ESV of Peshitta

I also will set my face against that person, and will cut him off from among his people because he has given of his seed to Molech, to defile my sanctuary, and to profane my holy name.

If the people of the land all hide their eyes from that person, when he gives of his seed to Molech, and do not put him to death;

then I will set my face against that man, and against his family, and will cut him off, and all who play the prostitute after him, to play the prostitute with Molech, from among their people.

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 I will set My face against that man, and will cut him off from his people, because he has given of his seed to Moloch, to defile My sanctuary, and profane the name of them that are consecrated to Me.

And if the natives of the land should in anyway overlook that man in giving of his seed to Moloch, so as not to put him to death;

then will I set My face against that man and his family, and I will destroy him, and all who have been of one mind with him, so that he should go a whoring to the princes, from their people.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And my face will be turned against that man, and he will be cut off from his people; because he has given his offspring to Molech, making my holy place unclean, and making my holy name common.

And if the people of the land do not take note of that man when he gives his offspring to Molech, and do not put him to death,

Then my face will be turned against him and his family, and he and all those who do evil with him will be cut off from among their people.

Easy English

.

Easy-to-Read Version—2008

I will be against them and separate them from their people, because they gave their children to Molech. They showed that they did not respect my holy name. And they made my holy place unclean. Maybe the common people will ignore them. Maybe they will not kill those who gave their children to Molech. But I will be against these people and their families. I will separate them from their people. I will separate anyone who is unfaithful to me and chases after Molech.

God's Word™

I will condemn them and exclude them from the people. They gave one of their children to Molech, made my holy tent unclean, and dishonored my holy name. If the common people ignore those who give their children to Molech and do not put them to death, I will condemn them and their families. I will exclude them from the

people. I will exclude from the people everyone who chases after Molech as if he were a prostitute.

Good News Bible (TEV)

If any of you give one of your children to Molech and make my sacred Tent unclean and disgrace my holy name, I will turn against you and will no longer consider you my people. But if the community ignores what you have done and does not put you to death, I myself will turn against you and your whole family and against all who join you in being unfaithful to me and worshiping Molech. I will no longer consider any of you my people.

The Message

.

Names of God Bible

.

NIRV

.

New Simplified Bible

.

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

Casual English Bible

.

Contemporary English V.

They have disgraced both the place where I am worshiped and my holy name, and so I will turn against them and no longer let them belong to my people. Some of you may let them get away with human sacrifice, but not me. If any of you worship Molech, I will turn against you and your entire family, and I will no longer let you belong to my people.

The Living Bible

.

New Berkeley Version

.

New Life Version

.

New Living Translation

.

The Passion Translation

.

Unfolding Bible Simplified

I will reject such people and cause them to no longer be with my people. If the people of that man's town ignore it when he kills any of his children to offer him to Molech, and if they do not execute that person, I myself will punish that person and his clan. I will command that he must no longer be with my people. And I will do the same thing to any others who are unfaithful to me and who worship Molech.

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 I will give my face against that man, and will cut him off from among his people, because he has given of his seed to Molek, to defile my sanctuary, and to profane my holy name.

And if the people of the land veil from their eyes the man, when he gives of his seed to Molek, and do not kill him,

Then I will set my face against that man and against his family, and will cut him off from among their people and all who go a whoring after him to commit whoredom⁵ with Molek. See **Note** on 18;21 for Molek. [This is in the **addendum**.]

⁵**20:5 whoring and whoredom.** *The Heritage Bible* has retained the KJV rendering of zanah, to go a whoring and whoredom since no other words can better convey the meaning of zanah. It refers to an insatiable appetite for promiscuity. The root meaning is fed well, in other words an insatiable appetite. Spiritually it means an insatiable appetite for idolatry and perverse religion, which is any religion that does not truly worship Jehovah God, just as any woman who goes after any other man other than her husband has played the whore. There is only one true God, as in marriage there is only one true husband. See principal Note on Ex 34:15.

International Standard V

“As for me, I’ll oppose that man. I’ll eliminate him from contact with his people [The Heb. lacks from contact with his people] for sacrificing his children to Molech, thereby defiling my sanctuary and profaning my holy name. If the people avoid dealing [Lit. people conceal their face from] with that man when he offers his child to Molech—that is, if they fail to execute him— then I’ll oppose that man and his family and eliminate him from contact with his people, [The Heb. lacks from contact with his people] along with all the prostitutes who accompany him and who have committed prostitution with Molech.”

H. C. Leupold

Lexham English Bible

NIV, ©2011

Unfolding Bible Literal Text

Urim-Thummim Version

And I will set my face against that man, and will cut him off from among his people because he has given of his offspring to Molech, to defile my Holy Place and to desecrate my Holy Name. But if the people of the land really hide their eyes from that man, in his giving of his offspring to Molech, so as not to put him to death then I will set my face against that man and against his family, and will cut him off, and all that commit fornication with him, to commit cult prostitution with Molech from among their people.

Wikipedia Bible Project

And I will will put my face at that man, and I will cut him off from among his people. Because he gave of his seed to Molech, to defile my temple, and to defile the name of my holiness. And if turn they will turn their eyes, the people of the land, away from this man, who has given his seed to Molech, so that they will not put him to death. And I will put my face myself at this man, and at his family. And I will cut him off and all those who whore after him, to whore after Molech from within their people.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Any man from the people of Israel or from among the aliens living in Israel who gives any of his children for the Molech sacrifice, shall be put to death. The people of the land shall stone him. I shall set my face against that man and cut him off from among his people, for by giving his children to Molech he has defiled my sanctuary and profaned my holy name. And if the people of the land hide their eyes from what that man does and do not put him to death, then I will set my face against them and against their family and cut them off from their people. I will do the same to all who follow him in prostituting themselves to Molech. V. 2b 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	.
exeGeses companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	I will direct My anger against that person, and will cut him off [spiritually] from among his people, since he has given his children to Molekh, thus defiling that which is holy to Me and profaning My holy name. [Therefore,] if the people ignore the fact that this person has given his children to Molekh and they do not kill him, I will direct My anger against that person and his family. I will cut him off [spiritually] from among his people, along with all those who are misled by him to prostitute themselves to Molekh.
The Scriptures—2009	'And I, I shall set My face against that man, and shall cut him off from the midst of his people, because he has given of his offspring to Molek, so as to defile My set-apart place and to profane My set-apart Name. 'And if the people of the land at all hide their eyes from the man, as he gives any of his offspring to Molek, and they do not kill him, then I shall set My face against that man and against his clan, and shall cut him off – and all who go whoring after him, even go whoring after Molek – from the midst of their people.
Tree of Life Version	I also will set My face against such a person and will cut him off from among his people, because he has given his children to Molech, defiling My Sanctuary and profaning My holy Name. But if the people of the land all hide their eyes from that person, when he gives of his seed to Molech, and do not put him to death, then I will set My face against that man and against his family, and will cut him off, along with all who play the prostitute after him with Molech, from among their people.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND I WILL SET MY FACE AGAINST THAT MAN, AND WILL CUT HIM OFF FROM HIS PEOPLE, BECAUSE HE HAS GIVEN OF HIS SEED TO MOLOCH †(related to the goddess Easter, Ezekiel 8), TO DEFILE MY SANCTUARY, AND PROFANE THE NAME OF THEM THAT ARE CONSECRATED TO ME. AND IF THE NATIVES OF THE LAND SHOULD IN ANYWISE OVERLOOK THAT MAN IN GIVING OF HIS SEED TO MOLOCH, SO AS NOT TO PUT HIM TO DEATH;* THEN WILL I SET MY FACE AGAINST THAT MAN AND HIS FAMILY, AND I WILL DESTROY HIM, AND ALL WHO HAVE BEEN OF ONE MIND WITH HIM, SO THAT HE SHOULD GO A WHORING TO THE PRINCES, FROM THEIR PEOPLE.
Awful Scroll Bible	I was to set myself from being turned before that man, even is he to have been cut off from among the people, for he has given of his seed to Molech to defile that set apart, and is to be presumptuous in my set apart name - were the people of the solid grounds to hide, a hiding of their eyes from that man, as to give of his seed to Molech, even are not to put him to death? - I am to have set myself, from being turned before that man and his family, and am to have cut him off from among the people, for his prostituting after, even prostitution with Molech.
Concordant Literal Version	I Myself shall set My face against that man and will cut him off from among his people (for he has given of his seed to Moloch) on account of the defilement of My sanctuary and the profanation of My holy name. And if the people of the land should obscure, yea obscure their eyes from that man when he gives of his seed to Moloch, so as to avoid putting him to death, then I Myself will set My face against

exeGesés companion Bible	that man and against his family and will cut off from among their people him and all those prostituting after him, to prostitute after Moloch. And I give my face against that man and cut him off from among his people; because he gives of his seed to Molech to foul my holies and to profane my holy name. And if in veiling, the people of the land veil their eyes from the man, when he gives of his seed to Molech and deathify him not: then I set my face against that man and against his family and cut him off and all who whore after him to whore with Molech, from among their people.
Orthodox Jewish Bible	And I will set My face against that ish, and will cut him off from among his people; because he hath given of his zera unto Molech, to make tamei My Mikdash, and to commit chillul Hashem against Shem Kodshi (My Holy Name). And if the Am HaAretz close their eyes when that man giveth of his zera unto Molech, and kill him not, Then I will set My face against that ish, and against his mishpochah, and will cut him off, and all that go awhoring after him, to commit whoredom with Molech, from among their people.
Rotherham's <i>Emphasized B.</i>	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	And I myself will set my face against that man, and I will cut him off from the midst of his people, because he has given some of [Literally "from"] his offspring to Molech, so that he makes my sanctuary unclean [Literally "to make unclean my sanctuary"] and profanes [Hebrew "to profane"] my holy name. [Literally "the name of my holiness"] And if the people of the land ever shut their eyes from [Or "disregard"] that man at his giving some of [Literally "from"] his offspring to Molech, not putting him to death, then [Or "and"] I myself will set my face against that man and against his clan, and I will cut him off and all those from the midst of their people who prostitute after Molech.
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>	also will set my face against that man, and will cut him off out of the midst of his people,—because <of his seed> hath he given unto Molech, ^b seeing that he hath made unclean my sanctuary, even to the extent of profaning my holy' name. But <if the people of the land do even hide their eyes from that man, when he giveth of his seed unto Molech, ^c —so as not to put him to death> then will myself set

my face against that man, and against his family,^d—and will cut him off, and all that follow unchastely after him—in going unchastely after Molech^e— out of the midst of their people.

^c See ver. 2, n.

^d Cp. Eze. xvii. 2. Contrast: Jer. xxxi. 29.

^e Or: “after the Idol-king.”

Literal, almost word-for-word, renderings:

C. Thomson Updated OT	.
Charles Thomson OT	...and as for me I will myself set my face against that man, and destroy him from among his people, because he hath given of his seed to an Archon, to pollute my holy things, and to profane the name of those who have been hallowed to me. And though those born in the land may, upon seeing him, connive at that man when he giveth of his seed to an Archon, and not kill him, I will indeed set my face against that man, and against his family, and destroy him, and all who encourage him, to go a whoring after the Archons, from among their people.
Context Group Version	I also will set my face against that man, and will cut him off from among his people; because he has given of his seed to Molech, to defile my special place, and to profane my special name. And if the people at the land do at all hide their eyes from that man, when he gives of his seed to Molech, and do not put him to death; then I will set my face against that man, and against his family, and will cut him off, and all those prostituting after him, to act like a harlot with Molech, from among their people.
English Standard Version	.
Green's Literal Translation	. truly
Legacy Standard Bible	.
Literal Standard Version	...and I set My face against that man, and have cut him off from the midst of his people, for he has given to the Molech from his seed, so as to defile My sanctuary, and to defile My holy Name. And if the people of the land really hide their eyes from that man, in his giving to the Molech from his seed, so as not to put him to death, then I have set My face against that man and against his family, and have cut him off, and all who are going whoring after him, even going whoring after the Molech, from the midst of their people.
Modern English Version	.
Modern Literal Version 2020	I also will set my face against that man and will cut him off from among his people, because he has given of his seed to Molech, to defile my sanctuary and to profane my holy name. And if the people at the land do at all hide their eyes from that man, when he gives of his seed to Molech and do not put him to death, then I will set my face against that man and against his family and will cut him off and all who play the prostitute after him, to play the prostitute with Molech, from among their people.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and I, I will give my face in that man, and I will cause him to be cut from inside his people, given that from his seed he gave to Molekh, because of that he dirtied my sanctuary, and defiled my special title, and if the people of the land will surely cause their eyes to be out of sight from that man, in his giving from his seed to Molekh, to not kill him, then I will place my face in that man and in his clan, and I will cause him and all the ones being a harlot after him, being a harlot after Molekh, to be cut from inside their people,...
Updated Bible Version 2.17	.

A Voice in the Wilderness

I will set My face against that man, and will cut him off from his people, because he has given his seed to Molech, to defile My sanctuary and profane My holy name. And if the people of the land should conceal to hide their eyes from the man, when he gives his seed to Molech, and they do not kill him, then I will set My face against that man and against his family; and I will cut him off from his people, along with all who prostitute themselves with him to commit adultery with Molech.

Webster's Bible Translation

And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed to Molech, to defile my sanctuary, and to profane my holy name. And if the people of the land do any ways hide their eyes from the man, when he giveth of his seed to Molech, and kill him not; Then I will set my face against that man, and against his family, and will cut him off, and all that go astray after him, to commit lewdness with Molech from among their people.

World English Bible

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Young's Literal Translation

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Young's Updated LT

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The gist of this passage:

3-5

Leviticus 20:3a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'ânîy (אני) [pronounced <i>aw-NEE</i>]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
nâthan (נתן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	1 st person singular, Qal imperfect	Strong's #5414 BDB #678
'êth (את) [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
pânîym (פנים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural noun (plural acts like English singular); with the 1 st person singular suffix	Strong's #6440 BDB #815
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'îysh (איש) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
hûw' (הוא) [pronounced <i>hoo</i>]	<i>that; this; same</i>	masculine singular, demonstrative pronoun with a definite article	Strong's #1931 BDB #214

Translation: And I have set My face against that man...

The man against whom God has set His face is a man who has offered up one of his children to Molech, which is one of the most degenerate sins that a person can commit.

From Encyclopedia Britannica: *Moloch, a Canaanite deity associated in biblical sources with the practice of child sacrifice. The name derives from combining the consonants of the Hebrew melech (“king”) with the vowels of boshet (“shame”), the latter often being used in the Old Testament as a variant name for the popular god Baal (“Lord”).*¹⁶



Child Sacrifice to Molech (a graphic); from [Istock Photo](#); accessed July 7, 2024.

R. B. Thieme, Jr. adds the fact that sometimes the parents would have public sex while the child is dying, being burned to death. Or one of them may be engaged with a temple prostitute while the child sacrifice is taking place.

Leviticus 20:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kâraṯh (תָּרַח) [pronounced <i>kaw-RAHTH</i>]	<i>to kill, to destroy [men]; to separate, to remove, to withdraw; to cut off, to cut down; to allow to perish</i>	1 st person singular, Hiphil perfect	Strong's #3772 BDB #503
’êth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
qereb (בְּרֵב) [pronounced <i>KEH-re^bv</i>]	<i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #7130 BDB #899
This appears to mean, <i>from among, from a midst of.</i>			

¹⁶ From <https://www.britannica.com/topic/Moloch-ancient-god> accessed July 7, 2024.

Leviticus 20:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘am (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 3 rd person masculine singular suffix	Strong's #5971 BDB #766

Translation: ...and I will separate him from among his people,...

The Hiphil verb is used here, meaning that God would cause or make His people execute this man, separating him from all else.

Leviticus 20:3c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
zera' (זֶרַע) [pronounced <i>ZEH-rahg'</i>]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity; semen</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2233 BDB #282
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Môlek (מֹלֵךְ) [pronounced <i>MOE-lek</i>]	<i>king; transliterated Molech</i>	masculine singular proper noun	Strong's #4432 BDB #574

BDB: Molech (is) the god of the Ammonites and Phoenicians to whom some Israelites sacrificed their infants in the valley of Hinnom.

l ^e ma'an (לְמַעַן) [pronounced <i>l^e-MAH-gahn</i>]	<i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that</i>	compound preposition and substantive which acts like a preposition	Strong's #4616 BDB #775
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This is the substantive ma'an (מַעַן) [pronounced *MAH-gahn*], which means *purpose, intent*, combined with the lâmed preposition (which is the only way that it is found in Scripture).

From the NET Bible footnote for Psalm 51:4: The Hebrew term l^ema'an (לְמַעַן) [pronounced *l^e-MAH-gahn*] normally indicates purpose ("in order that"), but here it introduces a logical consequence of the preceding statement. (Taking the clause as indicating purpose here would yield a theologically preposterous idea - the psalmist purposely sinned so that God's justice might be vindicated!) For other examples of l^ema'an (לְמַעַן) [pronounced *l^e-MAH-gahn*] indicating result, see 2 Kings 22:17 Jer 27:15 Amos 2:7.

Leviticus 20:3c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṭāmē' (טמא) [pronounced <i>taw-MAY</i>]	<i>to declare or to pronounce unclean; to defile (sexually, religiously, ceremonially); to profane (God's name)</i>	Piel infinitive construct	Strong's #2930 BDB #379
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
mîq ^e ddâsh/miqq ^e dâsh (מִקְדָּשׁ/מִקְדָּשׁ) [pronounced <i>mihkd-DAWSH, mihk-qeh-DAWSH</i>]	<i>sanctuary, sacred place, holy place; Tabernacle; Temple; a synonym for the Tabernacle of God</i>	masculine plural noun with the 1 st person singular suffix	Strong's #4720 BDB #874
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ṭāmē' (טמא) [pronounced <i>taw-MAY</i>]	<i>to declare or to pronounce unclean; to defile (sexually, religiously, ceremonially); to profane (God's name)</i>	Piel infinitive construct	Strong's #2930 BDB #379
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
shêm (שָׁמָּה) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular construct	Strong's #8034 BDB #1027
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 noun with the 1 st person singular suffix	Strong's #6944 BDB #871

Translation: ...for he has given his child [lit., seed] to Molech [as a sacrifice] to the result that My sanctuary is defiled and My holy Name is defiled.

By giving up his children to Molech, this man defiled God's sanctuary and His Name.

This is an act too horrible to contemplate, and yet Israelites actually took part in it.

Leviticus 20:3 And I have set My face against that man and I will separate him from among his people, for he has given his child [lit., seed] to Molech [as a sacrifice] to the result that My sanctuary is defiled and My holy Name is defiled. (Kukis mostly literal translation)

There is more punishment than death—Y^ehowah will set His face against this man, cut him off from his people. His behavior toward his children, his total lack of regard for their safety, which is almost inbred, is lost and such

a man is degenerate almost beyond belief. His actions, who resides in the holy land, defiles the sanctuary which speaks of our Lord and defiles His holy name (His reputation).

Leviticus 20:4a			
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
ʾîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
ʿâlam (עָלַם) [pronounced ǵaw-LAHM]	<i>to conceal, to hide</i>	Hiphil infinitive construct	Strong's #5956 BDB #761
ʿâlam (עָלַם) [pronounced ǵaw-LAHM]	<i>to conceal, to hide</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #5956 BDB #761
ʿam (עַם) [pronounced ǵahm]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular construct	Strong's #5971 BDB #766
ʿerets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
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
ʿêynayim (עֵינַיִם) [pronounced ǵay-nah-YIM]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 3 rd person masculine plural suffix	Strong's #5869 (and #5871) BDB #744
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
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); with the definite article	Strong's #376 BDB #35
hûwʾ (הוּא) [pronounced hoo]	<i>that; this; same</i>	masculine singular, demonstrative pronoun with a definite article	Strong's #1931 BDB #214
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Leviticus 20:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
When verbs in the infinitive construct are preceded by the bêyth preposition, b ^e acts as a temporal conjunction; that is, <i>in their being created</i> = <i>when they were created</i> (Genesis 2:4); <i>in their being in the field</i> = <i>when they were in the field</i> (Genesis 4:8). ¹⁷			
When the bêyth preposition is followed by an infinitive, it forms a periphrasis for the gerund and is commonly expressed by the conjunctions <i>while, when, in that, after that, if, though, even if</i> . ¹⁸			
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	Qal infinitive construct with the 3 rd person masculine singular suffix	Strong's #5414 BDB #678
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
zera ^c (זֶרַע) [pronounced ZEH-rahg]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity; semen</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2233 BDB #282
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
Môlek (מֹלֵךְ) [pronounced MOE-lek]	<i>king; transliterated Molech</i>	masculine singular proper noun	Strong's #4432 BDB #574
BDB: Molech (is) the god of the Ammonites and Phoenicians to whom some Israelites sacrificed their infants in the valley of Hinnom.			

Translation: And if the people of the land clearly conceal [their two] eyes from this man when he has given his child [lit., seed] to Molech,...

Some people might be tolerant and think, "It is his life, his family, his child. I am not going to get involved." Wrong. Whatever government exists in Israel needs to execute this man.

Leviticus 20:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
bill ^e tîy (יֵתִיב) pronounced bill ^e -TEE]	<i>not</i>	adverb/particle of negation	Strong's #1115 BDB #116

¹⁷ *The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon*; Hendrickson, ©1979, pp. 90–91.

¹⁸ Okay, a periphrasis is a *round about way of speaking or saying something*. A gerund is a verb which often functions as a noun (in English, our gerunds often end in *ing*).

Leviticus 20:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
This combination means <i>in that not, so that this [will not happen], so as not</i> . With the verb <i>to be</i> , this might be rendered <i>there will not be</i> .			
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to kill, to cause to die, to put to death, to execute</i>	Hiphil infinitive construct	Strong's #4191 BDB #559
'êth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84

Translation: ...[and they] do not kill him,...

God will be watching. The man should be lawfully executed. If he is not, then...

Leviticus 20:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sîym (שִׂים) [pronounced <i>seem</i>]; also spelled sûwm (שׂוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	1 st person singular, Qal perfect	Strong's #7760 BDB #962
'ânîy (אֲנִי) [pronounced <i>aw-NEE</i>]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
'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
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence; person; surface</i>	masculine plural noun (plural acts like English singular); with the 1 st person singular suffix	Strong's #6440 BDB #815
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'îysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
hûw' (הוּא) [pronounced <i>hoo</i>]	<i>that; this; same</i>	masculine singular, demonstrative pronoun with a definite article	Strong's #1931 BDB #214

Leviticus 20:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mish ^e pâchâh (משפחה) [pronounced <i>mish-paw-KHAWH</i>]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #4940 BDB #1046

Translation: ...then I, [even] I, will set My face against that man and against his family.

First of all, God will set His face against this man and against his family (his family should turn him in; this sin is that bad).

Leviticus 20:4–5a *And if the people of the land clearly conceal [their two] eyes from this man when he has given his child [lit., seed] to Molech, [and they] do not kill him, then I, [even] I, will set My face against that man and against his family.* (Kukis mostly literal translation)

Here is where the Israelites think that the punishment was too stern, so they back off. What has occurred is equivalent to first degree murder of the most degenerate kind. Such a parent does not deserve to live and the society in which he lives should not turn their back on their responsibility to legally put him to death.

Leviticus 20:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kâath (כָּאָת) [pronounced <i>kaw-RAHTH</i>]	<i>to kill, to destroy [men]; to separate, to remove, to withdraw; to cut off, to cut down; to allow to perish</i>	1 st person singular, Hiphil perfect	Strong's #3772 BDB #503
'êth (אֵת) [pronounced <i>ayth</i>]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481

Leviticus 20:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zânâh (זָנָה) [pronounced zaw-NAW]	<i>committing adultery, fornicating, [sexually] pursuing; being cult prostitutes; those being unfaithful (to God) (figuratively)</i>	masculine plural, Qal active participle; with the definite article	Strong's #2181 BDB #275
’achar (אַחַר) [pronounced ah-KHAHR]	<i>after, following, behind; afterwards, after that; another</i>	preposition/adverb with the 3 rd person masculine singular suffix	Strong's #310 BDB #29
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
zânâh (זָנָה) [pronounced zaw-NAW]	<i>to commit adultery, to fornicate, to [sexually] pursue; to be a cult prostitute; to be unfaithful (to God) (figuratively)</i>	Qal infinitive construct	Strong's #2181 BDB #275
’achârêy (אַחֲרָי) [pronounced ah-kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
Môlek (מֹלֵךְ) [pronounced MOE-lek]	<i>king; transliterated Molech</i>	masculine singular proper noun; with the definite article	Strong's #4432 BDB #574
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
qereb (קֵרֵב) [pronounced KEH-re ^{bv}]	<i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #7130 BDB #899
This appears to mean, <i>from among, from a midst of.</i>			
’am (עַם) [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 3 rd person masculine plural suffix	Strong's #5971 BDB #766

Translation: Furthermore, I will remove him and all those [unlawfully] pursuing after [Molech], to commit adultery [by] following after Molech, from the midst of their people. (Kukis mostly literal translation)

Either the functioning government can do this or God can step in and remove those who unlawfully pursue after Molech, to the point of offering children up to him.

Leviticus 20:5b Furthermore, I will remove him and all those [unlawfully] pursuing after [Molech], to commit adultery [by] following after Molech, from the midst of their people. (Kukis mostly literal translation)

There is a double meaning here; there did occur, in some of the phallic cults, some fornication which did occur between the congregation and the temple priestesses. Furthermore, some young children were groomed for that position. But more importantly, those who left the worship of Y^ehowah for the worship of Molech, regardless of the depth of their commitment, were committing adultery against Y^ehowah. It is not unlike the errant husband who commits adultery—the depth of the extra-marital relationship is only somewhat an issue; the important issue is the adultery itself.

Leviticus 20:3–5 And I have set My face against that man and I will separate him from among his people, for he has given his child [lit., seed] to Molech [as a sacrifice] to the result that My sanctuary is defiled and My holy Name is defiled. And if the people of the land clearly conceal [their two] eyes from this man when he has given his child [lit., seed] to Molech, [and they] do not kill him, then I, [even] I, will set My face against that man and against his family. Furthermore, I will remove him and all those [unlawfully] pursuing after [Molech], to commit adultery [by] following after Molech, from the midst of their people. (Kukis mostly literal translation)

Leviticus 20:3–5 When any man in Israel offers up his own child as a human sacrifice to Molech, then I will set My face against that man and separate him from his people because his actions have defiled My sanctuary and My Holy Name. And if the people of Israel close their eyes to such inexcusable idolatry and do not kill him, that I will set My face against that man and against his family. Furthermore, I will remove him and all of those who unlawfully follow after Molech, to commit heinous acts of ungodly worship even in the midst of Israel. (Kukis paraphrase)

Some translations treat the next three verses as completely separate from one another (each is a new paragraph). Some treat these as a continuous thought. Some connect v. 6 with the previous passage and vv. 7–8 are a separate thought. Whatever potential combination there is, it is likely that one or more translations saw it that way.

And the soul that turns unto a ventriloquist demon and unto a psychic to pursue after them; and I have given My faces into the soul the this; and I have separated him from a midst of his people. And you (all) have cleansed (yourselves) and you (all) have become holy (ones), for I [am] Y^ehowah your Elohim. And you (all) have guarded (and preserved) My statutes and you (all) have done them. I [am] Y^ehowah, the obvne making you (all) holy.

Leviticus
20:6–8

And [when] a soul turns toward a ventriloquist demon or to a psychic to pursue after them [in an adulterous manner]; and I will set My face against that soul, I will separate him from the midst of his people. Therefore, you (all) will cleanse (yourselves) and you (all) will become set-apart (believers, experientially), for I [am] Y^ehowah your Elohim. So you (all) will guard (and preserve) My statutes and you (all) will do them. I [am] Y^ehowah, the One making you (all) set-apart.

When someone turns toward the ventriloquist demon or toward the psychic, adulterously pursuing them, I will set My face against such a one and I will cut him off from his people. Therefore, you will cleanse yourselves ceremonially, as is required, and you will become believers set apart experientially, by following My statutes and laws; for I am Jehovah your God. So you must guard and preserve My statutes and follow them. I am Jehovah, the One Who ultimately sets you apart to Me.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And the soul that turns unto a ventriloquist demon and unto a psychic to pursue after them; and I have given My faces into the soul the this; and I have separated him from a midst of his people. And you (all) have cleansed (yourselves) and you (all) have become holy (ones), for I [am] Y ^e howah your Elohim. And you (all) have guarded (and preserved) My statutes and you (all) have done them. I [am] Y ^e howah, the obvne making you (all) holy.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	The soul that shall go aside after magicians, and soothsayers, and shall commit fornication with them: I will set my face against that soul, and destroy it out of the midst of its people. Sanctify yourselves, and be ye holy: because I am the Lord your God. Keep my precepts, and do them. I am the Lord that sanctify you.
Aramaic ESV of Peshitta	"The person that turns to those who are mediums, and to the wizards, to play the prostitute after them, I will even set my face against that person, and will cut him off from among his people. "Sanctify yourselves therefore, and be holy; for I am Mar-Yah your God. You shall keep my statutes, and do them. I am Mar-Yah who sanctifies you.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And the soul that shall follow those who have in them divining spirits, or enchanters, so as to go a whoring after them; I will set My face against that soul, and will destroy it from among its people. And you shall be holy, for I the Lord your God am holy. And you shall observe My ordinances, and do them: I am the Lord that sanctifies you.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And whoever goes after those who make use of spirits and wonder-workers, doing evil with them, against him will my face be turned, and he will be cut off from among his people. So make and keep yourselves holy, for I am the Lord your God. And keep my rules and do them: I am the Lord, who make you holy.
Easy English	.
Easy-to-Read Version–2008	"I will be against anyone who goes to mediums and wizards for advice. Whoever does this is being unfaithful to me. So I will separate them from their people. "Be special. Make yourselves holy, because I am the LORD your God. Remember and obey my laws. I am the LORD. And I have made you my special people..
God's Word™	.
Good News Bible (TEV)	"If any of you go for advice to people who consult the spirits of the dead, I will turn against you and will no longer consider you one of my people. Keep yourselves holy, because I am the LORD your God. Obey my laws, because I am the LORD and I make you holy."

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

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

Casual English Bible .
 Contemporary English V. I will be your enemy if you go to someone who claims to speak with the dead, and I will destroy you from among my people. Dedicate yourselves to me and be holy because I am the LORD your God. I have chosen you as my people, and I expect you to obey my laws.
 The Living Bible .
 New Berkeley Version .
 New Life Version .
 New Living Translation .
 The Passion Translation .
 Unfolding Bible Simplified I will reject those who go to those who consult the spirits of dead people, or who go to fortune tellers who ask spirits to advise them. I will reject such people; they will no longer be with my own people.
 Set yourselves apart for my honor, so that you may belong to me, because I am Yahweh your God.
 Carefully obey everything that I have commanded you. I am Yahweh, the one who sets you apart from the other peoples so that I am honored.

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 the soul who turns after occultists who channel and after occult false prophets to go a whoring after them, I will give my face against that soul, and will cut him off from among his people. Note 19:31
 And you shall sanctify yourselves, and be holy, because I am Jehovah, your God.
 And you shall hedge about my enactments, and do them; I am Jehovah who sanctifies you.
 International Standard V **Consulting the Dead Prohibited**
 "I'll oppose and eliminate from contact with his people [The Heb. lacks contact with his people] whoever consults mediums or familiar spirits, thereby committing spiritual prostitution with them. Therefore separate yourselves and be holy, because I am the Lord your God. Keep my statutes and observe them. I am the Lord, who has set you apart."
 H. C. Leupold .

Lexham English Bible NIV, ©2011	.
Unfolding Bible Literal Text	The person who turns to those who talk with the dead, or to those who talk with spirits so as to prostitute themselves with them, I will set my face against that person; I will cut him off from among his people. Therefore consecrate yourselves and be holy, because I am Yahweh your God. [Several modern versions have:... because I, Yahweh your God, am holy.] You must keep my commands and carry them out. I am Yahweh who sets you apart as holy.
Urim-Thummim Version	And the person that turns after the necromancer and after soothsayers, to commit fornication with them, I will even set my face against that person and will cut him off from among his people. Consecrate yourselves therefore and be Holy, for I am YHWH your Elohim. And you will observe my statutes and institute them; I am YHWH that consecrates you.
Wikipedia Bible Project	And the soul which will turn to the spirits and the mediums to whore after them, and I will give my face in that soul, and I will cut him off from among his people. And you were sanctified, and you were holy, because I am Yahweh your god. And you kept my laws, and you did them. I am Yahweh, your sanctifier.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	I will set my face against the person who turns to mediums and spiritists and prostitutes himself by following them, and I will cut him off from his people. Take the way of holiness so that you be holy for I am Yahweh, your God. You shall keep my laws and practice them. I, Yahweh, your God am the one who makes you holy.
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 the being who turns to mediums, and to spiritists, to go whoring after them, I shall set My face against that being and cut him off from the midst of his people. 'And you shall set yourselves apart, and shall be set-apart, for I am יהוה your Elohim, and you shall guard My laws and do them. I am יהוה, who sets you apart.
Tree of Life Version	“The soul that turns to mediums or to soothsayers, prostituting himself with them, I will set My face against that soul and will cut him off from among his people. So consecrate yourselves and be holy, for I am Adonai your God. You are to keep My statutes, and do them. I am Adonai who sanctifies you.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	· AND THE SOUL THAT SHALL FOLLOW THOSE WHO HAVE IN THEM DIVINING SPIRITS, OR ENCHANTERS, SO AS TO GO A WHORING AFTER THEM; I WILL SET MY FACE AGAINST THAT SOUL, AND WILL DESTROY IT FROM AMONG ITS PEOPLE. · AND YOU SHALL BE HOLY, FOR I JESUS YOUR THEOS (<i>The Alpha & Omega</i>) AM HOLY.
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· AND YOU SHALL OBSERVE MY ORDINANCES, AND DO THEM: I AM JESUS THAT SANCTIFIES YOU.

Awful Scroll Bible	Was a breather to turn toward after necromancy, also after they predestinating, to prostitute after them? - I am to have set from being turned before that breather, even am I to have cut him off from among the people. Yous are to have been set apart, even as he set apart to Sustains To Become, he of mighty ones, and you are to have observed my prescription and effected them, I am to be Sustains To Become who is setting you apart.
Concordant Literal Version	As for the soul who should countenance mediums and wizards to prostitute after them, I will set My face against that soul also and cut him off from among his people. Hence sanctify yourselves and become holy, for I, Yahweh, am your Elohim. You will observe My statutes and keep them: I am Yahweh Who is hallowing you.
exeGesés companion Bible	And the soul who turns his face from necromancers and from knowers, to whore after them, I set my face against that soul and cut him off from among his people. Hallow yourselves so and be holy: for I - Yah Veh your Elohim. And guard my statutes and work them: I - Yah Veh hallow you.
Orthodox Jewish Bible	And the nefesh that turneth to Ovos (Mediums) and Yidonim (Spiritists), to go a-whoring after them, I will even set My face against that nefesh, and will cut him off from among his people. Consecrate yourselves as kadosh, therefore, and be ye kedoshim: for I am Hashem Eloheichem. And ye shall be shomer over My chukkot, and do them: I am Hashem who sets you apart as kodesh.
Rotherham's <i>Emphasized B.</i>	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	As for [Or "And"] the person who turns to the mediums and the soothsayers to prostitute after them, I will set [Hebrew "and I will set"] my face against that person, and I will cut him off from the midst of his people. " 'And you shall consecrate yourselves, and you shall be holy, because I am Yahweh your God. And you shall keep my statutes, and you shall do them; I am Yahweh who consecrates you.
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	If a person turns to the mediums and oracles so as to prostitute himself to their ways, I will direct My anger against him, and cut him off [spiritually] from his people. You must sanctify yourselves and be holy, for I am God your Lord. Safeguard My decrees and keep them, since I am God [and] I am making you holy. mediums and oracles

See Leviticus 19:31

cut him off...

See note on Leviticus 20:27.

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.* <The person also that turneth unto mediums and unto oracles, in going unchastely after them> then will I set my face against that person, and will cut him off out of the midst of his people.

Therefore shall ye hallow yourselves and be holy,—

Because ||I—Yahweh|| am your God.^f

Therefore shall ye observe my statutes, and do them,—

||I—Yahweh|| am he that is hallowing you.

^f Some cod. (w. Sam. and Sep.) have: “because holy am I—Yahweh your God”—G.n.

Literal, almost word-for-word, renderings:

A Faithful Version .

C. Thomson Updated OT .

Charles Thomson OT

And with respect to the person who shall follow belly speakers and sorcerers, so as to go a whoring after them, I will set my face against that person, and destroy him from among his people. You shall therefore be holy, because I the Lord your God am holy. And you shall keep my statutes and do them. It is I the Lord who hallow you.

Context Group Version

And the life that turns to the spiritists or the wizards, to act like a harlot after them, I will even set my face against that life, and will cut him off from among his people. Make yourselves special therefore, and be (pl) special; for I am YHWH your (pl) God. And you (pl) shall keep my statutes, and do them: I am YHWH who makes you (pl) special.

English Standard Version .

Green's Literal Translation

And the person who turns to mediums, and to spirit-knowers, to go whoring after them, I shall set my face against that person, and cut him off from the midst of his people.

And you shall sanctify yourselves, and you shall be holy, for I am Jehovah your God; and you shall keep My statutes and shall do them; I am Jehovah who is sanctifying you.

Legacy Standard Bible .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020

And the soul that turns to those who have familiar spirits and to the wizards, to play the prostitute after them, I will even set my face against that soul and will cut him off from among his people.

Sanctify yourselves therefore and become holy, because I am Jehovah your* God. And you* will keep my statutes and do them. I am Jehovah who sanctifies you*.

New American Standard B. .

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Revised Mechanical Trans.

...and the soul that will turn to the necromancers and to the knowers, to be a harlot after them, then I will give my face in that soul, and I will cause him to be cut from inside his people, and you will set yourself apart, and you will exist as unique ones,

given that I am YHWH your Elohiym, and you will safeguard my customs, and you will do them, I am YHWH setting you apart,...

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:

6-8

Leviticus 20:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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
'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
pânâh (פָּנָה) [pronounced <i>paw-NAWH</i>]	<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>	3 rd person feminine singular, Qal imperfect	Strong's #6437 BDB #815
'el (אֵל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'ôwb (אוֹב) [pronounced <i>oh^bv</i>]	<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

You may wonder *what's the connection between a water bottle and a medium?* 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:¹⁹ [the] LXX almost always render by ἐγγαστριμῦθοι, *ventriloquists, and correctly; because ventriloquists among the ancients commonly abused this art of inward speaking for magical purposes.*²⁰

w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'el (אֵל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

¹⁹ 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).

²⁰ H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 177.

Leviticus 20:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yîdd ^e ôñîy (יִדְדֹנִי) [pronounced yid-d ^e -goh-NEE]	demon-possessed person, necromancer, psychic, spiritist; the demon that possesses a person	masculine plural noun with the definite article	Strong's #3049 BDB #396
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to, as to, with regards to, belonging to	preposition	No Strong's # BDB #510
zânâh (זָנָה) [pronounced zaw-NAW]	to commit adultery, to fornicate, to [sexually] pursue; to be a cult prostitute; to be unfaithful (to God) (figuratively)	Qal infinitive construct	Strong's #2181 BDB #275
'achârêy (אַחֲרָי) [pronounced ah-kuh-RAY]	behind, after; following; after that, afterwards; hinder parts	preposition; plural form with the 3 rd person masculine plural suffix	Strong's #310 BDB #29

Translation: And [when] a soul turns toward a ventriloquist demon or to a psychic to pursue after them [in an adulterous manner];...

There will be Israelites who will turn away from God and pursue after demon-possessed people and psychics. This is considered adulterous and idolatrous by God.

Leviticus 20:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	1 st person singular, Qal perfect	Strong's #5414 BDB #678
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated to, toward (s)	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
pânîym (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence, person; surface	masculine plural noun (plural acts like English singular); with the 1 st person singular suffix	Strong's #6440 BDB #815
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	soul, life, living being; person; breath; mind; desire, volition; will	feminine singular noun with the definite article	Strong's #5315 BDB #659

Leviticus 20:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hîy' (היא) [pronounced hee]	she, it; also used as a demonstrative pronoun: <i>that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied; with the definite article	Strong's #1931 BDB #214

Translation: ...and I will set My face against that soul,...

As a result of such pursuits, God will turn His face against that person.

Leviticus 20:6c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
kârath (תָּרַח) [pronounced kaw-RAHTH]	to kill, to destroy [men]; to separate, to remove, to withdraw; to cut off, to cut down; to allow to perish	1 st person singular, Hiphil perfect	Strong's #3772 BDB #503
'êth (אֵת) [pronounced ayth]	him, it; he; untranslated mark of a direct object; occasionally to him, toward him	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
min (מִן) [pronounced min]	from, off, out from, of, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
qereb (בְּרֵךְ) [pronounced KEH-re ^b v]	midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #7130 BDB #899
This appears to mean, <i>from among, from a midst of.</i>			
'am (עַם) [pronounced gahm]	people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]	masculine singular collective noun with the 3 rd person masculine singular suffix	Strong's #5971 BDB #766

Translation: ...I will separate him from the midst of his people.

God will also separate that person from His people, which could mean death or sending away out of Israel.

Leviticus 20:6 **And [when] a soul turns toward a ventriloquist demon or to a psychic to pursue after them [in an adulterous manner]; and I will set My face against that soul, I will separate him from the midst of his people.** (Kukis mostly literal translation)

Those who turned to or sought out those involved with demons received one punishment (being cut off from their people—because should such a one seek his own God?). Those who became demon-possessed or allowed demons to speak through them, they were put to death (Leviticus 20:27).

To seek such a person was to commit adultery; to commit fornication with a demon who is not your husband. You can seek God in your life or you can seek that which is demonic (which may not seem demonic). **For Y^ehowah has called you like a wife forsaken and grieved in spirit; just like a wife from youth when she is rejected** (Isaiah 54:5–6). God speaks of Israel as His wife and when Israel seeks after demons in idolatry, this is the spiritual equivalence of adultery.

As before, the degeneracy of the person is bad enough as would be the lack of social commitment from the Israelites (which would occur from time to time was also deplorable); in times like these, Y^ehowah had to become directly involved. It is similar when we witness or pray (or do neither). God will take up the slack for our inactivity and our lives will be inferior for those choices; however, if it is time for a person to be witnessed to, God will see that it gets done, regardless of our participation. For your husband is your maker, Whose name is Y^ehowah of the armies, and your Redeemer is the Holy One of Israel, who is called the God of all the earth.

Leviticus 20:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qâdash (קָדַשׁ) [pronounced <i>kaw-DAHSH</i>]	<i>to cleanse [purify, consecrate, sanctify] oneself; to cause oneself to be [become] cleansed [purified, consecrated, sanctified]</i>	2 nd person masculine plural, Hithpael perfect	Strong's #6942 BDB #872
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	2 nd person masculine plural, Qal perfect	Strong's #1961 BDB #224
q ^e dôshîym (קְדוֹשִׁים) [pronounced <i>kaw-DOE-sheem</i>]	<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

This can be plural simply to match the noun it is modifying.

Translation: Therefore, you (all) will cleanse (yourselves) and you (all) will become set-apart (believers, experientially),...

The believer in Israel must cleanse himself, which would include rebound and perhaps some ceremonial acts. When they are back on the right track, they will be pursuing their God.

Leviticus 20:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'ânîy (אני) [pronounced <i>aw-NEE</i>]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st 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^ehowah</i>	proper noun	Strong's #3068 BDB #217
'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 nd person masculine plural suffix	Strong's #430 BDB #43

Translation: ...for I [am] Y^ehowah your Elohim.

Because Y^ehowah is their God, He can require them to do His bidding.

Leviticus 20:7 Therefore, you (all) will cleanse (yourselves) and you (all) will become set-apart (believers, experientially), for I [am] Y^ehowah your Elohim. (Kukis mostly literal translation)

The people have a responsibility to God and to their fellows to be faithful in all that God has called them to do.

Leviticus 20:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâmar (שמר) [pronounced <i>shaw-MAR</i>]	<i>to keep, to guard, to protect, to watch, to preserve</i>	2 nd person masculine plural, Qal perfect	Strong's #8104 BDB #1036
'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
chuqqôwth (תּוֹקָה) [pronounced <i>khoo-KOWTH</i>]	<i>those things which are established or defined; statutes, ordinances, laws [often of God]</i>	feminine plural noun with the 1 st person singular suffix	Strong's #2708 BDB #349
w ^e (or v ^e) (ו, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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 nd person masculine plural, Qal perfect	Strong's #6213 BDB #793
'êth (אֶת) [pronounced <i>ayth</i>]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84

Translation: So you (all) will guard (and preserve) My statutes and you (all) will do them.

The people of Israel are to guard and preserves God's statutes and they are to do what is required of them.

Leviticus 20:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ânîy (אָנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
qâdash (קָדַשׁ) [pronounced kaw-DAHSH]	<i>regarded as holy, declaring holy or sacred; consecrating, sanctifying, inaugurating with holy rites</i>	masculine singular, Piel participle; with the 2 nd person masculine plural suffix	Strong's #6942 BDB #872

Translation: I [am] Y^ehowah, the One making you (all) set-apart. (Kukis mostly literal translation)

God is the one Who ultimately separates His people from this world.

Leviticus 20:8 So you (all) will guard (and preserve) My statutes and you (all) will do them. I [am] Y^ehowah, the One making you (all) set-apart. (Kukis mostly literal translation)

We have the same verb used in Leviticus 20:7 and 8; in v. 7 it is in the Hithpael, which is the reflexive stem of the Piel (the Jews are to do this to themselves) and in v. 8, the word is in the Piel, the intensive stem. In sanctification, there are two sides—what choices the Israelites made after salvation and what God has chosen to do on their behalf to keep them separate.

Leviticus 20:6–8 And [when] a soul turns toward a ventriloquist demon or to a psychic to pursue after them [in an adulterous manner]; and I will set My face against that soul, I will separate him from the midst of his people. Therefore, you (all) will cleanse (yourselves) and you (all) will become set-apart (believers, experientially), for I [am] Y^ehowah your Elohim. So you (all) will guard (and preserve) My statutes and you (all) will do them. I [am] Y^ehowah, the One making you (all) set-apart. (Kukis mostly literal translation)

Leviticus 20:6–8 When someone turns toward the ventriloquist demon or toward the psychic, adulterously pursuing them, I will set My face against such a one and I will cut him off from his people. Therefore, you will cleanse yourselves ceremonially, as is required, and you will become believers set apart experientially, by following My statutes and laws; for I am Jehovah your God. So you must guard and preserve My statutes and follow them. I am Jehovah, the One Who ultimately sets you apart to Me. (Kukis paraphrase)

When a man a man who curses his father and his mother, dying, he will be executed. His father and his mother he has cursed, his blood [is] on him.

Leviticus
20:9

When any man curses his father or his mother, [then] he will surely be executed. [if] he has cursed his father or his mother, [then] his [own] blood [is] on him.

If any one curses his mother or father, then he will certainly be executed. When that man curses his mother or father, then he has put his own blood on himself.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	When a man a man who curses his father and his mother, dying, he will be executed. His father and his mother he has cursed, his blood [is] on him.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	He that curseth his father, or mother, dying let him die. He hath cursed his father, and mother: let his blood be upon him.
Aramaic ESV of Peshitta	"For everyone who curses his father or his mother shall surely be put to death: he has cursed his father or his mother; his blood shall be upon him.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	Every man who shall speak evil of his father or of his mother, let him die the death; has he spoken evil of his father or his mother? He shall be guilty.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Every man cursing his father or his mother is certainly to be put to death; because of his curse on his father or his mother, his blood will be on him.
Easy English	.
Easy-to-Read Version–2008	"Whoever curses their father or mother must be put to death. They cursed their father or mother, so they are responsible for their own death!
God's Word™	"Whoever curses his father or mother must be put to death. He has cursed his father or mother and deserves to die.
Good News Bible (TEV)	The LORD gave the following regulations. Any of you that curse your father or mother shall be put to death; you are responsible for your own death.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	If you curse your father or mother, you will be put to death, and it will be your own fault.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.

Unfolding Bible Simplified If anyone curses his father or his mother, you must execute him. He himself will be responsible for his own death.

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 Because every one who makes light of his father or his mother shall be put to death; he has made light of his father or his mother; his blood shall be upon him.
 International Standard V *Honoring Parents*
 "Anyone who curses his father or mother is certainly to be put to death. [Lit. to die, he'll die] He has cursed his father or mother, so his guilt will remain his responsibility."
 H. C. Leupold .
 Lexham English Bible .
 NIV, ©2011 .
 Unfolding Bible Literal Text Everyone who curses his father or his mother must surely be put to death. He has cursed his father or his mother, so he is guilty and deserves to die.
 Urim-Thummim Version Because anyone that curses his dad or his mother will certainly be put to death, he has cursed his dad or his mother and his blood will be upon him.
 Wikipedia Bible Project Because any man who will curse his father and his mother, will be killed dead. He cursed his father and his mother, his blood is forfeit.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The man who curses his father or mother shall be put to death. He has cursed his father or mother. He himself shall account for his blood.
 New American Bible (2011) .
 The Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 exeGeses companion Bible .
 Hebraic Roots Bible .
 Kaplan Translation .
 The Scriptures–2009 .
 Tree of Life Version "Any man who curses his father or his mother should surely be put to death. He has cursed his father or mother, and his blood should be on him.

Weird English, 𐤀𐤃𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible	· EVERY MAN WHO SHALL CURSE HIS FATHER OR OF HIS MOTHER, LET HIM DIE THE DEATH; HAS HE CURSED HIS FATHER OR HIS MOTHER? HE SHALL BE GUILTY.*
Awful Scroll Bible	Was a man, even a man to make light of his father or mother? - He was to die a dying, for he is to have made light of his father or mother, indeed his blood is to be on him.
Concordant Literal Version	For any man who shall maledict his father or his mother shall be put to death, yea death. It is his father and his mother whom he maledicts; his blood-guilt will be on him.
exeGesés companion Bible	For a man - every man who abases his father or his mother in deathifying, deathify him: he abases his father or his mother; his blood is on him.
Orthodox Jewish Bible	For every one that curseth his av or his em shall be surely put to death; he hath cursed his av or his em; his dahm shall be upon him.
Rotherham's <i>Emphasized B.</i>	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	Family and Sexual Offenses “ ‘If there is anyone [Literally “a man a man”] who curses his father or his mother, he shall surely be put to death; he has cursed his father and his mother—his blood is upon him.
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	Any person who curses his father or mother shall therefore be put to death. Since he has cursed his father or mother, he shall be stoned to death. he shall be stoned... (Sanhedrin 66a; Rashi; from 20:27). Expressed idiomatically by, 'his blood is in him.' This indicates that he shall be killed by a method that induces internal bleeding, and this is stoning. See Exodus 21:17.
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	<When any man whatsoever curseth his father or his mother> he shall surely be put to death ,—<his father or his mother> hath he cursed, his blood shall be upon himself. ⁹ ⁹ I.e.: the responsibility for the shedding of his blood is in himself.

Literal, almost word-for-word, renderings:

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	.
Context Group Version	.

English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	For any man who reviles his father and his mother is certainly put to death; he has reviled his father and his mother: his blood [is] on him.
Modern English Version	.
Modern Literal Version 2020	Because he who curses his father or his mother will surely be put to death. He has cursed his father or his mother; his blood will be upon him.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...given that each man which will belittle his father and his mother, he will certainly be killed, he belittled his father and his mother, his blood is on him,...
Updated Bible Version 2.17	. execute
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:

Leviticus 20:9a			
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
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
In Leviticus 17:3, <i>a man a man</i> is translated, <i>any man, whatever man, anyone; when a person</i> . The first translation is used about half the time.			
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
qâlal (קָלַל) [pronounced kaw-LAL]	<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>	3 rd person masculine singular, Piel imperfect	Strong's #7043 BDB #886
ʾêth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84

Leviticus 20:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'âb (אב) [pronounced aw ^b v]	<i>father</i> , both as the head of a household, clan or tribe; <i>ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (את) [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
'êm (אם) [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 rd person masculine singular suffix	Strong's #517 BDB #51
mûwth (תומ) [pronounced mooth]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	Qal infinitive absolute	Strong's #4191 BDB #559
mûwth (תומ) [pronounced mooth]	<i>to be executed, to be killed, to be assassinated</i>	3 rd person masculine singular, Hophal imperfect	Strong's #4191 BDB #559

Translation: When any man curses his father or his mother, [then] he will surely be executed.

Disrespect shown to parents is a huge violation of God's laws. For cursing either his mother or father, a son would be liable for execution. If this occurred in public, that pretty much decided the matter. If this occurred in private, most parents would not be willing to bring their child in for a capital crime.

Leviticus 20:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'âb (אב) [pronounced aw ^b v]	<i>father</i> , both as the head of a household, clan or tribe; <i>ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êm (אם) [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 rd person masculine singular suffix	Strong's #517 BDB #51

Leviticus 20:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qâlal (קָלַל) [pronounced kaw-LAL]	<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>	3 rd person masculine singular, Piel perfect	Strong's #7043 BDB #886
dâm (דָּם) [pronounced dawm]	<i>blood, often visible blood; bloodshed, slaughter; bloodguilt; blood of the grape [wine]</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1818 BDB #196
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	No Strong's # BDB #88

Translation: [If] he has cursed his father or his mother, [then] his [own] blood [is] on him. (Kukis mostly literal translation)

The man's own blood—the man who curses his parents—is on him. He is completely to blame for his own actions.

Leviticus 20:9 *When any man curses his father or his mother, [then] he will surely be executed. [If] he has cursed his father or his mother, [then] his [own] blood [is] on him.* (Kukis mostly literal translation)

Respect for adults and respect for authority is an absolute in God's eyes. If a child is raised without that or a generation is allowed to grow without this respect, they become a cancer which eat away at the society. We as a society struggle with such foolish things as five years of juvenile hall for young children who murder; whether an older child who murders should be tried as an adult; whether a child is mentally impaired or emotionally disturbed.²¹ This is not God's viewpoint. A child who merely curses his parents should die. As a member of the baby boomer generation, we have permissively raised one of the most undisciplined generation of children who have raised an even less respectful, undisciplined generation of children and we will pay the piper for it. As we ease into retirement with weakened bodies, as we take great qualities of our society's resources in our retirement, we will face a generation who cannot support us in any way shape or form with social security, a generation that will have no respect for us; and many will despise us. Without claiming to be a prophet, I think that it is painfully clear that in the next twenty years, we will see assaults by youth on our generation such as has never been seen before in the history of our country. We will be physically assaulted, murdered, robbed, have our houses broken into without much of a regard for our lives if we happened to be there; and, those of the generation who have not turned to crime, will assault us politically. With the degenerate lives that we led and with the permissiveness that we raised our children, we will reap what we have sown.

And far worse than all of that is that we have raised two generations of children without absolutes. We wanted to do whatever felt good and we justified it to ourselves intellectually with such garbage as situation ethics. We demanded churches with watered-down information—many of which teach, if they are fundamental at all, just the gospel; and more of which are social clubs for moral people and a forum for the social gospel. In our schools, they will hand out condoms but become quite indignant if someone tries to hand out Bibles. We will pay for that. We will pay for the absolute stupidity of raising a child with the options of deciding whatever he wants to about God. This was a cop-out because we have not worshipped God, we worshipped ourselves; and we did not go to the

²¹ Being mentally impaired is never an issue to God. Having worked around children, there are mentally impaired and emotionally disturbed children who lead decent, moral lives; people who are likeable and who are gentle. There are also those with low I.Q.'s who have a tendency toward criminal activity. The latter group should be prosecuted when they commits acts of crime against society. Their mental condition is not an issue.

trouble of raising our children properly. We did not teach them that there is one God, and one Mediator between God and man—the man Jesus Christ. When you raise a child without God or with the idea that God is some kind of an option in their lives, quite a bit less important than their education and the kind of car that they drive, then we will pay for it. When we see or read about the wholesale slaughtering of those in our generation in the news, don't think that we are the innocent party. We raised those who raised those who will kill us—we raised them without God, without morality and without respect for our authority. We have tried to control today's youth with medicine instead of with discipline, actually thinking that 5–10% of our youth cannot control themselves without being medically sedated. It is easy to digress when faced with a passage like this.

The last phrase will be explained in v. 11.

Leviticus 20:9 *When any man curses his father or his mother, [then] he will surely be executed. [If] he has cursed his father or his mother, [then] his [own] blood [is] on him.* (Kukis mostly literal translation)

Leviticus 20:9 *If any one curses his mother or father, then he will certainly be executed. When that man curses his mother or father, then he has put his own blood on himself.* (Kukis paraphrase)

vv. 10–21 are all sexual sins. Although that may sound interesting, reading through them seems somewhat dry.

And a man who commits adultery with a woman of a man—his associate—dying, they will be executed, the man committing adultery and the woman committing adultery. And a man who lies down with a woman of his father—a nakedness of his father he has uncovered—dying he will be executed, two of them, their bloods against them. And a man who lies down with his daughter-in-law—dying, he will be executed, two of them. Confusion they have done, their bloods against them.

Leviticus
20:10–12

A man who commits adultery with the wife of a man, his associate—they will certainly be executed, the adulterer and the adulteress. And a man who lies down with the wife of his father, [so that] he has uncovered the nakedness of his father—they will certainly be executed, both of them, their bloods [are] against them. Also, a man who lies down [and has sex] with his daughter-in-law—they will surely be executed, both of them. They have committed sexual perversion, [so that] they bloods [will be] against them.

If a man commits adultery with the wife of an associate, both the adulterer and the adulteress will be executed. And any man who lies down with his father's wife, so that he has uncovered the nakedness which belongs to his father—they will both be executed as they are both culpable. And if a man lies down to have relations with his daughter-in-law, then they will both be executed. What they have done is sexual perversion, and they are both culpable.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And a man who commits adultery with a woman of a man—his associate—dying, they will be executed, the man committing adultery and the woman committing adultery. And a man who lies down with a woman of his father—a nakedness of his father he has uncovered—dying he will be executed, two of them, their bloods against them. And a man who lies down with his daughter-in-law—dying, he will be executed, two of them. Confusion they have done, their bloods against them.

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	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	If any man commit adultery with the wife of another, and defile his neighbour's wife: let them be put to death, both the adulterer and the adulteress. If a man lie with his stepmother, and discover the nakedness of his father, let them both be put to death: their blood be upon them. If any man lie with his daughter in law: let both die, because they have done a heinous crime. Their blood be upon them.
Aramaic ESV of Peshitta	"The man who commits adultery with another man's wife, even he who commits adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death. "The man who lies with his father's wife has uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be upon them. "If a man lies with his daughter-in-law, both of them shall surely be put to death: they have committed a perversion; their blood shall be upon them.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	Whatever man shall commit adultery with the wife of a man, or whoever shall commit adultery with the wife of his neighbor, let them die the death, the adulterer and the adulteress. And if anyone should lie with his father's wife, he has uncovered his father's nakedness: let them both die the death, they are guilty. And if anyone should lie with his daughter-in-law, let them both be put to death; for they have committed perversion, they are guilty.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And if a man has sex relations with another man's wife, even the wife of his neighbour, he and she are certainly to be put to death. And the man who has sex relations with his father's wife has put shame on his father: the two of them are to be put to death; their blood will be on them. And if a man has sex relations with his son's wife, the two of them are to be put to death: it is unnatural; their blood will be on them.
Easy English	.
Easy-to-Read Version–2008	"If a man has sexual relations with his neighbor's wife, both the man and the woman are guilty of adultery and must be put to death! If a man has sexual relations with his father's wife, both the man and the woman must be put to death. They are responsible for their own death. It is as if that man had sexual relations with his father! "If a man has sexual relations with his daughter-in-law, both of them must be put to death. They have committed a terrible sexual sin! They are responsible for their own death.
God's Word™	"If a man commits adultery with another man's wife or with his neighbor's wife, both he and the woman must be put to death for their adultery. Whoever has sexual intercourse with his father's wife has violated his father's marriage. Both he and his father's wife must be put to death. They deserve to die. If a man has sexual intercourse with his daughter-in-law, both of them must be put to death. They have done a disgusting thing and deserve to die.

Good News Bible (TEV) If a man commits adultery with the wife of an Israelite, both he and the woman shall be put to death.
A man who has intercourse with one of his father's wives disgraces his father, and both he and the woman shall be put to death. They are responsible for their own death.
If a man has intercourse with his daughter-in-law, they shall both be put to death. They have committed incest and are responsible for their own death.

The Message .

Names of God Bible .

NIRV .

New Simplified Bible .

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

Casual English Bible .

Contemporary English V. If any of you men have sex with another man's wife, both you and the woman will be put to death.
Having sex with one of your father's wives disgraces him. So both you and the woman will be put to death, just as you deserve.
It isn't natural to have sex with your daughter-in-law, and both of you will be put to death, just as you deserve.

The Living Bible .

New Berkeley Version .

New Life Version .

New Living Translation .

The Passion Translation .

Unfolding Bible Simplified If a man commits adultery with some other man's wife, then you must execute both of them, the man and the woman.
If a man sleeps with one of his father's wives, he has dishonored his father. So you must execute both that man and woman; they will be responsible for their own deaths.
If a man sleeps with his daughter-in-law, you must execute them both. They have exchanged good for evil; they both deserve to die.

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 . acted

Christian Standard Bible .

Conservapedia Translation .

Revised Ferrar-Fenton Bible .

God's Truth (Tyndale) .

The Heritage Bible

And the man who commits adultery with another man's wife, who commits adultery with his neighbor's wife, the adulterer and the adulteress shall be put to death.

And the man who lies with his father's wife has uncovered his father's nakedness; both of them shall be put to death; their blood shall be upon them.

And if a man lies down with his daughter in law, both of them shall be put to death; they have done unnatural confusion; their blood shall be upon them.

International Standard V

Honoring the Seventh Commandment

“If anyone commits adultery with another man’s wife, including when someone commits adultery with his neighbor’s wife, both the adulterer and the adulteress are to die.

“If a man has sexual relations with his father’s wife, he has exposed his father’s nakedness, so both of them are to be put to death. Their guilt will remain their responsibility.

“If a man has sexual relations with his daughter-in-law, the two are to be put to death. They’ve committed a repulsive act. Their guilt [Lit. blood] will remain their responsibility.

H. C. Leupold

Lexham English Bible

NIV, ©2011

Unfolding Bible Literal Text

The man who commits adultery with another man's wife, that is, anyone who commits adultery with his neighbor's wife—the adulterer and the adulteress must both certainly be put to death.

If a man lies with his father's wife, he uncovers his father's nakedness. Both the son and his father's wife must certainly be put to death. Their blood is upon them.

If a man lies with his daughter-in-law, both of them must certainly be put to death. They have committed perversion. They are guilty and deserve to die.

Urim-Thummim Version

The man that commits adultery with another man's woman, the one that commits adultery with his neighbor's woman, the adulterer and the adulteress will certainly be put to death.

The man that has sexual relations with his dad's woman has exposed his dad's nakedness, both of them will certainly be put to death; their blood will be upon them.

If a man has sexual relations with his daughter in law, both of them will certainly be put to death, they have committed a violation in nature and their blood will be upon them.

Wikipedia Bible Project

And a man who will commit adultery with the wife of a man, who will commit adultery with the wife of his friend, will be killed dead. The adulterer and the adulteress.

And a man who will lay with his father's wife, has uncovered his father's nakedness. They will be killed dead, the two of them. Their blood is forfeit.

And a man who will sleep with his daughter in law, they will be killed dead. They have done a repugnant thing, their blood is forfeit.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

If a man commits adultery with another man’s wife, the wife of his neighbor, both the adulterer and the adulteress shall be put to death. If a man lies with his father’s wife, he has dishonored his father, both of them shall be put to death. They themselves shall account for their blood. If a man sleeps with his daughter- in-law, both of them shall be put to death for they have committed incest. They them selves shall account for their blood. Dt 23:1; 1Cor 5:1

New American Bible (2011)

The Catholic Bible

New Jerusalem Bible

NRSV (Anglicized Cath. Ed.)

Revised English Bible–1989

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

exeGesés companion Bible .
 Hebraic Roots Bible .
 Kaplan Translation .
 The Scriptures–2009 .
 Tree of Life Version .

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	<p>· WHATEVER MAN SHALL COMMIT ADULTERY WITH THE WIFE OF A MAN, OR WHOEVER SHALL COMMIT ADULTERY WITH THE WIFE OF HIS NEIGHBOR, LET THEM DIE THE DEATH, THE ADULTERER AND THE ADULTERESS. †(<i>In our modern times of the New Covenant, we, as individuals, no longer can take upon ourselves to render death sentence to any person for any sin such as sorcery, adultery or homosexuality unless we are the official government authorities which still retain authority of death sentence mostly for the offense of murder only. Most other crimes can no longer receive death sentence as Jesus is now the executioner and will take care of these matters in his own timing. Jesus can direct/lead governments to carry out death sentences for any of these listed offenses even now</i>)</p> <p>AND IF ANY ONE SHOULD LAY WITH HIS FATHER'S WIFE, HE HAS UNCOVERED HIS FATHER'S NAKEDNESS: LET THEM BOTH DIE THE DEATH, THEY ARE GUILTY. †(<i>See note above. Also, "nakedness" isn't really talking about seeing a family member or anyone else naked. It's talking about having sex with them.</i>)</p> <p>AND IF ANY ONE SHOULD LAY WITH HIS DAUGHTER-IN-LAW, LET THEM BOTH BE PUT TO DEATH; FOR THEY HAVE WORKED IMPIETY, THEY ARE GUILTY.*</p>
Awful Scroll Bible	<p>Was a man to adulterize with the wife of a man, even was he to adulterize with the wife of his fellow? - He adulterizing and she adulterizing, was to die a dying.</p> <p>Was a man to lie down with the wife his father, and is to have uncovered the nakedness of his father? - Both were to die a dying; their blood is to be on them.</p> <p>Was a man to lie down with his daughter-in-law? - Both were to die a dying, even have they done a confounding; their blood is to be on them.</p>
Concordant Literal Version	<p>As for a man who commits adultery with another man's wife--one who commits adultery with his associate's wife--the adulterer and the adulteress shall be put to death, yea death.</p> <p>As for a man who lies with his father's wife, he has exposed his father's nakedness. The two of them shall be put to death, yea death; their bloodguilt will be on them. And a man who lies with his daughter-in-law, the two of them shall be put to death, yea death. They have shown decadence; their bloodguilt will be on them.</p>
exeGesés companion Bible	<p>And the man who adulterizes with the woman of a man - who adulterizes with the woman of his friend, in deathifying, deathify the adulterer and the adulteress. And a man who lies with the woman of his father exposes the nakedness of his father: in deathifying, deathify the two of them; their blood is on them. And a man who lies with his daughter in law, in deathifying, deathify the two of them: they work comingling; their blood is on them.</p>

Orthodox Jewish Bible And the ish that committeth adultery with the wife of another ish, even he that committeth adultery with his neighbor's wife, the no'ef (adulterer) and the no'efet (adulteress) shall surely be put to death.
 And the ish that lieth with the wife of his av hath uncovered his father's nakedness; both of them shall surely be put to death; their dahm shall be upon them.
 And if an ish lie with his kallah (daughter-in-law), both of them shall surely be put to death; they have committed tevel (perversion); their dahm shall be upon them.

Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .
 The Expanded Bible .
 Kretzmann's Commentary .
 Lexham English Bible " 'As for [Or "And"] a man who commits adultery with a man's wife, who commits adultery with his neighbor's wife, both the man who commits adultery and the woman who commits adultery shall surely be put to death.
 As for [Or "And"] a man who lies with his father's wife, he has exposed his father's nakedness; both of them shall be put to death—their blood is on them.
 As for [Or "And"] a man who lies with his daughter-in-law, both of them shall be put to death; they have committed a perversion—their blood is on them.

Syndein/Thieme .
 The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .
 The Geneva Bible .
 Kaplan Translation If a man commits adultery with a married woman, [and] she is the wife of a fellow [Israelite], both the adulterer and adulteress shall be put to death.
 If a man has intercourse with his father's wife, he has committed a sexual offense against his father. Therefore, both of them shall be put to death by stoning.
 If a man has intercourse with his daughter-in-law, both of them shall be put to death. Since they have committed an utterly detestable perversion, they shall be stoned to death.

fellow Israelite

(Sanhedrin 52b; Rashi).

put to death

By strangulation (Ibid.) Whenever a death penalty is not specified, it is by strangulation.

If a man...

The Torah now gives the penalties for the sexual offenses outlined in Leviticus 18:6-23.

by stoning

See Leviticus 20:9.

utterly detestable perversion

Tevel. See Leviticus 18:23.

stoned to death

See Leviticus 20:9.

NET Bible® .
 New American Bible (2011) .
 New Catholic Bible .

Rotherham's *Emphasized B.* And <||any man|| who committeth adultery with the wife of any other man> ||he that committeth^h adultery with the wife of his neighbour|| shall ||surely be put to death||— ||the adulterer_ and the adulteress||.
 And <any man who lieth with his father's wife> <the shame of his father> hath uncovered,—they both shall ||surely be put to death||—||their blood|| shall be upon themselves.ⁱ
 And <any man who lieth with his daughter-inlaw> they both shall ||surely be put to death|| <confusion> have they wrought—||their blood|| shall be upon themselves.
^h Some cod. (w. Sep., Syr. and Vul.): "or (and) who commiteth"—G.n.—[Perh. an inadvertant repetition. Cp. P.B. p. 91.]

Literal, almost word-for-word, renderings:

A Faithful Version	. Perform
C. Thomson Updated OT	.
Charles Thomson OT	.
Context Group Version	And the man that commits adultery with another man's woman--who commits adultery with his neighbor's woman--the adulterer and the adulteress shall surely be put to death. And the man that has sex with his father's woman has uncovered his father's nakedness: both of them shall surely be put to death; their blood shall be on them. And if a man has sex with his daughter-in-law, both of them shall surely be put to death: they did something perverted; their blood shall be on them.
English Standard Version	.
Green's Literal Translation	And a man who commits adultery with a man's wife, who commits adultery with the wife of his neighbor, the adulterer and the adulteress dying shall die. And a man who lies with his father's wife, who has uncovered the nakedness of his father, both of them dying shall die; their blood shall be on them. And a man who lies with his daughter-in-law, both of them dying shall die; they have performed a perversion; their blood shall be on them.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And the man who commits adultery with another man's wife, even he who commits adultery with his neighbor's wife, the adulterer and the adulteress will surely be put to death. And the man who lies with his father's wife has uncovered his father's nakedness. Both of them will surely be put to death, their blood will be upon them. And if a man lies with his daughter-in-law, both of them will surely be put to death. They have worked perversion. Their blood will be upon them.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	" And the man that commits adultery with another man's wife, even he that commits adultery with his neighbor's wife, the adulterer and the adulteress shall surely be put to death. And the man that lies with his father's wife has uncovered his father's nakedness. Both of them shall surely be put to death: their blood shall be upon them. And if a man lie with his daughter-in-law, both of them shall surely be put to death. They have wrought confusion: their blood shall be upon them.
Owen's Translation	.
Revised Mechanical Trans.	...and a man that will commit adultery with the woman of his companion, will certainly be killed, the one committing adultery and the one committing adultery ^[803] , and the man that will lie down with the woman of his father, he removed the cover

of the nakedness of his father, the two of them will certainly be killed, their blood is on them, and a man who will lie down with his daughter-in-law, the two of them will certainly be killed, they did an unnatural mix, their blood is on them,...

803. The word “COMMIT.ADULTERY” is written twice, but one is referring to the “man” and the other is referring to the “woman.”

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

The gist of this passage:

10-12

Leviticus 20:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾăsher (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
nâʾaph (נָאֵף) [pronounced <i>naw-AHF</i>]	<i>to commit adultery; figuratively, to commit idolatry</i>	3 rd person masculine singular, Qal imperfect	Strong's #5003 BDB #610
ʾêth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
ʾîshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife; female [of animals]</i>	feminine singular construct	Strong's #802 BDB #61
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
What follows appears to be an accidental addition.			
ʾăsher (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
nâʾaph (נָאֵף) [pronounced <i>naw-AHF</i>]	<i>to commit adultery; figuratively, to commit idolatry</i>	3 rd person masculine singular, Qal imperfect	Strong's #5003 BDB #610

Leviticus 20:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [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
'îshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife; female [of animals]</i>	feminine singular construct	Strong's #802 BDB #61
These four words were repeated exactly.			
rêa' (עַר) [pronounced RAY-ahj]	<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 3 rd person masculine singular suffix	Strong's #7453 BDB #945

Translation: A man who commits adultery with the wife of a man, his associate—...

Here, the term associate does not mean that there must be some kind of relationship between the two men, as friends or business associates. Although it is implied that these are two Hebrew men, that is not necessary.

Leviticus 20:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mûwth (תּוּם) [pronounced mooth]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	Qal infinitive absolute	Strong's #4191 BDB #559
mûwth (תּוּם) [pronounced mooth]	<i>to be executed, to be killed, to be assassinated</i>	3 rd person masculine singular, Hophal imperfect	Strong's #4191 BDB #559
nâ'aph (נָאֵף) [pronounced naw-AHF]	<i>committing adultery; figuratively, committing idolatry</i>	masculine singular, Qal active participle with the definite article	Strong's #5003 BDB #610
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâ'aph (נָאֵף) [pronounced naw-AHF]	<i>committing adultery; figuratively, committing idolatry</i>	feminine singular, Qal active participle with the definite article	Strong's #5003 BDB #610

Translation: ...they will certainly be executed, the adulterer and the adulteress.

There is no differentiation between the man and the woman here. They are both guilty of adultery and they would both be executed.

Leviticus 20:10 A man who commits adultery with the wife of a man, his associate—they will certainly be executed, the adulterer and the adulteress. (Kukis mostly literal translation)

To understand the language a bit better, there is no word for *with* in this verse; however, our translation of *commits adultery* is the translation of a verb. We do have a verb which corresponds almost exactly with the Hebrew: the word *cuckold*. However, it does not necessarily communicate.

To help understand the language, *put to death* is in the Hophal, which is the causative passive stem. The subject receives the action of the verb.

Part of the reason we have raised two generations of degenerate children is that the most basic unit of society, the marriage unit, is not inviolate any more. The dissolution of marriage is not only permitted, but encouraged repeatedly by friends, therapists, those in the media. God takes marriage seriously—seriously enough to demand the death penalty for those who commit adultery. This does not mean that the Jews followed this in every generation and sometimes they followed it selectively, killing the woman but not the man. However, the Bible is clear on God's position here.

However, I need to be clear on what is taught here and compare it with Scripture. The man in this verse is any man, married or unmarried. Both he and the woman are to be executed. However, if a married man commits adultery with an unmarried woman, they are not executed, but the woman is brought into the family (Deuteronomy 22:13–30). I realize that many of you will not like that, but that was God's plan for the Jews at that time. I personally believe that no matter how devastating adultery is to a marriage, I personally believe that the husband, generally speaking, always suffers more when his wife is unfaithful than the wife does when the husband is unfaithful. You can label that sexist or a double-standard if you would like, but the Law comes from God and the opinion is mine. Similarly, I believe that a woman is more expressive of her emotions, if not over-dramatic—but that is in no way a measure of the intensity of the emotions. Concerning the difference in punishment for the same offense, Ralph Gower writes: *This was because the woman was the fundamental centre of the family, and for her to be unfaithful would be for her to destroy the family. This was not considered true of the man*²².

Leviticus 20:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîysh (איש) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾăsher (אשר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
shâkab (שָׁכַב) [pronounced <i>shaw-KAH^{BV}</i>]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation], to rest, to sleep; to relax</i>	3 rd person masculine singular, Qal imperfect	Strong's #7901 BDB #1011
ʾêth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
ʾîshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife; female [of animals]</i>	feminine singular construct	Strong's #802 BDB #61

²² *The New Manners and Customs of Bible Times*, p. 75.

Leviticus 20:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'âb (אב) [pronounced aw ^b v]	<i>father</i> , both as the head of a household, clan or tribe; <i>ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3
'er ^e vâh (הוֹרָע) [pronounced ġer-VAW]	<i>nakedness, nudity; indecency, improper behavior; shame, dishonor; pudenda; exposed; figuratively undefended</i>	feminine singular construct	Strong's #6172 BDB #788
'âb (אב) [pronounced aw ^b v]	<i>father</i> , both as the head of a household, clan or tribe; <i>ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1 BDB #3
ġâlâh (גלה) [pronounced gaw-LAWH]	<i>to uncover (nakedness); nakedness; to disclose, discover, lay bare; to make known, show, reveal</i>	3 rd person masculine singular, Piel perfect	Strong's #1540 BDB #162

Translation: And a man who lies down with the wife of his father, [so that] he has uncovered the nakedness of his father—...

The remainder of this section simply lays out the relations which are not to have sexual relations. A man is not to have sexual relations with his father's wife (which may or may not be the man's mother—it does not matter). The nakedness of this woman is for his father alone.

Leviticus 20:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mûwth (תּוּם) [pronounced mooth]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	Qal infinitive absolute	Strong's #4191 BDB #559
mûwth (תּוּם) [pronounced mooth]	<i>to be executed, to be killed, to be assassinated</i>	3 rd person masculine plural, Hophal imperfect	Strong's #4191 BDB #559
sh ^e nayîm (שְׁנַיִם) [pronounced sh ^e n-AH-yim]	<i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	dual numeral substantive; with the 2 nd person masculine plural suffix	Strong's #8147 BDB #1040
dâmîym (דָּמִיִּם) [pronounced daw-MEEM]	<i>blood; bloodshed; a bloody [man]; bloodguilt; a slaying; guilt of a slaughter</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #1818 BDB #196
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine plural suffix	No Strong's # BDB #88

Translation: ...they will certainly be executed, both of them, their bloods [are] against them.

Both the man and the woman will be executed. They are both culpable.

Leviticus 20:11 And a man who lies down with the wife of his father, [so that] he has uncovered the nakedness of his father—they will certainly be executed, both of them, their bloods [are] against them. (Kukis mostly literal translation)

This crime is even worse than adultery. We have a child here who is fornicating with his mother or with his step-mother. Not only is this a gross sin, but one punishable by death. This also tells us when a child is old enough to be subject to the full force of the law—when he is sexually mature enough to copulate, he is mature enough to face the full consequences of the law for his actions. This is adultery, punishable by death, and the responsibility for their deaths is theirs for their degenerate sins—that is what is means by saying **their blood is upon them**. The shedding of their own blood—their deaths by execution—is their responsibility; they brought it on themselves. Bullinger calls this a synecdoche [pronounced *syn-EK-do-kee*] of the species where the word *blood* stands in for the word *guilt*.

Leviticus 20:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
shâkab (שָׁכַב) [pronounced <i>shaw-KAH^{BV}</i>]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation], to rest, to sleep; to relax</i>	3 rd person masculine singular, Qal imperfect	Strong's #7901 BDB #1011
ʾêth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
kallâh (כַּלְהָ) [pronounced <i>kahl-LAW</i>]	<i>daughter-in-law, spouse, wife</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #3618 BDB #483

Translation: Also, a man who lies down [and has sex] with his daughter-in-law—...

A man is not to have intimate relations with his daughter-in-law (similarly, a woman and her son-in-law).

Leviticus 20:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mûwth (תּוּם) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	Qal infinitive absolute	Strong's #4191 BDB #559
mûwth (תּוּם) [pronounced <i>mooth</i>]	<i>to be executed, to be killed, to be assassinated</i>	3 rd person masculine singular, Hophal imperfect	Strong's #4191 BDB #559
sh ^e nayîm (שְׁנַיִם) [pronounced <i>sh^en-AH-yim</i>]	<i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	dual numeral substantive; with the 2 nd person masculine plural suffix	Strong's #8147 BDB #1040

Translation: ...they will surely be executed, both of them.

Both the man and the woman will be executed.

Leviticus 20:12c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tebel (לִבְת) [pronounced <i>THE-vel</i>]	<i>confusion (violation of nature or divine order); sexual perversion; an unnatural mixture</i>	masculine singular noun	Strong's #8397 BDB #117
‘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>	3 rd person plural, Qal perfect	Strong's #6213 BDB #793
dâmîym (דַּמִּיִם) [pronounced <i>daw-MEEM</i>]	<i>blood; bloodshed; a bloody [man]; bloodguilt; a slaying; guilt of a slaughter</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #1818 BDB #196
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine plural suffix	No Strong's # BDB #88

Translation: They have committed sexual perversion, [so that] they bloods [will be] against them. (Kukis mostly literal translation)

This is sexual perversion and both the man and woman are equally culpable.

Leviticus 20:12 Also, a man who lies down [and has sex] with his daughter-in-law—they will surely be executed, both of them. They have committed sexual perversion, [so that] they bloods [will be] against them. (Kukis mostly literal translation)

One of the words here, the meaning of *tebel* (לִבְת) [pronounced *TEH-vel*] could be very difficult to determine, as it occurs only twice in the Bible (Leviticus 18:23 20:12). Strong's #8397 BDB #117. This word is used with bestiality in the first passage and incest with this passage. Therefore, it cannot mean either of those things. What helps us with this word is that its verbal cognate is *bâlal* (בָּלַל) [pronounced *baw-LAHL*] Strong's #8397 BDB

#117. As a distinction, bêyth with a dagesh (a dot) so pronounced *b* and bêyth without a dagesh is pronounced ^bv (a very soft *b* and a more pronounced *v*); however, they are the same letter in Hebrew. The verb is used much more often and it means to *minge, mix confuse, confound* and it is from this that we determine that *tebel* means *confusion*.

The punishment which our society metes out for our criminals is unbelievably insipid. God's Word would empty out 90% of our jails and many of those who are moral criminals who walk the streets. Certainly our society would never permit such a thing because we are not strong enough—but God's Word tells us that this is what crime is and this is how it is dealt with. And note the most basic unit of society, the marriage unit, when attacked, is given full support by God.

An issue raised in our permissive society is that the law and government should not be involved when it is a matter of personal freedom which does not involve immediate harm to another individual. They consider things such as drug usage and sexual immorality outside the boundaries of the government. This is not taught in God's Word. God has set specific boundaries and specific punishments. Even though we are too short-sighted to see the logical result of acts which bear no immediate physical harm to anyone other than the one committing the act; God sees their logical results and has the perfect solution. Some of us are too short-sighted even yet to realize the great harm that permissiveness and drug usage have brought to our society. The criminal act of using drugs is not something which affects only the user. Our toleration of drug usage has been foolish and we will pay for that. We have made the mistake to not treat adultery as a crime and our society has become tremendously unstable because of that. We actually have born-again believers who commit adultery and they think it is okay because they are in love. They are wrong and I only hope that they know enough doctrine that when they are disciplined by God that they actually understand why.

Leviticus 20:10–12 A man who commits adultery with the wife of a man, his associate—they will certainly be executed, the adulterer and the adulteress. And a man who lies down with the wife of his father, [so that] he has uncovered the nakedness of his father—they will certainly be executed, both of them, their bloods [are] against them. Also, a man who lies down [and has sex] with his daughter-in-law—they will surely be executed, both of them. They have committed sexual perversion, [so that] they bloods [will be] against them. (Kukis mostly literal translation)

Leviticus 20:10–12 If a man commits adultery with the wife of an associate, both the adulterer and the adulteress will be executed. And any man who lies down with his father's wife, so that he has uncovered the nakedness which belongs to his father—they will both be executed as they are both culpable. And if a man lies down to have relations with his daughter-in-law, then they will both be executed. What they have done is sexual perversion, and they are both culpable. (Kukis paraphrase)

And a man who lies down with a male [as] a laying with a woman, a disgusting act they have done [the] two of them, dying they will be executed, their bloods against them. And a man who takes (in marriage) a woman and her mother—wickedness this [is]—in fire they will be burned, him and them. And there will not be [this] wickedness in your midst. And a man who gives his copulation in a beast, dying he will be executed, and the beast you (all) will destroy. And a woman who comes near unto any beast to her lying with her (it), and you have killed the woman and the beast—dying, they have been executed, their bloods [are] against them.

Leviticus
20:13–16

A man who lies down with a male [as] a laying with a woman, they have performed a disgusting act, [and] they were surely be executed, their bloods [being] against them. And a man who takes (in marriage) a woman and her mother—this [is] wickedness, and [all of their bodies] will be burned with fire, [both] he and the [women]. Therefore, this wickedness will not be in your midst. And a man who makes copulation with an animal, he will certainly be executed, and you (all) will destroy the beast. And a woman who comes near to any animal, to lie (sexually) with it; you will kill the woman and the beast—they will certainly be executed; their bloods [are] against them.

Any man who has sex with another male, as one would lay with a woman, they have both performed a disgusting act. As a result, both men will certainly be executed, both of them being fully culpable. If a man takes a woman and her mother in marriage, this is a great wicked acts. You will execute them and then burned their bodies—all three of them—with fire. This wickedness will be thus removed from your midst. If a man has sexual relations with an animal, the man will be executed and the beast destroyed. If any woman comes near to a beast to have sex with it, you will execute the woman and destroy the beast. Their bloods are against them.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And a man who lies down with a male [as] a laying with a woman, a disgusting act they have done [the] two of them, dying they will be executed, their bloods against them. And a man who takes (in marriage) a woman and her mother—wickedness this [is]—in fire they will be burned, him and them. And there will not be [this] wickedness in your midst. And a man who gives his copulation in a beast, dying he will be executed, and the beast you (all) will destroy. And a woman who comes near unto any beast to her lying with her (it), and you have killed the woman and the beast—dying, they have been executed, their bloods [are] against them.

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

.

Updated Douay-Rheims

.

Douay-Rheims 1899 (Amer.)

If any one lie with a man as with a woman, both have committed an abomination: let them be put to death. Their blood be upon them.

If any man after marrying the daughter, marry her mother, he hath done a heinous crime. He shall be burnt alive with them: neither shall so great an abomination remain in the midst of you.

He that shall copulate with any beast or cattle, dying let him die: the beast also ye shall kill.

The woman that shall lie under any beast, shall be killed together with the same. Their blood be upon them..

Aramaic ESV of Peshitta	<p>"If a man lies with a male while with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them.</p> <p>"If a man takes a wife and her mother, it is wickedness: they shall be burned with fire, both he and they; that there may be no wickedness among you.</p> <p>"If a man lies with an animal, he shall surely be put to death; and you shall kill the animal.</p> <p>"If a woman approaches any animal, and lies down with it, you shall kill the woman, and the animal: they shall surely be put to death; their blood shall be upon them.</p>
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	<p>And whoever shall lie with a male as with a woman, they have both committed an abomination; let them die the death, they are guilty.</p> <p>Whosoever shall take a woman and her mother, it is iniquity: they shall burn him and them with fire; so there shall not be iniquity among you.</p> <p>And whosoever shall lie with a beast, let him die the death; and you shall kill the beast.</p> <p>And whatever woman shall approach any beast, so as to mate with it, you shall kill the woman and the beast: let them die the death, they are guilty.</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And if a man has sex relations with a man, the two of them have done a disgusting thing: let them be put to death; their blood will be on them.</p> <p>And if a man takes as wife a woman and her mother, it is an act of shame; let them be burned with fire, all three of them, so that there may be no shame among you.</p> <p>And if a man has sex relations with a beast, let him be put to death, and let the beast be put to destruction.</p> <p>And if a woman goes near a beast and has sex relations with it, you will put an end to the woman and the beast: their blood will be on them.</p>
Easy English	.
Easy-to-Read Version–2008	<p>"If a man has sexual relations with another man as with a woman, they have committed a terrible sin. They must be put to death. They are responsible for their own death.</p> <p>"It is a sexual sin if a man has sexual relations with a woman and her mother. The people must burn that man and the two women in fire! Don't let this sexual sin happen among your people.</p> <p>"If a man has sexual relations with an animal, both the man and the animal must be put to death.</p> <p>If a woman has sexual relations with an animal, you must kill the woman and the animal. They must be put to death. They are responsible for their own death.</p>
God's Word™	<p>When a man has sexual intercourse with another man as with a woman, both men are doing something disgusting and must be put to death. They deserve to die.</p> <p>When a man marries a woman and her mother, they have done a perverted thing. The man and the two women must be burned. Never do this perverted thing.</p> <p>A man who has sexual intercourse with an animal must be put to death. You must kill the animal, too.</p> <p>When a woman offers herself sexually to any animal, you must kill both the woman and the animal. They must be put to death. They deserve to die.</p>

Good News Bible (TEV)	<p>If a man has sexual relations with another man, they have done a disgusting thing, and both shall be put to death. They are responsible for their own death.</p> <p>If a man marries a woman and her mother, all three shall be burned to death because of the disgraceful thing they have done; such a thing must not be permitted among you.</p> <p>If a man has sexual relations with an animal, he and the animal shall be put to death.</p> <p>If a woman tries to have sexual relations with an animal, she and the animal shall be put to death. They are responsible for their own death.</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>It's disgusting for men to have sex with one another, and those who do will be put to death, just as they deserve.</p> <p>It isn't natural for a man to marry both a mother and her daughter, and so all three of them will be burned to death.</p> <p>If any of you have sex with an animal, both you and the animal will be put to death, just as you deserve.</p>
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	<p>If two men have slept together, they have done something detestable. You must execute them both; they will be responsible for their own deaths.</p> <p>If a man marries both a woman and her mother, that is a wicked thing. You must burn all three of them to death, in order that no one among you continues to commit such an evil deed.</p> <p>If a man sleeps with an animal, you must execute both him and that animal.</p> <p>Similarly, if a woman sleeps with an animal, you must execute both her and that animal. They will be responsible for their own deaths.</p>

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 when a man lies down with a male as he lies down with a woman, both of them have done a moral abomination; being put to death, they shall be put to death; their blood shall be upon them. *Note Lev 18;22.*

And if a man takes a wife and her mother, it is an evil scheme; they shall be burned with fire, he and they, and there shall be no evil scheme among you.

And if a man lies down sexually with an animal, he shall be put to death, and you shall kill the animal.

And if a woman approaches to any animal, and lies down sexually with him, you shall kill the woman and the animal; they shall be put to death; their blood shall be upon them.

International Standard V

“If a man has sexual relations with another male, as he would with a woman, both have committed a repulsive act. They are certainly to be put to death.

“If a man takes a wife along with her mother, that’s wickedness. They are to be burned with fire, him and them, so that there’ll be no wickedness in your midst.

“If a man has sexual relations with an animal, he is to be put to death, and you are also to kill the animal.

“If a woman approaches any animal to have sexual relations with her, the woman and the animal are to be put to death. Their guilt [Lit. blood] will remain their responsibility.

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

If a man has a homosexual relation, both of them have committed a disgusting thing, they will certainly be put to death and their blood will be upon them.
If a man takes a woman and her mother, it is licentiousness, they will be burned with fire, both he and the parties involved so that there is no licentiousness among you.
If a man copulates with an animal, he will certainly be put to death and you will kill the animal.
If a woman approaches any animal and copulates with it, you will kill the woman and the beast, they will certainly be put to death and their blood will be upon them.

Wikipedia Bible Project

And a man who will lay with a man the way one lays with a woman, they did an abomination. The two of them will be killed dead, their blood is forfeit.
And a man who will take a woman and her mother, he is lewd. You will burn him in fire, and them, and there will not be lewdness within you.
And a man who will give lay to a beast will be killed dead, and the beast you will kill.
And a woman who will bring close any beast to serve her sexually, and you killed the woman, and the beast. They will be killed dead, their blood is forfeit.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)

When a man lies with a man as one lies with a woman, both have committed a detestable act and they shall be put to death. They themselves shall account for their blood.

It is wicked for a man to marry both a woman and her mother. He and they must be burned in the fire so that there may be no wickedness among you.

A man who has sexual relations with an animal must be put to death and the animal killed. If a woman approaches an animal to mate with it, kill the woman and the animal. They shall be put to death. They themselves shall account for their blood.

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

Revised English Bible–1989 .

Jewish/Hebrew Names Bibles:

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

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible AND WHOEVER SHALL LAY WITH A MALE AS WITH A WOMAN, THEY HAVE BOTH WORKED ABOMINATION; LET THEM DIE THE DEATH, THEY ARE GUILTY.*
 WHOSOEVER SHALL TAKE A WOMAN & HER MOTHER, IT IS INIQUITY: THEY SHALL BURN HIM AND THEM WITH FIRE; SO THERE SHALL NOT BE INIQUITY AMONG YOU.*
 AND WHOSOEVER SHALL LAY WITH A BEAST, LET HIM DIE THE DEATH; AND YOU SHALL KILL THE BEAST.*
 AND WHATEVER WOMAN SHALL APPROACH ANY BEAST, SO AS TO HAVE SEX WITH IT, YOU SHALL KILL THE WOMAN AND THE BEAST: LET THEM DIE THE DEATH, THEY ARE GUILTY. †(*same as note above & throughout whenever speaking of any death sentence or stoning)

Awful Scroll Bible Was a man to lie down with a male, as one is to lie down with a woman? - Both are to have done that abhorrent, they were to die a dying; their blood is to be on them.
 Was a man to receive out a woman and her mother? - It is scheming, even were they to be burned with fire - is there to be they scheming among you?
 Was a man to lie down as to lie down with a dumb beast? - He was to die a dying, and the beast was to be destroyed.
 Was a woman to draw near to a dumb beast, to lie with it? - The woman is to have been destroyed with the animal, even were they to die a dying; her blood is to be on her.

Concordant Literal Version As for a man who lies with a male as if going to bed with a woman, they do an abhorrence. The two of them shall be put to death, yea death; their bloodguilt will be on them.
 As for a man who takes a woman and her mother, this is lewdness. With fire shall they burn him and them so that no such lewdness may come up in your midst.
 As for a man who gives his emission to a beast, he shall be put to death, yea death, and the beast shall you kill.
 As for a woman who approaches to any beast to copulate with it, you will kill the woman and the beast. They shall be put to death, yea death; their bloodguilt will be on them.

exeGeses companion Bible And a man who lies with male,
 as bedding with a woman,
 the two of them do an abhorrence:
 in deathifying, deathify them;
 their blood is on them.
 And a man who takes a woman and her mother,
 it is intrigue:
 burn them with fire, both he and they;
 that there be no intrigue in your midst.
 And a man who gives to lie with an animal,

in deathifying, deathify him:
and slaughter the animal.
And a woman who approaches any animal
to copulate,
slaughter the woman and the animal:
in deathifying, deathify them;
their blood is on them.

Orthodox Jewish Bible

If an ish also lie with zachar, as he lieth with an isha, both of them have committed to'evah; they shall surely be put to death; their dahm shall be upon them.
And if an ish take a wife and her em, it is zimmah; they shall be burned with eish, both he and they; that there be no zimmah among you.
And if an ish give his shikhvat to a behemah, he shall surely be put to death: and ye shall slay the behemah.
And if an isha approach unto any behemah, and lie down thereto, thou shalt kill the isha, and the beast; they shall surely be put to death; their dahm shall be upon them.

Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

Kretzmann's Commentary

Lexham English Bible

“ ‘As for [Or “And”] the man who lies with a male as lying with a woman, they have committed a detestable thing; they shall surely be put to death—their blood is on them.

“ ‘As for [Or “And”] a man who marries a woman and her mother, that is depravity; they shall burn him and them, so that it shall not become depravity in the midst of you all .

“ ‘As for [Or “And”] a man who has sexual relations [Literally “he gives his lying down”] with an animal, he shall surely be put to death, and you must kill the animal.

As for [Or “And”] a woman who approaches any animal to copulate with it, you shall kill [Or “and you shall kill”] the woman and the animal; they shall surely be put to death—their blood is on them.

Syndein/Thieme .

The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation

If a man has intercourse with another man in the same manner as with a woman, both of them have committed a disgusting perversion. They shall be put to death by stoning.

If a man marries a woman and her mother, it is a perversion, and both he and [the second one taken] shall be burned with fire.

If a man performs a sexual act with an animal, he must be put to death, and the animal shall also be killed.

If a woman presents herself to an animal and allows it to mate with her, you shall kill both the woman and the animal. They shall be put to death by stoning.

by stoning

See Leviticus 20:9.

the second one taken

(cf. Saadia). That is, if a man marries a woman legally, his wife's mother and daughter become forbidden to him. Either one who has intercourse with him then incurs the death penalty (Yad, Issurey Biyah 2:7; Sanhedrin 15:11; Rashi).

by stoning

See Leviticus 20:9.

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.*

And <any man who lieth with mankindj as with womankind> <an abomination> have both of them wrought,—they shall ||surely be put to death||—||their blood|| shall be upon themselves.^k

And <||any man|| who taketh a woman and her mother> <wickedness>^l it is',—<in fire> shall both he and they be consumed, that wickedness^m be not in your midst.

And <||any man|| who hath carnal knowledge of a beast> shall ||surely be put to death||,— and <the beast> shall ye slay.

And <||a woman|| who approacheth unto any beast to couch down thereto> then shalt thou slay the woman and the beast,—they shall ||surely be put to death||—||their blood|| shall be upon themselves.ⁿ

^k See verse 9, n.

^l Or: "lewdness," "incest."

^m See ver. 14, n.

ⁿ See verse 9, n.

Literal, almost word-for-word, renderings:

A Faithful Version .

C. Thomson Updated OT .

Charles Thomson OT

And if any man lie with man as with woman, they have both committed an abomination; let them be put to death. They are guilty.

And if any man take to wife a mother and a daughter it is a violation of law, they shall burn him and them with fire that there may be no transgressing of law among you.

And whoever shall lie with a beast, he shall be put to death, and you shall kill the beast.

And if any woman approach to any beast to be pressed under it, you shall kill the woman and the beast. Let them be put to death. They are guilty.

Context Group Version

And if a man has sex with a man, both of them have done something disgusting: they shall surely be put to death; their blood shall be on them.

And if a man has sex with his woman and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there will be no wickedness among you (pl).

And if a man has sex with an animal, he shall surely be put to death: and you (pl) shall kill the beast.

And if a woman has sex with an animal, you shall kill the woman, and the animal: they shall surely be put to death; their blood shall be on them.

English Standard Version . depravity

Green's Literal Translation

And a man who lies with a male as one lies with a woman, both of them have done a detestable thing, dying they shall die; their blood shall be on them.

And a man who takes a woman and her mother, it is wickedness; they shall burn him and them; and there shall be no wickedness in your midst.

And a man who lies with an animal dying shall die. And you shall kill the animal.

And if a woman draws near to any animal to lie with it, you shall even put to death the woman and the animal; dying they shall die; their blood shall be on them.

Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And if a man lies with a man, as with a woman, both of them have committed abomination. They will surely be put to death; their blood will be upon them. And if a man takes a wife and her mother, it is wickedness. They will be burnt with fire, both he and they, that no wickedness is among you*. And if a man lies with a beast, he will surely be put to death and you* will kill the beast. And if a woman approaches to any beast and lies down with it, you will kill the woman and the beast. They will surely be put to death; their blood will be upon them.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and a man who will lie down with a male, lying places of a woman, the two of them did a disgusting thing, they will certainly be killed, their blood is on them, and a man who will take a woman and her mother, this is mischief, they will cremate him and them in the fire, and mischief will not exist in your midst, and a man who will give his copulation in a beast, he will certainly be killed, and they will kill the beast, and a woman who will come near to any beast to be squared ^[804] with her, then you will kill the woman and the beast, they will certainly be killed, their blood is on them,...
Updated Bible Version 2.17	804. Meaning to be “on all fours” for procreation.
A Voice in the Wilderness	If a man lies with a male as one lies with a woman, both of them have committed an abomination. They shall be executed to death. Their blood shall be upon them. If a man marries a woman and her mother, it is wickedness. They shall be burned with fire, both he and they, that there may be no wickedness in your midst. If a man mates with a beast, he shall be executed to death, and you shall kill the beast. If a woman approaches any beast and mates with it, you shall kill the woman and the beast. They shall die the death. Their blood is upon them.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:
13-16

Leviticus 20:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35

Leviticus 20:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
shâkab (שָׁכַב) [pronounced shaw-KAH ^B V]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation], to rest, to sleep; to relax</i>	3 rd person masculine singular, Qal imperfect	Strong's #7901 BDB #1011
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
zâkâr (זָכָר) [pronounced zaw-KAWR]	<i>male, male offspring (whether animal or people); this word is not used as a collective for males and females</i>	masculine singular noun	Strong's #2145 BDB #271
mishkâb (מִשְׁכָּב) [pronounced mish-AW ^B V]	<i>bed, couch; bier; laying down, the act of lying down</i>	masculine plural construct	Strong's #4904 (from #7901) BDB #1012
ʾîshshâh (אִשְׁשָׁה) [pronounced eesh-SHAW]	<i>woman, wife; female [of animals]</i>	feminine singular noun	Strong's #802 BDB #61

Translation: A man who lies down with a male [as] a laying with a woman,...

The ban on homosexual relations is unmistakable in the Scriptures.

Here, we do not simply have a man lying down with another man, but the word is *male*, which emphasizes his gender. The two men cohabit as if with a woman.

Leviticus 20:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tôw'êvâh (תּוֹעֵבָה) [pronounced to-gay-VAWH]	<i>disgusting act, an abomination, abhorrent, abhorrence, an abhorrent act</i>	feminine singular noun	Strong's #8441 BDB #1072
ʾâsâh (עָשָׂה) [pronounced gaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person plural, Qal perfect	Strong's #6213 BDB #793
sh ^e nayîm (שְׁנַיִם) [pronounced sh ^e n-AH-yim]	<i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	dual numeral substantive; with the 2 nd person masculine plural suffix	Strong's #8147 BDB #1040

Translation: ...they have performed a disgusting act,...

What these two men have done is called a *disgusting act, an abomination; something which is abhorrent*.

Leviticus 20:13c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mûwth (תּוּמ) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	Qal infinitive absolute	Strong's #4191 BDB #559
mûwth (תּוּמ) [pronounced <i>mooth</i>]	<i>to be executed, to be killed, to be assassinated</i>	3 rd person masculine plural, Hophal imperfect	Strong's #4191 BDB #559
dâmîym (דַּמִּיִּם) [pronounced <i>daw-MEEM</i>]	<i>blood; bloodshed; a bloody [man]; bloodguilt; a slaying; guilt of a slaughter</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #1818 BDB #196
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine plural suffix	No Strong's # BDB #88

Translation: ...[and] they were surely be executed, their bloods [being] against them.

The men will both be executed; their bloods (that is, their guilt) is against them.

Leviticus 20:13 A man who lies down with a male [as] a laying with a woman, they have performed a disgusting act, [and] they were surely be executed, their bloods [being] against them. (Kukis mostly literal translation)

We have had this term for *male* before, and I have shown you that the same word is used primarily, if not exclusively, for those who are *males* (as opposed to a collective term for *mankind*) (see Leviticus 18:22).

I have once heard it said that there is only one passage in the Bible which undeniably forbids homosexuality. This was pure propaganda by homosexuals who do not realize that is all that it takes in order to make a prohibition valid in God's Word. However, that is also a misconception, as we have seen when we covered the doctrine of homosexuality. When we tolerate homosexuality, we will see it proliferate beyond what is even imaginable. This is not because there are 10 or 20% people who are born homosexuals who are finally allowed to practice it; this is because there are people who can be affected by the influence of homosexuality; people who will, at a very early age, experiment with those of their own sex and come to associate sexual gratification with those of their own sex. What happens around us does affect our moral growth. The child raised with the understanding that sexual promiscuity is absolutely wrong, as is homosexuality, is far less likely to become involved in homosexual acts as opposed to the child raised to believe that sexual promiscuity is a valid personal choice and that homosexuality is a valid alternative lifestyle. God is not quite this liberal, prescribing death to those who engage in homosexual acts. To head off the 1% (as Thieme called them); this is death under the law as applied to society as a whole. This is not a call for vigilantism. That is just one old sin nature attacking another.

Leviticus 20:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Leviticus 20:14a			
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
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
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
ʾîshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife; female [of animals]</i>	feminine singular noun	Strong's #802 BDB #61
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾêm (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 rd person feminine singular suffix	Strong's #517 BDB #51

Translation: *And a man who takes (in marriage) a woman and her mother—...*

I have mentioned that so many of these sexual sins are used by Hollywood as their theme for a movie. A movie with a similar theme is *The Graduate*, where first Dustin Hoffman sleeps with the mother; and then he falls in love with and marries the daughter (this is not exactly Leviticus 20:14, but I think you get the idea).

This was one of those perverted concepts which God realizes would be done if He did not specifically outlaw it.

Leviticus 20:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zîmmâh (זִמָּה) [pronounced zim-MAWH]	<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

Leviticus 20:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hîy' (היא) [pronounced hee]	she, it; also used as a demonstrative pronoun: <i>that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied;	Strong's #1931 BDB #214

Translation: ...this [is] wickedness,...

This is also wickedness.

Leviticus 20:14c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'esh (אש) [pronounced aysh]	<i>fire, lightning, supernatural fire; presence of Y^ehowah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77
sâraph (שָׂרַף) [pronounced saw-RAHF]	<i>to suck in, to absorb, to drink in, to swallow down; to absorb or consume [with fire], to burn; to bake [bricks]; to cremate</i>	3 rd person masculine plural, Qal imperfect	Strong's #8313 BDB #976
'êth (אֵת) [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 rd person masculine singular suffix	Strong's #853 BDB #84
w ^e (or v ^e) (ו, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person feminine plural suffix	Strong's #853 BDB #84

Translation: ...and [all of their bodies] will be burned with fire, [both] he and the [women].

I do not believe that the Bible advocates burning people alive. Therefore, I inserted that their bodies would be burned after having been executed.

It would be my point of view that, most of the time, this sort of thing just would not be done.

Leviticus 20:14d

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

Leviticus 20:14d

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
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	2 nd person feminine singular, Qal perfect	Strong's #1961 BDB #224
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
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (תָּוֶק) [pronounced <i>taw-VEK^E</i>]	<i>midst, among, middle</i>	masculine singular noun with the 2 nd person masculine plural suffix	Strong's #8432 BDB #1063

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

Translation: Therefore, this wickedness will not be in your midst.

This sort of wickedness was to be removed. It was not to be in the midst of the people of Israel.

Leviticus 20:14 And a man who takes (in marriage) a woman and her mother—this [is] wickedness, and [all of their bodies] will be burned with fire, [both] he and the [women]. Therefore, this wickedness will not be in your midst. (Kukis mostly literal translation)

It is absolutely wrong for a man to have sexual relations, let alone, a marriage, with a mother and her daughter. This kind of a sin involved great forethought and preplanning and God demands that such persons be burned with fire. It is not really clear to me whether this is the mode of punishment (death by fire) or whether this is what will be done to the body after the person is executed. I am only aware of one instance where a person is burned by fire, and this takes place after and his family are stoned to death (Joshua 7:15–25).

Leviticus 20:15a

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

Leviticus 20:15a			
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
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678
sh ^e kôbeth (שֶׁבֶת) [pronounced shek-OH-beth]	<i>sexually lying with, copulation, carnal relation</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #7903 BDB #1012
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
b ^e hêmâh (בְּהֵמָה) [pronounced b ^{eh} hay-MAW]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense	Strong's #929 BDB #96

Translation: *And a man who makes copulation with an animal,...*

We have come to bestiality. A man having sex with an animal.

Leviticus 20:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mûwth (מוֹת) [pronounced mooth]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	Qal infinitive absolute	Strong's #4191 BDB #559
mûwth (מוֹת) [pronounced mooth]	<i>to be executed, to be killed, to be assassinated</i>	3 rd person masculine singular, Hophal imperfect	Strong's #4191 BDB #559

Translation: *...he will certainly be executed,...*

The man will definitely be executed.

Leviticus 20:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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
b ^e hêmâh (הַמַּה) [pronounced <i>b^ehay-MAW</i>]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense; with the definite article	Strong's #929 BDB #96
hârag (גָּרַח) [pronounced <i>haw-RAHG</i>]	<i>to kill, to slay, to execute; to destroy, to ruin</i>	2 nd person masculine plural, Qal imperfect	Strong's #2026 BDB #246

Although this is a common word, this is the first time that it occurs in Leviticus.

Translation: ...and you (all) will destroy the beast.

The animal is also destroyed. It does not appear that it is sacrificed or eaten.

Leviticus 20:15 **And a man who makes copulation with an animal, he will certainly be executed, and you (all) will destroy the beast.** (Kukis mostly literal translation)

So that there is no misunderstanding: this is not Moses giving his personal viewpoint as to how a society is to be run—this is a direct quotation from God to Moses to give to the people. Bestiality is punishable by death.

Leviticus 20:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'îshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife; female [of animals]</i>	feminine singular noun	Strong's #802 BDB #61
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
qârab (בָּרַח) [pronounced <i>kaw-RA^BV</i>]	<i>to come near, to approach, to draw near</i>	3 rd person feminine singular, Qal imperfect	Strong #7126 BDB #897
'el (לְ) [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
kôl (כָּל) [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

Leviticus 20:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
בְּהֵמָה (הַמְהָב) [pronounced b ^e hay-MAW]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense	Strong's #929 BDB #96
לְ (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	preposition	No Strong's # BDB #510
רָבָא (עֲבָרָ) [pronounced raw-BAHG]	<i>to lie stretched out, to lie down (for rest); to lie down (carnally with a beast)</i>	Qal infinitive construct with the 3 rd person feminine singular suffix	Strong's #7250 BDB #918
עִי (אָ) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 3 rd person feminine singular suffix	Strong's #854 BDB #85

Translation: And a woman who comes near to any animal, to lie (sexually) with it;...

There is also the very bizarre idea of a woman having sex with an animal.

Leviticus 20:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ו (or ו) (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
הָרַג (גָּרַה) [pronounced haw-RAHG]	<i>to kill, to slay, to execute; to destroy, to ruin</i>	2 nd person masculine singular, Qal perfect	Strong's #2026 BDB #246
עִי (אָ) [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
אִשָּׁה (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife; female [of animals]</i>	feminine singular noun with the definite article	Strong's #802 BDB #61
ו (or ו) (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
עִי (אָ) [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
בְּהֵמָה (הַמְהָב) [pronounced b ^e hay-MAW]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense; with the definite article	Strong's #929 BDB #96

Translation: ...you will kill the woman and the beast—...

The woman will be killed and the animal as well.

Leviticus 20:16c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mûwth (תּוּמ) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	Qal infinitive absolute	Strong's #4191 BDB #559
mûwth (תּוּמ) [pronounced <i>mooth</i>]	<i>to be executed, to be killed, to be assassinated</i>	3 rd person masculine plural, Hophal imperfect	Strong's #4191 BDB #559
dâmîym (דָּמִיִּם) [pronounced <i>daw- MEEM</i>]	<i>blood; bloodshed; a bloody [man]; bloodguilt; a slaying; guilt of a slaughter</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #1818 BDB #196
b ^e (בּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine plural suffix	No Strong's # BDB #88

Translation: ...they will certainly be executed; their bloods [are] against them. (Kukis mostly literal translation)

I have understood this phrase to indicate the culpability of the animal and the woman. In this case, it would seem that the animal would have to actually participate, and for that reason, is considered culpable.

Leviticus 20:16 And a woman who comes near to any animal, to lie (sexually) with it; you will kill the woman and the beast—they will certainly be executed; their bloods [are] against them. (Kukis mostly literal translation)

We have seen this phrase *their blood is upon them* several times now. It means that they, from their own volition, have committed an act against the laws of God and they are responsible for their actions to the point of death. Note also the word *approaches*. This is the same word which some translators render as *offering* or *sacrifice* in other contexts. If we stay with its actual meaning, this word can be properly rendered in a variety of contexts.

Leviticus 20:13–16 A man who lies down with a male [as] a laying with a woman, they have performed a disgusting act, [and] they were surely be executed, their bloods [being] against them. And a man who takes (in marriage) a woman and her mother—this [is] wickedness, and [all of their bodies] will be burned with fire, [both] he and the [women]. Therefore, this wickedness will not be in your midst. And a man who makes copulation with an animal, he will certainly be executed, and you (all) will destroy the beast. And a woman who comes near to any animal, to lie (sexually) with it; you will kill the woman and the beast—they will certainly be executed; their bloods [are] against them. (Kukis mostly literal translation)

Leviticus 20:13–16 Any man who has sex with another male, as one would lay with a woman, they have both performed a disgusting act. As a result, both men will certainly be executed, both of them being fully culpable. If a man takes a woman and her mother in marriage, this is a great wicked acts. You will execute them and then burned their bodies—all three of them—with fire. This wickedness will be thus removed from your midst. If a man has sexual relations with an animal, the man will be executed and the beast destroyed. If any woman comes near to a beast to have sex with it, you will execute the woman and destroy the beast. Their bloods are against them. (Kukis paraphrase)

And a man who takes (in marriage) his sister—daughter of his father or daughter of his mother—and he has seen her nakedness and she has seen his nakedness—a shame it [is]; and they have been cut off to eyes of sons of their people. A nakedness of his sister he has uncovered. His iniquity he will bear. And a man who lies down with a woman having menstrual cycle and he has uncovered her nakedness, her fountain he makes naked. And she has uncovered a fountain of her bloods. And they have been cut off, two of them from a midst of their people.

Leviticus
20:17–18

[If] a man takes (in marriage) his sister—the daughter of his father or the daughter of his mother—and he has seen her nakedness and she has seen his nakedness—that [is] shameful; and they have been cut off regarding the eyes of the sons of their people. He has uncovered the nakedness of his sister [and] he will bear his iniquity. And [if] a man lies down with a woman in her menstrual cycle and he has uncovered her nakedness, and he makes naked her fountain—she has uncovered the flow of her blood. Therefore, they will be cut off, the two of them, from the midst of their people.

If a man marries his sister or his half-sister, and, as a result, he has seen her naked and she has seen him naked—that is shameful. Therefore, they will be cut off from the eyes of their people. Because he has uncovered the nakedness of his sister, he will bear his iniquity. Also, if a man lies with a woman during her menstrual cycle, uncovering her nakedness, seeing her flow of blood that she has uncovered, that is a problem. Therefore, both of them will be cut off from the midst of their people.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And a man who takes (in marriage) his sister—daughter of his father or daughter of his mother—and he has seen her nakedness and she has seen his nakedness—a shame it [is]; and they have been cut off to eyes of sons of their people. A nakedness of his sister he has uncovered. His iniquity he will bear. And a man who lies down with a woman having menstrual cycle and he has uncovered her nakedness, her fountain he makes naked. And she has uncovered a fountain of her bloods. And they have been cut off, two of them from a midst of their people.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	If any man take his sister, the daughter of his father, or the daughter of his mother, and see her nakedness, and she behold her brother's shame: they have committed a crime. They shall be slain, in the sight of their people, because they have discovered one another's nakedness. And they shall bear their iniquity. If any man lie with a woman in her flowers, and uncover her nakedness, and she open the fountain of her blood: both shall be destroyed out of the midst of their people.
Aramaic ESV of Peshitta	"If a man takes his sister, his father's daughter, or his mother's daughter, and sees her nakedness, and she sees his nakedness; it is a shameful thing; and they shall be cut off in the sight of the children of their people: he has uncovered his sister's nakedness; he shall bear his iniquity.

"If a man lies with a woman having her monthly period, and uncovers her nakedness; he has made naked her fountain, and she has uncovered the fountain of her blood: and both of them shall be cut off from among their people.

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

Whosoever shall take his sister by his father or by his mother, and shall see her nakedness, and she see his nakedness, it is a reproach: they shall be destroyed before the children of their family; he has uncovered his sister's nakedness, they shall bear their sin.

And whatever man shall lie with a woman that is set apart for her impurity, and shall uncover her nakedness, he has uncovered her fountain, and she has uncovered the flux of her blood: they shall both be destroyed from among their generation.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And if a man takes his sister, daughter of his father or his mother, and has sex relations with her and she with him, it is an act of shame: they are to be cut off before the children of their people; he has had sex relations with his sister, and his sin will be on him.

And if a man has sex relations with a woman at the time when she is unwell, he has seen her fountain and she has let the fountain of her blood be uncovered, and the two of them are to be cut off from among their people.

Easy English
Easy-to-Read Version–2008

"It is a shameful thing for a brother and his sister or half-sister to marry each other and have sexual relations with each other. They must be punished in public. They must be separated from their people. The man who has sexual relations with his sister must be punished for his sin.

"If a man has sexual relations with a woman during her monthly time of bleeding, both the woman and the man must be separated from their people. They sinned because they exposed her source of blood.

God's Word™

Whoever takes his sister, his father's daughter or his mother's daughter, and has sexual intercourse does a shameful thing. They both must be publicly excluded from the people. He has had sexual intercourse with his sister and must be punished. If a man has sexual intercourse with a woman while she has her monthly period, both of them have had sexual intercourse in blood. They must be excluded from the people.

Good News Bible (TEV)

If a man marries his sister or half sister, they shall be publicly disgraced and driven out of the community. He has had intercourse with his sister and must suffer the consequences.

If a man has intercourse with a woman during her monthly period, both of them are to be driven out of the community, because they have broken the regulations about ritual uncleanness.

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

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

Casual English Bible	.
Contemporary English V.	If you marry one of your sisters, you will be punished, and the two of you will be disgraced by being openly forced out of the community. If you have sex with a woman during her monthly period, both you and the woman will be cut off from the people of Israel.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	If a man sleeps with his sister, the daughter of either his mother or his father—if they have slept together, that is disgraceful. They will no longer be with my people. Because he has slept with his sister, he is guilty. If a man sleeps with a woman during her menstrual period, they have both revealed her flowing blood, so neither of them must be with my people anymore.

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	<p>And when a man shall take his sister, his father's daughter, or his mother's daughter, and sees her nakedness, and she sees his nakedness, it is an act of mercy¹⁷ that they be cut off in the eyes of the children of their people; he has uncovered his sister's nakedness; he shall bear his iniquity. <small>Note 18:9.</small></p> <p>And if a man shall lie down with a woman having her sickness, and shall uncover her nakedness, he has made bare her fountain, and she has made bare the fountain of her blood; and both of them shall be cut off from among their people.</p> <p>¹⁷ 20:17 it is an act of mercy. This verse and Pro 14:34 are the only two places in the Hebrew Bible where there is any question about the translation of chesed. Chesed means mercy. Vines's article declares that the three basic meanings of the word are strength, steadfastness, and love. Vine's never suggests that the word could possibly mean wickedness as KJV has translated it in Lev 20:17, or reproach as KJV has translated it in Pro 14:34; and others follow these same translations. Vine's says that devotion most fully translates chesed. Since chesed is something that is inherent to God's nature, how could chesed possibly mean wickedness or reproach. In all the other 238 places that chesed appears KJV translates it mercy, lovingkindness, or some similar word. Therefore it is impossible for me to believe that it should be translated wickedness or reproach. Pro 14:34 makes perfectly good sense by translating chesed as mercy. The verb to be is the verb normally left out and understood in a Hebrew sentence. it is an act of mercy may be a statement a little difficult to understand in the middle of Lev 20:17, but those are literally the words written in that verse. We have translated chesed with its clear meaning, mercy, as there exists no evidence anywhere that it has any other meaning contrary</p>

to this. We ask the Holy Spirit to give us revelation knowledge as to its use in this verse. The meaning to me is that it is an act of mercy to remove the offender from among his people in order for others not to be destroyed by continuing to repeat this sinful act.

International Standard V	<p>“If a man takes his sister, his father’s daughter or his mother’s daughter so that he exposes her nakedness and she exposes his nakedness, it’s a shameful thing. They are to be eliminated from contact with their people [The Heb. lacks from contact with their people] in front of their people’s children. He has exposed his sister’s nakedness. He’ll continue to bear responsibility for [The Heb. lacks responsibility for] his iniquity.</p> <p>“If a man has sexual relations with a menstruating woman, he has exposed her nakedness, laying bare her fountain. He has exposed the source of her blood. Both are to be eliminated from contact with their people. [The Heb. lacks from contact with their people]</p>
H. C. Leupold Lexham English Bible NIV, ©2011 Unfolding Bible Literal Text	<p>.</p> <p>.</p> <p>.</p> <p>If a man takes his sister, a daughter of his father or a daughter of his mother, and he uncovers her nakedness, and she sees his nakedness, it is a shameful thing. They must be cut off in the sight of the children of their people. He has uncovered the nakedness of his sister, and he must carry his guilt.</p> <p>If a man lies with a woman during her menstrual period and has uncovered her nakedness, he has uncovered her flow, the fountain of her blood. Both the man and woman must be cut off from among their people.</p>
Urim-Thummim Version	<p>If a man will take his sister, his father's daughter or his mother's daughter, and they see and expose their nudity [in a sexual relation], it is a shameful thing. They will be cut off in the sight of their people, he has exposed his sister's nakedness and he will bear his depravity.</p> <p>If a man will have a sexual relation with a woman having her period and will expose her nudity, he has exposed the source of her menstruous blood and she has exposed the source of it too. Both of them will be cut off from among their people.</p>
Wikipedia Bible Project	<p>And a man who will take his sister, his father's daughter or his mother's daughter, and he saw her nakedness and she saw his nakedness, it is shameful, and they were cut off from the eyes of their people. He has revealed his sister's nakedness, he will carry his ill deed.</p> <p>And a man who has slept with an enfeebled woman, and he exposed her nakedness onto her naked center, and she exposed the source of her bloods, and the two of them were cut-off from among the people.</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>If a man takes his sister, the daughter of his father or his mother and they have sexual relations, it is a shameful thing and they shall be cut off before the eyes of their people. He has dis honored his sister and carries his guilt.</p> <p>A man who lies with a woman during her monthly period and has intercourse with her has exposed the source of her flow and she has uncovered it. Both of them shall be cut off from among their people.</p>
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 a man who takes his sister, his father's daughter or his mother's daughter, and sees her nakedness and she sees his nakedness: is it loving-commitment? And they shall be cut off before the eyes of their people. He has uncovered his sister's nakedness, he bears his crookedness. 'And a man who lies with a woman during her sickness and uncovers her nakedness: he has laid bare her flow, and she has uncovered the flow of her blood, both of them shall be cut off from the midst of their people.
Tree of Life Version	If a man takes his sister, his father's daughter, or his mother's daughter, and sees her nakedness, and she his, it is a shameful thing. They are to be cut off in the sight of the children of their people, for he has uncovered his sister's nakedness, and will bear his iniquity. If a man lies with a woman during her niddah and exposes her nakedness, he has exposed her flow and she has uncovered the flow of her blood. Both of them are to be cut off from among their people.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	WHOSOEVER SHALL TAKE HIS SISTER BY HIS FATHER OR BY HIS MOTHER, AND SHALL SEE HER NAKEDNESS*, AND SHE SEE HIS NAKEDNESS, IT IS A REPROACH: THEY SHALL BE DESTROYED BEFORE THE CHILDREN OF THEIR FAMILY; HE HAS UNCOVERED HIS SISTER'S NAKEDNESS, THEY SHALL BEAR THEIR SIN. AND WHATEVER MAN SHALL LAY WITH A WOMAN THAT IS SET APART FOR A DISCHARGE, AND SHALL UNCOVER HER NAKEDNESS, HE HAS UNCOVERED HER FOUNTAIN, AND SHE HAS UNCOVERED THE DISCHARGE OF HER BLOOD: THEY SHALL BOTH BE DESTROYED FROM AMONG THEIR GENERATION.
Awful Scroll Bible	Was a man to receive out his sister, either the daughter of his father or the daughter of his mother - is he to have seen her nakedness, even was she to see his nakedness? - It is a reproach. They are to be cut off before the eyes of the people, also their sons, for he is to have uncovered the nakedness of his sister, even were they to bear up their iniquity. Was a man to lie down with a woman in her unwholesomeness, and is to have uncovered her nakedness as to have exposed her flow - is she to have uncovered her flow of blood to him? - Both are to have been cut off from among the people.
Concordant Literal Version	As for a man who takes his sister, the daughter of his father or the daughter of his mother, and sees her nakedness, and she sees his nakedness, this is a base thing, and they will be cut off before the eyes of the sons of their people. The nakedness of his sister has he exposed; his depravity shall he bear. As for a man who lies with a menstruous woman and exposes her nakedness, he causes her fountain to be naked, and she exposes the fountain of her blood-flows. Then the two of them will be cut off from among their people.
exeGesés companion Bible	And a man who takes his sister the daughter of his father or the daughter of his mother and sees her nakedness and she sees his nakedness; - a shame: cut them off in the eyes of their people: he exposes the nakedness of his sister:

he bears his perversion.
 And a man who lies with a woman - menstrous
 and exposes her nakedness;
 he strips naked her fountain
 and she exposes the fountain of her blood:
 cut off the two of them
 from among the sons of their people.

Orthodox Jewish Bible

And if an ish shall take his achot, the bat of his av (father), or the bat of his em (mother), and see her nakedness, and she see his nakedness; it is a disgrace; and they shall be cut off in the sight of their Bnei Am; he hath uncovered the nakedness of his achot (sister); he shall bear his iniquity.
 And if an ish shall lie with an isha during her davah (menstruous unwellness), and shall uncover her nakedness, he hath made bare her mekor (source), and she hath uncovered the source of her dahm; and both of them shall be cut off from among their people.

Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

Kretzmann's Commentary

Lexham English Bible

“As for [Or “And”] a man who takes his sister, his father’s daughter or his mother’s daughter, and he sees her nakedness and she herself sees his nakedness, it is a disgrace, and they shall be cut off before [Literally “in”] the eyes of their people; [Literally “the sons/children of their people”] he has exposed his sister’s nakedness—he must bear his guilt.

As for [Or “And”] a man who lies with a menstruating woman, he exposes [Or “and he exposes”] her nakedness—her source he exposes and she herself reveals her blood’s source—both of them shall be cut off from the midst of their people.

Syndein/Thieme .

The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation

If a man takes his sister, even [a half sister] who is [only] the daughter of his father or the daughter of his mother, and they both agree to a sexual act, it is an extremely shameful perversion, and they shall be cut off [spiritually] before their people. Since he has committed incest with his sister, he shall bear his guilt.

If a man has intercourse with a woman who is [ritually impure from her] menstruation, he has committed a sexual offense with her. He has violated her womb, and she has revealed the source of her blood; [therefore] both of them shall be cut off [spiritually] from among their people.

and they both agree...

(cf. Ramban). Literally, 'he sees her nakedness and she sees his nakedness.'

extremely shameful perversion

(Targum; Saadia; Rashbam; Ibn Ezra). Chesed in Hebrew

ritually impure...

Who has not immersed in a mikvah; see Leviticus 18:19.

violated

Or, 'penetrated' (Yevamoth 54a; Rashi).

NET Bible® .

New American Bible (2011) .
 New Catholic Bible .
 Rotherham's *Emphasized B.* And <||any man|| who taketh his sister—his father's daughter or his mothers daughter, and vieweth her shame, and ||she|| vieweth his shame> <a disgrace> it is',—they shall therefore be cut off in the sight of the sons of their people,^o—<the shame of his sister> hath he uncovered—<his iniquity> shall he bear.
 And <||any man|| who lieth with a woman having her sickness, and uncovereth her shame> <her^a fountain> hath he exposed, ||she|| also hath uncovered her fountain of blood,—they shall therefore both be cut off, out of the midst of their people.
^oNote this special warning.
^aSome cod. (w. Onk. MS. and Syr.) have: “and her”—G.n.

Literal, almost word-for-word, renderings:

A Faithful Version . discover
 C. Thomson Updated OT .
 Charles Thomson OT .
 Whoever shall take his sister by the same father, or the same mother, and see her nakedness, and she see his; it is a disgraceful act. They shall be excommunicated in the presence of the children of their family. He hath uncovered the nakedness of his sister. They shall bear their sin.
 And if any man lie with his wife during her infirmity, and uncover her nakedness, he hath uncovered her fountain, and she hath discovered her menstrual efflux; they shall both be cut off from their family.
 Context Group Version .
 And if a man shall have sex with his sister, his father's daughter, or his mother's daughter, it is a family allegiance that they shall be cut off in the sight of the sons of their people: he has uncovered his sister's nakedness; he shall carry his iniquity. And if a man shall have sex with a menstruating woman; he has made naked her fountain, and she has uncovered the fountain of her blood: and both of them shall be cut off from among their people.
 English Standard Version .
 Legacy Standard Bible .
 Literal Standard Version .
 And a man who takes his sister, a daughter of his father or daughter of his mother, and he has seen her nakedness, and she sees his nakedness—it is a shame; and they have been cut off before the eyes of the sons of their people; he has uncovered the nakedness of his sister; he bears his iniquity.
 And a man who lies with a sick woman and has uncovered her nakedness, her fountain he has made bare, and she has uncovered the fountain of her blood—even both of them have been cut off from the midst of their people.
 Modern English Version .
 Modern Literal Version 2020 .
 And if a man will take his sister, his father's daughter, or his mother's daughter and see her nakedness and she sees his nakedness, it is a shameful thing and they will be cut off in the sight of the sons of their people. He has uncovered his sister's nakedness; he will bear his iniquity.
 And if a man will lie with a woman having her sickness and will uncover her nakedness, he has made naked her fountain and she has uncovered the fountain of her blood. And both of them will be cut off from among their people..
 New American Standard B. .
 New European Version .
 New King James Version .
 Niobi Study Bible .
 Owen's Translation .
 Revised Mechanical Trans. .
 ...and a man who will take his sister, the daughter of his father or the daughter of his mother, and he will see her nakedness, and she will see his nakedness, this is kindness^[805], and they will be cut to the eyes of the sons of their people, he removed

the cover of the nakedness of his sister, he will lift up his twistedness, and a man who will lay down with a woman of illness, and he will remove the cover of her nakedness, he caused the uncovering of her fountain, and she, she removed the cover of the fountain of her bloodshed, and the two of them will be cut from inside their people,...

805. The context implies that the word KINDNESS (כסד / hhesed) is incorrect and may be a misspelling for another word, such as DIMINISH (כסר / hhaser), which is spelled almost the same.

Updated Bible Version 2.17

And if a man will have any sex with his sister, his father's daughter, or his mother's daughter, it is a shameful thing; and they will be cut off in the sight of the sons of their people: he has uncovered his sister's nakedness; he will bear his iniquity. And if a man will have sex with a menstruating woman; he has made naked her fountain, and she has uncovered the fountain of her blood: and both of them will be cut off from among their people.

A Voice in the Wilderness

If a man takes his sister, his father's daughter or his mother's daughter, and gives attention to her nakedness and she gives attention to his nakedness, it is shameful. And they shall be cut off in the eyes of the sons of their people. He has uncovered his sister's nakedness. He shall bear his iniquity. If a man lies with a woman when she is unwell and uncovers her nakedness, he has exposed her flow, and she has uncovered the flow of her blood. Both of them shall be cut off from among their people.

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

The gist of this passage:
17-18

Leviticus 20:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ו ^e (or ו ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
יִישׁ (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
אֲשֶׁר (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
לִקַּח (לִקַּח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
אֶת (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

Leviticus 20:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'âchôwth (אָחֻוֹת) [pronounced aw-KHOWTH]	<i>sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #269 BDB #27
bath (בַּת) [pronounced bahth]	<i>daughter; village</i>	feminine singular construct	Strong's #1323 BDB #123
'âb (אָב) [pronounced aw ^b 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 rd person masculine singular suffix	Strong's #1 BDB #3
'ôw (וְ) [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
'êm (אִמּוֹ) [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 rd person masculine singular suffix	Strong's #517 BDB #51

Translation: [If] a man takes (in marriage) his sister—the daughter of his father or the daughter of his mother—...

Let's say that a man marries his sister or half-sister.

Bear in mind that this did not apply to Abraham because he lived prior to this Law of God (Abraham did marry his half-sister). Furthermore, the entire Jewish race has come from the marriage of Abraham and his half-sister.

Leviticus 20:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to see, to look, to look at, to view, to gaze; to behold; to observe, to examine; to perceive, to understand, to learn, to know</i>	3 rd person masculine singular, Qal perfect	Strong's #7200 BDB #906
'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 20:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿer ^e vâh (הַוְּרָעָה) [pronounced <i>ger-VAW</i>]	<i>nakedness, nudity; indecency, improper behavior; shame, dishonor; pudenda; exposed; figuratively undefended</i>	feminine singular noun with the 3 rd person feminine singular suffix	Strong's #6172 BDB #788
w ^e (or v ^e) (וְ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hîy' (אִיָּהּ) [pronounced <i>hee</i>]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied;	Strong's #1931 BDB #214
râ'âh (רָאָה) [pronounced <i>raw-AWH</i>]	<i>to see, to look, to look at, to view, to gaze; to behold; to observe, to examine; to perceive, to understand, to learn, to know</i>	3 rd person feminine singular, Qal perfect	Strong's #7200 BDB #906
ʿêth (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
ʿer ^e vâh (הַוְּרָעָה) [pronounced <i>ger-VAW</i>]	<i>nakedness, nudity; indecency, improper behavior; shame, dishonor; pudenda; exposed; figuratively undefended</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #6172 BDB #788
cheçed (חֶסֶד) [pronounced <i>KHEH-sed</i>]	<i>shame, shameful, reproach</i>	masculine singular noun ²	Strong's #2617 BDB #340
This is the very rare homonym in the Hebrew language. The most common use of the word with this spelling is <i>grace, loving kindness</i> . Strong's #2617 BDB #338. Even though these words are spelled and pronounced the same, we know the meaning of the former, as it occurs over two hundred times in the Old Testament; and we know the meaning of the latter from context; also, the two nouns have the a homonym for their verbal cognates; spelled exactly the same. One theory is that this is God's doing Who can turn a reproach into grace.			
hûw' (אִוּוֹ) [pronounced <i>hoo</i>]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

Translation: ...and he has seen her nakedness and she has seen his nakedness—that [is] shameful;...

God emphasizes that they have a normal marriage, where they have intimate relations with one another. The expressions used here are examples of expressions of having intimate relations.

Leviticus 20:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kârath (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 rd person plural, Niphal perfect	Strong's #3772 BDB #503
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿêynayim (עֵינַיִם) [pronounced <i>gay-nah-YIM</i>]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine plural construct	Strong's #5869 (and #5871) BDB #744
The lâmed preposition + ʿayin mean, literally <i>to [for] [one's] eyes; before [one's] eyes</i> . The sense is <i>before any one, in the sight of [someone], in view of [someone]</i> . This literally means, <i>to eyes of...</i>			
bânîym (בָּנִיִּם) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
ʿam (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 3 rd person masculine plural suffix	Strong's #5971 BDB #766

Translation: ...and they have been cut off regarding the eyes of the sons of their people.

In both vv. 17–18, the people involved will be cut off from their people. Here, they are cut off from the eyes of their people, which suggests banishment to me.

Leviticus 20:17e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿer ^e vâh (הִזְוָה) [pronounced <i>ger-VAW</i>]	<i>nakedness, nudity; indecency, improper behavior; shame, dishonor; pudenda; exposed; figuratively undefended</i>	feminine singular construct	Strong's #6172 BDB #788
ʾâchôwth (אָחוּת) [pronounced <i>aw-KHOWTH</i>]	<i>sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #269 BDB #27
gâlâh (הִלָּג) [pronounced <i>gaw-LAWH</i>]	<i>to uncover (nakedness); nakedness; to disclose, discover, lay bare; to make known, show, reveal</i>	3 rd person masculine singular, Piel perfect	Strong's #1540 BDB #162

Leviticus 20:17e

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

Translation: He has uncovered the nakedness of his sister [and] he will bear his iniquity.

Because he has uncovered the nakedness of his sister, he will bear his iniquity.

Leviticus 20:17 [If] a man takes (in marriage) his sister—the daughter of his father or the daughter of his mother—and he has seen her nakedness and she has seen his nakedness—that [is] shameful; and they have been cut off regarding the eyes of the sons of their people. He has uncovered the nakedness of his sister [and] he will bear his iniquity. (Kukis mostly literal translation)

We have what I believe to be a rarity in the Hebrew language: a homonym. We have seen the word *cheçed* (חֶסֶד) [pronounced *KHEH-sed*], which means *grace*. Strong's #2617 BDB #338. However, there is also the word *cheçed* which means *shame, shamefulness, reproach* (found only twice in this passage and Proverbs 14:34). Even though these words are spelled and pronounced the same, we know the meaning of the former, as it occurs over two hundred times in the Old Testament; and we know the meaning of the latter from context; also, the two nouns have the a homonym for their verbal cognates; spelled exactly the same. My personal opinion is that this is God's doing Who can turn a reproach into grace.

Here the punishment is somewhat different. The two are nationally excommunicated. They are not a part of God's promises to Israel anymore and they are not a part of their father's home any more. This is even true of half-brothers and sisters and step-brothers and sisters. There are no exceptions given here.

Leviticus 20:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
shâkab (שָׁכַב) [pronounced <i>shaw-KAH^{BV}</i>]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation], to rest, to sleep; to relax</i>	3 rd person masculine singular, Qal imperfect	Strong's #7901 BDB #1011

Leviticus 20:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [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
'îshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife; female [of animals]</i>	feminine singular noun	Strong's #802 BDB #61
dâveh (דַּוְהָ) [pronounced daw-VEH]	<i>faint, unwell; weak; menstuous; menstuous cloth, she that is sick, having sickness</i>	feminine singular adjective	Strong's #1739 BDB #188

Translation: And [if] a man lies down with a woman in her menstrual cycle...

The first word that we should deal with is the adjective *dâveh* (דַּוְהָ) [pronounced *daw-VEH*], which is found only five times in the Old Testament. It is clearly tied to a woman menstruating in Leviticus 15:33 and this passage. Graven images are referred to by this adjective in Isaiah 30:22 (usually translated *impure, unclean*). However, in Lam. 1:13 and 5:17, it is simply a reference to being *sick, faint, weakly*. Strong's #1739 BDB #188. Because all blood, other than that of the Savior's, is impure, men were not allowed to come into contact with it.

Here, a man have intimate relations with a woman on her period.

Leviticus 20:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gâlâh (גָּלָה) [pronounced gaw-LAWH]	<i>to uncover (nakedness); nakedness; to disclose, discover, lay bare; to make known, show, reveal</i>	3 rd person masculine singular, Piel perfect	Strong's #1540 BDB #162
'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
'er ^e vâh (עֲרֵוָה) [pronounced ger-VAW]	<i>nakedness, nudity; indecency, improper behavior; shame, dishonor; pudenda; exposed; figuratively undefended</i>	feminine singular noun with the 3 rd person feminine singular suffix	Strong's #6172 BDB #788
'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
mâqôwr (מַקְוֵה) [pronounced maw-KOHR]	<i>spring, fountain; source of monstrous blood; flow of blood; figuratively of eye</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #4726 BDB #881

Leviticus 20:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿârâh (אָרָה) [pronounced <i>gaw-RAW</i>]	<i>to make naked, strip bare (of sexual offences); to pour out</i>	3 rd person masculine singular, Hiphil perfect	Strong's #6168 BDB #788

Translation: ...and he has uncovered her nakedness, and he makes naked her fountain—...

The two have sexual relations and in this, he makes bare her flow of blood (which I assume simply means that he observes it during their relations).

Leviticus 20:18c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hîy' (הִיא) [pronounced <i>hee</i>]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied;	Strong's #1931 BDB #214
gâlâh (גָּלָה) [pronounced <i>gaw-LAWH</i>]	<i>to uncover (nakedness); nakedness; to disclose, discover, lay bare; to make known, show, reveal</i>	3 rd person feminine singular, Piel perfect	Strong's #1540 BDB #162
ʿêth (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
mâqôwr (מַקְוֵר) [pronounced <i>maw-KOHR</i>]	<i>spring, fountain; source of monstrous blood; flow of blood; figuratively of eye</i>	masculine singular construct	Strong's #4726 BDB #881
dâmîym (דַּמִּיִּם) [pronounced <i>daw-MEEM</i>]	<i>blood; bloodshed; a bloody [man]; bloodguilt; a slaying; guilt of a slaughter</i>	masculine plural noun with the 3 rd person feminine singular suffix	Strong's #1818 BDB #196

Translation: ...she has uncovered the flow of her blood.

I understand this to mean that she is a willing participant (so far, all of the relationships are presented as both the man and the woman desiring them).

Leviticus 20:18d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kârath (כָּרַת) [pronounced <i>kaw-RAHTH</i>]	<i>to be cut off; to be cut down; to be destroyed, to be consumed; to perish, to fail</i>	3 rd person plural, Niphal perfect	Strong's #3772 BDB #503

Leviticus 20:18d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sh ^e nayîm (שְׁנַיִם) [pronounced sh ^e n-AH-yim]	<i>two, a pair; a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	dual numeral substantive; with the 2 nd person masculine plural suffix	Strong's #8147 BDB #1040
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
qereb (קֶרֶב) [pronounced KEH-re ^b v]	<i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; as a faculty of thinking or emotion; heart, mind, inner being; entrails [of sacrificial animals]</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #7130 BDB #899
This appears to mean, <i>from among, from a midst of.</i>			
'am (עַם) [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 3 rd person masculine plural suffix	Strong's #5971 BDB #766

Translation: Therefore, they will be cut off, the two of them, from the midst of their people. (Kukis mostly literal translation)

Again, in v. 18, the people are cut off from the midst of their people. This particular thing—having intimate relations while the woman is bleeding—is not necessarily known to others (unless this is a full household with very little privacy). Let me suggest that they have a self-imposed separation from the people.

Leviticus 20:18 And [if] a man lies down with a woman in her menstrual cycle and he has uncovered her nakedness, and he makes naked her fountain—she has uncovered the flow of her blood. Therefore, they will be cut off, the two of them, from the midst of their people. (Kukis mostly literal translation)

Leviticus 20:17–18 [If] a man takes (in marriage) his sister—the daughter of his father or the daughter of his mother—and he has seen her nakedness and she has seen his nakedness—that [is] shameful; and they have been cut off regarding the eyes of the sons of their people. He has uncovered the nakedness of his sister [and] he will bear his iniquity. And [if] a man lies down with a woman in her menstrual cycle and he has uncovered her nakedness, and he makes naked her fountain—she has uncovered the flow of her blood. Therefore, they will be cut off, the two of them, from the midst of their people. (Kukis mostly literal translation)

Leviticus 20:17–18 If a man marries his sister or his half-sister, and, as a result, he has seen her naked and she has seen him naked—that is shameful. Therefore, they will be cut off from the eyes of their people. Because he has uncovered the nakedness of his sister, he will bear his iniquity. Also, if a man lies with a woman during her menstrual cycle, uncovering her nakedness, seeing her flow of blood that she has uncovered, that is a problem. Therefore, both of them will be cut off from the midst of their people. (Kukis paraphrase)

And nakedness of a sister of your mother and sister of your father you will not uncover, for near kin of him he makes naked. His iniquity he will bear. And a man who lies down with his aunt, nakedness of his uncle he has uncovered. His sin he will bear; childless he will die. And a man who takes (in marriage) a woman of his brother, impurity it [is]. A nakedness of his brother he has uncovered; childless they will be.

Leviticus
20:19–21

You will not uncover the nakedness of the sister or your mother or the sister of your father, for he has made naked his near relative. They will bear their iniquity. Also, a man who lies with his aunt, he has [by this] uncovered the nakedness of his uncle. He will bear his sin; [and] he will die childless. The man who takes (in marriage) the wife of his brother, that [is] impure. He has [by this] uncovered the nakedness of his brother [so] they will be childless.

You will not have sexual relations with your aunt, either on your father's side or your mother's side. By this, you are making a near relative naked. Any man who lies with his aunt, he has, by this act, uncovered the nakedness of his uncle and he should die childless. If a man take the wife of his brother in marriage, that is indecent. By doing this, he has uncovered the nakedness of his brother. Therefore, this man and his brother's wife will be childless.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And nakedness of a sister of your mother and sister of your father you will not uncover, for near kin of him he makes naked. His iniquity he will bear. And a man who lies down with his aunt, nakedness of his uncle he has uncovered. His sin he will bear; childless he will die. And a man who takes (in marriage) a woman of his brother, impurity it [is]. A nakedness of his brother he has uncovered; childless they will be.

Dead Sea Scrolls .

Jerusalem targum .

Targum (Onkelos) .

Targum (Pseudo-Jonathan) .

Aramaic Targum .

The Psalms Targum .

Updated Douay-Rheims .

Douay-Rheims 1899 (Amer.)

Thou shalt not uncover the nakedness of thy aunt by thy mother, and of thy aunt by thy father. He that doth this, hath uncovered the shame of his own flesh: both shall bear their iniquity.

If any man lie with the wife of his uncle by the father, or of his uncle by the mother, and uncover the shame of his near akin, both shall bear their sin. They shall die without children.

He that marrieth his brother's wife, doth an unlawful thing: he hath uncovered his brother's nakedness. They shall be without children.

Aramaic ESV of Peshitta

"You shall not uncover the nakedness of your mother's sister, nor of your father's sister; for he has made naked his close relative: they shall bear their iniquity.

If a man lies with his uncle's wife, he has uncovered his uncle's nakedness: they shall bear their sin; they shall die childless.

"If a man takes his brother's wife, it is an impurity: he has uncovered his brother's nakedness; they shall be childless.

Original Aramaic Psalms .

V. Alexander's Aramaic T. .

Plain English Aramaic Bible .

Lamsa's Peshitta (Syriac) .

Samaritan Pentateuch .

Updated Brenton (Greek) And you shall not uncover the nakedness of your father's sister, or of the sister of your mother; for that man has uncovered the nakedness of one near akin: they shall bear their iniquity.
Whosoever shall lie with his near kinswoman, has uncovered the nakedness of one near akin to him: they shall die childless.
Whoever shall take his brother's wife, it is uncleanness; he has uncovered his brother's nakedness; they shall die childless.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English And you may not have sex connection with your mother's sister or your father's sister, for they are his near relations: their sin will be on them.
And if a man has sex relations with the wife of his father's brother, he has put shame on his father's brother: their sin will be on them; till the day of their death they will have no children.
And if a man takes his brother's wife, it is an unclean act; he has put shame on his brother; they will have no children.

Easy English
Easy-to-Read Version–2008 .
"You must not have sexual relations with your mother's sister or your father's sister. That is a sin of incest. You must be punished for your sins.
"A man must not have sexual relations with his uncle's wife. It would be like having sexual relations with his uncle. That man and his uncle's wife will be punished for their sins. They will die without children.
"It is wrong for a man to take his brother's wife. It would be like having sexual relations with his brother! They will have no children.

God's Word™ Never have sexual intercourse with your mother's sister or your father's sister. Whoever has sexual intercourse with a close relative must be punished.
Whoever has sexual intercourse with his uncle's wife violates his uncle's marriage. That man and woman are guilty of sin. They will die without children.
Whoever marries his brother's wife violates his brother's marriage and does an unclean thing. That man and woman will have no children.
If a man has intercourse with his aunt, both of them must suffer the consequences for incest.

Good News Bible (TEV) If a man has intercourse with his uncle's wife, he disgraces his uncle, and he and the woman will pay the penalty; neither one will have children.
If a man takes his brother's wife, they will die childless. He has done a ritually unclean thing and has disgraced his brother..

The Message .

Names of God Bible .

NIRV .

New Simplified Bible .

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

Casual English Bible .
Contemporary English V. The sisters of your father and mother are your own relatives, and you will be punished for having sex with any of them.
If you have sex with your uncle's wife, neither you nor she will ever have any children.
And if you marry your sister-in-law, neither of you will ever have any children.

The Living Bible .

New Berkeley Version .

New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	No man must sleep with the sister of either his father or his mother, because he would be disgracing someone who is a close relative. You must punish such a man, as well as the woman. If a man sleeps with his uncle's wife, he has dishonored his uncle. What for they have done, they must be responsible for their actions. And when they die, their children would be stripped of the rights to any inheritance they would have received from their parents. If a man marries his brother's wife, it is a sin because he has dishonored his brother's marriage. The rights of inheritance would be stripped away from any children they would have received from from their parents.

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 you shall not uncover the nakedness of your mother's sister, nor of your father's sister; because he makes bare his flesh; they shall bear their iniquity. And if a man shall lie down with his uncle's wife, he has uncovered his uncle's nakedness; they shall bear their sin; they shall die childless. And if a man shall take his brother's wife, it is an unclean thing; he has uncovered his brother's nakedness; they shall be childless.
International Standard V	"You are not to have sexual relations with your mother's sister or your father's sister, because that is laying bare the nakedness of his close relative. They'll continue to bear responsibility for [The Heb. lacks responsibility for] their iniquity. "If a man has sexual relations with his uncle's wife, he will have exposed his uncle's nakedness. They are to bear responsibility for [The Heb. lacks responsibility for] punishment of their sin. They'll die childless. "If a man takes his brother's wife, it's immoral. [Lit. an impurity] He has exposed his brother's nakedness. They'll be childless."
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	You must not uncover the nakedness of your mother's sister, or your father's sister, because you would disgrace your close relative. You must carry your own guilt. If a man lies with his aunt, he has dishonored his uncle. They will bear responsibility for their sin, and they will die without children. If a man marries his brother's wife while his brother is still living, that is disgraceful. He has dishonored his brother, and I will take away from their children any property they may have inherited from their parents.

Urim-Thummim Version	You will not expose the nudity of your mother's sister nor of your dad's sister, for he exposes his blood relation and they will bear their depravity. If a man has sexual relations with his uncle's woman, he has exposed his uncle's nudity, they will bear their sin and they will die childless. If a man will take his brother's woman, it is an unclean thing and he has exposed his brother's nudity, they will be childless.
Wikipedia Bible Project	And the nakedness of your mother's sister and your father's sister you will not expose. Because he has denuded his near kin, they will carry their illdeed. And a man who will sleep with his uncle's wife, he has uncovered his uncle's nakedness. They will carry their sin. They will die barren. And a man who will take his brother's wife, she is impure as the menstrual, he has uncovered his brother's wife. They will be barren.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	You shall not have intercourse with the sister of your father or mother, for that would dishonor a close relative. Both would be guilty. The man who lies with his aunt dishonors his uncle. They will be guilty and die childless. It is a wickedness for a man to take his brother's wife. He has dishonored his brother and they will be childless. Mt 14:4
New American Bible (2011)	.
The Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

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

Weird English, ©lɔɛ English, Anachronistic English Translations:

Alpha & Omega Bible	.
Awful Scroll Bible	Was you to uncover the nakedness, of the sister of your mother or the sister of your father? - He is to have exposed his near kin, they were to bear up their perversity. Was a man to lie down with his aunt? - He is to have uncovered the nakedness of his uncle, even were they to bear up their miss of the mark, and they were to die barren. Was a man to take the wife of his brother? - It is a wandering, even is he to have uncovered the nakedness of his brother, and they are to be barren.
Concordant Literal Version	The nakedness of your mother's sister or your father's sister you shall not expose, for he who does so causes his kin to be naked; their depravity shall they bear. As for a man who lies with his aunt, the nakedness of his uncle he has exposed. Their sin shall they bear; heirless shall they die. As for a man who takes the wife of his brother, this is impurity. The nakedness of his brother has he exposed; heirless shall they become.
exeGesés companion Bible	And expose not the nakedness of the sister of your mother or sister of your father: for he strips naked his kinflesh:

they bear their perversion.
 And a man who lies with the woman of his uncle,
 he exposes the nakedness of his uncle:
 they bear their sin; they die barren.
 And a man who takes the woman of his brother
 - it is exclusion:
 he exposes the nakedness of his brother:
 they become barren.

Orthodox Jewish Bible And thou shalt not uncover the nakedness of thy mother's achot (sister), nor of thy father's achot (sister); for he uncovereth (i.e., incestuously dishonored) his near kin; they shall bear their iniquity.
 And if an ish shall lie with the wife of his dod, he hath uncovered his uncle's nakedness; they shall bear their chet; they shall die childless.
 And if an ish shall take his brother's wife, it is niddah; he hath uncovered his brother's nakedness; they shall be childless.

Rotherham's *Emphasized B.* And <the shame of thy mother's sister, or of thy father's sister> shalt thou not uncover,— for <his near of kin> hath he exposed—<their iniquity> shall they bear. And <||any man|| who lieth with his uncle's wife> <the shame of his uncle> hath he uncovered,—<their sin> shall they bear— <childless> shall they die. And <||any man|| who taketh his brother's wife> <impurity> it is',—<the shame of his brother> hath he uncovered—<childless> shall they remain.

Expanded/Embellished Bibles:

The Amplified Bible .
 The Expanded Bible .
 Kretzmann's Commentary
 Lexham English Bible And you shall not expose the nakedness of your mother's sister, and you shall not expose your father's sister, because such a person [Hebrew "he"] has dishonored his close relative—they must bear their guilt.
 As for [Or "And"] a man who lies with his aunt, he has exposed his uncle's nakedness—they shall bear their sin; they shall die childless.
 As for [Or "And"] a man who marries his brother's wife, it is an abomination; he has exposed his brother's nakedness—they shall be childless.

Syndein/Thieme .
 The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .
 The Geneva Bible .
 Kaplan Translation Do not commit incest with your mother's sister or with your father's sister. If one thus violates his blood relative, he shall bear his guilt.
 If a man has intercourse with his aunt, thus committing a sexual offense against his uncle, [both the man and woman] shall bear their guilt and die without children.
 If a man takes his brother's wife when she must be avoided, he has committed a sexual offense against his brother, and both [the man and woman] shall be childless.

when she must be avoided

But sometimes she is permitted; Deuteronomy 25:5.

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

Literal, almost word-for-word, renderings:

- A Faithful Version .
- C. Thomson Updated OT .
- Charles Thomson OT .
- Context Group Version And you shall not have sex with your mother's sister, nor of your father's sister; for he has made naked his near kin: they shall carry their iniquity.
And if a man shall have sex with his uncle's woman, he has uncovered his uncle's nakedness: they shall carry their disgrace; they shall die childless.
And if a man shall have sex with his brother's woman, it is impurity: he has uncovered his brother's nakedness; they shall be childless.

- English Standard Version .
- Green's Literal Translation .
- Legacy Standard Bible .
- Literal Standard Version . Bare
- Modern English Version .
- Modern Literal Version 2020 And you will not uncover the nakedness of your mother's sister, nor of your father's sister, because he has made naked his near kin. They will bear their iniquity.
And if a man will lie with his uncle's wife, he has uncovered his uncle's nakedness. They will bear their sin; they will die childless.
And if a man will take his brother's wife, it is impurity. He has uncovered his brother's nakedness; they will be childless.

- New American Standard B. .
- New European Version .
- New King James Version .
- Niobi Study Bible .
- Owen's Translation .
- Revised Mechanical Trans. ...and the nakedness of the sister of your mother and the sister of your father, you will not remove the cover, given his kin he caused to be uncovered, they will lift up their twistedness, and a man who will lay down with his aunt, he removed the cover of the nakedness of his uncle, they will lift up their failure, they will die barren, and a man who will take the woman of his brother, this is a removal, he removed the cover of the nakedness of his brother, they will exist barren,...

- 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:
19-21

Leviticus 20:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
ʿer ^v âh (הַרְוָה) [pronounced <i>ger-VAW</i>]	<i>nakedness, nudity; indecency, improper behavior; shame, dishonor; pudenda; exposed; figuratively undefended</i>	feminine singular construct	Strong's #6172 BDB #788

Leviticus 20:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'âchôwth (אָחֻוֹת) [pronounced aw-KHOWTH]	<i>sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another</i>	feminine singular construct	Strong's #269 BDB #27
'êm (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 2 nd person masculine singular suffix	Strong's #517 BDB #51
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âchôwth (אָחֻוֹת) [pronounced aw-KHOWTH]	<i>sister, half-sister; relative; beloved [bride]; figuratively of intimate connection; metaphorically for relationship between Israel and Judah; another</i>	feminine singular construct	Strong's #269 BDB #27
'âb (אָב) [pronounced aw ^b 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 2 nd person masculine singular suffix	Strong's #1 BDB #3
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
gâlâh (גָּלַח) [pronounced gaw-LAWH]	<i>to uncover (nakedness); nakedness; to disclose, discover, lay bare; to make known, show, reveal</i>	2 nd person masculine singular, Piel imperfect	Strong's #1540 BDB #162

Translation: You will not uncover the nakedness of the sister or your mother or the sister of your father,...

There are to be no intimate relations with an aunt.

Leviticus 20:19b			
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
'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

Leviticus 20:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sh ^e êr (שֶׁׁר) [pronounced sh ^e air]	<i>flesh, body; meat; food, as food; for physical power (figuratively); kin, near kin, near kinswoman; flesh relation, blood relation; self</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7607 BDB #984
‘ârâh (הָרַע) [pronounced gaw-RAW]	<i>to make naked, strip bare (of sexual offences); to pour out</i>	3 rd person masculine singular, Hiphil perfect	Strong's #6168 BDB #788

Translation: ...for he has made naked his near relative.

By having relations with an aunt, the husband's nakedness is exposed. His wife's nakedness is only for him.

Leviticus 20:19c

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

Translation: They will bear their iniquity.

They refers to the two people involve in this wrong-headed sexual union.

Leviticus 20:19 You will not uncover the nakedness of the sister or your mother or the sister of your father, for he has made naked his near relative. They will bear their iniquity. (Kukis mostly literal translation)

Again, incest is forbidden (this time with one's aunt). One bearing his own iniquity means that there will be temporal discipline from God for it, along with natural negative results.

Leviticus 20:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
‘âsher (אֲשֶׁר) [pronounced 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

Leviticus 20:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shâkab (שָׁכַב) [pronounced shaw-KAH ^B V]	<i>to lie down, to lie down [to sleep, to have sexual relations, to die; because of sickness or humiliation], to rest, to sleep; to relax</i>	3 rd person masculine singular, Qal imperfect	Strong's #7901 BDB #1011
'êth (אֵת) [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
dôwdâh (דֹּדָה) [pronounced doh-DAW]	<i>aunt, father's sister</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #1733 BDB #187
'er ^e vâh (הֶוֶה) [pronounced gér-VAW]	<i>nakedness, nudity; indecency, improper behavior; shame, dishonor; pudenda; exposed; figuratively undefended</i>	feminine singular construct	Strong's #6172 BDB #788
dôwd (דוּד) [pronounced dohd]	<i>one who is loved, the object of love, beloved; uncle, a relative</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1730 BDB #187
gâlâh (גָּלָה) [pronounced gaw-LAWH]	<i>to uncover (nakedness); nakedness; to disclose, discover, lay bare; to make known, show, reveal</i>	3 rd person masculine singular, Piel perfect	Strong's #1540 BDB #162

Translation: Also, a man who lies with his aunt, he has [by this] uncovered the nakedness of his uncle.

A man who lies with his aunt has uncovered the nakedness of his uncle. This seems to be a repeat of v. 19, which certainly, that would not be the case.

Leviticus 20:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chêṭ ^ṣ (חַטָּא) [pronounced kheyṭ]	<i>sin, offense, fault; penalty for sin, guilt for sin; calamity</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #2399 BDB #307
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	3 rd person masculine plural, Qal imperfect	Strong's #5375 BDB #669
'ărîyrîy (אֲרִירִי) [pronounced gár-e-REE]	<i>often translated childless, but it means bare, stripped, barren</i>	masculine plural adjective	Strong's #6185 BDB #792
mûwth (מוּת) [pronounced mooth]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person masculine plural, Qal imperfect	Strong's #4191 BDB #559

Translation: He will bear his sin; [and] he will die childless.

The word describing their punishment is ʾāyârîy (אֵי־רִיָּע) [pronounced *gar-e-REE*] which is often translated *childless*, but it means *bare, stripped, barren*. Strong's #6185 BDB #792. Genesis 15:2 pretty much establishes this meaning of *childless* (this word is also found in Leviticus 20:21 and Jeremiah 22:30). *Bearing one's sin or iniquity* means to bear or carry the penalty for committing that sin.

The person who does this will bear this sin and he will die without children as a result.

God does not want his wrong decisions to be passed on down to another generation.

Leviticus 20:20 Also, a man who lies with his aunt, he has [by this] uncovered the nakedness of his uncle. He will bear his sin; [and] he will die childless. (Kukis mostly literal translation)

Leviticus 20:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾāsher (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
lāqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine singular, Qal imperfect	Strong's #3947 BDB #542
ʾêth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
ʾîshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife; female [of animals]</i>	feminine singular noun	Strong's #802 BDB #61
ʾâch (אָח) [pronounced <i>awhk</i>]	<i>brother, half-brother; kinsman or relative close; one who resembles</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26
nîddâh (נִדְדָּה) [pronounced <i>nid-DAWH</i>]	<i>impurity, filthiness, menstruous, set apart, as in abhorrent, shunned</i>	feminine singular noun	Strong's #5079 BDB #622
hîy' (אִיהָ) [pronounced <i>hee</i>]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied;	Strong's #1931 BDB #214

Translation: The man who takes (in marriage) the wife of his brother, that [is] impure.

It is an impurity for a man to take the wife of his brother in marriage (there is the Levirate marriage exception to this). That is when the brother dies, not having any children, so his brother marries his brother's wife and the first child is the heir to the brother who has died prematurely.

Leviticus 20:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿer ^e vâh (עֲרוּבָה) [pronounced <i>ger-VAW</i>]	<i>nakedness, nudity; indecency, improper behavior; shame, dishonor, pudenda; exposed; figuratively undefended</i>	feminine singular construct	Strong's #6172 BDB #788
ʾâch (אָח) [pronounced <i>awhk</i>]	<i>brother, half-brother; kinsman or relative close; one who resembles</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #251 BDB #26
gâlâh (גָּלָה) [pronounced <i>gaw-LAWH</i>]	<i>to uncover (nakedness); nakedness, to disclose, discover, lay bare; to make known, show, reveal</i>	3 rd person masculine singular, Piel perfect	Strong's #1540 BDB #162
ʿârîyrîy (עֲרִירִי) [pronounced <i>gar-e-REE</i>]	often translated <i>childless</i> , but it means <i>bare, stripped, barren</i>	masculine plural adjective	Strong's #6185 BDB #792
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine plural, Qal imperfect	Strong's #1961 BDB #224

Translation: He has [by this] uncovered the nakedness of his brother [so] they will be childless. (Kukis mostly literal translation)

By such an unsanctioned union, God says that this couple will die childless—again, to avoid this corruption coming down against them.

Leviticus 20:21 The man who takes (in marriage) the wife of his brother, that [is] impure. He has [by this] uncovered the nakedness of his brother [so] they will be childless. (Kukis mostly literal translation)

A word that we must look at more carefully is *nîddâh* (נִדָּן) [pronounced *nid-DAWH*], so **see the Doctrine of Nîddâh**.

Y^ehowah's punishment for that type of incest was for the couple to go childless.

One of the sons of Herod the Great, Herod Antipas, known as Antipas the Fox, convinced Herodias, the wife of his brother, Herod Philip (another son of Herod the Great), to leave Philip for him. Her daughter, Salome (known in the Bible only as the daughter of Herodias) did somewhat of an erotic dance for her step-father, Antipas the Fox. He was so pleased by it, that he told her to ask for whatever she desired, and she, at the prompting of her mother, asked for the head of John the Baptist, who publically condemned Antipas the Fox for taking his brother's wife from him (this is all found in Mark 6:17–28).

Leviticus 20:19–21 You will not uncover the nakedness of the sister or your mother or the sister of your father, for he has made naked his near relative. They will bear their iniquity. Also, a man who lies with his aunt, he has [by this] uncovered the nakedness of his uncle. He will bear his sin; [and] he will die childless. The man who takes (in marriage) the wife of his brother, that [is] impure. He has [by this] uncovered the nakedness of his brother [so] they will be childless. (Kukis mostly literal translation)

Leviticus 20:19–21 You will not have sexual relations with your aunt, either on your father’s side or your mother’s side. By this, you are making a near relative naked. Any man who lies with his aunt, he has, by this act, uncovered the nakedness of his uncle and he should die childless. If a man take the wife of his brother in marriage, that is indecent. By doing this, he has uncovered the nakedness of his brother. Therefore, this man and his brother’s wife will be childless. (Kukis paraphrase)

I probably should have grouped vv. 22–26 together, but five verses is a lot to group, especially when these are separate commands.

This connects to the previous passages, where God defines what sex man can enjoy and what is off limits to him. The reason that these things are mentioned are, the people who occupy the land right now and crossing all of these sexual boundaries. God is telling the Hebrew people, listen to my statutes and follow them. Do not do the things that the gentiles are doing in this land. I am removing them and giving this land to you.

And you (all) will keep (and guard) all of My statutes and all of My judgments; and you have done them, and will not vomit you (all) the land, which [land] I am bringing you (all) there to dwell in it. And you (all) will not walk in statutes of the nation who I am sending away from your faces, for all these things they have done and so I abhor them. And so I will speak to you (all) [that] you (all) will possess the ground [I am giving you]. And so I am giving to you (all) to possess it, a land flowing [with] milk and honey. I [am] Y^ehowah your Elohim where I have separated you (all) from the peoples.

Leviticus
20:22–24

You (all) will keep (and guard) all of My statutes and all of My judgments; and you will do them [as well], so that the land will not vomit you (all) up, which [land] I am bringing you (all) [to] there to live in it. And you (all) will not walk in the statutes of the gentiles whom I am sending away from you. For they have done these things, therefore, I abhor them. And so I keep on telling you (all) to possess the ground [that I am giving you]. I am giving [it] to you (all) to possess it, a land flowing [with] milk and honey. I [am] Y^ehowah your Elohim, [and] I have separated you (all) from the peoples [currently living in that land].

All of you must keep and guard every one of My statutes and My judgments; and you will do them as well, so that this land will not vomit you all up. This is the land that I am bringing you to to live in it. Furthermore, you will not follow the statutes of the gentiles who live there now. Because of their heinous acts in the land, and I will abhor the gentiles who live there now. I am telling you that you will go into that land and possess it—it is a land flowing with milk and honey. I am Jehovah your God and I have separated you from the gentiles who currently inhabit that land.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And you (all) will keep (and guard) all of My statutes and all of My judgments; and you have done them, and will not vomit you (all) the land, which [land] I am bringing you (all) there to dwell in it. And you (all) will not walk in statutes of the nation who I am sending away from your faces, for all these things they have done and so I abhor them. And so I will speak to you (all) [that] you (all) will possess the ground [I am giving you]. And so I am giving to you (all) to possess it, a land flowing [with] milk and honey. I [am] Y^ehowah your Elohim where I have separated you (all) from the peoples.

Dead Sea Scrolls .

Jerusalem targum .

Targum (Onkelos) .

Targum (Pseudo-Jonathan) .

Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Keep my laws and my judgments, and do them: lest the land into which you are to enter to dwell therein, vomit you also out. Walk not after the laws of the nations, which I will cast out before you. For they have done all these things: and therefore I abhorred them. But to you I say: Possess their land which I will give you for an inheritance, a land flowing with milk and honey. I am the Lord your God, who have separated you from other people.
Aramaic ESV of Peshitta	"You shall therefore keep all my statutes, and all my ordinances, and do them; that the land, where I am bringing you to dwell, may not vomit you out. You shall not walk in the customs of the nation, which I am casting out before you: for they did all these things, and therefore I abhorred them. But I have said to you, "You shall inherit their land, and I will give it to you to possess it, a land flowing with milk and honey." I am Mar-Yah your God, who has separated you from the peoples.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And keep all My ordinances, and My judgments; and you shall do them, and the land shall not be aggrieved with you, into which I bring you to dwell upon it. And walk not in the customs of the nations which I drive out from before you; for they have done all these things, and I have abhorred them: and I said to you, You shall inherit their land, and I will give it to you for a possession, a land flowing with milk and honey: I am the Lord your God, who has separated you from all people.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So then, keep my rules and my decisions and do them, so that the land which I am giving you as your resting-place may not violently send you out again. And do not keep the rules of the nations which I am driving out before you; for they did all these things, and for that reason my soul was turned against them. But I have said to you, You will take their land and I will give it to you for your heritage, a land flowing with milk and honey: I am the Lord your God who have made you separate from all other peoples.
Easy English Easy-to-Read Version–2008	"You must remember all my laws and rules. And you must obey them. I am leading you to your land. You will live in that country. If you obey my laws and rules, that land will not vomit you out. I am forcing other people to leave that country because they committed all those sins. I hate those sins! So don't live the way those people lived. But I have told you that you will get their land. I will give their land to you. It will be your land! It is a land filled with many good things. I am the LORD your God. "I have treated you differently from other people.
God's Word™	"If you carefully obey all my laws and my rules, the land I am bringing you to live in will not vomit you out. Never follow the practices of the people I am forcing out of your way. I cannot stand them because they did all these things.

	I have told you that you will take their land. I will give it to you as your own. It is a land flowing with milk and honey. I am the LORD your God who separated you from other people.
Good News Bible (TEV)	The LORD said, "Keep all my laws and commands, so that you will not be rejected by the land of Canaan, into which I am bringing you. Do not adopt the customs of the people who live there; I am driving out those pagans so that you can enter the land. They have disgusted me with all their evil practices. But I have promised you this rich and fertile land as your possession, and I will give it to you. I am the LORD your God, and I have set you apart from the other nations.
<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.	Obey my laws and teachings. Or else the land I am giving you will become sick of you and throw you out. The nations I am chasing out did these disgusting things, and I hated them for it, so don't follow their example. I am the LORD your God, and I have promised you their land that is rich with milk and honey. I have chosen you to be different from other people.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Obey all my decrees and laws carefully, in order that you will not have to leave the land to which I am bringing you. Do not imitate the customs of the people of the land from which I am going to drive them out, as you advance into it. I hate them because they have done all those things. But I said to you, "You will take their land from them. I will give it to you to be yours, a land that is very fertile. I am Yahweh your God, who has set you apart from the people of other nations."

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	<p>And you shall hedge about all my enactments, and all my judgments, and do them, and the land shall not vomit you out where I bring you to dwell there.</p> <p>And you shall not walk in the enactments of the people which I send away from your face, because they did all these things, and I abhorred them.</p> <p>And I said to you, You shall possess their land, and I will give it to you to possess, a land that flows milk and honey; I <i>am</i> Jehovah, your God, who separated you from other people.</p>
International Standard V	<p><i>Living Distinctively in Holiness</i></p> <p>“Be sure to keep all my statutes and observe all my ordinances so that the land where I’m about to bring you to live won’t vomit you out. You are not to live [Lit. walk] by the customs of the nations, whom I’ve cast away right in front of you. Because they did all of these things, I detested them. V. 24 will be placed with the next passage for context.</p>
H. C. Leupold Lexham English Bible NIV, ©2011 Unfolding Bible Literal Text Urim-Thummim Version	<p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>You will observe all my statutes and all my judgments, and institute them so that the land where I bring you to live does not vomit you out.</p> <p>You will not walk in the statutes of the people that I cast out before you, for they have committed all these things and I abhorred them.</p> <p>But I have said to you, You will inherit their land and I will give it to you to possess it, a land that flows with milk and honey. I am YHWH your Elohim that has separated you from other people.</p>
Wikipedia Bible Project	<p>And you kept all my laws, and all my judgements, and you did them, and the land will not vomit you up, that which I will bring you there, to settle.</p> <p>And you will not go by the law of the nation which I will drive away from before you, because they did all these, and I will annihilate them.</p> <p>And I say to you: you will inherit their land, and I will let you inherit it, a land flowing with milk and honey. I, Yahweh god, who have distinguished you from among the people.</p>

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	<p>Keep, therefore, all my decrees and laws and act according to them so that the land where I am bringing you to live may not vomit you out of it. You shall not follow the customs of the nations I shall drive out before you. I felt hatred for them for they did all these things. Because of this I said to you: You will possess their land and it is I who give it to you as your possession, a land flowing with milk and honey. A portion of v. 24 will be placed with the next passage for context.</p> <p>Num 13:27; Dt 6:3; Jer 11:5</p>
New American Bible (2011)	.
The Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	.

The Scriptures–2009	<p>'And you shall guard all My laws and all My right-rulings, and do them, so that the land where I am bringing you to dwell does not vomit you out.</p> <p>'And do not walk in the laws of the nation which I am driving out before you, for they do all these, and therefore I loathed them.</p> <p>'But I say to you, "You are going to possess their land, and I Myself give it to you to possess it, a land flowing with milk and honey." I am יהוה your Elohim, who has separated you from the peoples.</p>
Tree of Life Version	. ways of

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	<p>· AND KEEP YOU ALL MY ORDINANCES, AND MY JUDGMENTS; AND YOU SHALL DO THEM, AND THE LAND SHALL NOT BE AGGRIEVED WITH YOU, INTO WHICH I BRING YOU TO DWELL UPON IT.</p> <p>AND WALK YOU NOT IN THE CUSTOMS OF THE NATIONS WHICH I DRIVE OUT FROM BEFORE YOU; FOR THEY HAVE DONE ALL THESE THINGS & I HAVE ABHORRED THEM':</p> <p>AND I SAID TO YOU, «YOU SHALL INHERIT THEIR LAND, AND I WILL GIVE IT TO YOU FOR A POSSESSION, EVEN A LAND FLOWING WITH MILK AND HONEY»: I AM JESUS YOUR THEOS (<i>The Alpha & Omega</i>), WHO HAVE SEPARATED YOU FROM ALL PEOPLE.</p>
Awful Scroll Bible	<p>Even are yous to have observed my prescription and custom, indeed yous are to have effected them - were the solid grounds, that I am bringing you in to dwell to disgorge you? -</p> <p>Were yous to walk by the prescription of the nations? - I am to have sent them away from being turned before you, even are they to have done them and I was to be disgusted with them.</p> <p>I was to promise, that yous were to take possession of their solid grounds, even was I to grant that you seize them, for they are solid grounds flowing with milk and honey. I am to be Sustains To Become he of mighty ones, who is to have set you apart from the nations.</p>
Concordant Literal Version	<p>You shall observe all My statutes and all My judgments and keep them so that the land, where I am bringing you to dwell in it, shall not vomit you out.</p> <p>You shall not walk by the habitual statutes of the nations which I am casting out from your presence, for they have practiced all these things, and I am irritated with them.</p> <p>Yet I said to you: You shall tenant their ground, and I Myself shall give it to you to tenant it, a land gushing with milk and honey. I, Yahweh, am your Elohim, Who separates you from the peoples.</p>
exeGesés companion Bible	<p>Guard all my statutes and all my judgments and work them:</p> <p>that the land where I bring you to settle not vomit you.</p> <p>And walk not in the statutes of the goyim, whom I cast out from your face:</p> <p>for they work all these and so I abhor them.</p> <p>But I say to you,</p> <p>Possess their soil and I give it to you to possess, a land flowing with milk and honey:</p> <p>I - Yah Veh your Elohim who separates you from people.</p>
Orthodox Jewish Bible	<p>Ye shall therefore be shomer over all My chukkot, and all My mishpatim, and do them; that HaAretz, whither I bring you to dwell therein, vomit you not out.</p>

And ye shall not walk in the chukkot of HaGoy, which I cast out before you; for they committed all these things; therefore I abhorred them.

But I have said unto you, Ye shall inherit their land, and I will give it unto you to inherit it, an Eretz zavat cholov udevash: I am Hashem Eloheichem, which have separated you from the peoples.

Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

Kretzmann's Commentary

Lexham English Bible

You Shall Be Holy

“And you shall keep all my statutes and all my regulations, and you shall do them, so that [Or “and”] the land, to which I am bringing you to inhabit it, shall not vomit you out.

And you shall not follow the statutes of the nation that I am driving out from before you, [Literally “from your faces”] because they did all these things, and I detested them. So [Or “And”] I said to you, “You yourselves shall take possession of their land, and I myself shall give it to you to possess it—a land flowing with milk and honey”; I am Yahweh your God, who has set you apart [Literally “I have set you apart”] from the nations.

Syndein/Thieme .

The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation

Safeguard all My decrees and laws and keep them, so that the land to which I am bringing you to settle will not vomit you out.

Do not follow the customs of the nation that I am driving out before you, since they did all the above mentioned [perversions] and I was disgusted with them.

I therefore said to you, 'Take over their land. I will give it to you so that you can inherit it - a land flowing with milk and honey. I am God your Lord who has separated you out from among all the nations.

Do not follow the customs

This is a specific commandment not to follow gentile customs (Sefer HaMitzvoth, Negative 30). See Leviticus 18:3.

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.*

Therefore shall ye observe all my statutes, and all my regulations, and do them,—
So shall the land, whereinto I' am bringing you to dwell therein, [not vomit you forth];^b

So shall ye not walk in the statutes of the nation^c which I' am casting out from before you,—

For <all these things> had they done,

Therefore I abhorred them;

And said unto you—

||Ye|| shall possess their soil,

Yea ||I myself|| will give it you to possess it,

A land flowing with milk and honey,—

||—Yahweh|| am your God, who have distinguished you' from the peoples;...

^b Observe this most significant figure of speech; cp. chap. xviii. 28.

^c Some cod. (w. Sam., Onk., Jon., Sep., Syr. and Vul.) have: "nations"—G.n.

Literal, almost word-for-word, renderings:

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	You shall keep all my statutes and my judgments and do them, that the land to which I am leading you to dwell therein, may not become your mortal enemy. You must not walk in the customs of the nations which I drive out from before you. Because they did all these things, therefore I held them in abhorrence, and said to you, You shall inherit their land, and I will give it to you for a possession; a land flowing with milk and honey. I am the Lord your God, who have separated you from all the nations,...
Context Group Version	You (pl) shall therefore keep all my statutes, and all my ordinances, and do them; that the land, where I am bringing you (pl) to dwell in it, does not vomit you (pl) out. And you (pl) shall not walk in the customs of the nation, which I am casting out before you (pl): for they did all these things, and therefore I abhorred them. But I have said to you (pl), You (pl) shall inherit their land, and I will give it to you (pl) to possess it, a land flowing with milk and honey: I am YHWH your (pl) God, who has separated you (pl) from the peoples.
English Standard Version	"You shall therefore keep all my statutes and all my rules and do them, that the land where I am bringing you to live may not vomit you out. And you shall not walk in the customs of the nation that I am driving out before you, for they did all these things, and therefore I detested them. But I have said to you, 'You shall inherit their land, and I will give it to you to possess, a land flowing with milk and honey.' I am the LORD your God, who has separated you from the peoples.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	You* will therefore keep all my statutes and all my ordinances and do them, that the land, where I bring you* to dwell in it, does not vomit you* out. And you* will not walk in the customs of the nation which I cast out before you*, because they did all these things and therefore I was disgusted with them. But I have said to you*, You* will inherit their land and I will give it to you* to possess it, a land flowing with milk and honey. I am Jehovah your* God, who has separated you* from the peoples.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and you will safeguard all my customs and all my decisions, and you will do them, and the land that I brought you unto there to settle in will not vomit you, and you will not walk in the customs of the nations which I am sending from your faces, given that all these they did, and I loathed them, and I said to you, you, you will possess their ground and I will give her to you to possess her, a land issuing fat and honey, I am YHWH your Elohiym who caused you to be separated from the peoples,...
Updated Bible Version 2.17	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.

Young's Updated LT

The gist of this passage:
22-24

Leviticus 20:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâmar (שמר) [pronounced <i>shaw-MAR</i>]	<i>to keep, to guard, to protect, to watch, to preserve</i>	2 nd person masculine plural, Qal perfect	Strong's #8104 BDB #1036
'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
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
chuqqôwth (חֻקֹּת) [pronounced <i>khoo-KOWTH</i>]	<i>those things which are established or defined; statutes, ordinances, laws [often of God]</i>	feminine plural noun with the 1 st person singular suffix	Strong's #2708 BDB #349
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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
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
mîsh ^e pâṭîym (מִשְׁפָּטִים) [pronounced <i>mish^e-paw-TEEM</i>]	<i>laws; judgements; appeals; responsibilities; privileges; customs; justice; verdicts rendered by a judge, judicial decisions, judicial sentences</i>	masculine plural noun with the 1 st person singular suffix	Strong's #4941 BDB #1048

Translation: You (all) will keep (and guard) all of My statutes and all of My judgments;...

God has, for several chapters, given the Hebrew people many sets of laws to follow. The last set of laws dealt with sexual mores and what they could and could not do.

One man and one woman building a family for the future—this was the ideal place for sex (whether we are speaking of believers or unbelievers). The limitations which God placed on sex were probably the least of the transgressions of the people of Canaan. Their behavior was far, far worse.

Leviticus 20:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person plural, Qal perfect	Strong's #6213 BDB #793
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 rd person feminine plural suffix	Strong's #853 BDB #84

Translation: ...and you will do them [as well],...

The people of Israel are to follow God's laws, at the present time, and after they enter into the land.

Leviticus 20:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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
qôw' (קָוָה) [pronounced <i>KŌ</i>]	<i>to vomit (out, up, up again), to spew up (of land vomiting up its inhabitants)</i>	3 rd person feminine singular Hiphil imperfect	Strong's #6958 (& #7006) BDB #883
ʾêth (אֵת) [pronounced <i>ayth</i>]	<i>you, you [all]; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 nd person masculine plural suffix	Strong's #853 BDB #84
ʾerets (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: ...so that the land will not vomit you (all) up,...

God suggests that if they violate these laws, that the land would vomit them up. This is simply very colorful language to indicate that the things done by the gentiles right now in the land, was bad enough for the land to vomit them up.

Leviticus 20:22d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81

Leviticus 20:22d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ānîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
bôw' (בָּוֹ) [pronounced boh]	<i>taking in, bringing [near, against, upon], coming in with, carrying, causing to come [in], gathering, bringing to pass</i>	Hiphil participle	Strong's #935 BDB #97
shâm (שָׁמָּה) [pronounced shawm]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
yâshab (יָשַׁב) [pronounced yaw-SHAH ^{eV}]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	Qal infinitive construct	Strong's #3427 BDB #442
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person feminine singular suffix	No Strong's # BDB #88

Translation: ...which [land] I am bringing you (all) [to] there to live in it.

God says, "I am bringing you to this land and throwing the gentiles out. Follow My laws and not theirs or I will throw you out as well."

Leviticus 20:22 You (all) will keep (and guard) all of My statutes and all of My judgments; and you will do them [as well], so that the land will not vomit you (all) up, which [land] I am bringing you (all) [to] there to live in it. (Kukis mostly literal translation)

This is prophetic; they will be expelled from the land because they did not obey the Word of Y^ehowah.

Leviticus 20:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	2 nd person masculine plural, Qal imperfect	Strong's #1980 (and #3212) BDB #229
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Leviticus 20:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chuqqôwth (חֻקֹּוֹת) [pronounced <i>khoo-KOWTH</i>]	<i>those things which are established or defined; statutes, ordinances, laws [often of God]</i>	feminine plural construct	Strong's #2708 BDB #349
gôwy (גוי) [pronounced <i>GOH-ee</i>]	<i>people, nation, a gentile nation, a gentile people; sometimes transliterated, goy</i>	masculine singular noun with the definite article	Strong's #1471 BDB #156
Apparently, this noun is found in the plural in some manuscripts:			
gôwyîm (גוֹיִם) [pronounced <i>goh-YIHM</i>]	<i>Gentiles, [Gentile] nations, people, peoples, nations</i>	masculine plural noun with the definite article	Strong's #1471 BDB #156
'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
'ânîy (אֲנִי) [pronounced <i>aw-NEE</i>]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
shâlach (שָׁלַח) [pronounced <i>shaw-LAKH</i>]	<i>sending [off, away], dismissing, giving over, casting out, letting go, setting free, shooting forth [branches], shooting [an arrow]</i>	masculine singular, Piel participle	Strong's #7971 BDB #1018
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
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 2 nd person masculine plural suffix	Strong's #6440 BDB #815

Together, min + pânîym and the suffix mean *from before your face, out from before your face, from one's presence, from behind you, before you*. However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered *because of, because that; by*. Literally, this is translated, *from your faces*.

Translation: And you (all) will not walk in the statutes of the gentiles whom I am sending away from you.

"Therefore," God says, "do not walk in the statutes and laws of the gentiles. They are being kicked out of the land for their behavior in it."

Leviticus 20:23b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
'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
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
'êlleh (אֵלֶּה) [pronounced <i>ALE-leh</i>]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41
'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>	3 rd person plural, Qal perfect	Strong's #6213 BDB #793
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
qûwts (קִוִּיץ) [pronounced <i>koots</i>]	<i>to be weary of something; to loath, to abhor [due to an undercurrent of dread], to feel a sickening dread; to be weary [of something]</i>	1 st person singular, Qal imperfect	Strong's #6973 BDB #880
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine plural suffix	No Strong's # BDB #88

Translation: For they have done these things, therefore, I abhor them.

God continues, "I have watched these gentiles in the land. Their behavior is reprehensible. And therefore, I abhor them."

Leviticus 20:23 And you (all) will not walk in the statutes of the gentiles whom I am sending away from you. For they have done these things, therefore, I abhor them. (Kukis mostly literal translation)

Chapter 18 lists the various sexual impurities that the Jews were not allowed to participate in and then this chapter lists the consequences for those actions. Both chapters end almost exactly the same, with a stern warning which seems to be associated directly with sexual degeneracy.

Leviticus 20:24a

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
'âmar (אמר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	1 st person singular, Qal imperfect	Strong's #559 BDB #55
lâmed (ל) [pronounced leh]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
'attem (אתם) [pronounced ahT-TEM]	<i>you all, you guys, you (often, the verb to be is implied)</i>	2 nd person masculine plural, personal pronoun	Strong's #859 BDB #61
yârash (ירש) [pronounced yaw-RASH]	<i>to possess, to take possession of, to occupy a geographical area [by driving out the previous occupants], to take possession of anyone [or their goods]; to inherit, to possess; to expel, to drive out</i>	2 nd person masculine plural, Qal imperfect	Strong's #3423 BDB #439
'êth (את) [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
'ădâmâh (אדמה) [pronounced uh-daw-MAWH]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9

This noun and the verb before it are both reasonably common; however, this is their first occurrence in the book of Leviticus.

Translation: *And so I keep on telling you (all) to possess the ground [that I am giving you].*

God tells the people, "I am sending you to this land. You must go there and take it."

Leviticus 20:24b

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

Leviticus 20:24b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâthan (נָתַן) [pronounced naw-THAHN]	to give, to grant, to place, to put, to set; to make	1 st person singular, Qal imperfect; with the 3 rd person feminine singular suffix	Strong's #5414 BDB #678
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
yârash (יָרַשׁ) [pronounced yaw-RASH]	to possess, to take possession of, to occupy a geographical area [by driving out the previous occupants], to take possession of anyone [or their goods]; to inherit, to possess; to expel, to drive out	Qal infinitive construct	Strong's #3423 BDB #439
'êth (אֵת) [pronounced ayth]	her, it; untranslated generally; occasionally to her, toward her	sign of the direct object with the 3 rd person feminine singular suffix	Strong's #853 BDB #84

Translation: I am giving [it] to you (all) to possess it,...

"I am giving this land to you to possess it," God explains.

Leviticus 20:24c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'erets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun	Strong's #776 BDB #75
zâb (זָבַח) [pronounced zaw ^b v]	flowing, gushing; a discharge; a reference to an illness	Qal active participle	Strong's #2100 BDB #264
châlâb (חֵלֶב) [pronounced khaw-LAW ^b V]	milk; cheese	masculine singular noun	Strong's #2461 BDB #316
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
d ^e bash (דְּבַשׁ) [pronounced d ^{eb} -VAHSH]	honey	masculine singular noun	Strong's #1706 BDB #185

Translation: ...a land flowing [with] milk and honey.

This is a land flowing with milk and honey, which means it is very prosperous. It is a great place to live.

Leviticus 20:24d			
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 st person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</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 nd person masculine plural suffix	Strong's #430 BDB #43
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
bâdal (בָּדַל) [pronounced baw-DAHL]	<i>to separate, [disjoin, sever]; to divide into parts; to distinguish, to make a distinction, to show a difference; to select [out from a group]; to divide into parts; to shut out</i>	1 st person singular, Hiphil perfect	Strong's #914 BDB #95
ʾêth (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 nd person masculine plural suffix	Strong's #853 BDB #84
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʾammîym (עַמִּים) [pronounced ʿahm-MEEM]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective noun with the definite article	Strong's #5971 BDB #766

Translation: I [am] Y^ehowah your Elohim, [and] I have separated you (all) from the peoples [currently living in that land]. (Kukis mostly literal translation)

Bâdal (בָּדַל) [pronounced baw-DAHL] means *separate, divide, sever, differentiate, distinguished, make a distinction*. The key is separation—when you differentiate between two things, you are separating them from one another. We connect these meanings in the English as well, as the same words show up classified together in Roget's Thesaurus under *sever*. We first find this word used in the Hiphil in Genesis 1 where God has *divided, separated, severed, or distinguished* the day from the night, the waters above from the waters below in Genesis 1:4, 6–7, 14, 18. This is a word which is found but 43 times in the Old Testament, a scattered evenly throughout. We find bâdal in most often in Leviticus (Leviticus 1:17 5:8 10:10 11:47 20:24–26), as a great deal of Leviticus is the distinguishing between Israel and the Gentile nations. Strong's #5079 BDB #622.

God asserts His Person and His authority over the Hebrews. He separated them out from the people of Egypt and He would separate them out from the people currently living in the land of Canaan. The Hebrew people needed to carefully follow His instructions.

Leviticus 20:24 And so I keep on telling you (all) to possess the ground [that I am giving you]. I am giving [it] to you (all) to possess it, a land flowing [with] milk and honey. I [am] Y^ehowah your Elohim, [and] I have separated you (all) from the peoples [currently living in that land]. (Kukis mostly literal translation)

The earthly inheritance of the Jews is tied directly to their obedience, just as our earthly inheritance is tied directly to our obedience and willingness to be guided by the Holy Spirit.

Leviticus 20:22–24 You (all) will keep (and guard) all of My statutes and all of My judgments; and you will do them [as well], so that the land will not vomit you (all) up, which [land] I am bringing you (all) [to] there to live in it. And you (all) will not walk in the statutes of the gentiles whom I am sending away from you. For they have done these things, therefore, I abhor them. And so I keep on telling you (all) to possess the ground [that I am giving you]. I am giving [it] to you (all) to possess it, a land flowing [with] milk and honey. I [am] Y^ehowah your Elohim, [and] I have separated you (all) from the peoples [currently living in that land]. (Kukis mostly literal translation)

Leviticus 20:22–24 All of you must keep and guard every one of My statutes and My judgments; and you will do them as well, so that this land will not vomit you all up. This is the land that I am bringing you to to live in it. Furthermore, you will not follow the statutes of the gentiles who live there now. Because of their heinous acts in the land, and I will abhor the gentiles who live there now. I am telling you that you will go into that land and possess it—it is a land flowing with milk and honey. I am Jehovah your God and I have separated you from the gentiles who currently inhabit that land. (Kukis paraphrase)

And you (all) have separated the beast—the clean to the unclean; and between the bird—the unclean to the clean. And you will not make detestable your souls in the beast and in the bird, in all that she creeps on the ground which I separate to you (all) to pronounce unclean. And you (all) will be holy ones for holy I [am] Y^ehowah. And I will separate you (all) to be for Me. And a man or a woman which is in them a ventriloquist demon or a spiritist, dying they will be executed. With the stone, they will stone them, their bloods [are] upon them.’ ”

Leviticus
20:25–27

You (all) will therefore make a distinction between the clean mammal and the unclean, between the unclean bird and the clean (one). And you will not make your souls detestable in [eating] the [unclean] mammal or bird or by anything which crawls on the ground, which I have separated from you as unclean. And you (all) will be sanctified [people], for I Y^ehowah [am] set apart. I will make a distinction [so that] you (all) will be for Me. Also, a man or a woman who is among them, [either] a medium or a spiritist, they will surely be executed. They will stone them with stones, their blood [is] upon them.’ ”

You all will continue to be separated to Me, because you will make distinction between clean and unclean animals and birds. You will not make your souls unclean by eating unclean animals, including those which scurry across the ground. All of you will be sanctified people, because I, Jehovah, am set apart from all others. Your distinction is, I have made you for My purpose. Furthermore, anyone who is a medium or a spiritist must be executed. They will be stoned to death, their guilt being upon them.’ ”

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And you (all) have separated the beast—the clean to the unclean; and between the bird—the unclean to the clean. And you will not make detestable your souls in the beast and in the bird, in all that she creeps on the ground which I separate to you (all) to pronounce unclean. And you (all) will be holy ones for holy I [am] Y^ehowah. And I will separate you (all) to be for Me. And a man or a woman which is in them

a ventriloquist demon or a spiritist, dying they will be executed. With the stone, they will stone them, their bloods [are] upon them.' ”

Dead Sea Scrolls .

Jerusalem targum .

Targum (Onkelos) .

Targum (Pseudo-Jonathan) .

Aramaic Targum .

The Psalms Targum .

Updated Douay-Rheims .

Douay-Rheims 1899 (Amer.) Therefore do you also separate the clean beast from the unclean, and the clean fowl from the unclean. Defile not your souls with beasts, or birds, or any things that move on the earth, and which I have shewn you to be unclean:

You shall be holy unto me, because I the Lord am holy: and I have separated you from other people, that you should be mine.

A man, or woman, in whom there is a pythonical or divining spirit, dying let them die. They shall stone them. Their blood be upon them.

Aramaic ESV of Peshitta

""You shall therefore make a distinction between the clean animal and the unclean, and between the unclean fowl and the clean: and you shall not make yourselves abominable by animal, or by bird, or by anything with which the ground teems, which I have separated from you as unclean for you.

You shall be holy to me: for I, Mar-Yah, am holy, and have set you apart from the peoples, that you should be mine.

""A man or a woman that is a medium, or is a wizard, shall surely be put to death: they shall stone them with stones; their blood shall be upon them.""

Original Aramaic Psalms .

V. Alexander's Aramaic T. .

Plain English Aramaic Bible .

Lamsa's Peshitta (Syriac) .

Samaritan Pentateuch .

Updated Brenton (Greek)

And you shall make a distinction between the clean and the unclean cattle, and between clean and unclean birds; and you shall not defile your souls with cattle, or with birds, or with any creeping things of the earth, which I have separated for you by reason of uncleanness.

And you shall be holy to Me; because I the Lord your God am holy, who separated you from all nations, to be Mine.

And as for a man or woman whosoever of them shall have in them a divining spirit, or be an enchanter, let them both die the death: you shall stone them with stones, they are guilty.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

So then, make division between the clean beast and the unclean, and between the clean bird and the unclean: do not make yourselves disgusting by any beast or bird or anything which goes flat on the earth, which has been marked by me as unclean for you.

And you are to be holy to me; for I the Lord am holy and have made you separate from the nations, so that you may be my people.

Any man or woman who makes use of spirits, or who is a wonder-worker, is to be put to death: they are to be stoned with stones: their blood will be on them.

Easy English .

Easy-to-Read Version–2008	So you must treat clean animals differently from unclean animals. You must also treat clean birds differently from unclean birds. Don't eat any of these unclean birds or animals or things that crawl on the ground. I have made these things unclean. I have separated you from other nations to be my own special people. So you must be holy because I am the LORD, and I am holy. "A man or a woman who is a medium or a wizard must be put to death. The people must kill them with stones. They are responsible for their own death."
God's Word™	Separate clean and unclean animals and birds. Never become disgusting by eating any animal or bird or anything that crawls on the ground. I have separated you from every unclean thing. Be my holy people because I, the LORD, am holy. I have separated you from other people to be my very own. "Every man or woman who is a medium or a psychic must be put to death. They must be stoned to death because they deserve to die."
Good News Bible (TEV)	So then, you must make a clear distinction between animals and birds that are ritually clean and those that are not. Do not eat unclean animals or birds. I have declared them unclean, and eating them would make you unclean. You shall be holy and belong only to me, because I am the LORD and I am holy. I have set you apart from the other nations so that you would belong to me alone. "Any man or woman who consults the spirits of the dead shall be stoned to death; any of you that do this are responsible for your own death."
<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.	That's why you must make a difference between animals and birds that I have said are clean and unclean --this will keep you from becoming disgusting to me. I am the LORD, the holy God. You have been chosen to be my people, and so you must be holy too. If you claim to receive messages from the dead, you will be put to death by stoning, just as you deserve.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	So you must distinguish between birds and animals that are unacceptable to me and those that are acceptable to me. Do not defile yourselves by eating birds or animals, or anything that crawls along on the ground, things that I have said are unacceptable for you. You must live as a people who are set apart for my honor, because I, Yahweh, am also set apart and I do everything for my honor. I have taken you out of the other nations, because you are mine. You must execute any man or woman among you who consults the spirits of dead people or other spirits. Kill them by throwing stones at them; they will be responsible for their own deaths."

Partially literal and partially paraphrased translations:

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

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	<p>You are therefore to distinguish between clean and unclean animals and birds. Do not become contaminated by any animal or bird, or by anything that crawls on the ground; I have set these apart as unclean for you. You are to be holy to Me because I, the LORD, am holy, and I have set you apart from the nations to be My own. A man or a woman who is a medium or a spiritist must surely be put to death. They shall be stoned; their blood is upon them.”</p>
Christian Standard Bible Conservapedia Translation Revised Ferrar-Fenton Bible God's Truth (Tyndale) The Heritage Bible	<p>You shall separate between clean animals and unclean and between unclean birds and clean, and you shall not make your souls filthy by animal, or by bird, or by any creeping thing on the ground which I have separated from you as unclean. And you shall be holy to me, because I, Jehovah, am holy, and have separated you from other people to be mine. A man or woman who is an occultist who channels or a occult false prophet shall be put to death; they shall stone them with stones; their blood shall be upon them.</p>
International Standard V	<p>You are to differentiate between the clean animal and the unclean, and between the unclean bird and the clean. You are not to make yourselves detestable on account of any animal, or bird, or any creeping creature of the ground that I've separated for you as unclean. “You are to be holy toward me, because I the Lord am holy. I've separated you from among the people to be mine. “Moreover, a man or a woman who has a ritual spirit or a familiar spirit is certainly to die. They are to be stoned to death with boulders. They will continue to bear responsibility for their guilt.” [Lit. blood]</p>
H. C. Leupold Lexham English Bible NIV, ©2011 Unfolding Bible Literal Text Urim-Thummim Version	<p>You will put difference between clean animals and unclean, between unclean flying creatures and clean, and you will not make yourselves defiled by animals, flying creature or by any creeping thing that creeps on the ground that I have separated from you as unclean. You will be Holy to me because I, YHWH, am Holy, and have severed you from other people so that you belong to me. A man also, or woman that is a necromancer or that is a soothsayer will certainly be put to death, they will stone them with stones and their blood will be upon them.</p>
Wikipedia Bible Project	<p>And you distinguished between the pure and impure beast, and between the pure and impure bird, and you will not defile your souls in beast and in bird, and in all that will crawl on the Earth, which I have distinguished for you, to defile. And you were for me holy, because I, Yahweh, am holy. And I will distinguish you from among the people, to be for me. And a man or a woman who will have within them a spirit or medium will be killed dead. They will be stoned by stones, their blood is forfeit.</p>

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) I, Yahweh, your God have set you apart from the nations. 25 You must therefore set the clean beast apart from the unclean, and the clean bird apart from the unclean and you shall not defile yourselves by animal or by bird or by anything that creeps along the ground, which I have separated from you as unclean.
You are to be holy for me as I am holy, Yahweh, your God, and I have set you apart from the nations to be mine.
Now a man or a woman who is a spiritist shall be put to death; he or she shall be stoned and they shall account for their own blood.” A portion of v. 24 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 .
exeGeses companion Bible .
Hebraic Roots Bible .
Kaplan Translation .
The Scriptures–2009 ‘And you shall make a distinction between clean beasts and unclean, and between unclean birds and clean. And do not make yourselves abominable by beast or by bird, or whatever creeps on the ground, which I have separated from you as unclean.
‘And you shall be set-apart to Me, for I הוה am set-apart, and have separated you from the peoples to be Mine.
‘And a man or a woman in whom there is a medium, or who are spiritists, shall certainly be put to death, they are to stone them with stones. Their blood is upon them.’ ”
- Tree of Life Version “Also you are to make a distinction between the clean animal and the unclean, and between the unclean bird and the clean. And you are not to make your souls detestable by an animal or by a bird, or by anything with which the ground teems, which I have set apart as unclean for you.
You are to be holy to Me, for I, Adonai, am holy, and have set you apart from the peoples, so that you would be Mine.
“A man or a woman who is a medium or is a soothsayer should surely be put to death. They should stone them with rocks, and their blood should be on them.”

Weird English, Old English, Anachronistic English Translations:

- Alpha & Omega Bible AND YOU SHALL MAKE A DISTINCTION BETWEEN THE CLEAN AND THE UNCLEAN CATTLE, AND BETWEEN CLEAN AND UNCLEAN BIRDS; AND YOU SHALL NOT DEFILE YOUR SOULS WITH CATTLE, OR WITH BIRDS, OR WITH ANY CREEPING THINGS OF THE EARTH, WHICH I HAVE SEPARATED FOR YOU BY REASON OF UNCLEANNESS. †(*Unclean meat ordinances have been done away with under the New Covenant Blood of JESUS except for Halal marked meats, products & services which are still forbidden if marked Halal*)
AND YOU SHALL BE HOLY TO ME; BECAUSE I JESUS YOUR THEOS (*The Alpha & Omega*) AM HOLY, WHO SEPARATED YOU FROM ALL NATIONS, TO BE MINE.

· AND AS FOR A MAN OR WOMAN WHOSEVER OF THEM SHALL HAVE IN THEM A DIVINING SPIRIT, OR BE AN ENCHANTER, LET THEM BOTH DIE THE DEATH: YOU SHALL STONE THEM WITH STONES, THEY ARE GUILTY.” †(This is a prohibition against witchcraft & phsyhic ability including fortune telling, tarot cards & Ouija boards)

Awful Scroll Bible You are to have made a distinction, between the clean dumb beasts and the unclean, and the unclean flying creatures and the clean - was a breather to be made detestable by these dumb beasts, flying creatures, or that which were to creep on the ground? - I have set you apart from these that are to defile. You are to be set apart to Sustain To Become even are you set apart, and you were to be a distinguished people.

Concordant Literal Version A man or a woman that is of necromancy or predestination, was to die a dying, and was to be stoned with stones; their blood is to be on them.

Hence you will make a separation between the clean beast and the unclean and between the unclean flyer and the clean; and you shall not make your souls abominable by a beast or by a flyer or by anything that moves on the ground which I have separated for you to consider it unclean.

So you will become holy to Me, for I, Yahweh, am holy, and I am separating you from the peoples to become Mine.

A man or a woman, in case there is a medium or a wizard among them, they shall be put to death, yea death. With stones shall they pelt them; their bloodguilt is on them.

exeGeses companion Bible And you,
separate between pure animals and between foul
and between foul flyers and between pure:
and abominate not your souls, by animal or by flyer,
or by any live being creeping on the soil,
which I separated from you as foul.
And be holy to me:
for I - Yah Veh - holy;
and separate you from people
to become mine.

A man or woman
- a necromancer or a knower,
in deathifying, deathify
- stone them with stones: their blood is on them.

Orthodox Jewish Bible Ye shall therefore distinguish habehemah hatehorah from teme'ah, and between fowls tamei and tahor: and ye shall not make your nefashot sheketz (abomination) by beast, or by fowl, or by any manner of living thing that creepeth on the ground, which I have separated from you as tamei.

And ye shall be kadoshim unto Me: for I Hashem am kadosh, and have separated you from the nations, that ye should be Mine.

An ish also or isha who is an Ov (Medium) or a Yidoni (Spiritist), shall surely be put to death; they shall stone them with stones; their dahm shall be upon them.

Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

Kretzmann's Commentary

Lexham English Bible

And you shall distinguish between the clean and the unclean animal and between the unclean and the clean bird; and you shall not defile yourselves with the animal or [Or "and"] with the bird or [Or "and"] with anything that moves along the ground that

I have set apart for you as unclean. [Literally “to make unclean”] And you shall be holy for me, because I, Yahweh, am holy, and I have singled you out from the nations to be mine.

“ ‘And a man or a woman, if a spirit of the dead or a spirit of divination is in them, they shall surely be put to death; they shall stone them with stones [Hebrew “the stone”]—their blood is on them.’ ”

Syndein/Thieme
The Voice

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Bible Translations with Many Footnotes:

The Complete Tanach
The Geneva Bible
Kaplan Translation

You must [likewise] separate out the clean animals and birds from the unclean. Do not make yourselves disgusting through animals, birds or other creatures that I have separated out for you as being unclean.

You shall be holy to Me, for I, God, am holy, and I have separated you out from among the nations to be Mine.'

Any man or woman who is involved in [the practices of] the mediums or oracles shall be put to death.

They shall be pelted to death with stones, and thus stoned to death.

mediums or oracles

See Leviticus 19:31, 20:6.

stoned to death

See note on Leviticus 20:9. If there are witnesses and the person is condemned, there is a death penalty. Otherwise, the penalty is being 'cut off' (Leviticus 20:6; Rashi).

NET Bible®

New American Bible (2011)

New Catholic Bible

Rotherham's *Emphasized B.*

Therefore shall ye make a distinction—

Between the clean beasts and the unclean,—

And between the unclean birds and the clean,^d—

So shall ye not make your persons^e abominable with beast or with bird or with anything which creepeth upon the ground which I have distinguished for you ||as unclean||.

Therefore shall ye be unto me holy persons, for <holy> am ||I—Yahweh||,—
Therefore have I distinguished you from the peoples that ye may be mine.

And ||as touching man or woman|| <when there shall be in them a familiar spirit or the spirit of an oracle>^f they shall ||surely be put to death||,—<with stones> shall they be stoned—||their blood|| shall be upon themselves.

^d Here again (as in chap. x. 10, and xi. 47), mark the decussation: (transcriber's note: unable to reproduce diagram).

^e U.: “souls.”

^f According to O.G., p. 15, better: “a man or a woman, if there shd be among them a necromancer or wizard.”

Literal, almost word-for-word, renderings:

A Faithful Version
C. Thomson Updated OT
Charles Thomson OT

...you shall therefore keep yourselves separate by making a distinction between the clean beasts, and the beasts which are unclean; and between the clean birds, and the birds which are unclean; and you shall not pollute yourselves with the beasts,

Context Group Version	<p>or the birds, or any of the reptiles of the earth which I have distinguished for you, by uncleanness, and you shall be consecrated to me. Because I the Lord your God am the Holy One, who hath separated you from all the nations, that you should be mine, therefore the man, or the woman, among you, who hath become a belly speaker, or a sorcerer, shall be put to death. Stone them with stones. They are guilty. You (pl) shall therefore make a distinction between the clean beast and the unclean, and between the unclean fowl and the clean: and you (pl) shall not make your (pl) lives detestable by beast, or by bird, or by anything with which the ground teems, which I have separated from you (pl) as unclean. And you (pl) shall be special to me: for I, YHWH, am special, and have set you (pl) apart from the peoples, that you (pl) should be mine. And a man or a woman among them, that is a spiritist or a wizard, shall surely be put to death: they shall stone them with stones; their blood shall be on them.</p>
English Standard Version Green's Literal Translation	<p>. And you shall make a difference between the clean animals and the unclean, and between the unclean fowl and the clean. And you shall not defile yourself by beast or by fowl, or by anything which swarms the ground, which I have set apart to you as unclean; and you shall be holy to Me, for I, Jehovah, am holy; and I have set you apart from the nations to become Mine. And a man or woman, when there is among them a medium, or a spirit-knower, dying shall die; they shall stone them with stones; their blood is on them.</p>
Legacy Standard Bible Literal Standard Version Modern English Version Modern Literal Version 2020	<p>. . . You* will therefore make a distinction between the clean beast and the unclean and between the unclean fowl and the clean. And you* will not make your* souls abominable by beast, or by bird, or by anything with which the ground teems, which I have separated from you* as unclean. And you* will be holy to me, because I, Jehovah, am holy and have set you* apart from the peoples, that you* should be mine. A man or also a woman who has a familiar spirit, or that is a wizard, will surely be put to death. They will stone them with stones; their blood will be upon them.</p>
New American Standard B. New European Version New King James Version Niobi Study Bible Owen's Translation Revised Mechanical Trans.	<p>.and you will cause a separation between the clean beast to the dirty, and between the dirty flyer to the clean, and you will not make your souls detestable with the beast and with the flyer and with any that tread the ground which I separated for you for being dirty, and you will exist for me as unique ones, given that I YHWH am unique, and I caused you to be separated from the people, to exist for me, and a man or woman who will exist in them a necromancer or a knower, they will certainly be killed with the stone, they will kill them by stoning, their blood is on them,...</p>
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	<p>. . Flying</p>

The gist of this passage:

25-27

Leviticus 20:25a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bâdal (לָדַב) [pronounced <i>baw-DAHL</i>]	<i>to separate, [disjoin, sever]; to divide into parts; to distinguish, to make a distinction, to show a difference; to select [out from a group]; to divide into parts; to shut out</i>	2 nd person masculine plural, Hiphil perfect	Strong's #914 BDB #95
bêyn (בֵּינַי) [pronounced <i>bane</i>]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
b ^e hêmâh (הַמְּאֵה) [pronounced <i>b^ehay-MAW</i>]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense; with the definite article	Strong's #929 BDB #96
ṭâhōwr (טוֹהַר) [pronounced <i>taw-HOHR</i>]	<i>clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>	feminine singular adjective with the definite article	Strong's #2889 & #2890 BDB #373
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ṭâmê' (טַמְאָה) [pronounced <i>taw-MAY</i>]	<i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i>	feminine singular adjective; with the definite article	Strong's #2931 BDB #379
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bêyn (בֵּינַי) [pronounced <i>bane</i>]	<i>in the midst of, between, among; when found twice, it means between</i>	preposition	Strong's #996 BDB #107
ʿōwph (עוֹף) [pronounced <i>gohf</i>]	<i>birds; used collectively for anything that flies, including bats and flying insects</i>	masculine singular collective noun; with the definite article	Strong's #5775 BDB #733
ṭâmê' (טַמְאָה) [pronounced <i>taw-MAY</i>]	<i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i>	feminine singular adjective; with the definite article	Strong's #2931 BDB #379
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ṭâhōwr (טוֹהַר) [pronounced <i>taw-HOHR</i>]	<i>clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>	feminine singular adjective with the definite article	Strong's #2889 & #2890 BDB #373

Translation: You (all) will therefore make a distinction between the clean mammal and the unclean, between the unclean bird and the clean (one).

The people of God will be separated from the peoples in the land in many ways. There are clean and unclean animals that the Jews distinguish, which the gentiles do not. The Hebrews can eat the clean animals but not the unclean.

Leviticus 20:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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
shâqats (שָׂקַץ) [pronounced <i>shaw-KATS</i>]	<i>to detest, make (or, consider) abominable, count filthy, make (or, consider) detestable</i>	2 nd person masculine plural, Piel imperfect	Strong's #8262 BDB #1055
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
nephâshôwth (נַפְשׁוֹת) [pronounced <i>NEH-faw-shohth</i>]	<i>souls, lives, persons, living beings, desire, volition; will</i>	feminine plural noun with the 2 nd person masculine plural suffix	Strong's #5315 BDB #659
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
b ^e hêmâh (בְּהֵמָה) [pronounced <i>b^{eh}hay-MAW</i>]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense; with the definite article	Strong's #929 BDB #96
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ôwph (עוֹף) [pronounced <i>gohf</i>]	<i>birds; used collectively for anything that flies, including bats and flying insects</i>	masculine singular collective noun; with the definite article	Strong's #5775 BDB #733
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Leviticus 20:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced kohl]	<i>the whole, all, the entirety, every</i>	masculine singular noun	Strong's #3605 BDB #481
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
Together, kôl 'ăsher mean <i>all which, all whom, all that [which]; whomever, whatever, whatever else, all whose, all where, wherever, everyone who, everyone that.</i>			
râmas (רָמַשׁ) [pronounced raw-MAHS]	<i>to creep, move lightly, move about, to glide; to bustle [about]; to be animated, to be active; it carries the implication of surreptitiously moving about.</i>	3 rd person feminine singular, Qal imperfect	Strong's #7430 BDB #942
'ădâmâh (אֲדָמָה) [pronounced uh-daw-MAWH]	<i>ground, soil, dirt, earth, tillable earth, land, surface of the earth</i>	feminine singular noun with the definite article	Strong's #127 BDB #9

Translation: And you will not make your souls detestable in [eating] the [unclean] mammal or bird or by anything which crawls on the ground,...

The Hebrew people were not to make themselves detestable by eating that which is unclean.

This protected the Hebrew people and had a spiritual message as well.

Leviticus 20:25c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun	Strong's #834 BDB #81
bâdal (בָּדַל) [pronounced baw-DAHL]	<i>to separate, [disjoin, sever]; to divide into parts; to distinguish, to make a distinction, to show a difference; to select [out from a group]; to divide into parts; to shut out</i>	1 st person singular, Hiphil perfect	Strong's #914 BDB #95
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ṭâmê' (טָמֵא) [pronounced taw-MAY]	<i>to declare or to pronounce unclean; to defile (sexually, religiously, ceremonially); to profane (God's name)</i>	Piel infinitive construct	Strong's #2930 BDB #379

Translation: ...which I have separated from you as unclean.

The Hebrew people were separated from all other peoples. God did not want them to make themselves unclean.

Leviticus 20:25 You (all) will therefore make a distinction between the clean mammal and the unclean, between the unclean bird and the clean (one). And you will not make your souls detestable in [eating] the [unclean] mammal or bird or by anything which crawls on the ground, which I have separated from you as unclean. (Kukis mostly literal translation)

This is a summary of chapters in the past and the need for a complete separation of the Jews to God. Because God has caused the Jew to be *separated* or *severed* from the surrounding peoples; because God has caused the Jews to be *distinguished* from the Gentile nations—the Jews are to *distinguish* between that which is clean and that which is unclean.

Leviticus 20:26a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	2 nd person masculine plural, Qal perfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510
q ^e dôshîym (קְדוֹשִׁים) [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
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>holiness, saint, holy one, set-apart one, sacred one, consecrated one, one set apart to God</i>	masculine singular adjective	Strong's #6918 BDB #872
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: And you (all) will be sanctified [people], for I Y^ehowah [am] set apart.

All of the Hebrew people were to be set apart to God, as He is set apart from all else.

Leviticus 20:26b			
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
bâdal (בָּדַל) [pronounced baw-DAHL]	<i>to separate, [disjoin, sever]; to divide into parts; to distinguish, to make a distinction, to show a difference; to select [out from a group]; to divide into parts; to shut out</i>	1 st person singular, Hiphil imperfect	Strong's #914 BDB #95
'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 nd person masculine plural suffix	Strong's #853 BDB #84
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'ammîym (עַמִּים) [pronounced gâhm-MEEM]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective noun with the definite article	Strong's #5971 BDB #766
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	Qal infinitive construct	Strong's #1961 BDB #224
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510

Translation: I will make a distinction [so that] you (all) will be for Me.

Just as the Hebrew people were to make distinctions between the animals which they could eat; God made distinctions with the Hebrew people as well.

Leviticus 20:26 And you (all) will be sanctified [people], for I Y^ehowah [am] set apart. I will make a distinction [so that] you (all) will be for Me. (Kukis mostly literal translation)

The analogy and the great truth being presented is that those who believe in Jesus Christ are separated completed unto God. Peter, writing to the aliens who have been chosen according to the foreknowledge of God, told them, **But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, that you may proclaim the virtues of Him Who has called you out of darkness into His marvelous light** (1Peter 2:9). There is a complete separation between the believer and the unbeliever; even before the cross between the believer and the unbeliever there was a great gulf fixed (Luke 16:26). This is one issue where there is nobody who falls in between. You are either a believer in Jesus Christ or you are not. You will spend eternity with God or you will not. You are clean or you are unclean. There is no purgatory, there is no second chance. **It is appoint unto man once to die and afterward this judgement** (Hebrews 9:27).

Leviticus 20:27a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾôw (אוּ) [pronounced <i>oh</i>]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
ʾîshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>woman, wife; female [of animals]</i>	feminine singular noun	Strong's #802 BDB #61
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine plural suffix	No Strong's # BDB #88
ʾôwb (בּוֹא) [pronounced <i>oh^{bv}</i>]	<i>a water bottle or a skin-bottle; a medium, ventriloquist demon, familiar spirit, demon spirit, one who speaks through a person</i>	masculine singular noun	Strong's #178 BDB #15
ʾôw (אוּ) [pronounced <i>oh</i>]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
yîdd ^{eh} ôñîy (יִדְדֹנִי) [pronounced <i>yid-d^{eh}-goh-NEE</i>]	<i>demon-possessed person, necromancer, psychic, spiritist; the demon that possesses a person</i>	masculine singular noun	Strong's #3049 BDB #396
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	Qal infinitive absolute	Strong's #4191 BDB #559
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to be executed, to be killed, to be assassinated</i>	3 rd person masculine plural, Hophal imperfect	Strong's #4191 BDB #559

Translation: Also, a man or a woman who is among them, [either] a medium or a spiritist, they will surely be executed.

A great perversion was the turning away from God toward other spirits to believe and to follow.

Leviticus 20:27b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'eben (אֶבֶן) [pronounced EH ^B -ven]	<i>a stone [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</i>	feminine singular noun with the definite article	Strong's #68 BDB #6
râgam (רָגַם) [pronounced raw-GAHM]	<i>to execute by stoning, to bring together, to heap up, to pile, to pile up stones, to cast stones, to stone, to colour, to paint (in the sense of throwing something on paper)</i>	3 rd person masculine plural, Qal imperfect	Strong's #7275 BDB #920
'êth (אֵת) [pronounced ayth]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person feminine plural suffix	Strong's #853 BDB #84
dâmîym (דַּמִּיִּם) [pronounced daw-MEEM]	<i>blood; bloodshed; a bloody [man]; bloodguilt; a slaying; guilt of a slaughter</i>	masculine plural noun with the 2 nd person masculine plural suffix	Strong's #1818 BDB #196
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine plural suffix	No Strong's # BDB #88

Translation: They will stone them with stones, their blood [is] upon them.' " (Kukis mostly literal translation)

It sounds as though we have a play on words carried from the Hebrew into the English. However, being *stoned with stones* is not a verb and its noun cognate. *Stone* is the word 'eben (אֶבֶן) [pronounced EH^B-ven] is found over 250 times in the Old Testament and is consistently translated *stone* with few exceptions; stones were used for weights and carried around in a bag to use possibly with a scale (see Proverbs 11:1 16:11). Strong's #68 BDB #6.

Râgam (רָגַם) [pronounced raw-GAHM] means *to execute by stoning* and is found first in the Bible in Leviticus 20:2, 20. Strong's #7275 BDB #920.

Such people were to be stoned to death.

Leviticus 20:27 Also, a man or a woman who is among them, [either] a medium or a spiritist, they will surely be executed. They will stone them with stones, their blood [is] upon them.' " (Kukis mostly literal translation)

At this time, Satan was more expressive and demonstrative and his control of people (and, by that, I mean *demon-possession*, not necessarily *Satanic possession*) was more obvious. No one just accidentally becomes demon-possessed. It is not like accidentally walking out in front of a moving car, or like tripping over a protrusion in the side walk. It requires a strong will and volition to acquire a demon and often today about the only things that are

achieved are demon influence. Satan's tact during this portion of the church age seems to be one of secrecy and subtlety.

Leviticus 20:25–27 You (all) will therefore make a distinction between the clean mammal and the unclean, between the unclean bird and the clean (one). And you will not make your souls detestable in [eating] the [unclean] mammal or bird or by anything which crawls on the ground, which I have separated from you as unclean. And you (all) will be sanctified [people], for I Y^ehowah [am] set apart. I will make a distinction [so that] you (all) will be for Me. Also, a man or a woman who is among them, [either] a medium or a spiritist, they will surely be executed. They will stone them with stones, their blood [is] upon them.' ” (Kukis mostly literal translation)

Leviticus 20:25–27 You all will continue to be separated to Me, because you will make distinction between clean and unclean animals and birds. You will not make your souls unclean by eating unclean animals, including those which scurry across the ground. All of you will be sanctified people, because I, Jehovah, am set apart from all others. Your distinction is, I have made you for My purpose. Furthermore, anyone who is a medium or a spiritist must be executed. They will be stoned to death, their guilt being upon them.' ” (Kukis paraphrase)

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A Set of Summary Doctrines and Commentary

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

Why Leviticus 20 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 20

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

Jesus Christ in Leviticus 20

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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 20

To sum up its general contents - it tells us in its first Part (1-16.) how Israel was to approach God, together with what, symbolically speaking, was inconsistent with such approaches; and in its second Part (17-27.) how, having been brought near to God, the people were to maintain, to enjoy, and to exhibit the state of grace of which they had become partakers. Of course, all is here symbolical, and we must regard the directions and ordinances as conveying in an outward form so many spiritual truths. Perhaps we might go so far as to say, that Part 1 of Leviticus exhibits, in a symbolical form, the doctrine of justification, and Part * that of sanctification; or, more accurately, the manner of access to God, and the holiness which is the result of that access.

* So literally.

Part 1 (1-16.), which tells Israel how to approach God so as to have communion with Him, appropriately opens with a description of the various kinds of sacrifices. (Leviticus 1-7) It next treats of the priesthood.

(Leviticus 8-10) The thoroughly symbolical character of all, and hence the necessity of closest adherence to the directions given, are next illustrated by the judgment which befell those who offered incense upon "strange fire." (Leviticus 10:1-6) From the priesthood the sacred text passes to the worshippers. (Leviticus 11-15) These must be clean - personally (11:1-47), in their family-life, (Leviticus 12) and as a congregation. (Leviticus 13-15) Above and beyond all is the great cleansing of the Day of Atonement, (Leviticus 16) with which the first part of the book, concerning access to God, closes.

From www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-14.html accessed July 11, 2020.

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Addendum

Referenced in [Leviticus 20:5](#).

Extensive Footnote on Molek (from the Heritage Bible)

²¹ 18:21 not give any of your seed to cross over to Molek. This command of God is the first occurrence of the

Extensive Footnote on Molek (from the Heritage Bible)

word molek in the Bible (spelled Molech and Moloch in Bible dictionaries), and the first command with reference to its brutal practice of sacrificing babies in the fire to this pagan god. The truth about molek is important today because it relates to the modern practice of abortion, a form of sacrificing babies for the lusts and convenience of the parents and society. The KJV has pass through the fire to Molech, where there is no word for fire in this verse.

However, when you consult other references in the Bible, the word fire does appear. Deuteronomy 18:10 commands the people that their son or daughter shall not cross over through the fire, but molek is not specified, although sacrificing babies to molek in the fire is what is forbidden. Solomon, 970 - 930 BC, built an altar to molek, 1 Kgs 11:7. Ahaz, king of Judah, 741-726 BC, crossed over his son through the fire to the abominations of the peoples, 2 Kgs 16:3; 17:17. Wicked Manasseh, 697-642 BC, son of good king Hezekiah, king of Judah, did the same thing, 2 Kgs 21:6; 2 Chr 33:6. However, good King Josiah, 639-608 BC, defiled Topheth, a location in the valley of the children of Hinnom, so that the people were not able to - and here the entire phrase occurs for the first time - were not able to cross over his son or daughter through the fire to Molek, 2 Kgs 23:10. The same practices continued through the various kings until the captivity, 2 Kgs 23:32,37. Jeremiah lists it as the main cause for the captivity, and identifies it with the worship of Baal, Jer 32:35. Ezekiel blames the same sin for the captivity, Ezk 16:21; 20:26,31. Molek was "the king" of the Ammonites. Molek is one form of the Hebrew word for king. The Jewish writer Aben Ezra says that "to cause to pass through" the fire in Leviticus 18:21 is the same as "to burn," thus meaning that the children were consumed in the fire on the altar to Molek. Psa 106:37- 38 reads, They sacrificed [zebach, which means to slaughter for sacrifice] their sons and their daughters to demons, And spilled innocent blood, the blood of their sons and their daughters which they sacrificed [zebach = slaughtered] to the idols of Canaan, a land defiled with blood. So there is no question but that the death of the innocent children is meant in their sacrifice to Molek. It is the death of innocent babies by the choice of their parents, the same as in abortion. Jer 7:31 states emphatically that they burned their children in the fire, and Jer 19:5 reads, They have built the high places of Baal to burn their sons with fire a burnt offering to Baal....See also Deu 12:31; Ezk 16:20,21, indicating slaughter and being consumed in the fire; as does Ezk 23:37. Molek means king, and baal, also a Hebrew word, means lord. It is possible, since in certain places both names are used in the same sentence, that we are talking about one god, as lord and king, baal and molek, possibly worshipped as baal in one people, and molek in another, and by both names in others, Jer 19:5; 32:35. See also Amos 5:26.

It is a sad commentary on human society when at various times in history large segments of the human family slaughter the seed of their own body thinking to gain some illusory benefit to themselves, and relieve themselves from what they call the burden of bearing and rearing children as God commanded in Gen 1:28, Be fruitful, and multiply, and fill the earth, not kill them by sacrificing them to our own pleasure.

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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

CONTAINING THE INTERVAL OF TWO YEARS.

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

CHAPTER 9.

THE MANNER OF OUR OFFERING SACRIFICES.

* 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 20

Word Cloud from Exegesis of Leviticus 20²³

These two graphics should be very similar; this means that the exegesis of Leviticus 20 has stayed on topic and has covered the information found in this chapter of the Word of God.

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²³ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.