

# LEVITICUS 21

Written and compiled by Gary Kukis

**Leviticus 21:1–24**

**Priestly Holiness and Defects**

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.





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Doctrines Covered or Alluded To			
Additional doctrines and links are found in <a href="#">Definition of Terms</a> below.			

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

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

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

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

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

Definition of Terms	
<b>Rebound (Restoration to fellowship with God)</b>	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 <b>Doctrine of Rebound</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ) ( <a href="#">WPD</a> ).

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 21

**Introduction:** Leviticus is called principally a book dealing with the Levitical priesthood. This is only true in part. Some chapters deal with sacrifices and some deal with specifics concerning the priesthood, but that is properly the Aaronic priesthood. Most of Leviticus, as we have seen, deals with laws and ordinances set up by God for all of the people of Israel. Leviticus 21 is one of the few chapters addressed to the sons of Aaron. You would think that this will mean a new vocabulary; other than the list of blemishes and defects that the priest was not allowed to have, most of these words we have seen many times before. We will find the word for *holy* (or *consecrate, sanctify*) in its verb, adjective or noun form eleven times; its antonym, *profane, defile, desecrate* is found in its verb or adjective form also eleven times (there are two different words here). Another word that we often find is the one which is usually hidden—the word for approach; it is found seven times, usually mistranslated (and several times where we find the word *approach* it is a different word).

### Titles and/or Brief Descriptions of Leviticus 21 (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 21 (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 21

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It is important to understand what has gone before.

### The Prequel of Leviticus 21

Leviticus 21 will begin with

[Chapter Outline](#)

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

### The Principals of Leviticus 21

**Characters**

**Commentary**

Characters	Commentary

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We need to know where this chapter takes place.

### The Places of Leviticus 21

**Place**

**Description**

Place	Description

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### By the Numbers

**Item**

**Duration; size**

Item	Duration; size

By the Numbers	
Item	Duration; size

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### Timeline for Leviticus

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

Here is what to expect from Leviticus 21:

A Synopsis of Leviticus 21

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.

<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>
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Outlines of Leviticus 21 (Various Commentators)

<a href="#">Chapter Outline</a>	<a href="#">Charts, Maps and Short Doctrines</a>
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Some of the passages are included below, using the ESV; capitalized.

A Synopsis of Leviticus 21 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Leviticus 21.

[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.

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**Changes—additions and subtractions (for Leviticus 21):** 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 speaks Y<sup>e</sup>howah unto Moses, “Speak unto the priests, sons of Aaron, and you have said unto them, ‘For a soul no [one] should be unclean among his peoples, to his kin, the near [ones] unto him, to his mother and to his father, and to his son and to his daughter, and to his brother and to his sister, (the virgin, the [one] near unto him who is not to a man to her, he makes [himself] unclean), will not be unclean a baal among his peoples to be himself profaned.**

Kukis mostly literal:

**Y<sup>e</sup>howah speaks to Moses [saying], “Speak to the priests, the sons of Aaron, and you have said to them, ‘No one should be unclean among his peoples for a soul [who has died], except for his near kin, for his mother and for his father, for his son and for his daughter, and for his brother and for his sister (the virgin, the one [who is] near to him, who has not a husband for her, he defiles himself). A lord will not defile himself among his peoples to profane himself.**

Leviticus  
21:1–4

Kukis paraphrase:

**Jehovah spoke to Moses, saying, “Speak these things to the priests, the sons of Aaron. You will say to them, ‘None of you should be made unclean by close contact with the dead. The people who are close relatives to a person who has died—his sons, his daughters, his parents, his brother or a virgin sister still living at home—these people may have necessary contact. However, a leader of the people is not to defile himself by having close contact with a dead person.**

Here is how others have translated this passage:

### Ancient texts:

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

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a

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

science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

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

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

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

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

Underlined words indicate differences in the text.

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

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

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

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 speaks Y <sup>e</sup> howah unto Moses, "Speak unto the priests, sons of Aaron, and you have said unto them, 'For a soul no [one] should be unclean among his peoples, to his kin, the near [ones] unto him, to his mother and to his father, and to his son and to his daughter, and to his brother and to his sister, (the virgin, the [one] near unto him who is not to a man to her, he makes [himself] unclean), will not be unclean a baal among his peoples to be himself profaned.
Dead Sea Scrolls	.
Targum (Onkelos)	. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	.
Jerusalem targum	.
Updated Douay-Rheims <sup>3</sup>	.
Douay-Rheims 1899 (Amer.)	The Lord said also to Moses: Speak to the priests the sons of Aaron, and thou shalt say for them: Let not a priest incur an uncleanness at the death of his citizens. But only for his kin, such as are near in blood: that is to say, for his father and for his mother, and for his son, and for his daughter, for his brother also: And for a maiden sister, who hath had no husband. But not even for the prince of his people shall he do any thing that may make him unclean.
Aramaic ESV of Peshitta	Mar-Yah said to Moshah, "Speak to the priests, the sons of Aaron, and say to them, 'A priest shall not defile himself for the dead among his people; except for his relatives that are near to him: for his mother, for his father, for his son, for his daughter, for his brother, and for his virgin sister who is near to him, who has had no husband; for her he may defile himself. He shall not defile himself, being a chief man among his people, to profane himself..
Lamsa's Peshitta (Syriac)	.
V. Alexander's Aramaic T.	.
Samaritan Pentateuch	.
Updated Brenton (Greek) <sup>4</sup>	And the Lord spoke to Moses, saying, Speak to the priests, the sons of Aaron, and you shall tell them that they shall not defile themselves in their nation for the dead, but they may mourn for a relative who is very near to them, for a father and mother, and sons and daughters, for a brother, and for a virgin sister that is near to him, that has no husband; for her he may defile himself. Otherwise he shall not defile himself suddenly among his people to profane himself.

### Significant differences:

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

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

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

Bible in Basic English	And the Lord said to Moses, Say to the priests, the sons of Aaron, Let no man make himself unclean for the dead among his people; But only for his near relations, for his mother or his father, his son or his daughter, and his brother; And for his sister, a virgin, for she is his near relation and has had no husband, he may make himself unclean. But let him, being a chief among his people, not make himself unclean in such a way as to put shame on himself.
Easy English Easy-to-Read Version–2008	. The LORD said to Moses, "Tell these things to Aaron's sons, the priests: A priest must not make himself unclean by touching a dead person. But if the dead person was one of his close relatives, he can touch the dead body. The priest can make himself unclean if the dead person is his mother or father, his son or daughter, his brother or his unmarried sister. (This sister is close to him because she has no husband. So the priest may make himself unclean for her if she dies.) But a priest must not make himself unclean if the dead person was only one of his slaves.
God's Word™	The LORD spoke to Moses, "Tell the priests, Aaron's sons: None of you should become unclean by touching one of your relatives who has died. However, you are allowed to become unclean when one of your nearest relatives dies. These relatives include your mother, father, son, daughter, or brother, and especially an unmarried virgin sister who is still close to you. As the head of your people, you should never become unclean. That would make you unholy.
Good News Bible (TEV)	The LORD commanded Moses to tell the Aaronite priests, "No priest is to make himself ritually unclean by taking part in the funeral ceremonies when a relative dies, unless it is his mother, father, son, daughter, brother, or unmarried sister living in his house. He shall not make himself unclean at the death of those related to him by marriage.
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 gave Moses these instructions for Aaron's sons, the priests: Touching a dead body will make you unclean. So don't go near a dead relative, except your mother, father, son, daughter, brother, or an unmarried sister, who has no husband to take care of her. Don't make yourself unclean by attending the funeral of someone related to you by marriage..
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.

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

UnfoldingWord (Simplified)<sup>6</sup> Yahweh also said to Moses, "Speak to the priests, the sons of Aaron, and say to them, 'You priests must not cause yourselves to become unfit to do my work by touching any dead body. You are permitted to touch only the corpses of close relatives, such as your mother, father, son, daughter or your brother. You may also touch the corpse of a sister if she is not married and has been living in your house, because she has no husband to bury her. You priests must not cause yourselves to become unfit to do my work by touching the dead bodies of other relatives of yours.

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

And Jehovah said to Moses, Speak to the priests, the sons of Aaron, and say to them, None shall be defiled for any soul among his people,  
 Except for his flesh who is near to him, for his mother, and for his father, and for his son, and for his daughter, and for his brother,  
 And for his sister a virgin, who is near to him, who has not been with a man; he may be defiled for her.

A lord<sup>4</sup> shall not defile himself among his people to profane himself.

<sup>4</sup> **21:4 lord**, baal, means lord, master of the house as husband and father, as well as the title applied to pagan gods. God's instruction is that a priest as lord of his personal household may mourn for the immediate family members, but may not mourn for household servants and more distant relatives, because attending and mourning for the dead made a person unclean. The uncleanness required time for cleansing, and the priest could not be kept from his priestly work that amount of time. Therefore his attending the funerals of dead relatives and friends was restricted to his immediate family, including his wife (not mentioned), in order not to interfere with the work of the ministry. See different instructions for the head priest, and Note on Leviticus 21:11.

International Standard V

#### **Priestly Holiness**

The Lord told Moses, "Speak to the priests, Aaron's sons, and tell them that no priest is to defile himself on account of the dead among his people, except his close relatives—his mother or father, his son or daughter, or his brother or his virgin sister who is near him who doesn't have a husband, [Lit. hasn't had a man] he may defile himself for her.

"Because he is a husband among his people, he is not to defile himself, thereby polluting himself.

Lexham English Bible .  
 NIV, ©2011 .

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

Unfolding Word Literal Text <sup>7</sup>	Yahweh said to Moses: "Speak to the priests, the sons of Aaron, and say to them, 'No one among you shall make himself unclean for those who die among his people, except for his closest relatives—his mother, his father, his son, his daughter, his brother, or his virgin sister who is dependent on him, since she has no husband—for her he may make himself unclean. But he must not make himself unclean for other relatives and so defile himself.
Urim-Thummim Version	YHWH spoke to Moses, Speak to the priests, those sons of Aaron and you will say to them, a priest will not be defiled for any person among his people. Except for his blood relations that are near to him, that is, for his mother and father, son, daughter, brother, and for his virgin sister that is near to him, he can be defiled (providing she has no husband). But he will not become unclean himself being a chief husband among his people, to desecrate himself.
Wikipedia Bible Project <sup>8</sup>	And Yahweh said to Moses: Say to the priests, the sons of Aaron, and you said to them: To a soul, he will not be impure to his people. Because if to his close kin, to his mother and to his father, and to his sons and to his daughter and to his brother and to his virgin sister which is close to him, who did not have a man, to her he will be impure. He will not be impure, a master to his people, to defile himself.

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

Christian Community (1988)	Yahweh said to Moses, "Speak to the priests, sons of Aaron and tell them that not one of them shall make him self unclean for a dead person among his people except for those relatives nearest to him, that is for his mother, father, son, daughter or brother, or for an unmarried sister who is dependent on him because she has had no husband. For her, he may make himself unclean. As a husband he must not make himself unclean for his family-inlaw and so profane himself.
New American Bible(2011) <sup>9</sup>	.
The Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989 <sup>10</sup>	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	. The Kaplan Translation, particularly in Leviticus through Deuteronomy, takes note of historic rabbinic opinions.
The Scriptures–2009	And הויה said to Mosheh, "Speak to the priests, the sons of Aharon, and say to them: 'No one is to be defiled for the dead among his people, except for his relatives who are nearest to him: for his mother, and for his father, and for his son, and for his daughter, and for his brother; and for his maiden sister who is near to him, who has had no husband – for her he is defiled. V. 4 will be placed with the next passage for context.

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

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

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

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



Tree of Life Version      Then Adonai said to Moses, “Speak to the kohanim, the sons of Aaron, and say to them: A kohen is not to allow himself to become unclean for the dead among his people, except for his relatives that are nearest to him—his mother, his father, his son, his daughter, his brother, or his virgin sister who is near to him, who has had no husband. For her he may allow himself to become unclean. But he is not to defile himself—a husband among his people—and so profane himself.

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

Alpha & Omega Bible<sup>11</sup>      AND JESUS SPOKE TO MOSES, SAYING, “SPEAK TO THE PRIESTS THE SONS OF AARON, AND YOU SHALL TELL THEM THAT THEY SHALL NOT DEFILE THEMSELVES IN THEIR NATION FOR THE DEAD, BUT THEY MAY MOURN FOR A RELATIVE WHO IS VERY NEAR TO THEM, FOR A FATHER AND MOTHER, AND SONS AND DAUGHTERS, FOR A BROTHER, AND FOR A VIRGIN SISTER THAT IS NEAR TO ONE, THAT IS NOT ESPOUSED TO A MAN; FOR THESE ONE SHALL DEFILE HIMSELF. HE SHALL NOT DEFILE HIMSELF SUDDENLY AMONG HIS PEOPLE TO PROFANE HIMSELF.

Awful Scroll Bible      Sustains To Become was to say to Moses: Be speaking to the priests, the sons of Aaron, even is you to have said: Were yous to be made unclean by a breather of the people? - For your near kin, even the kindred of your mother and father, your son and daughter, your brother and sister, and a virgin kindred - is she to be with a man? - were yous to become unclean for. Was to become unclean a ruler of the people? - It is to be presumptuousness -...

Concordant Literal Version  
exeGesés companion Bible

**THE PRIESTHOOD**

And Yah Veh says unto Mosheh,  
Say unto the priests the sons of Aharon,  
and say to them,  
No one fouls himself for a soul among his people  
except for his kinflesh who is near unto him  
- for his mother and for his father  
and for his son and for his daughter  
and for his brother  
and for his virgin sister near him who has no man;  
for her he fouls.  
No master fouls himself among his people  
to profane himself:...

Orthodox Jewish Bible

And Hashem said unto Moshe, Speak unto the kohanim the Bnei Aharon, and say unto them, There shall none be made tamei for the dead among his people; But for his close kin, that is near unto him, that is, for his em, and for his av, and for his ben, and for his bat, and for his ach. And for his betulah achot (virgin sister), that is close unto him, which hath had no ish (husband); for her may he be made tamei. But he shall not make himself tamei, being a ba'al (leader, chief man) among his people, to profane himself.

Rotherham's *Emphasized B.* .

**Expanded/Embellished Bibles:**

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

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

### Regulations Concerning Priests

Then [Or "And"] Yahweh said to Moses, "Speak to the priests, Aaron's sons, and say to them, 'One must not make himself unclean for a dead person among his own people, except for his direct relative closest to him: his mother and his father, and his son and his daughter, and his brother, and for his sister, a virgin, who is closest to him, who has not had a husband [Literally "who is not for a man/husband"]—for her he may defile himself.

He must not make himself unclean as a kinsman by marriage, [Literally "a husband among his people"] defiling himself.

Syndein/Thieme .  
 The Voice .

### Bible Translations with Many Footnotes:

The Complete Tanach<sup>12</sup> .  
 The Geneva Bible .  
 Kaplan Translation .

#### Priestly Laws

God told Moses to declare the following to Aaron's descendants, the priests: Let no [priest] defile himself [by contact with] the dead among his people, except for such close blood relatives as his mother, father, son, daughter or brother. He may also allow himself to become ritually unclean for his [deceased] virgin sister, who is [also] close to him as long as she is not married.

[However,] a husband may not defile himself for his [dead] wife if she is legally unfit for him.

#### defile himself...

See Numbers 19:14.

#### close to him

This is a sister who has the same father as the priest (Yevamoth 22b; Yad, Avel 2:1).

#### a husband may not...

(Sifra; Rashi). Or, 'a man may not defile himself for a corpse among his people' - when there are others to care for it (Rashi). Or, 'a man may not defile himself, even for the great' (Saadia; Baaley Tosafoth). Or, '[Since he is] a leader, he shall not be defiled among his people' (Targum).

#### if she is legally unfit...

See Leviticus 21:7 (Yevamoth 22b; Rashi; cf. Targum Yonathan.) Or, 'since it makes him unfit for service' (Rashi; Rashbam).

NET Bible® .  
 New American Bible(2011)<sup>13</sup> .  
 Rotherham's *Emphasized B.* .

### § 17. Especial Sanctity enjoined on the Priests.

#### Chapter 21.

And Yahweh said unto Moses,

Say unto the priests, the sons of Aaron,—yea thou shalt say unto them,

<For a dead person><sup>9</sup> shall no one make himself unclean, among his people:

Saving for his kin, that are near unto him, for his mother or for his father, or for his son or for his daughter, or for his brother; or for his sister, a virgin who is near unto him, who belongeth not unto a husband,— <for her> he may

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

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



make himself unclean: He shall not make himself unclean, being a chief<sup>h</sup> among his people,—by profaning himself:...

<sup>g</sup> U.: “for a soul.”

<sup>h</sup> Heb.: bâ'al.

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

A Faithful Version	. pollute
C. Thomson Updated OT	.
Charles Thomson OT <sup>14</sup>	Again the Lord spoke to Moses, saying, Speak to the priests, the sons of Aaron, and thou shalt say unto them, They must not defile themselves for the dead in their family, except only for their nearest of kin. For a father, or a mother, or for sons, or daughters, or for a brother, and for a virgin sister who dwelleth with him, and who hath not been betrothed to a husband; for these he may defile himself. He must not defile him self unexpectedly among his people, to occasion their defilement.
Context Group Version	And YHWH said to Moses, Speak to the priests, the sons of Aaron, and say to them, None shall defile himself for the dead among his relatives; except for his kin, that is near to him, for his mother, and for his father, and for his son, and for his daughter, and for his brother, and for his sister a virgin, that is near to him, that has had no man; for her he may defile himself. He shall not defile himself suddenly among his relatives, to profane himself.
English Standard Version	.
Green's Literal Translation	And Jehovah said to Moses, Speak to the priests, Aaron's sons, and you shall say to them, None shall be defiled for the dead among his people. But for his relative who is near to him, for his mother, and for his father, and for his son, and for his daughter, and for his brother, and for his sister, the virgin, who is near to him, who has not been with a man, for her he may be defiled. V. 4 will be placed with the next passage for context.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And Jehovah said to Moses, Speak to the priests, the sons of Aaron and say to them, None will defile himself for the dead among his people, except for his kin, who is near to him: for his mother and for his father and for his son and for his daughter and for his brother. And for his sister a virgin, who is near to him, who has had no husband, for her he may defile himself. He will not defile himself, who is a chief man among his people, to profane himself.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Revised Mechanical Trans. <sup>15</sup>	...and YHWH said to Mosheh, say to the administrators, the sons of Aharon, and you will say to them, he will not be dirty for a soul in his people. Instead, for his kin, the one near him, for his mother and for his father and for his son and for his daughter and for his brother, and for his sister, the virgin, the one near to him, who does not have a man, for her he will be dirty. A master in his people will not be dirty, to defile himself.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.

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

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

Young's Literal Translation  
 Young's Updated LT

**The gist of this passage:**

<b>Leviticus 21:1a</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong #</b>
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>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #559 BDB #55
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'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 (משה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
'âmar (אמר) [pronounced aw-MAHR]	<i>say, speak, utter; say [to oneself], think; command; promise; explain; intend</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #559 BDB #55
'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
kôhänîym (כֹּהֲנִים) [pronounced koh-hah-NEEM]	<i>priests, priesthood; principal officers, chief rulers</i>	masculine plural noun with the definite article	Strong's #3548 BDB #463
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
'Ahârôn (אהרן) [pronounced ah-huh-ROHN]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'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>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #559 BDB #55

Leviticus 21:1a			
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) with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #413 BDB #39

**Translation:** Y<sup>e</sup>howah speaks to Moses [saying], "Speak to the priests, the sons of Aaron, and you have said to them,...

God speaks to Moses, but Moses is to convey this information to the priests, who are the sons of Aaron. If the books and chapter of the Mosaic Torah (Exodus through Deuteronomy) are roughly in chronological order (why should they not be?), then Aaron's eldest two sons are dead, and sons #3 and #4 are the acting priests (it seems like Phinehas will take a lead here).

Therefore, this message is primarily to them.

Leviticus 21:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; person; breath; mind; desire, volition; will</i>	feminine singular noun	Strong's #5315 BDB #659
lô' (לא or לול) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ṭâmê' (טָמֵא) [pronounced taw-MAY]	<i>to be unclean, to make oneself unclean</i>	3 <sup>rd</sup> person masculine singular, Hithpael imperfect	Strong's #2930 BDB #379
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ammîym (עַמִּים) [pronounced gahm-MEEM]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5971 BDB #766

**Translation:** ...'No one should be unclean among his peoples for a soul [who has died],...

When God speaks of the soul here and relates it to being unclean, I am assuming (along with virtually every other translator) that we are speaking of someone who has died. A dead body is in all respects unclean, and priests are to be fully aware of that.

Leviticus 21:1 Y<sup>e</sup>howah speaks to Moses [saying], "Speak to the priests, the sons of Aaron, and you have said to them, 'No one should be unclean among his peoples for a soul [who has died],...' (Kukis mostly literal translation)

This is a change here. Moses is not told to speak to the people but to the sons of Aaron, the priests to Israel, concerning their personal ceremonial cleanness. This is a great chasm between the clean and the unclean and those who represent man to God and who present the gospel to the people (i.e., the priests) must be clean and undefiled. Primarily we will deal with one who is defiled by death. A person who dies represents spiritual death and separation from God, as that person is now lifeless and separate from his family. Numbers 19:11 tells us that touching a corpse makes one unclean for seven days and Numbers 19:14 indicates that even entering into a tent where a corpse is makes one unclean. A priest was allowed to come into contact with certain members of his family (vv. 2–3) and the high priest was denied even those exceptions (vv. 11–12).

This particular prohibition from v. 1 is repeated in Ezekiel 44:25 and in examining that, I suddenly realize why Ezekiel and Leviticus are so similar in vocabulary; they are both almost in their entirety direct quotes from Y<sup>e</sup>howah, the God of Israel where, insofar as to the recording of this information, the prophets Moses and Ezekiel were little more than scribes (or, secretaries taking dictation) in their functions.

A priest is defiled by coming into contact with the dead with these exceptions listed.

Leviticus 21:2a			
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
ʾîm (אם) [pronounced <i>eem</i> ]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
This is variously translated <i>except for, except, but, but for, but rather, but only, save for, but if, but for, however, because if</i> . Literally, this is <i>for if, because if, which if</i> .			
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
sh <sup>e</sup> ēr (רֶאֱשׁ) [pronounced <i>sh<sup>e</sup>air</i> ]	<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 <sup>rd</sup> person masculine singular suffix	Strong's #7607 BDB #984
qârôb (בִּרְקָ) or qârôwb (בּוֹרְקָ) [pronounced <i>kaw-RO<sup>B</sup>V</i> ]	<i>near [in place or time], contiguous, imminent, within a short pace; short, shortness; near in relation, intimate acquaintance; that which is familiar to us; one who brings aide to another; soon, presently</i>	masculine adjective; can be used as a substantive; with the definite article	Strong's #7138 BDB #898
ʾel (אֶל) [pronounced <i>eh</i> l]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #413 BDB #39

**Translation:** ...except for his near kin,...

There are near relatives who can have an association with the dead body. I assume that the priests will guide the families in the event of a death.

Leviticus 21:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'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 3 <sup>rd</sup> person masculine singular suffix	Strong's #517 BDB #51
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âb (אָב) [pronounced aw <sup>b</sup> v]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1 BDB #3
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1121 BDB #119
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bath (בַּת) [pronounced bathh]	<i>daughter; village</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1323 BDB #123
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Leviticus 21:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'âch (אח) [pronounced <i>awhk</i> ]	<i>brother, half-brother; kinsman or relative close; one who resembles</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #251 BDB #26

**Translation:** ...for his mother and for his father, for his son and for his daughter, and for his brother...

The mother, father, son or daughter are close relatives. It is expected that they may have contact with the body of the deceased. Also the brother, of course.

Leviticus 21:1–2 Y<sup>e</sup>howah speaks to Moses [saying], “Speak to the priests, the sons of Aaron, and you have said to them, ‘No one should be unclean among his peoples for a soul [who has died], except for his near kin, for his mother and for his father, for his son and for his daughter, and for his brother... (Kukis mostly literal translation)

A priest is defiled by coming into contact with the dead with these exceptions listed.

Leviticus 21:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âchôwth (אחות) [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 <sup>rd</sup> person masculine singular suffix	Strong's #269 BDB #27
b <sup>e</sup> thûwlâh (הלוּתָב) [pronounced <i>beth-oo-LAWH</i> ]	<i>virgin; a virginal male; a newly married woman, a young woman</i>	feminine singular noun with the definite article	Strong's #1330 BDB #143
q <sup>e</sup> rôbâh (הַבְּרִקָּה) [pronounced <i>k<sup>e</sup>-roh<sup>b</sup>-VAW</i> ]	<i>near [in place or time], contiguous, imminent, within a short pace; short, shortness; near in relation, intimate acquaintance; that which is familiar to us; one who brings aide to another; soon, presently</i>	feminine adjective; can be used as a substantive; with the definite article	Strong's #7138 BDB #898
'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) with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #413 BDB #39

**Translation:** ...and for his sister (the virgin, the one [who is] near to him,...



There is a lot made of the sister. Apparently, the common culture was, once a woman married, she became a part of that family. However, an unmarried sister, who would, therefore, be a virgin, is also allowed the close contact (this might be to clean the body, apply the scents and perfumes to preserve it).

Leviticus 21:3b			
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
lôʾ (לֹא or לוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâyâh (הִיא) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced lʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
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
lâmed (ל) [pronounced lʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 <sup>rd</sup> person feminine singular suffix	No Strong's # BDB #510
ṭâmêʾ (טָמֵא) [pronounced taw-MAY]	<i>to be unclean, to make oneself unclean; to defile onself</i>	3 <sup>rd</sup> person masculine singular, Hithpael imperfect	Strong's #2930 BDB #379

**Translation:** ...who has not a husband for her, he defiles himself).

At this point, I am somewhat confused. Who is the one defiling himself? Are we talking about the husband of a sister? Or have we come outside the family limitations and the priest who is too closely associated with the body is one who has defiled himself?

### David Guzik's explanation for Leviticus 21:1–4

- a. Speak to the priests, the sons of Aaron: The priests came from a particular family of the tribe of Levi - the family of Aaron. The priests, because of their special responsibility to represent God before the people and the people before God, had a special call to holiness and ritualistic purity.
  - i. The purpose behind these laws was to illustrate the purity and separation from sin that was to characterize the priest; a dead body is a picture of sin's result in this world, especially in the way it rapidly decays.
- b. None shall defile himself for the dead among his people: The prohibition regarding dead bodies wasn't just about touching a dead body, but even being in the same room as a dead body or walking over a grave or touching a tomb.

## David Guzik's explanation for Leviticus 21:1–4

- c. Except for his relatives who are nearest to him: A priest could participate in the burial rites for an immediate family member, but for none other.

*David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; Leviticus 21.

[Chapter Outline](#)

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Leviticus 21:2–3 ...except for his near kin, for his mother and for his father, for his son and for his daughter, and for his brother and for his sister (the virgin, the one [who is] near to him, who has not a husband for her, he defiles himself). (Kukis mostly literal translation)

V. 3 is another exception; the word for *near* indicates that this must be a sister he is close to (as we all know, there are sisters that we are close to and those we are not).

Leviticus 21:1–3 Y<sup>e</sup>howah speaks to Moses [saying], "Speak to the priests, the sons of Aaron, and you have said to them, 'No one should be unclean among his peoples for a soul [who has died], except for his near kin, for his mother and for his father, for his son and for his daughter, and for his brother and for his sister (the virgin, the one [who is] near to him, who has not a husband for her, he defiles himself). (Kukis mostly literal translation)

*Whedon: The call to the priesthood and the holy anointing do not make the priests less human, nor eradicate the tender sensibilities which bind man to his fellow. Yet to preserve the dignity of the office, and to impress upon the priest the idea that his chief duties are to God and not to man, he is cut off from all acts of formal mourning except for those who are closely bound to him by the ties of blood. Since bodily deformities are often the results of sin in the parent or in the individual, and are, moreover, suggestive of moral failings, dwarfs and persons maimed and crippled were to be kept from the sacred office.<sup>16</sup>*

### Leviticus 21:4

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לא or לוּל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
tāmê' (טמא) [pronounced <i>taw-MAY</i> ]	<i>to be unclean, to make oneself unclean; to defile oneself</i>	3 <sup>rd</sup> person masculine singular, Hithpael imperfect	Strong's #2930 BDB #379
ba'al (עב) [pronounced <i>BAH-gah</i> ]	<i>owner, lord, prince, husband; master; transliterated Baal when referencing the heathen god</i>	masculine singular noun	Strong's #1167 BDB #127
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ammîym (עמִים) [pronounced <i>gahm-MEEM</i> ]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5971 BDB #766

<sup>16</sup> *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; Leviticus 21.



## Leviticus 21:4

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
châlal (חָלַל) [pronounced <i>khaw-LAHL</i> ]	<i>to profane oneself, defile oneself, pollute oneself [ritually or sexually], to be profaned [polluted, contaminated, defiled]</i>	Niphal infinitive with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2490 BDB #320

**Translation:** A lord will not defile himself among his peoples to profane himself. (Kukis mostly literal translation)

Both words for *defile* are found in this verse. *ṭâmê* (טָמַא) [pronounced *taw-MAY*] means *to make unclean, to be unclean, to defile*. Strong's #2930 BDB #379. The second word is *châlal* (חָלַל) [pronounced *khaw-LAHL*] and it means *pollute, defile, profane, corrupt, sully and contaminate*. Strong's #2490 BDB #319. The first word means that he has made himself unclean and the second word means that he has thus disqualified himself for making offerings because he is polluted.

What is said in this verse is that the priest may not defile himself in any way as he is a leader among his people. You will find the word for *lord* of interest. It is the word *ba'al* (בַּעַל) [pronounced *BAH-ğah!*] and it means *lord, master* and, apart from idolatry, it is a good word. It is occasionally used for a husband, as he is known as the *lord or master*. Strong's #1167 BDB #127.

Most interpret *baal* as *lord* (not as being God or a god, but simply as being a leader); and this is all about keeping the priesthood separate from such functions as these.

Peter Pett: *And the reason for these extreme precautions is given, his prominence as a 'chief man' among the people, someone set apart from the ordinary with a principal function. This made it important that he did not profane himself by making himself unable to operate in fulfilment of his responsibilities. Those who have the greatest responsibility must exercise the greatest care in maintaining a worthiness necessary for the fulfilment of their responsibilities.*<sup>17</sup>

Leviticus 21:4 A lord will not defile himself among his peoples to profane himself. (Kukis mostly literal translation)

When I first looked at this verse, the English translation given me was *he shall not defile himself as a husband among his people and so profane himself*. My first thought was *what the heck are they talking about?* The best I was originally able to come up with is that this verse was tied in with v. 7; but I could not for the life of me understand why they were separated by two other verses. However, the key to understanding this verse is having the correct translation, as it is most of the time.

I may want to re-evaluate this in the light of my exegesis of Ruth 1:11.

Leviticus 21:1–4 Y<sup>e</sup>howah speaks to Moses [saying], “Speak to the priests, the sons of Aaron, and you have said to them, ‘No one should be unclean among his peoples for a soul [who has died], except for his near kin, for his mother and for his father, for his son and for his daughter, and for his brother and for his sister (the virgin, the one [who is] near to him, who has not a husband for her, he defiles himself). A lord will not defile himself among his peoples to profane himself. (Kukis mostly literal translation)

Leviticus 21:1–4 Jehovah spoke to Moses, saying, “Speak these things to the priests, the sons of Aaron. You will say to them, ‘None of you should be made unclean by close contact with the dead. The people who are close

<sup>17</sup> Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, Leviticus 21.

relatives to a person who has died—his sons, his daughters, his parents, his brother or a virgin sister still living at home—these people may have necessary contact. However, a leader of the people is not to defile himself by having close contact with a dead person. (Kukis paraphrase)

**They will not make a bald spot on their head and a corner of their beard they will not cut off and on their flesh they will not scratch a cutting. Holy ones they keep on being to their Elohim and they have not profaned a name of their Elohim, for burnt offerings of Y<sup>e</sup>howah, bread of their Elohim they are bringing near. And they have been holy.**

Leviticus  
21:5–6

**They will not make a bald patch on their head and they will not cut off a corner of their beard; and they will not scratch a cutting into their skin. They are to keep on being holy ones to their Elohim and they have not profaned the name of their Elohim, for they are bringing near the burnt offerings of Y<sup>e</sup>howah and the bread of Elohim. They have been holy.**

**They will not cut their hair or trim their beards or make any sort of cutting into their skin which looks like the priests of Molech or some other false god. They must continue to be set apart believers and so they cannot profane the name of their God, for they are the ones who are supposed to bring the burnt offerings of Jehovah and the bread of God to God's altar. Therefore, they must be set apart from all other religions.**

Here is how others have translated this passage:

#### **Ancient texts:**

Masoretic Text (Hebrew)

They will not make a bald spot on their head and a corner of their beard they will not cut off and on their flesh they will not scratch a cutting. Holy ones they keep on being to their Elohim and they have not profaned a name of their Elohim, for burnt offerings of Y<sup>e</sup>howah, bread of their Elohim they are bringing near. And they have been holy.

Dead Sea Scrolls

.

Jerusalem targum

.

Targum (Onkelos)

.

Targum (Pseudo-Jonathan)

.

Aramaic Targum

.

The Psalms Targum

.

Updated Douay-Rheims

.

Douay-Rheims 1899 (Amer.)

Neither shall they shave their head, nor their beard, nor make incisions in their flesh. They shall be holy to their God, and shall not profane his name. For they offer the burnt offering of the Lord, and the bread of their God: and therefore they shall be holy.

Aramaic ESV of Peshitta

""They shall not shave their heads, neither shall they shave off the corners of their beards, nor make any cuttings in their flesh.

They shall be holy to their God, and not profane the name of their God; for they offer the offerings of Mar-Yah made by fire, the bread of their God; therefore they shall be holy.

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 shave your head for the dead with a baldness on the top; and they shall not shave their beard, neither shall they make gashes on their flesh.

They shall be holy to their God, and they shall not profane the name of their God; for they offer the sacrifices of the Lord as the gifts of their God, and they shall be holy.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	They are not to have their hair cut off for the dead, or the hair on their chins cut short, or make cuts in their flesh. Let them be holy to their God and not make the name of their God common; for the fire offerings of the Lord and the bread of their God are offered by them, and they are to be holy.
Easy English Easy-to-Read Version–2008	. "Priests must not shave their heads bald. They must not shave off the edges of their beards. They must not make any cuts in their bodies. Priests must be holy for their God. They must show respect for God's name. They offer the bread and special gifts to the LORD, so they must be holy.
<i>God's Word</i> ™	"You should never mourn by shaving bald spots on your heads, shaving the edges of your beards, or slashing your bodies. "Be God's holy men, and don't dishonor the name of your God. Be holy because you bring sacrifices by fire to the LORD. It is the food of your God.
Good News Bible (TEV)	"No priest shall shave any part of his head or trim his beard or cut gashes on his body to show that he is in mourning. He must be holy and must not disgrace my name. He offers food offerings to me, and he must be holy.
<i>The Message</i>	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	Don't shave any part of your head or trim your beard or cut yourself to show that you are mourning. I am the LORD your God, and I have chosen you alone to offer sacrifices of food to me on the altar. That's why you must keep yourselves holy.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	You priests must not shave your heads or the edges of your beards; you must not cut your bodies to show that you are mourning for someone who has died. You must act in ways that I, your God, consider to be suitable for you, my priests; you must not disgrace me. You are the ones who will present to me the offerings that you will burn. These offerings will be made to me from your food supplies. So you must act in ways that are suitable, because you honor me.

### 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 .  
 They shall not make their head bald, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.<sup>5</sup>  
 They are holy to their God, and shall not profane the name of their God, because of the burnt offerings of Jehovah, and they bring near the food of their God, and they are holy.  
<sup>5</sup> 21:5 All the customs mentioned in this verse were customs practiced by pagans for the dead.

International Standard V "They are not to cut their hair in ritualistic patterns [Lit. cut the sides of their hair; i.e. as a sign of affiliation] on their heads or deface the edges of their beards, or make incisions in their flesh. They are to be holy to their God. They are not to defile the name of their God, because they're the ones who bring the offerings of the Lord made by fire—the food of their God—so they are to be holy.

H. C. Leupold .  
 Lexham English Bible .  
 NIV, ©2011 .  
 Unfolding Bible Literal Text .  
 Urim-Thummim Version .  
 They will not shave their heads, nor shave off the fringes of their beard or make any cuttings [such as tattoos] in their flesh. They are Holy to their Elohim and they will not desecrate the Name of their Elohim for the Burnt-Offerings of YHWH, and the bread of their Elohim that they are bringing near and have been Holy.

Wikipedia Bible Project .  
 They will not shave bald their heads, and the sides of their beard they will not shave, and in their flesh they will not scratch out scratch-marks. They will be holy to their God, and they will not profane the name of their God, because of the men of Yahweh the bread to their God, they sacrifice, and they were holy.

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

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

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible .  
 exeGeses companion Bible .  
 Hebraic Roots Bible .  
 Kaplan Translation .  
 The Scriptures—2009 .  
 'A leader does not defile himself among his people, to profane himself; they do not make any bald place on their heads, and they do not shave the corner of their beard, and they do not make a cutting in their flesh. 'They are set-apart to their

Elohim and do not profane the Name of their Elohim, for they bring the fire offerings of הוהי, and the bread of their Elohim, and shall be set-apart. V. 4 is included for context. The way this is translated, it seems like v. 4 belongs here.

Tree of Life Version “Kohanim are not to shave their heads, nor shave off the corners of their beards, nor make any cuttings in their flesh.  
They are to be holy to their God, and not profane the Name of their God, for they present the offerings of Adonai made by fire, the bread of their God. Therefore they are to be holy.

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

Alpha & Omega Bible AND YOU SHALL NOT SHAVE YOUR HEAD FOR THE DEAD WITH A BALDNESS ON THE TOP; AND THEY SHALL NOT SHAVE THEIR BEARD, NEITHER SHALL THEY MAKE GASHES ON THEIR FLESH.  
THEY SHALL BE HOLY TO THEIR THEOS (The Alpha & Omega), AND THEY SHALL NOT PROFANE THE NAME OF THEIR THEOS (The Alpha & Omega); FOR THEY OFFER THE SACRIFICES OF JESUS AS THE GIFTS OF THEIR THEOS (The Alpha & Omega), AND THEY SHALL BE HOLY.

Awful Scroll Bible ...even was he to make himself bald, even the baldness of his head? - was he to shave the sides of his beard? - was he to make incisions, even incisions on his flesh? -  
They are being set apart to he of mighty ones - were they to be presumptuous in the name of he of mighty ones? - For their fire offerings to Sustain To Become of bread, to he of mighty ones they are to be drawing near, even are to be they set apart.

Concordant Literal Version They shall not make bald a tonsure on their heads for a dead one and not shave off the edge of their beard; nor shall they lacerate their flesh with laceration.  
Holy shall they become to their Elohim; they shall not profane the name of their Elohim. Because they are bringing near the fire offerings of Yahweh, the bread of their Elohim, they are to be holy.

exeGeser's companion Bible ...they neither balden their head  
nor shave the edge of their beard,  
nor incise any incisions in their flesh.  
They are holy to their Elohim  
and profane not the name of their Elohim:  
for the firings unto Yah Veh  
and the bread of their Elohim, they oblate:  
so they are holy.

Orthodox Jewish Bible They shall not shave their head bald, neither shall they shave off the corner of their beard, nor make any cuttings in their basar.  
They shall be kedoshim unto Eloheihem, and not commit Chillul ha-shem against the Shem of Eloheihem; for the offerings of Hashem made by eish and the lechem of Eloheihem they do offer; therefore they shall be kodesh.

Rotherham's *Emphasized B.* They shall not make a baldness behind in their head,  
And <the border of their beard> shall they not cut off,—  
And <in their flesh> shall they not make incisions.  
<Holy persons> shall they be unto their God,  
and not profane the name of their God,—for <the altar-flames of Yahweh, the food of their God> do they bring near—  
Therefore shall they be holy.

### Expanded/Embellished Bibles:

*The Amplified Bible* .

The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	“ ‘And they shall not shave bald patches on their head, and they shall not shave off the corner of their beard, and they shall not make a cut in their body. They shall be holy to their God, and they shall not profane the name of their God, because they are bringing near the offerings made by fire to [Hebrew “of”] Yahweh—their God’s food—and they shall be holy.
Syndein/Thieme	.
The Voice	.

### Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	Let no priest shave off patches of hair from his head. Let them not shave the edges of their beards and not make gouges in their skin. They must be holy to their God, and not profane their God's name. Since they present God's fire offerings, the food offering for their God, they must remain holy. <b>Let no priest...</b> (Sifra; Rashi cf. Yad, Avodath Kokhavim 12:15). See Deuteronomy 14:1. <b>Let them not shave...</b> See Leviticus 19:27. <b>and not make gouges...</b> See Leviticus 19:28.
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	.

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

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	You shall not shave the head to make it bald, for the dead. Nor shall they shave their beard, nor make gashes in their flesh. They shall be consecrated to their God, and shall not profane the name of their God, for they are to offer up the sacrifices of the Lord; the gifts to their God; therefore they shall be holy.
Context Group Version	They shall not make baldness on their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh. They shall be [in a state of] specialness to their God, and not profane the name of their God; for the offerings of YHWH made by fire, the bread of their God, they offer: therefore they shall be special.
English Standard Version	. patch
Green's Literal Translation	. pollute
Legacy Standard Bible	.
Literal Standard Version	. Defile
Modern English Version	.
Modern Literal Version 2020	They will not make baldness upon their head, neither will they shave off the edge of their beard, nor make any cuttings in their flesh. They will be holy to their God and not profane the name of their God. For they offer the fire-offerings of Jehovah, the bread of their God. Therefore they will be holy.
New American Standard B.	.
New European Version	.



New King James Version .  
 Niobi Study Bible .  
 Owen's Translation .  
 Revised Mechanical Trans.

They will not make bald a bald spot on their head, and the edge of their beard they will not shave, and in their flesh they will not slice a slicing. They will exist as unique ones to their Elohiym, and they will not defile the title of their Elohiym, given that the fire offerings of YHWH, the bread of their Elohiym, they are bringing near, and they will be special.

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

**The gist of this passage:**  
 5-6

Leviticus 20:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (אֵל or אֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
qârach (תָּרַח) [pronounced kaw-RAKH]	<i>to make bald (spot, patch), baldness</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #7139 BDB #901
There appears to be an alternate reading, with the 3 <sup>rd</sup> person feminine singular, Qal imperfect.			
qorchâh (תָּרַחָה) [pronounced kor-KHAW]	<i>baldness, bald spot, a bald place</i>	feminine singular noun	Strong's #7144 BDB #901
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
rô'sh (שָׂרָא or שָׂאָר) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum, census</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #7218 BDB #910

**Translation:** They will not make a bald patch on their head...

Determining just exactly what these modifications looked like are not that important. I believe that the priests and religious leaders of Molech or of any other spurious god had specific looks. They were not to ever imitate those looks. Sometimes this might be a way that the hair is shaved.

Leviticus 21:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Leviticus 21:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
pê'âh (פֶּאֵה) [pronounced pay-AWH]	<i>corners, sides; and specifically is related to the boundaries of a something; or to the corners of a non-geographical object; or to a portion of one's face</i>	feminine singular construct	Strong's #6285 & #6311 BDB #802
zâqân (זָקָן) [pronounced zaw-KAWN]	<i>chin, beard, the bearded chin [of a man]; bottom portion of head (including the neck)</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #2206 BDB #278
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
gâlach (גָּלַח) [pronounced gaw-LAKH]	<i>to shave [one's beard or head], to shave off, to cut off; to shave oneself; metaphorically to shave [a land by fire and sword], to devastate</i>	3 <sup>rd</sup> person masculine plural, Piel imperfect	Strong's #1548 BDB #164

**Translation:** ...and they will not cut off a corner of their beard;...

Another modification by false priests was a way that they cut their beards. The priests of Y<sup>e</sup>howah were not to do this.

Leviticus 21:5c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bâsâr (בָּשָׂר) [pronounced baw-SAWR]	<i>flesh, skin, epidermis; [soft portions of the] body; animal meat</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #1320 BDB #142
lô' (לֹא or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
sâraṭ (סָרַח) [pronounced saw-RAHT]	<i>to incise, to scratch, to lacerate; this was used by mourners making cuts on their own body to illustrate the extent of their pain and suffering due to the loss of a loved one (Leviticus 21:5)</i>	3 <sup>rd</sup> person plural, Qal imperfect	Strong's #8295 BDB #976



## Leviticus 21:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sereṭ (סֶרֶט) [pronounced SEH-ret]	<i>incision, cut, cutting</i>	feminine singular noun	Strong's #8296 BDB #976

**Translation:** ...and they will not scratch a cutting into their skin.

There was some sort of cutting or scratching of the skin which the false priests of other gods did. The priests of God were never to do this. One should never look at a priest of the True God and think that he has fashioned himself in any way after a priest of a false god.

Leviticus 21:5 They will not make a bald patch on their head and they will not cut off a corner of their beard; and they will not scratch a cutting into their skin. (Kukis mostly literal translation)

These were obviously things which the Gentiles did to express their grief at the loss of a loved one and the Jews were to be separate from the Gentiles in their behavior and customs. Ezekiel 44:20: Also, the [the priests] will not shave their heads, yet they will not let their locks grow long; they will only trim the hair of their heads. With regard to cutting one's flesh while in mourning, we find that in 1Kings 18:28: So they cried with a loud voice and cut themselves according to their custom with swords and lances until the blood gushed out on them. In this context, they are doing this to gain the attention of Baal, their god.

## Leviticus 21:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
q <sup>o</sup> dôshîym (קֳדוֹשִׁים) [pronounced kaw-DOE-sheem]	<i>holinesses, saints, holy ones, set-apart ones, sacred ones, consecrated ones, those set apart to God; holy [set-apart] things [principles]</i>	masculine plural adjective/noun	Strong's #6918 BDB #872
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l <sup>o</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #430 BDB #43
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
châlal (חָלַל) [pronounced khaw-LAHL]	<i>to profane, to make [to treat as] common, defile, pollute; to violate the honour of, dishonour; to violate [break] (a covenant); to cast down, to destroy</i>	3 <sup>rd</sup> person masculine plural, Piel perfect	Strong's #2490 BDB #320

Leviticus 21:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular construct	Strong's #8034 BDB #1027
ʿĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #430 BDB #43

**Translation:** They are to keep on being holy ones to their Elohim and they have not profaned the name of their Elohim,...

The priests of God were to keep on being holy (set apart) and they were not to profane God's name by what they did or how they looked.

Leviticus 21:6b			
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
ʿêth (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>a fire offering, a burnt offering; an offering, sacrifice</i>	masculine plural construct	Strong's #801 BDB #77
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
lechem (לֶחֶם) [pronounced LEH-khem]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular construct	Strong's #3899 BDB #536
ʿĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #430 BDB #43
hêm (הֵם) [pronounced haym]	<i>they, those; them, themselves; these [with the definite article]; the others</i>	3 <sup>rd</sup> person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
qârab (בָּרַב) [pronounced kaw-RA <sup>B</sup> V]	<i>causing to approach, bringing [drawing] near, bringing, offering; bringing together; causing to withdraw, removing</i>	masculine plural, Hiphil participle	Strong #7126 BDB #897

**Translation:** ...for they are bringing near the burnt offerings of Y<sup>e</sup>howah and the bread of Elohim.

The priests of God were responsible to bring near to God the burnt offerings and the food offerings of God.

Leviticus 21:6c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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 <sup>rd</sup> person masculine plural, Qal perfect	Strong's #1961 BDB #224
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	Strong's #6944 BDB #871

**Translation:** They have been holy. (Kukis mostly literal translation)

Therefore, the priests of God must always be set apart from any other group of priests.

Leviticus 21:6 They are to keep on being holy ones to their Elohim and they have not profaned the name of their Elohim, for they are bringing near the burnt offerings of Y<sup>e</sup>howah and the bread of Elohim. They have been holy. (Kukis mostly literal translation)

The priests are involved in all kinds of offerings to God and they must be set apart when approaching God with these offerings. Jesus Christ had to be without spot and blemish, and the priests must carry through with this type in their worship services.

Leviticus 21:5–6 They will not make a bald patch on their head and they will not cut off a corner of their beard; and they will not scratch a cutting into their skin. They are to keep on being holy ones to their Elohim and they have not profaned the name of their Elohim, for they are bringing near the burnt offerings of Y<sup>e</sup>howah and the bread of Elohim. They have been holy. (Kukis mostly literal translation)

Leviticus 21:5–6 They will not cut their hair or trim their beards or make any sort of cutting into their skin which looks like the priests of Molech or some other false god. They must continue to be set apart believers and so they cannot profane the name of their God, for they are the ones who are supposed to bring the burnt offerings of Jehovah and the bread of God to God's altar. Therefore, they must be set apart from all other religions. (Kukis paraphrase)

A woman, promiscuous, and so defiled, they will not take (in marriage) and a woman being cast out from a man they will not take (in marriage); for holy he [is] to Elohim. And you will regard him as holy a bread of God he brings near. Holy he is to her for holy I [am] Y<sup>e</sup>howah regarding them as holy. And a daughter of a man of a priest when she profanes herself to fornicate, her father she is profaning. In the fire she will be burned.

Leviticus  
21:7–9

[The priests] will not take (in marriage) a promiscuous woman [who is thereby] defiled. [The priests] will not take (in marriage) a woman who is cast out (divorced) from a man, for he [the priest] [is] holy to Elohim. Further, you will regard it, the bread of God, as holy—[the bread] he brings near. He is set apart to her for I, Y<sup>e</sup>howah, [am] set apart. Also a daughter of a man [who is] a priest, when she profanes herself to have illicit sex, she [also] profanes her father. [Her body] will be burned in the fire.

A priest may not take a promiscuous woman in marriage because she is defiled by her promiscuity. The priest will not take a divorced woman, as the priest is set apart to God. Further, you must regard the bread which he brings near to God as set apart. He is set apart to his wife and I [am] Jehovah, set apart from all things. Also, the daughter of a priest is not to profane herself with illicit sex. By this, she profanes her father. Her body will be burned with fire.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)	A woman, promiscuous, and so defiled, they will not take (in marriage) and a woman being cast out from a man they will not take (in marriage); for holy he [is] to Elohim. And you will regard him as holy a bread of God he brings near. Holy he is to her for holy I [am] Y <sup>e</sup> howah regarding them as holy. And a daughter of a man of a priest when she profanes herself to fornicate, her father she is profaning. In the fire she will be burned.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	They shall not take to wife a harlot or a vile prostitute, nor one that has been put away from her husband: because they are consecrated to their God, And offer the loaves of proposition. Let them therefore be holy because I also am holy: the Lord, who sanctify them. If the daughter of a priest be taken in whoredom and dishonour the name of her father, she shall be burnt with fire.
Aramaic ESV of Peshitta	""They shall not marry a woman who is a prostitute, or profane; neither shall they marry a woman divorced from her husband: for he is holy to his God. You shall sanctify him therefore; for he offers the bread of your God: he shall be holy to you: for I Mar-Yah, who sanctify you, am holy. ""The daughter of any priest, if she profanes herself by playing the prostitute, she profanes her father: she shall be burned with fire.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	They shall not take a woman who is a harlot and profaned, or a woman put away from her husband; for he is holy to the Lord his God. And you shall hallow him; he offers the gifts of the Lord your God: he shall be holy, for I the Lord that sanctify them am holy. And if the daughter of a priest should be profaned to go a whoring, she profanes the name of her father: she shall be burned with fire.
Easy English Easy-to-Read Version–2008	. "A priest serves God in a special way, so he must not marry a woman who has had sexual relations with any other man. He must not marry a prostitute or a divorced woman. A priest serves God in a special way. So you must treat him in a special way, because he carries holy things. He brings the holy bread to me, and I am holy. I am the LORD, and I make you holy. "If a priest's daughter becomes a prostitute, she ruins her reputation and brings shame to her father. She must be burned to death in the fire!
God's Word™	You should never marry prostitutes, those who have lost their virginity, or divorced women because a priest is God's holy man. Be holy because you offer the food of your God. Be holy because I, the LORD, am holy. I set you apart as holy. When a priest's daughter dishonors herself by becoming a prostitute, she dishonors her father. She must be burned.
Good News Bible (TEV)	A priest shall not marry a woman who has been a prostitute or a woman who is not a virgin or who is divorced; he is holy. The people must consider the priest holy, because he presents the food offerings to me. I am the LORD; I am holy and I make my people holy. If a priest's daughter becomes a prostitute, she disgraces her father; she shall be burned to 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.	Don't marry a divorced woman or a woman who has served as a temple prostitute. You are holy, because I am holy. And so, you must be treated with proper respect, since you offer food sacrifices to me, the God of holiness. If any of you priests has a daughter who disgraces you by serving as a temple prostitute, she must be burned to death.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	You priests must not marry women who have been prostitutes or who have been divorced from their husbands, because you priests are set apart for God. You must remember that I have set you apart to worship me. It is as though you were offering food to me, your God. Regard yourselves as belonging to me, because I, Yahweh, am the one who made you to be priests, and I have nothing to do with any evil—I am holy.

If a priest's daughter becomes a prostitute, she disgraces her father, and you must burn her in a fire.

### 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 .

They shall not take a whore or a polluted woman for a wife, and a woman driven out from her husband, because he is holy to his God.

You shall sanctify him, because he brings near the food of your God; he is holy to you, because I, Jehovah, am holy, who sanctifies you.

And if a daughter of a priest profanes herself by playing the whore, she profanes her father; she shall be burned with fire.

International Standard V

“They are not to marry [Or take] a prostitute, a woman who has been dishonored, or who was divorced from her husband, because the priest [Lit. he] is holy to his God. Consecrate him, because he's the one who offers the food of your God. He is to be holy for you, because I the Lord—the one who sanctifies you—am holy.

“Now if the daughter of any priest defiles herself by being a prostitute, she defiles her father. She is to be incinerated.

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

They will not take a woman that is a prostitute or has been penetrated neither will they take a woman that is divorced, for he is Holy to his Elohim. You will treat him as Holy for he presents the bread of your Elohim, he will be Holy to you because I am YHWH who consecrates them.

And the daughter of any priest, if she desecrates herself by playing the prostitute, she desecrates her dad and she will be burned with fire.

Wikipedia Bible Project

A woman who is a whore and defiled they will not take, and a woman divorced from her man they will not take, because it is holy to his God. And his honor, because your God's bread that he is sacrificing. Holy will he be to you, because I Yahweh am sanctifying you as holy.

And the daughter of a priest man that begins to whore, she is defiling her father. She will be burned in fire.

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

Christian Community (1988) They must not marry women unclean by prostitution or a woman divorced by her husband, for the priest is holy to his God. You shall regard the priest as holy for he offers up the food of your God. Holy he shall be for you because I, Yahweh, am holy who makes you holy.



If a priest's daughter defiles herself by becoming a prostitute, she profanes her father and shall be burned in the fire.

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 .

'They do not take a woman who is a whore or a defiled woman, and they do not take a woman put away from her husband, for he is set-apart to his Elohim. 'And you shall set him apart, for he brings the bread of your Elohim, he is set-apart to you. For I, הוהי, setting you apart, am set-apart. 'And when the daughter of any priest profanes herself by whoring, she profanes her father. She is burned with fire.

They are not to marry women who are defiled as prostitutes, or profane. Neither should they marry women divorced from their husbands, for a kohen is holy to his God. Therefore you are to sanctify him, because he offers the bread of your God. He should be holy to you, for I, Adonai, who sanctifies you, am holy. "The daughter of any kohen, if she profanes herself by playing the prostitute, profanes her father. She is to be burned with fire.

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

Alpha & Omega Bible .  
 Awful Scroll Bible .  
 Concordant Literal Version .  
 exeGesés companion Bible .

THEY SHALL NOT TAKE A WOMAN WHO IS A HARLOT AND PROFANED, OR A WOMAN PUT AWAY FROM HER HUSBAND; FOR HE IS HOLY TO JESUS HIS THEOS (*The Alpha & Omega*). AND YOU SHALL SANCTIFY HIM; HE OFFERS THE GIFTS OF JESUS YOUR THEOS (*The Alpha & Omega*): HE SHALL BE HOLY, FOR I JESUS THAT SANCTIFY THEM AM HOLY. · AND IF THE DAUGHTER OF A PRIEST SHOULD BE PROFANED TO GO A WHORING, SHE PROFANES THE NAME OF HER FATHER: SHE SHALL BE BURNT WITH FIRE.

Were they to receive out a wife that is a prostitute? - It is presumptuousness - were they to receive out a wife, that is being driven out by her husband? - He is set apart to he of mighty ones. They are to have been set apart, for they are drawing near their bread to he of mighty ones, even are they set apart to Sustains To Become who is to be setting them apart, as they that are to be set apart. Was the daughter of any priest to be presumptuous, as to be prostituting, even is she being presumptuous over her father? - Even was she to be burned with fire. A prostituting woman or a violated one, they shall not take, and a woman driven out from her husband they shall not take, for he is holy to his Elohim. You will regard him as holy, for he is bringing near the bread of your Elohim. He shall become holy to you, for I am holy, Yahweh Who is hallowing you. In case the daughter of a priestly man should profane herself by prostitution, she is profaning her father; with fire shall she be burned. They neither take a woman whore or profane nor take they a woman expelled from her man:



for he is holy unto his Elohim.  
 Hallow him;  
 for he oblates the bread of thy Elohim:  
 he is holy to you:  
 for I - Yah Veh who hallows you - holy.  
 And the daughter of a man - a priest,  
 when she profanes herself by whoring,  
 she profanes her father:  
 burn her with fire.

Orthodox Jewish Bible

They shall not take an isha that is a zonah, or chalalah (desecrated woman) neither shall they take an isha gerusha (divorced woman) from her ish; for he is kadosh unto Elohav.

Thou shalt set him apart as kodesh therefore; for he offereth the lechem of Eloheicha; he shall be makriv kadosh (holy offering) unto thee: for I, Hashem, the One setting you apart as kodesh, am Kadesh.

And the bat of any kohen, if she profane herself by playing the zonah, she profaneth her av; she shall be burned with eish.

Rotherham's *Emphasized B.* .

Rotherham's *Emphasized B.*

<A woman that is unchaste or dishonored> shall they not take,  
 And <a woman divorced from her husband> shall they not take,—  
 For <holy> he is' unto his God.

Therefore shalt thou hold him as holy, for <the food of thy God> doth he bring near,—

<Holy> shall he be to thee,

For <holy> am ||I—Yahweh|| who am making you holy.

And <the daughter of any' priest, when she profaneth herself by unchastity>  
 <Her father> ||she|| doth profane, <with fire>  
 shall she be consumed.

### Expanded/Embellished Bibles:

*The Amplified Bible* .

The Expanded Bible .

Kretzmann's Commentary

Lexham English Bible

“ ‘They shall not marry [Literally “take”] a woman who is a prostitute and defiled, nor shall they marry [Literally “take”] a woman divorced from her husband, because each priest [Hebrew “he”; singular antecedent specified from the context] is holy for his God. And you shall consecrate him, because he is bringing near your God’s food; he shall be holy to you, since I, Yahweh, who consecrates you, am holy.

“ ‘As for [Or “And”] the daughter of any priest, if she is defiled by prostituting, she is disgracing her father—she shall be burned in the fire.

Syndein/Thieme .

The Voice .

### Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation

They shall not marry an immoral or profaned woman. They [also] must not marry a woman who has been divorced from her husband.

[The priest] must thus be holy to his God.

You must [strive to] keep him holy, since he presents the food offering to God. He must be holy, since I am God - I am holy and I am making you holy.

If a priest's daughter defiles herself by committing adultery she has defiled her father's [position], and she must be burned with fire.

**profaned**

Born from a marriage between a priest and a woman forbidden to him (Rashi). See Leviticus 21:15.

**adultery**

If she is married (Rashi).

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

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

A Faithful Version	They shall not take a wife who is a whore or defiled. Neither shall they take a woman divorced from her husband, for he is holy to his God. And you shall sanctify him, for he offers the bread of your God. He shall be holy to you, for I the LORD Who sanctifies you, am holy. And the daughter of any priest, if she profanes herself by playing the whore, she profanes her father. She shall be burned with fire.
C. Thomson Updated OT Charles Thomson OT Context Group Version	. . whoredom They shall not take a woman that is a harlot, or profane; neither shall they take a woman put away from her man: for he is special to his God. You shall make him special therefore; for he offers the bread of your God: he shall be special to you: for I YHWH, who make you (pl) special, am special. And the daughter of any priest, if she profanes herself by prostituting, she profanes her father: she shall be burnt with fire.
English Standard Version Green's Literal Translation	. They shall not take a woman who is a prostitute, or polluted; nor shall they take a woman put away from her husband; for he is holy to his God. And you shall sanctify him, for he brings near the bread of your God; he is holy to you; for I am holy, Jehovah who is sanctifying you. And when a daughter of any priest pollutes herself by going whoring, she is polluting her father; she shall be burned with fire.
Legacy Standard Bible Literal Standard Version Modern English Version Modern Literal Version 2020	. . . They will not take a woman who is a prostitute, or profane, neither will they take a woman put away from her husband, because he is holy to his God. You will sanctify him therefore, because he offers the bread of your God. He will be holy to you, for I Jehovah am holy, who sanctify you*. And the daughter of any priest, if she profanes herself by playing the prostitute, she profanes her father. She will be burnt with fire.
New American Standard B. New European Version New King James Version Niobi Study Bible Owen's Translation Revised Mechanical Trans.	. . . . . A woman being a harlot and drilled they will not take, and a woman cast out from her man they will not take, given that he is unique to his Elohiym, and you will set him apart, given that the bread of your Elohiym he is bringing near, he exists unique for you, given that unique am I, YHWH, the one setting you apart, and the daughter of each administrator that will be defiled by being a harlot, she is defiling her father, you will cremate in the fire,...
Updated Bible Version 2.17	.

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

**The gist of this passage:**

7-9

Leviticus 21:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾīshshâh (אִשָּׁה) [pronounced eesh-SHAW]	woman, wife; female [of animals]	feminine singular noun	Strong's #802 BDB #61
zânâh (זָנָה) [pronounced zaw-NAW]	adulteress, fornicator, sexually promiscuous person; harlot, whore, prostitute; a madam	feminine singular, Qal active participle	Strong's #2181 BDB #275
Owen has this as a Qal active participle; Bible Hub has this as a feminine singular noun. A participle is often used as a noun.			
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
châlâl (חָלַל) [pronounced chaw-LAWL]	defiled; profaned; profaned or defiled by a divorce	feminine singular adjective (or noun)	Strong's #2491 BDB #319
lô' (לֹא or לוֹא) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
lâqach (לָקַח) [pronounced law-KAHKH]	to take, to take away, to take in marriage; to seize	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #3947 BDB #542

**Translation:** [The priests] will not take (in marriage) a promiscuous woman [who is thereby] defiled.

So many of these translations have that a priest should not marry a prostitute. The word is zânâh (זָנָה) [pronounced zaw-NAW], and it means, as a feminine singular, Qal active participle, *adulteress, fornicator, sexually promiscuous person; harlot, whore, prostitute; a madam*. Strong's #2181 BDB #275. Given the context, if a woman is promiscuous, I believe this removes her from the list of possible marriage partners.

Now there were temple prostitutes in that era; and obviously, a priest was not to marry such a woman.

Leviticus 21:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

Leviticus 21:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾishshâh (אִשָּׁה) [pronounced eesh-SHAW]	woman, wife; female [of animals]	feminine singular noun	Strong's #802 BDB #61
gârash (גָּרַשׁ) [pronounced gaw-RASH]	being cast [being thrust, thrown, driven] out, being expelled; being plundered, being spoiled; having been divorced	feminine singular, Qal passive participle	Strong's #1644 BDB #176
min (מִן) [pronounced min]	from, off, out from, of, out of, away from; some of; on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
ʾîysh (אִישׁ) [pronounced eesh]	a man, a husband; anyone; a certain one; each, each one, each man, everyone	masculine singular noun (sometimes found where we would use a plural); with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #376 BDB #35
lô' (לֹא or לוֹא) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
lâqach (לָקַח) [pronounced law-KAHKH]	to take, to take away, to take in marriage; to seize	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #3947 BDB #542

**Translation:** [The priests] will not take (in marriage) a woman who is cast out (divorced) from a man,...

The priest was not to marry a divorced woman either.

Leviticus 21:7c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
qâdôwsh (קָדוֹשׁ) [pronounced kaw-DOWSH]	sacred, holy, set apart, sacrosanct	masculine singular adjective	Strong's #6918 BDB #872
hûw' (אוּ) [pronounced hoo]	he, it; him, himself as a demonstrative pronoun: that, this (one); same	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb to be, is implied	Strong's #1931 BDB #214
lâmed (לְ) [pronounced le']	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510

## Leviticus 21:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
<p>ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]</p>	<p><i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i></p>	<p>masculine plural noun with the 3<sup>rd</sup> person masculine singular suffix</p>	<p>Strong's #430 BDB #43</p>

**Translation:** ...for he [the priest] [is] holy to Elohim.

The priest is considered holy or set apart to God. Therefore, he should not be connected in marriage to a woman who is divorced or promiscuous.

There have never been any commandments against priests getting married. since the Aaronic priesthood is continued by being in the Aaronic line, it would be silly for them to be celibate. However, there were restrictions on the kind of woman that they were allowed to marry. The woman could not be a whore, she had to be a virgin and she could not be a divorcee.

Let's take a look at v. 8:

<i>The Amplified Bible</i>	You shall consecrate him therefore, for he offers the bread of your God; he shall be holy to you, for I, the Lord Who sanctifies you, am holy.
NASB	You shall consecrate him, therefore, for he offers the bread of your God; he shall be holy to you; for I the Lord, who sanctifies you, am holy.
RSV	You shall consecrate him, for he offers the bread of your God; he shall be holy to you; for I the Lord, who sanctify you, am holy.

It sounds as though we have a lot of agreement for the translation of this verse and it sounds like this would be a marvelous place to differentiate our Hebrew vocabulary. However, the words we see translated *consecrate*, *holy* and *sanctify* are essentially the same word and its adjectival cognate. The verb is qâdash (קָדַשׁ) [pronounced *kaw-DAHSH*] and it is translated *consecrate*, *sanctify*, *dedicate*, *hallow*. Any of these words are good translations, particularly *consecrate*, however, unless you have been going to church for a long time or speak old English fluently, it doesn't mean much to you. This verb means that something is set apart to God; this something takes on the quality of being sacred, holy, different from that which is tied to the earth. It is first found in the 2<sup>nd</sup> person masculine singular, Piel perfect, 3<sup>rd</sup> person masculine singular suffix; meaning that Moses will do this to Aaron and to each of his sons and what he will do will have completed results. The best definition I believe is *set apart*, *set apart to God*. It is simple and communicates even to those who are not theologians. Strong's #6942 BDB #872.

This word is found twice in this verse; the second time it is in the Piel participle, 2<sup>nd</sup> person masculine singular, as verbal adjective describing God's work, which involves *setting apart* Moses. The reason that these are given two different translations in many Bibles is that one is what we do to ourselves or to others and the other is for what God does to us. The sons of Aaron are set apart to God by the ceremonial cleansing and offerings which we have covered earlier in Exodus 29. The adjectival cognate is qâdôwsh (קָדוֹשׁ) [pronounced *kaw-DOWSH*] which means *sacred*, *holy*, *set apart*. It is the result of either God setting something apart to Himself or the result of a ceremony here on earth where something is dedicated to God. Strong's #6918 BDB #872.

Leviticus 21:7 [The priests] will not take (in marriage) a promiscuous woman [who is thereby] defiled. [The priests] will not take (in marriage) a woman who is cast out (divorced) from a man, for he [the priest] [is] holy to Elohim. (Kukis mostly literal translation)

Leviticus 21:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qâdash (קִדַּשׁ) [pronounced <i>kaw-DAHSH</i> ]	<i>to regard as holy, to declare holy or sacred; to consecrate, to sanctify, to inaugurate with holy rites; to set apart for a spiritual purpose</i>	2 <sup>nd</sup> person masculine singular, Piel imperfect; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6942 BDB #872
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
lechem (לֶחֶם) [pronounced <i>LEH-khem</i> ]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular construct	Strong's #3899 BDB #536
'Ēlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43
hûw' (אוּ) [pronounced <i>hoo</i> ]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
qârab (בָּרַב) [pronounced <i>kaw-RA<sup>BV</sup></i> ]	<i>causing to approach, bringing [drawing] near, bringing, offering; bringing together; causing to withdraw, removing</i>	masculine singular Hiphil participle	Strong #7126 BDB #897

**Translation:** Further, you will regard it, the bread of God, as holy—[the bread] he brings near.

The priest brings sacrifices forward, and we are to regard these sacrifices as holy. He cannot have his wife sitting at this event—or simply being known—as being anything but set apart to God. Her character impacts how others see her husband.

Leviticus 21:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qâdôwsh (קִדּוֹשׁ) [pronounced <i>kaw-DOWSH</i> ]	<i>sacred, holy, set apart, sacrosanct</i>	masculine singular adjective	Strong's #6918 BDB #872
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 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224



## Leviticus 21:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person feminine singular suffix	No Strong's # BDB #510
Bible Hub has this as the 2 <sup>nd</sup> person feminine singular suffix; and Owen as the 2 <sup>nd</sup> person masculine singular suffix. The masculine singular makes the most sense. However, the 2 <sup>nd</sup> person masculine singular suffix is ל and the 2 <sup>nd</sup> person feminine singular suffix is ל (and the latter form is found in both Owen and Bible Hub. <sup>18</sup> Now, is that little mark inside the consonant added after the fact?			
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
qâdôwsh (קֹדֶשׁ) [pronounced kaw-DOWSH]	<i>sacred, holy, set apart, sacrosanct</i>	masculine singular adjective	Strong's #6918 BDB #872
'ânîy (אני) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
qâdash (קֹדֶשׁ) [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 <sup>nd</sup> person masculine plural suffix	Strong's #6942 BDB #872

**Translation:** He is set apart to her for I, Y<sup>e</sup>howah, [am] set apart.

The priest is set apart to his wife, just as Y<sup>e</sup>howah is set apart from all else.

Leviticus 21:8 Further, you will regard it, the bread of God, as holy—[the bread] he brings near. He is set apart to her for I, Y<sup>e</sup>howah, [am] set apart. (Kukis mostly literal translation)

The literal translation may not sound as flowery as the KJV, but it is a bit more accurate.

## Leviticus 21:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bath (בת) [pronounced bahth]	<i>daughter; village</i>	feminine singular construct	Strong's #1323 BDB #123

<sup>18</sup> I do not double-check each and every word and its morphology. It is just when I come to something that strikes me as odd.



Leviticus 21:9a			
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 construct	Strong's #376 BDB #35
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular	Strong's #3548 BDB #463
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
châlal (חָלַל) [pronounced khaw-LAHL]	<i>to profane oneself, defile oneself, pollute oneself [ritually or sexually], to be profaned [polluted, contaminated, defiled]</i>	3 <sup>rd</sup> person feminine singular, Niphal imperfect	Strong's #2490 BDB #320
lâmed (ל) [pronounced l <sup>o</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational 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
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
ʾâb (אָב) [pronounced aw <sup>b</sup> v]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #1 BDB #3
hîy' (הִיא) [pronounced hee]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is, is implied</i>	Strong's #1931 BDB #214
châlal (חָלַל) [pronounced khaw-LAHL]	<i>the one profaning, the one making [treating as] common, defiling, polluting; violating the honour of, dishonouring; violating [breaking] (a covenant); those casting down, destroying</i>	feminine singular, Piel participle	Strong's #2490 BDB #320

**Translation:** Also a daughter of a man [who is] a priest, when she profanes herself to have illicit sex, she [also] profanes her father.

I suspect that if this law were in effect, there would be far fewer teenage pregnancies. The word found here translated both *profanes* and *defiles* is *châlal* (חָלַל) [pronounced *khaw-LAHL*] ( Strong's #2490 BDB #319. ), the antonym for *qâdôwsh*, best translated *defiles, pollutes, profanes*. Her father has been set apart to God; her behavior disgraces him and thereby defiles him. How can any parishioner (so to speak) concentrate on the

sacrifice when he is thinking about the rumors concerning the priest's daughter. This is the human side; from God's side, the woman's immorality defiles herself and defiles her father.

The daughter of a priest cannot profane herself with illicit sex. By this, she profanes her father. God cannot have this taking place. It makes a mockery of Who He is.

Leviticus 21:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'esh (אש) [pronounced aysh]	<i>fire, lightning, supernatural fire; presence of Y<sup>e</sup>howah, the attendance of a theophany</i>	feminine singular noun with the definite article	Strong's #784 BDB #77
sâraph (שרף) [pronounced saw-RAHF]	<i>to be burned [with fire]; to be consumed [by fire]; to be baked</i>	3 <sup>rd</sup> person feminine singular, Niphal imperfect	Strong's #8313 BDB #976

**Translation:** [Her body] will be burned in the fire. (Kukis mostly literal translation)

I don't believe that any animal sacrifice is burned alive; and I certainly do not believe that any woman would be burned alive either. However, after death, the body would be burned.

Leviticus 21:9 Also a daughter of a man [who is] a priest, when she profanes herself to have illicit sex, she [also] profanes her father. [Her body] will be burned in the fire. (Kukis mostly literal translation)

The actual recordings of persons stoned with stones or burned with fire is rare. There is one instance recorded in Joshua 7:15–25. This does not mean that this punishment did not occur, but it was rare to record it in the writing of Scripture. The rarely recorded incident seems to indicate that the Israelites executed the person first and then burned their bodies with fire.

Leviticus 21:7–9 [The priests] will not take (in marriage) a promiscuous woman [who is thereby] defiled. [The priests] will not take (in marriage) a woman who is cast out (divorced) from a man, for he [the priest] [is] holy to Elohim. Further, you will regard it, the bread of God, as holy—[the bread] he brings near. He is set apart to her for I, Y<sup>e</sup>howah, [am] set apart. Also a daughter of a man [who is] a priest, when she profanes herself to have illicit sex, she [also] profanes her father. [Her body] will be burned in the fire. (Kukis mostly literal translation)

Leviticus 21:7–9 A priest may not take a promiscuous woman in marriage because she is defiled by her promiscuity. The priest will not take a divorced woman, as the priest is set apart to God. Further, you must regard the bread which he brings near to God as set apart. He is set apart to his wife and I [am] Jehovah, set apart from all things. Also, the daughter of a priest is not to profane herself with illicit sex. By this, she profanes her father. Her body will be burned with fire. (Kukis paraphrase)

And the priest, the great, from his brothers, whom is poured out upon his head oil of the anointing. And he fills his hand to put on the garments. His head he will not make naked and his garments he will not tear. And upon all souls, a dying one, he will not go in to his father and to his mother he will not make himself unclean. And from the sanctuary he will not go out and he will not profane a sanctuary of his Elohim, for a crown of oil of anointing of his Elohim [is] upon him. I [am] Y<sup>e</sup>howah.

Leviticus  
21:10–12

And the great priest, [chosen] from his brothers, upon whose head the oil of anointing is poured out, he fills the hand to put on the [holy] garments. He will not uncover his head and he will not tear his clothing. And with regards to all souls, a dying one, he will not go in to his father and he will not make himself unclean for his mother. He will not go out from the sanctuary and he will not profane the sanctuary of his Elohim, for the crown of anointing oil of his Elohim [is] on him. I [am] Y<sup>e</sup>howah.

And the great priest, the one who has been chosen from among his brothers, upon whom the oil of anointing is poured out—he has signed on for a specific duty to put on the set-apart clothes. He will not uncover his head nor will he tear his clothing. Therefore, even if his mother or father are dying, he will not make himself unclean by them. He will not go out from the sanctuary and he will not profane the sanctuary of God, because the crown of anointing oil of his God is upon him. I am Jehovah.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)

And the priest, the great, from his brothers, whom is poured out upon his head oil of the anointing. And he fills his hand to put on the garments. His head he will not make naked and his garments he will not tear. And upon all souls, a dying one, he will not go in to his father and to his mother he will not make himself unclean. And from the sanctuary he will not go out and he will not profane a sanctuary of his Elohim, for a crown of oil of anointing of his Elohim [is] upon him. I [am] Y<sup>e</sup>howah.

Dead Sea Scrolls

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Jerusalem targum

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Targum (Onkelos)

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Targum (Pseudo-Jonathan)

.

Aramaic Targum

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The Psalms Targum

.

Updated Douay-Rheims

.

Douay-Rheims 1899 (Amer.)

The high priest, that is to say, the priest who is the greatest among his brethren, upon whose head the oil of unction hath been poured; and whose hands have been consecrated for the priesthood; and who hath been vested with the holy vestments. He shall not uncover his head: he shall not rend his garments.

Nor shall he go in at all to any dead person: not even for his father, or his mother, shall he be defiled.

Neither shall he go out of the holy places, lest he defile the sanctuary of the Lord: because the oil of the holy unction of his God is upon him. I am the Lord.

Aramaic ESV of Peshitta

""He who is the high priest among his brothers, upon whose head the anointing oil is poured, and that is consecrated to put on the garments, shall not let the hair of his head hang loose, nor tear his clothes;

neither shall he go in to any dead body, nor defile himself for his father, or for his mother;

neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him. I am Mar-Yah.

Original Aramaic Psalms

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V. Alexander's Aramaic T.

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Plain English Aramaic Bible

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Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And the priest that is chief among his brethren, the oil having been poured upon the head of the anointed one, and he having been consecrated to put on the garments, shall not take the turban off his head, and shall not tear his clothes; neither shall he go in to any dead body, neither shall he defile himself for his father or his mother. And he shall not go forth out of the sanctuary, and he shall not profane the sanctuary of his God, because the holy anointing oil of God is upon him: I <i>am</i> the Lord.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And he who is the chief priest among his brothers, on whose head the holy oil has been put, who is marked out to put on the holy robes, may not let his hair go loose or have his clothing out of order as a sign of sorrow. He may not go near any dead body or make himself unclean for his father or his mother; He may not go out of the holy place or make the holy place of his God common; for the crown of the holy oil of his God is on him: I am the Lord.
Easy English Easy-to-Read Version–2008	. "The high priest was chosen from among his brothers. The anointing oil was poured on his head. In this way he was chosen for the special job of being high priest. He was chosen to wear the special clothes, so he must not do things to show his sadness in public. He must not let his hair grow wild. He must not tear his clothes. He must not make himself unclean by touching a dead body. He must not go near a dead body, even if it is his own father or mother. The high priest must not leave God's holy place, because he might become unclean and then make God's holy place unclean. The anointing oil was poured on the high priest's head. This separated him from the rest of the people. I am the LORD.
<i>God's Word</i> <sup>TM</sup>	"The priest who is anointed with oil and wears the chief priest's clothes is chief over his brothers. He must never mourn by leaving his hair uncombed or by tearing his clothes. He must never go near any dead bodies or become unclean, even for his father or mother. He must not leave the holy tent of his God. If he does, he will be dishonoring it, because he is dedicated with the anointing oil of his God. I am the LORD.
Good News Bible (TEV)	"The High Priest has had the anointing oil poured on his head and has been consecrated to wear the priestly garments, so he must not leave his hair uncombed or tear his clothes to show that he is in mourning. He has been dedicated to me and is not to make himself ritually unclean nor is he to defile my sacred Tent by leaving it and entering a house where there is a dead person, even if it is his own father or mother.
<i>The Message</i>	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	If you are the high priest, you must not mess up your hair or tear your clothes in order to mourn for the dead. Don't make yourself unclean by going near a dead

body, not even that of your own father or mother. If you leave the sacred place to attend a funeral, both you and the sacred place become unclean, because you are the high priest.

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

The high priest is the one among his relatives who has been appointed for that work by having his head anointed with olive oil. He is also the one who has been appointed to wear the garments that are made and set apart for the honor of Yahweh. He must not allow the hair on his head to remain uncombed, and he must not tear his clothes when he is mourning for someone. He must not enter any place where there is a corpse. He must not do that and cause himself to become unfit for his work, even if it is his father or his mother who has died. He must not leave the sacred tent to join those who are mourning, because he would cause himself to become unfit for his work and would also defile the sacred tent. He must not leave the sacred tent at that time, because by being anointed with olive oil he has been appointed to serve his God in the sacred tent. I, Yahweh, am the one who am commanding this.

#### Partially literal and partially paraphrased translations:

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

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

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

And the great priest<sup>10</sup> among his brothers, on whose head is poured the anointing oil, and whose hand is filled to put on the garments, shall not make his head bare, nor tear his clothes;

And he shall not go in to any dead soul<sup>11</sup> for his father or for his mother to defile himself;

And he shall not go out from the sanctuary, and shall not profane the sanctuary of his God, because the separation of the anointing oil of his God is upon him; I am Jehovah.

<sup>10</sup> **Footnote** on the great priest is placed in the **addendum**.

<sup>11</sup> **Footnote** about the great priest is placed in the **addendum**.

International Standard V

“The high priest among his relatives, whose head has been anointed with oil and who has been consecrated to put on the priestly clothing, is not to let his hair hang loose or to tear his clothes.

He is not to come near any dead body, whether the deceased [The Heb. lacks the deceased] is his father or his mother, so as not to defile himself.

He is not to go out of the sanctuary or defile the sanctuary of his God, because his God's consecrating oil of anointing rests on him. I am the Lord.

H. C. Leupold .

Lexham English Bible NIV, ©2011 Unfolding Bible Literal Text	. . The one who is the high priest among his brothers, on whose head the anointing oil has been poured, and who has been consecrated to wear the special garments of the high priest, must not wear his hair loose or tear his clothes. He must not go anywhere that a dead body is present and defile himself, even for his father or his mother. The high priest must not leave the sanctuary area of the tabernacle or profane the sanctuary of his God, because he has been consecrated as high priest by the anointing oil of his God. I am Yahweh.
Urim-Thummim Version	And he who is the High Priest among his relatives, upon whose head the anointing oil was poured, that is consecrated to put on the garments, will not bare his head or rip his clothes, neither will he go in to any dead body or become unclean himself for his dad or mother. He will not go out of the Holy Place or desecrate the Tabernacle of his Elohim. The consecration of the anointing oil is upon him from his Elohim, I am YHWH.
Wikipedia Bible Project	And the priest that is greater than his brother, upon whose head the anointing oil will be poured, and he added to his tasks to wear the clothes. His hair will not be mussed, and his clothes will not be frayed. And upon any dead souls he will not come: to his father and to his mother, he will not be defiled. And from the temple he will not leave, and he will not defile the holy place of his God. Because the gift of his God's anointing oil is upon him. I am Yahweh.

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

Christian Community (1988)	The high priest, the one among his brothers on whose head the anointing oil has been poured, and who has been consecrated to wear the garments, shall not uncover his head or tear his clothes. He shall not go near any dead person or defile himself either for his father or his mother. He shall not leave the sanctuary nor profane the sanctuary of his God for he has on him the consecration of the anointing oil of his God. I am Yahweh.
New American Bible (2011)	.
The Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

#### **Jewish/Hebrew Names Bibles:**

Complete Jewish Bible	.
exeGesés companion Bible	.
Hebraic Roots Bible	And the high priest of his brothers, on whose head the anointing oil is poured, and whose hand is consecrated to put on the garments, his head shall not be bared, nor his garments torn; nor shall he come near any dead person; he shall not defile himself for his father or for his mother; nor shall he go out from the sanctuary; nor shall he pollute the sanctuary of his Elohim. For the crown of the anointing oil of his Elohim is on him; I am YAHWEH.
Kaplan Translation The Scriptures—2009	. 'And the high priest among his brothers, on whose head the anointing oil was poured and who is ordained to wear the garments, does not unbind his head nor tear his garments, nor come near any dead body, nor defile himself for his father or his mother, nor go out of the set-apart place, nor profane the set-apart place of



his Elohim, for the sign of dedication of the anointing oil of his Elohim is upon him. I am יהוה.

Tree of Life Version

“He who is the kohen gadol among his brothers, upon whose head the anointing oil is poured and is consecrated to put on the garments, is not to let the hair of his head hang loose or tear his clothes, nor should he go near any dead person, defiling himself, even for his father or his mother. He is not to go out of the Sanctuary or profane the Sanctuary of his God—for the crown of the anointing oil of his God is upon him. I am Adonai.

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

Alpha & Omega Bible

· AND THE PRIEST THAT IS CHIEF AMONG HIS BRETHREN, THE OIL HAVING BEEN Poured UPON THE HEAD OF THE ANOINTED ONE, AND HE HAVING BEEN CONSECRATED TO PUT ON THE GARMENTS, SHALL NOT TAKE THE MITRE OFF HIS HEAD, AND SHALL NOT REND HIS GARMENTS: NEITHER SHALL HE GO IN TO ANY DEAD BODY, NEITHER SHALL HE DEFILE HIMSELF FOR HIS FATHER OR HIS MOTHER. AND HE SHALL NOT GO FORTH OUT OF THE SANCTUARY, AND HE SHALL NOT PROFANE THE SANCTUARY OF HIS THEOS (*The Alpha & Omega*), BECAUSE THE HOLY ANOINTING OIL OF THEOS (*The Alpha & Omega*) IS UPON HIM: I AM JESUS.

Awful Scroll Bible

The high priest of his brothers, whose head was to be poured the anointing oil, and is to have fulfilled his part, even is to put on the garments - persists he to let loose his head or rend his garment? - indeed was he to come in to he being dead of the breathers? - even was he to defile himself for his father or mother? - was he to go out of the set apart place? - was he to be presumptuous, over the set apart place of he of mighty ones? - On him is the consecration of the anointing oil, of he of mighty ones, Sustains To Become.

Concordant Literal Version

As for the priest, the one greater than his brothers, on whose head the anointing oil was poured and who consecrated his hand to put on the garments, his head's hair he shall not dishevel, and his garments he shall not righteous. nor to any dead soul shall he enter; even for his father or for his mother he shall not defile himself. He shall not go forth from the sanctuary nor profane the sanctuary of his Elohim, for the sequestration by the anointing oil of his Elohim is on him: I am Yahweh.

exeGesés companion Bible

And he who is the great priest among his brethren, upon whose head the anointing oil is poured and fills his hand to enrobe the clothes, neither exposes his head nor tears his clothes; he neither goes in to any soul that died nor fouls himself for his father or for his mother; neither goes he out of the holies nor profanes the holies of his Elohim: for the separatism of the anointing oil of his Elohim is upon him: I - Yah Veh.

Orthodox Jewish Bible

And he that is the Kohen HaGadol among his brethren, upon whose head the Shemen Hamishchah (Anointing Oil) was poured, and that is ordained to put on the garments, shall not in mourning uncover his head, nor rend his garments; Neither shall he go in to any dead body, nor make himself tamei for his av, or for his em;



Neither shall he go out of the Mikdash, nor profane the Mikdash Elohav; for the nezer shemen mishchat Elohav (consecration of the anointing oil of his G-d) is upon him: I am Hashem.

Rotherham's *Emphasized B.* .

### Expanded/Embellished Bibles:

*The Amplified Bible* .

The Expanded Bible .

Kretzmann's Commentary

Lexham English Bible

“As for [Or “And”] the priest who is higher than his brothers, on whose head the oil of anointment is poured and he was ordained [Literally “he has filled up his hand”] to wear the garments, he shall not dishevel his head, and he shall not tear his garments. And he shall not go near any dead person, nor shall he make himself unclean for his father or [Or “and”] for his mother. And he shall not go out from the sanctuary, and he shall not profane his God's sanctuary, because the dedication of his God's oil of anointment *is* on him; I *am* Yahweh.

Syndein/Thieme .

The Voice .

### Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation

*The High Priest*

[These are the rules for] the High Priest among his brothers, upon whose head the anointing oil has been poured, and who has been inaugurated to wear the [special priestly] vestments:

He shall not go without a haircut, and shall not allow his vestments to be torn.

He shall not come in contact with any dead body. He shall thus not defile himself, even for his father or mother.

[In such a case] he may not [even] leave the sanctuary. He will then not profane his God's sanctuary, since his God's anointing oil is upon him. I am God.

#### High Priest

Cohen Gadol in Hebrew.

#### He shall not...

See Leviticus 10:6.

#### In such a case

(Rashi).

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.*

And <as for the high priest from among his brethren, upon whose head is poured the anointing' oil, and who is installed, by putting on the garments>

<His head> shall he not bare,<sup>a</sup>

And <his garments> shall he not rend;

And <unto no persons<sup>b</sup> of the dead> shall he go in,—

<For his father or for his mother> shall he not make himself unclean;

And <out of the sanctuary> shall he not go forth, so shall he not profane the sanctuary of his God,—for the consecrationc of the anointing' oil of his God is upon him—

|||| am Yahweh.

<sup>a</sup>“Shall not suffer the hair of his head to hang loosely”—P.B.

<sup>b</sup>Lit.: “souls.”

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

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	And with regard to the priest, who is great above his brethren, the oil of the anointed one having been poured on his head, and he having been consecrated to put on the garments, he must not take the tiara from his head, nor rend his garments, nor go near any dead person, nor defile himself for his father, nor for his mother, nor go out of the holy places, nor defile the sanctuary of his God; because the holy oil, the anointing of his God, is upon him. I am the Lord.
Context Group Version	And he who is the high priest among his brothers, on whose head the anointing oil is poured, and that is consecrated to put on the garments, shall not let the hair of his head go loose, nor tear his clothes; neither shall he go in to any dead body, nor defile himself for his father, or for his mother; neither shall he go out of the special place, nor profane the special place of his God; for the crown of the anointing oil of his God is on him: I am YHWH.
English Standard Version	.
Legacy Standard Bible	.
Literal Standard Version	. uncover
Modern English Version	.
Modern Literal Version 2020	And he who is the high priest among his brothers, upon whose head the anointing oil is poured and whose hand is consecrated to put on the garments, will not let the hair of his head go loose, nor tear his clothes, neither will he go in to any dead body, nor defile himself for his father, or for his mother, neither will he go out of the sanctuary, nor profane the sanctuary of his God, because the crown of the anointing oil of his God is upon him. I am Jehovah.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and the great administrator from his brothers, which will have poured the oil of the ointment down upon his head, and he will fill his hand <sup>[808]</sup> to wear the garments, he will not loose his head, and his garments he will not rip, and he will not come upon any soul of the dying, for his father and for his mother he will not be dirty, and from the sanctuary he will not go out, and he will not defile the sanctuary of his Elohiym, given that the dedication of oil of ointment of his Elohiym is upon him, I am YHWH,...
	<b>808.</b> To "fill the hand" is an idiom of uncertain meaning, but the same phrase is used in Akkadian to mean the placing of a relevant tool or insignia (such as a scepter for a king) in the hand of one being installed in a high office.
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

**The gist of this passage:**

10-12

Leviticus 21:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]	<i>priest; principal officer or chief ruler</i>	masculine singular with the definite article	Strong's #3548 BDB #463
gâdôwl (גָּדוֹל) [pronounced <i>gaw-DOHL</i> ]	<i>large, great or mighty [in power, nobility, wealth; in number, or magnitude and extent], loud; elder, older, important, distinguished; vast, unyielding, immutable, significant, astonishing</i>	masculine singular adjective with a definite article	Strong's #1419 BDB #152
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
'achîym (אֶחָיִם) [pronounced <i>awhk-EEM</i> ]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #251 BDB #26
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
yâtsaq (יָצַק) [pronounced <i>yaw-TSAHK</i> ]	<i>to pour (out), to cast, to flow (out), to empty</i>	3 <sup>rd</sup> person masculine singular, Hophal imperfect	Strong's #3332 BDB #427
'al (עַל) [pronounced <i>gah</i> ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
rô'sh (רֹאשׁ אוֹ שָׂרָף) [pronounced <i>rohsh</i> ]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum, census</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7218 BDB #910
shemen (שֶׁמֶן) [pronounced <i>SHEH-men</i> ]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun	Strong's #8081 BDB #1032
mosh <sup>e</sup> châh (מִשְׁחָה) [pronounced <i>mosh-KHAW</i> ]	<i>anointing, consecrated oil, ointment, consecrated portion</i>	feminine singular noun with the definite article	Strong's #4888 BDB #603

**Translation:** And the great priest, [chosen] from his brothers, upon whose head the oil of anointing is poured out,...

God speaks specifically of the chief priest, the one who is chosen out from among his brothers (the others in line for this position), the one upon whose head the holy oil is poured.

Leviticus 21:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mâlê' (מָלֵא) [pronounced <i>maw-LAY</i> ]	<i>to fill, to make full, to fill up, to fulfill; to overflow; to satisfy; to complete, to accomplish, to confirm</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #4390 BDB #569
'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
yâd (יָד) [pronounced <i>yawd</i> ]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3027 BDB #388
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
lâbash (לָבַשׁ) [pronounced <i>law<sup>b</sup>-VAHSH</i> ]	<i>to put on, to clothe, to be clothed, to wear</i>	Qal infinitive construct	Strong's #3847 BDB #527
'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 <sup>e</sup> gâdîym (בְּגָדִים) [pronounced <i>b<sup>e</sup>-gaw-DEEM</i> ]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural noun with the definite article	Strong's #899 BDB #93

**Translation:** ...he fills the hand to put on the [holy] garments.

The filling of the hand is the responsibility and the task of being the high priest. A portion of the consecration ceremony is found in Exodus 29:6–7. The clothing of the high priest is not to be torn as he represents our Lord, whose clothing was not torn at his crucifixion. Furthermore, he must present himself whole unto God. The covering of his head represents his authority orientation to God, just as a woman's long hair represents her authority orientation to her man (1Corinthians 11:9–10, 15). My guess on the actual style of the hair by this verse is that the priests would bind the hair somehow, with something akin to a bandana or it was tied in back, similar to the pony tails today, although theirs would not have been so long (recall Ezekiel 44:20).

There has been a great deal of discussion about *he fills the hand*, which is an expression used on numerous occasions. I believe the idea is, *he has been given a commission, he has been given marching orders, he is placed on official assignment, God has placed him in his proper place.*

As a result of being commissioned, the high priest wears the holy garments, the clothing designed specifically for the high priestly office. This specifically relates to the verses which follow.

Leviticus 21:10c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾêth (אֵת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
rô'sh (רֹאשׁ) [pronounced <i>rohsh</i> ]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum, census</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7218 BDB #910
lô' (אֵל אוֹל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
pâra' (פָּרַע) [pronounced <i>paw-RAHG</i> ] 2	<i>to let loose [in the sense of casting off garments], to make naked, to remove [a hat, a piece of clothing]; to take off, to uncover</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6544 BDB #828
wê (or vê) (וְ, אוּ) [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
bêgādîym (בְּגָדִים) [pronounced <i>bê-gaw-DEEM</i> ]	<i>garments, clothes, clothing, apparel; possibly blankets</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #899 BDB #93
lô' (אֵל אוֹל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
pâram (פָּרַם) [pronounced <i>paw-RAHM</i> ]	<i>to tear, to rend, to rip [a garment]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #6533 BDB #827

**Translation:** He will not uncover his head and he will not tear his clothing.

These garments being what they are—indicative of the office that he holds—he is not to tear his clothing nor is he to uncover his head.

Leviticus 21:10 And the great priest, [chosen] from his brothers, upon whose head the oil of anointing is poured out, he fills the hand to put on the [holy] garments. He will not uncover his head and he will not tear his clothing. (Kukis mostly literal translation)

To remind you of the importance of the high priest as a type: Now the main point in what has been said: we have such a high priest who has taken His seat at the right hand of the throne of the Majesty in the heavens, a minister in the sanctuary and in the true Tabernacle, which the Lord put together, not man. For every high priest is appointed to offer both gifts and sacrifices; hence, it is necessary that this [one] also have something to offer. Now if He were on earth, He would not be a priest at all, since there are those who offer the gifts according to the Law; who serve [as] a copy and shadow of the heavenly things, just as Moses was warned when he was about to erect the Tabernacle, for, "See, He says, "That you make all things according to the pattern which was shown you on the mountain." (Hebrews 8:1–5 Exodus 25:40).

## Leviticus 21:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘al (עַל) [pronounced <i>gahl</i> ]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
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
nephâshôwth (נַפְשׁוֹת) [pronounced <i>NEH-faw-shohth</i> ]	<i>souls, lives, persons, living beings, desire, volition; will</i>	feminine plural noun	Strong's #5315 BDB #659
mûwth (מוֹת) [pronounced <i>mooth</i> ]	<i>dying, perishing; one who is dying [perishing]</i>	masculine singular, Qal active participle	Strong's #4191 BDB #559
Why is this a masculine singular when it appears to be modifying/describing a feminine plural noun?			
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
bôw' (בָּוֵב) [pronounced <i>boh</i> ]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #935 BDB #97
lâmed (ל) [pronounced <i>l'</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
‘âb (אָב) [pronounced <i>aw<sup>b</sup>v</i> ]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1 BDB #3

**Translation:** *And with regards to all souls, a dying one, he will not go in to his father...*

When an ancient Hebrew was hearing of the death of a loved one, or at a funeral, he might sometimes tear his clothing, in express great inner turmoil and grief. Well, the high priest cannot do this. He cannot tear his clothing, as it is related to a higher purpose.

## Leviticus 21:11b

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



Leviticus 21:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'êm (אם) [pronounced <i>aim</i> ]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #517 BDB #51
lô' (לא or לוּא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ṭâmê' (טאמא) [pronounced <i>taw-MAY</i> ]	<i>to be unclean, to make oneself unclean; to defile onself</i>	3 <sup>rd</sup> person masculine singular, Hithpael imperfect	Strong's #2930 BDB #379

**Translation:** ...and he will not make himself unclean for his mother.

Close contact with the dead makes a person unclean. Even though there are exceptions to this, the high priest does not engage in such things. Even when his parents die, the high priest cannot grieve as others do because of his holy office. He cannot removed his headdress, nor can he tear his clothing, as a civilian might do.

Leviticus 21:11 *And with regards to all souls, a dying one, he will not go in to his father and he will not make himself unclean for his mother.* (Kukis mostly literal translation)

It is interesting—today, not only is a so-called priest celibate, choosing his vocation (rather than the Biblical method of procreating and being chosen because of his birth); but today when someone is dying, some call for a priest. However, the priest was not to be defiled by the dead (with notable exceptions at the beginning of this chapter) and the high priest was not to be defiled by the dead whatsoever. However, as we know, there is no specialized priesthood today; there is no ceremonial priesthood today, as they were a type, and since the antitype has appeared, there is no longer a need for the type.

Leviticus 21:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (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
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
mîq <sup>e</sup> ddâsh/miq <sup>e</sup> 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 singular noun with the definite article	Strong's #4720 BDB #874



Leviticus 21:12a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לא or לוּא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3318 BDB #422
w <sup>e</sup> (or v <sup>e</sup> ) (וּ or וִ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לוּא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
châlal (חָלַל) [pronounced khaw-LAHL]	<i>to profane, to make [to treat as] common, defile, pollute; to violate the honour of, dishonour; to violate [break] (a covenant); to cast down, to destroy</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #2490 BDB #320
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
mîq <sup>e</sup> ddâsh/miq <sup>e</sup> dâsh (מִקְדָּשׁ/מִקְדָּשׁ) [pronounced mihkd-DAWSH, mihk-qeh-DAWSH]	<i>sanctuary, sacred place, holy place; Tabernacle; Temple; a synonym for the Tabernacle of God</i>	masculine singular construct	Strong's #4720 BDB #874
'Ēlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #430 BDB #43

**Translation:** He will not go out from the sanctuary and he will not profane the sanctuary of his Elohim,...

The high priest cannot exist the sanctuary for such things; nor is he allowed to profane the sanctuary of God. So he cannot walk into the sanctuary with torn clothing.

Leviticus 21:12b			
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
nêzer (נֵזֶר) [pronounced NAY-zer]	<i>crown; dedication, consecration; Nazariteship</i>	masculine singular construct	Strong's #5145 BDB #634

Leviticus 21:12b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shemen (שמן) [pronounced SHEH-men]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular construct	Strong's #8081 BDB #1032
mosh <sup>e</sup> châh (מֹשַׁח) [pronounced mosh-KHAW]	<i>anointing, consecrated oil, ointment, consecrated portion</i>	feminine singular construct	Strong's #4888 BDB #603
ʿĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #430 BDB #43
ʿal (עַל) [pronounced ǵahʃ]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5921 BDB #752

**Translation:** ...for the crown of anointing oil of his Elohim [is] on him.

This is the third wholly different word in the past five verses translated *consecrate* by some Bibles. This is the masculine singular construct of *nêzer* (נֶזֶר) [pronounced NAY-zer] and it appears to have three related meanings: *crown, dedication or consecration, Nazariteship*. This is a reference to being set apart to God, to being separated from all else, to being dedicated to holy service—the crown is that which is a symbol of the consecration and dedication. One who becomes a Nazarite is one whose life is dedicated wholly to God, although he is not born a Levite or of the seed of Aaron. Strong's #5145 BDB #634.

The high priest has a specific headdress and there was anointing oil poured on it.

Leviticus 21:12c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾānîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	<i>transliterated variously as Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

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

God is Who He is; and He is able to make these regulations.

Leviticus 21:12 He will not go out from the sanctuary and he will not profane the sanctuary of his Elohim, for the crown of anointing oil of his Elohim [is] on him. I [am] Y<sup>e</sup>howah. (Kukis mostly literal translation)

Leviticus 21:10–12 And the great priest, [chosen] from his brothers, upon whose head the oil of anointing is poured out, he fills the hand to put on the [holy] garments. He will not uncover his head and he will not tear his clothing. And with regards to all souls, a dying one, he will not go in to his father and he will not make himself

unclean for his mother. He will not go out from the sanctuary and he will not profane the sanctuary of his Elohim, for the crown of anointing oil of his Elohim [is] on him. I [am] Y<sup>e</sup>howah. (Kukis mostly literal translation)

Leviticus 21:10–12 And the great priest, the one who has been chosen from among his brothers, upon whom the oil of anointing is poured out—he has signed on for a specific duty to put on the set-apart clothes. He will not uncover his head nor will he tear his clothing. Therefore, even if his mother or father are dying, he will not make himself unclean by them. He will not go out from the sanctuary and he will not profane the sanctuary of God, because the crown of anointing oil of his God is upon him. I am Jehovah. (Kukis paraphrase)

**And he, a woman in her virginity, will take. A widow and one being cast out and a defiled [woman and] a promiscuous (woman)—these he will not take, for if a virgin from his peoples he will take a woman. And he will not profane his seed in his peoples, for I Y<sup>e</sup>howah regard him as holy.’ ”**

Leviticus  
21:13–15

**[The high priest] will take (in marriage) a woman in her virginity. A widow or a divorced (woman) or a defiled (woman) [or] a promiscuous (woman)—these [kinds of women] he will not take (in marriage)—but he will only take (in marriage) a wife, a virgin from his peoples. Therefore, he will not profane his descendants among his peoples, for I Y<sup>e</sup>howah consecrate him.’ ”**

**The high priest must only take in marriage a virgin. He may not marry a widow, a divorced woman, a defiled woman, or a promiscuous woman. He is restricted to taking for a wife a virgin from his people. In this way, he will not profane his descendants who will follow in his place among the people. I, Jehovah, have so set this man apart from all others.’ ”**

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)	And he, a woman in her virginity, will take. A widow and one being cast out and a defiled [woman and] a promiscuous (woman)—these he will not take, for if a virgin from his peoples he will take a woman. And he will not profane his seed in his peoples, for I Y <sup>e</sup> howah regard him as holy.’ ”
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	He shall take a virgin unto his wife. But a widow or one that is divorced, or defied, or a harlot, he shall not take: but a maid of his own people. He shall not mingle the stock of his kindred with the common people of this nation: for I am the Lord who sanctify him.
Aramaic ESV of Peshitta	""He shall take a wife in her virginity. A widow, or one divorced, or a woman who has been defiled, or a prostitute, these he shall not marry: but a virgin of his own people shall he take as a wife. He shall not profane his seed among his people: for I am Mar-Yah who sanctifies him.""
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.

Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	He shall take for a wife a virgin of his own tribe. But a widow, or one that is put away, or profaned, or a harlot, these he shall not take; but he shall take for a wife a virgin of his own people. And he shall not profane his seed among his people: I am the Lord that sanctifies him.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And let him take as his wife one who has not had relations with a man. A widow, or one whose husband has put her away, or a common woman of loose behaviour, may not be the wife of a priest; but let him take a virgin from among his people. And he may not make his seed unclean among his people, for I the Lord have made him holy.
Easy English	.
Easy-to-Read Version–2008	"The high priest must marry a woman who is a virgin. He must not marry a woman who has had sexual relations with any man. He must not marry a prostitute, a divorced woman, or a widow. The high priest must marry a virgin from his own people. In this way people will show respect for his children. I, the LORD, have separated the high priest for his special work."
God's Word™	.
Good News Bible (TEV)	He shall marry a virgin, not a widow or a divorced woman or a woman who has been a prostitute. He shall marry only a virgin from his own clan. Otherwise, his children, who ought to be holy, will be ritually unclean. I am the LORD and I have set him apart as the High Priest."
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 are the high priest, you must marry only a virgin from your own tribe. Don't marry a divorced woman or any other woman who has already had sex, including a temple prostitute. In this way, your descendants will be qualified to serve me. Remember--I am the LORD, and I have chosen you.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Women whom you priests marry must be virgins. You priests must not marry widows or prostitutes or divorced women, because if you do that, and if you later have sons, they will not be acceptable to be priests among your people. You must marry only virgins from among your own people. I am Yahweh, who sets priests apart for my honor and for those who worship me."

**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 he shall take a wife in her virginity.  
     A widow, or a divorced woman, or a polluted woman, or a harlot, these he shall not take, because he shall take a virgin from his own people to wife.  
     And he shall not profane his seed among his people, because I am Jehovah sanctifying him.

International Standard V "Furthermore, he is to marry a true virgin. [Lit. a wife in her virginity] He is not to marry a widow, one who has been divorced, has been defiled, or who has been a prostitute. Instead, he is to take a virgin from among his people as his wife.  
 "He is not to defile his children [Or offspring] among his people, because I am the Lord, who sets him apart."

H. C. Leupold .  
 Lexham English Bible .  
 NIV, ©2011 .  
 Unfolding Bible Literal Text The high priest must marry a virgin as his wife. He must not marry a widow, a divorced woman, or a woman who is a prostitute. He will not marry these kinds of women. He may only marry a virgin from his own people, so he will not defile his children among his people, for I am Yahweh, who makes him holy."

Urim-Thummim Version He will take a woman in her virginity. A widow, a divorced or penetrated woman, a prostitute, he will not take any of these ones, but he will take a virgin from his own people for his woman. He will not defile his offspring among his people because I am YHWH who consecrates him.

Wikipedia Bible Project And he will take a woman who is in her virginity. A widow, and a divorcee, and a defiled whore, of these he will not take: but of a virgin of his people, will he take a wife. And he will not defile his seed in his people, because I Yahweh, bless him.

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

Christian Community (1988) The woman he marries must be a virgin. He shall not take as wife a widow or a divorced woman or a woman defiled by prostitution, but only a virgin of his own people, that he may not defile his children among his people. I am Yahweh who makes him 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 let him take a wife in her maidenhood. 'A widow or one put away or a defiled woman or a whore – these he does not take. But a maiden of his own people he does take as a wife. 'And he does not profane his offspring among his people, for I am יהוה, who sets him apart.' ”
Tree of Life Version	He should take a wife in her virginity. A widow, or one divorced, or one who has been defiled as a prostitute, he is not to marry. He is to take a virgin from his own people as a wife, so as not to corrupt his offspring among his people. For I am Adonai who sanctifies him.”

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

Alpha & Omega Bible	HE SHALL TAKE FOR A WIFE A VIRGIN OF HIS OWN TRIBE. BUT A WIDOW, OR ONE THAT IS PUT AWAY, OR PROFANED, OR A HARLOT, THESE HE SHALL NOT TAKE; BUT HE SHALL TAKE FOR A WIFE A VIRGIN OF HIS OWN PEOPLE. AND HE SHALL NOT PROFANE HIS SEED AMONG HIS PEOPLE: I AM JESUS THAT SANCTIFIES HIM.”
Awful Scroll Bible	He was to receive out a woman in her virginity. A widow or she driven out, or she presumptuous as to be a prostitute - was he to receive out? - He was to receive out a virgin of his people for a wife, even was he to be presumptuous with his seed among his people? - I Sustains To Become am setting him apart.
Concordant Literal Version	He shall take a wife in her virginity. A widow or one driven out or violated or prostituting, these he shall not take, but rather a virgin from his kinsmen shall he take for a wife, that he may not profane his seed among his kinsmen, for I, Yahweh, am regarding him as holy.
exeGesés companion Bible	And he takes a woman in her virginity. A widow or expelled or profane, or one who whores, he takes not: but he takes a virgin of his own people to woman. He profanes not his seed among his people: for I Yah Veh hallow him.
Orthodox Jewish Bible	And he shall take an isha in her virginity. An almanah, or a gerusha, or chalalah, or a zonah, these shall he not take; but he shall take a betulah of his own people to wife. Neither shall he profane his zera among his people; for I Hashem do set him apart as kodesh.
Rotherham's <i>Emphasized B.</i>	But   he   shall take   a woman in her virginity  : <A widow, or a divorced woman, or one dishonoured—an unchaste woman>   these   shall he not take, But <a virgin from among his own kinsfolk> shall he take to wife; So shall he not profane his seed, among his kinsfolk,— For    —Yahweh   do hallow him.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.



Kretzmann's Commentary  
 Lexham English Bible .  
 Syndein/Thieme .  
 The Voice .

### Bible Translations with Many Footnotes:

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

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

A Faithful Version	. sanctify
C. Thomson Updated OT	.
Charles Thomson OT	.
Context Group Version	And he shall take a woman in her virginity. A widow, or one divorced, or a profane woman, a harlot, these he shall not take: but a virgin of his own relatives he shall take as woman. And he shall not profane his seed among his relatives: for I am YHWH who makes him special.
English Standard Version	.
Green's Literal Translation	And he shall take a wife in her virginity. He shall not take a widow, or one put away, or a polluted one, a harlot, but he shall take a virgin of his own people for a wife; and he shall not pollute his seed among his people; for I am Jehovah who sanctifies him.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And he will take a wife in her virginity. A widow, or one divorced, or a profane woman, a prostitute, these he will not take, but he will take as a wife, a virgin of his own people. And he will not profane his seed among his people, because I am Jehovah who sanctifies him.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and he, he will take a woman in her virginity. A widow and a casted out one and a drilled one, one being a harlot, he will not take these, but if there is a virgin from his people he will take a woman, and he will not defile his seed in his people, given that I am YHWH setting him apart,...
Updated Bible Version 2.17	.
A Voice in the Wilderness	.
Webster's Bible Translation	.
World English Bible	“He shall take a wife in her virginity. He shall not marry a widow, or one divorced, or a woman who has been defiled, or a prostitute. He shall take a virgin of his own people as a wife. He shall not profane his offspring among his people, for I am Yahweh who sanctifies him.”.

Young's Literal Translation .  
 Young's Updated LT .

**The gist of this passage:**  
 13-15

Leviticus 21:13			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hûw' (אוּה) [pronounced <i>hoo</i> ]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
ʾîshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i> ]	<i>woman, wife; female [of animals]</i>	feminine singular noun	Strong's #802 BDB #61
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
b <sup>e</sup> thûwlîym (בְּתוּלוֹת) [pronounced <i>b<sup>e</sup>thoo-LEEM</i> ]	<i>virginity, indications [signs, tokens; proof] of virginity</i>	feminine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #1331 BDB #144
lâqach (לָקַח) [pronounced <i>law-KAHKH</i> ]	<i>to take, to take away, to take in marriage; to seize</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3947 BDB #542

**Translation:** [The high priest] will take (in marriage) a woman in her virginity.

The high priest must be very careful about selecting a wife. She must be a virgin, first and foremost. He will be the only man to know her.

Leviticus 21:13 [The high priest] will take (in marriage) a woman in her virginity. (Kukis mostly literal translation)

God could have used two antithetical symbols here. Taking a virgin means that his bride will symbolize purity, as we and Israel will be pure at the last trump. God could have also used the symbol of a whore and a trollop, as this is the way Israel behaved throughout most of her history. However, God chose the prophet Hosea and his unfaithful wife Gomer to represent that aspect of Israel's history. We and Israel will be fully sanctified and presenting to Christ as a bride without spot or blemish.

Leviticus 21:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾal <sup>e</sup> mânâh (אֶלְמָנָה) [pronounced <i>al<sup>e</sup>-maw-NAW</i> ]	<i>widow; desolate house, desolate place</i>	feminine singular noun	Strong's #490 BDB #48

## Leviticus 21:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gârash (גָּרַשׁ) [pronounced <i>gaw-RASH</i> ]	<i>being cast [being thrust, thrown, driven] out, being expelled; being plundered, being spoiled; having been divorced</i>	feminine singular, Qal passive participle	Strong's #1644 BDB #176
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châlâl (חָלַל) [pronounced <i>chaw-LAWL</i> ]	<i>defiled; profaned; profaned or defiled by a divorce</i>	feminine singular adjective (or noun)	Strong's #2491 BDB #319
zânâh (זָנָה) [pronounced <i>zaw-NAW</i> ]	<i>adulteress, fornicator, sexually promiscuous person; harlot, whore, prostitute; a madam</i>	feminine singular, Qal active participle	Strong's #2181 BDB #275
Owen has this as a Qal active participle; Bible Hub has this as a feminine singular noun. A participle is often used as a noun.			
'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
'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
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
lâqach (לָקַח) [pronounced <i>law-KAHKH</i> ]	<i>to take, to take away, to take in marriage; to seize</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3947 BDB #542

**Translation:** A widow or a divorced (woman) or a defiled (woman) [or] a promiscuous (woman)—these [kinds of women] he will not take (in marriage)—...

The word translated *divorced* is close, but this is actually the Qal passive participle of *gârash* (גָּרַשׁ) [pronounced *gaw-RASH*] and it means *to cast out, to throw out, to drive out*. Strong's #1644 BDB #176. When God told Moses that he would *cast out* the Gentiles from the land of Canaan before them, He used the same word (Exodus 23:28 34:11 Numbers 22:11). What is the difference between this verse and v. 7? V. 7 applied to the priests in general and this is specifically written to the high priest. This command is repeated in Ezekiel 44:22.

There are four kinds of woman that the high priest is not to marry: a woman who is a widow, a divorced woman, a defiled woman (she is no longer a virgin) or a promiscuous woman. These woman must be excluded from his pool of potential partners.

Leviticus 21:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾîm (אם) [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
This is variously translated <i>except for, except, but, but for, but rather, but only, save for, but if, but for, however, because if</i> . Literally, this is <i>for if, because if, which if</i> .			
b <sup>e</sup> thûwlâh (הַלֹּוֹתָב) [pronounced beth-oo-LAWH]	<i>virgin; a virginal male; a newly married woman, a young woman</i>	feminine singular noun	Strong's #1330 BDB #143
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
ʿammîym (עַמִּים) [pronounced ʿahm-MEEM]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5971 BDB #766
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3947 BDB #542
ʾîshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife; female [of animals]</i>	feminine singular noun	Strong's #802 BDB #61

**Translation:** ...but he will only take (in marriage) a wife, a virgin from his peoples.

The high priest must choose a wife who is a virgin from his peoples (I don't think that is limited to Levites, but it is limited to Hebrews).

Leviticus 21:14 A widow or a divorced (woman) or a defiled (woman) [or] a promiscuous (woman)—these [kinds of women] he will not take (in marriage)—but he will only take (in marriage) a wife, a virgin from his peoples. (Kukis mostly literal translation)

We have a similar commandment in the New Testament for the families of deacons (1Timothy 3:2–7). In the New Testament, the character of the person is more in view.

Leviticus 21:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Leviticus 21:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lō' (לו' or לא') [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
châlal (חָלַל) [pronounced khaw-LAHL]	<i>to profane, to make [to treat as] common, defile, pollute; to violate the honour of, dishonour; to violate [break] (a covenant); to cast down, to destroy</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #2490 BDB #320
zera' (זֶרַע) [pronounced ZEH-rahg']	<i>a seed, a sowing; an offspring, progeny, descendant; posterity; semen</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #2233 BDB #282
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ammîym (עַמִּים) [pronounced gahm-MEEM]	<i>peoples, nations; tribes [of Israel]; relatives of anyone</i>	masculine plural collective noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5971 BDB #766

**Translation:** Therefore, he will not profane his descendants among his peoples,...

By marrying a virgin and not any of those other types, he will not profane his own children, who must live and work among the people of Israel. The women previously mentioned lack purity; and this would be passed on down to their children.

You may recall that from the book of Genesis, there was an issue of the wives of Esau, who chose two Hittite women to marry.

Leviticus 21:15b			
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
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
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 3 <sup>rd</sup> person masculine singular suffix	Strong's #6942 BDB #872

**Translation:** ...for I Y<sup>e</sup>howah consecrate him.’ ” (Kukis mostly literal translation)

God sets the high priest aside; but this requires specific compliant behaviors from the high priest himself.

Leviticus 21:15 Therefore, he will not profane his descendants among his peoples, for I Y<sup>e</sup>howah consecrate him.’ ” (Kukis mostly literal translation)

If the mother is profaned or defiled, then her children are defiled. We find the same thing often applies with sexually transmitted diseases. Many of the children brought into this world have the diseases that their mothers picked up through their own immorality. Their children were unclean because they were unclean (this does not apply to the small percentage who have always been monogamous and they either had a heel for a husband or received the disease through some other means).

Leviticus 21:13–15 [The high priest] will take (in marriage) a woman in her virginity. A widow or a divorced (woman) or a defiled (woman) [or] a promiscuous (woman)—these [kinds of women] he will not take (in marriage)—but he will only take (in marriage) a wife, a virgin from his peoples. Therefore, he will not profane his descendants among his peoples, for I Y<sup>e</sup>howah consecrate him.’ ” (Kukis mostly literal translation)

Leviticus 21:13–15 The high priest must only take in marriage a virgin. He may not marry a widow, a divorced woman, a defiled woman, or a promiscuous woman. He is restricted to taking for a wife a virgin from his people. In this way, he will not profane his descendants who will follow in his place among the people. I, Jehovah, have so set this man apart from all others.’ ” (Kukis paraphrase)

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Vv. 16–20 is one long sentence. Some translators include v. 21 is a part of that sentence.

And so speaks Y<sup>e</sup>howah unto Moses, to say, “And so speak unto Aaron, to say, ‘A man from his seed to their generations who is in him a defect—he will not come near to bring bread of his Elohim, for every man who in him [has] a defect will not come near: a man blind or lame or being mutilated or being deformed; or a man who is in him a fractured foot or a fractured hand or [is] hump-backed or thin [possibly, dwarfed] or [has] a defect in his eye or eczema or an eruptive disease or a damaged testicle.

Leviticus  
21:16–20

Y<sup>e</sup>howah then spoke to Moses, saying, “Speak to Aaron, saying, ‘A man from his descendants to their generations who has in him a defect—he will not come near to bring forward the bread of his Elohim, for any man who [has] a defect in him will not come near: a man [who is] blind or lame or [is] mutilated or deformed; or a man who has in him a fractured foot or a fractured hand or [is] hump-backed or dwarfed or [anyone who has] a defect in his eye or eczema or an eruptive [skin] disease or a damaged testicle.

Jehovah then spoke to Moses, saying, “You will speak to Aaron and tell him, ‘Any potential priest who has a defect will not come near to bring forward the bread of his God. For any man with a defect of any kind will not come near with any animal sacrifice: a man who is blind or lame or mutilated or deformed; or a man who has a fractured foot or a broken hand; or is hump-backed or dwarfed or has any sort of defect in his eye or eczema or any skin disease or has a damaged testicle.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)

And so speaks Y<sup>e</sup>howah unto Moses, to say, “And so speak unto Aaron, to say, ‘A man from his seed to their generations who is in him a defect—he will not come near to bring bread of his Elohim, for every man who in him [has] a defect will not come near: a man blind or lame or being mutilated or being deformed; or a man



who is in him a fractured foot or a fractured hand or [is] hump-backed or thin [possibly, *dwarfed*] or [has] a defect in his eye or eczema or an eruptive disease or a damaged testicle.

Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And the Lord spoke to Moses, saying: Say to Aaron: Whosoever of thy seed throughout their families, hath a blemish, he shall not offer bread to his God. Neither shall he approach to minister to him: If he be blind; if he be lame; if he have a little, or a great, or a crooked nose; If his foot, or if his hand be broken; If he be crookbacked; or blear eyed; or have a pearl in his eye, or a continual scab, or a dry scurf in his body, or a rupture.
Aramaic ESV of Peshitta	And the Lord spoke to Moses, saying: Say to Aaron: Whosoever of thy seed throughout their families, hath a blemish, he shall not offer bread to his God. Neither shall he approach to minister to him: If he be blind; if he be lame; if he have a little, or a great, or a crooked nose; If his foot, or if his hand be broken; If he be crookbacked; or blear eyed; or have a pearl in his eye, or a continual scab, or a dry scurf in his body, or a rupture.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And the Lord spoke to Moses, saying, Say to Aaron, A man of your tribe throughout your generations, who shall have a blemish on him, shall not draw near to offer the gifts of his God. No man who has a blemish on him shall draw near; a man blind, lame, with his nose disfigured, or his ears cut, a man who has a broken hand or a broken foot, or hump-backed, or bleary-eyed, or that has lost his eyelashes, or a man who has a malignant ulcer, or tetter, or one that has lost a testicle.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses, Say to Aaron, If a man of your family, in any generation, is damaged in body, let him not come near to make the offering of the bread of his God. For any man whose body is damaged may not come near: one who is blind, or has not the use of his legs, or one who has a broken nose or any unnatural growth, Or a man with broken feet or hands, Or one whose back is bent, or one who is unnaturally small, or one who has a damaged eye, or whose skin is diseased, or whose sex parts are damaged;...
Easy English	.

Easy-to-Read Version–2008 The LORD said to Moses, "Tell Aaron: If any of your descendants have anything wrong with them, they must not carry the special bread to God. Any man who has something wrong with him must not serve as priest and bring sacrifices to me. These men cannot serve as priests: blind men, crippled men, men with bad scars on their faces, men with arms or legs that are too long, men with broken feet or hands, men with bent backs, men who are dwarfs, men who are cross-eyed, men with rashes or bad skin diseases, and men with crushed testicles.

*God's Word™* The LORD spoke to Moses, "Tell Aaron: If any of your descendants (now or in future generations) has a physical defect, he must never bring food to offer to God. Indeed, no one who has a physical defect may ever come near the altar. That means anyone who is blind or lame, who has a disfigured face, a deformity, or a crippled hand or foot, who is a hunchback or dwarf, who has defective sight, skin diseases, or crushed testicles.

Good News Bible (TEV) The LORD commanded Moses to tell Aaron, "None of your descendants who has any physical defects may present the food offering to me. This applies for all time to come. No man with any physical defects may make the offering: no one who is blind, lame, disfigured, or deformed; no one with a crippled hand or foot; no one who is a hunchback or a dwarf; no one with any eye or skin disease; and no eunuch.

*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 Aaron: No descendant of yours can ever serve as my priest if he is blind or lame, if his face is disfigured, if one leg is shorter than the other, if either a foot or a hand is crippled, if he is a hunchback or a dwarf, if an eye or his skin is diseased, or if his testicles have been damaged.

The Living Bible .

New Berkeley Version .

New Life Version .

New Living Translation .

The Passion Translation .

Unfolding Bible Simplified .

Yahweh also said to Moses, "Say this to Aaron: 'For all future time, none of your descendants who has any defects on his body will be allowed to come near the altar to offer sacrifices to me which will be like my food. No one who is blind or lame or deformed, or whose face is disfigured, no man with a crippled foot or a crippled hand, no man who has a hunchback or an abnormally short person, no man whose eyes are defective, no man who has a skin disease or whose private parts have been damaged.

#### **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 Jehovah spoke to Moses, saying, Speak to Aaron, saying, Any man of your seed in their generations who has any blemish, let him not approach to bring near the food of his God, Because every man in whom there is a blemish shall not approach, a blind man, or a lame, or whose nose is bored, or deformed, Or a man broken-footed, or broken-handed, Or humpbacked, or a dwarf, or with a cataract in his eye, or itch, or scabbed, or emasculated testicles;...
International Standard V	<b>On Physical Defects</b> The Lord told Moses, "Tell Aaron that whoever of your descendants throughout their generations has a bodily defect is not to approach to offer the food of his God. Indeed, any person who has a defect is not to approach the Tent of Meeting: [The Heb. lacks the Tent of Meeting] the blind, the lame, one who is mutilated in the face, or who has a very long limb, a person who has a fractured foot or hand, has scoliosis, [Or has a crooked back] is a dwarf, or who has an eye defect, an itching disease, scabs, or a crushed testicle.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	Yahweh spoke to Moses, saying, "Speak to Aaron and tell him, "Whoever of your descendants throughout their generations has a bodily defect, he must not approach to offer the food to his God. Any man who has a bodily defect must not approach Yahweh, such as a blind man or a man who is unable to walk, one who is disfigured or deformed, a man with a crippled hand or foot, a man who has a hump in his back or is abnormally thin or short, or a man with a defect in his eyes, or with a disease, sore, scabs, or whose testicles have been crushed.
Urim-Thummim Version	YHWH spoke to Moses saying, Speak to Aaron saying, Whoever of your offspring in their generations that has any physical defect, do not let him approach to present the bread of his Elohim. For whatever man that has a physical defect will not approach, a blind or lame man, dwarfed, enlarged, or a man that has fractured hands or feet, hump-backed, thinly, or that has defective eyes, scabs or skin eruptions, or has his testicles crushed.
Wikipedia Bible Project	And Yahweh spoke to Moses, saying: Speak to Aaron, saying A man from your seed, to your generations, who will have a defect, will not approach to sacrifice bread to his God. Because every man who has within him a defect, will not sacrifice. A blind or lame man, or maimed, or stricken, Or a man who will have a broken leg on him, or a broken arm. Or a hunchback, or a dwarf, or a lazy-eyed man, or one with eczema, or ringworm, or whose testicles are crushed.

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

Christian Community (1988)	Yahweh said to Moses, "Say to Aaron: No man among your descendants in future generations who has a defect shall approach to offer the bread of his God. No man who has a defect may come near, no man who is blind or lame, disfigured or deformed or who has a broken foot or hand, or is a hunchback or dwarf, or who has an eye defect or eczema or scabs or damaged testicles. Dt 23:2; 2S 5:8
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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 .

And הוה spoke to Mosheh, saying,  
 “Speak to Aharon, saying, ‘No man of your offspring throughout their generations, who has any defect, is to draw near to bring the bread of his Elohim.  
 ‘For any man who has a defect is not to draw near: a man blind or one lame or disfigured or deformed, a man who has a broken foot or broken hand, or is a hunchback or a dwarf, or a man who has a defect in his eye, or eczema or scab, or is a eunuch.

### Weird English, 𐤀𐤃𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible . AND JESUS SPOKE TO MOSES, SAYING,  
 “SAY TO AARON, A MAN OF YOUR TRIBE THROUGHOUT YOUR GENERATIONS, ‘WHO SHALL HAVE A BLEMISH ON HIM, SHALL NOT DRAW NEAR TO OFFER THE GIFTS OF HIS THEOS (*The Alpha & Omega*). †(*The priests were to be a symbolism/foreshadowing of The Perfect High Priest JESUS*)

NO MAN WHO HAS A BLEMISH ON HIM SHALL DRAW NIGH; A MAN BLIND, LAME, WITH HIS NOSE DISFIGURED, OR HIS EARS CUT, A MAN WHO HAS A BROKEN HAND OR A BROKEN FOOT, OR HUMP-BACKED, OR ONE WITH DEFECT IN THE EYE, OR THAT HAS LOST HIS EYE-LASHES, OR A MAN WHO HAS A MALIGNANT ULCER, OR A SKIN DISEASE, OR ONE THAT HAS LOST A TESTICLE.

Awful Scroll Bible Sustains To Become was to speak to Moses, to the intent:  
 Be speaking to Aaron, to the intent: Was a man of your seed, in their generations, with a defect, to draw near a drawing near of bread to he of mighty ones? - even was a man with a defect to draw near, of any that is blind, lame, he being mutilated, he being deformed,  
 a man that is broken footed, broken handed,  
 arched back, gaunt, cross-eyed, rash, scuffed, or with chafe testicles? -

Concordant Literal Version Yahweh spoke to Moses, saying. Speak to Aaron, saying, A man of your seed throughout their generations, in whom there is a blemish, he shall not approach to bring near the bread of his Elohim. For no man at all who has a blemish in him may approach:a blind man or one lame or disfigured or deformed or a man in whom there is a crippled foot or a crippled hand or who is hunchbacked or dwarfed or ulcerated in his eye or with eczema or tetter or a mashed testicle.

exeGeses companion Bible And Yah Veh words to Mosheh, saying,  
 Word to Aharon, saying,  
 Any man of your seed  
 in their generations who has any blemish,  
 approaches not to oblate the bread of his Elohim.  
 For no man having a blemish, approaches:

	a blind man or lame or disfigured or spread or a man brokenfooted or brokenhanded or archbacked or thin or has a cataract in his eye or scurvied or scabbed or his testicles castrated...
Orthodox Jewish Bible	And Hashem spoke unto Moshe, saying, Speak unto Aharon, saying, Whosoever he be of thy zera in their dorot that hath any defect, let him not approach to offer the lechem of Elohav. For whatsoever ish he be that hath a mum, he shall not approach; an ish ivver, or a pise'ach (lame), or he who is disfigured or malformed, Or an ish that has a crippled regel or a crippled yad, Or hunchback, or a dwarf, or that hath a defect in his eye, or festering, or running sores, or damaged of testicle;...
Rotherham's <i>Emphasized B.</i>	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	Then [Or "And"] Yahweh spoke to Moses, saying, "Speak to Aaron, saying, 'A man from your offspring throughout their generations, in whom is a physical defect, shall not come near to present your God's food. Indeed, [Or "For"] any man in whom is a physical defect shall not come near: a blind man or lame or disfigured or deformed, or a man in whom is a broken foot or a broken hand, or a hunchback or a dwarf, or a spot in his eye or a skin disorder or a skin eruption or a crushed testicle.
Syndein/Thieme	.
The Voice	.

### Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	<i>Blemished Priests</i> God spoke to Moses, telling him to speak to Aaron as follows: Anyone among your descendants who has a blemish may not approach to present his God's food offering. Thus, any blemished priest may not offer sacrifice. [This includes] anyone who is blind or lame, or who has a deformed nose or a misshapen limb. [Also included] is anyone who has a crippled leg, a crippled hand, who is a hunchback or a dwarf, who has a blemish in the eye, who has severe eczema or ringworm, or who has a hernia. <b>priest</b> Literally 'man.' <b>blind</b> Even in one eye (Bekhoroth 44a). <b>lame</b> Or, 'paralyzed' (Saadia). <b>deformed nose</b>

(Septuagint; Targum Yonathan). Charum in Hebrew. This includes one whose nose is abnormally long or short, or who has an unopened nostril (Bekhoroth 43a; Yad, Biyath HaMikdash 8:7; Ramban). Or, 'broken-nosed' (Saadia; cf. Chizzkuni). Some say that this is speaking specifically of a deformity where the bridge of the nose between the eyes is sunken (Rashi; Radak, Sherashim). Others say that it is speaking of one who has part of the lower septum missing (Ibn Tanach).

According to others, however, charum denotes a person who has a missing limb (Ralbag) or one that is too short (Ibn Ezra; see next note, 'misshapen limb').

#### **misshapen limb**

(Sifra). Sarua in Hebrew. Some say that this includes anyone who has a limb that is disproportionate, while others say that it denotes an oversized limb (Ibn Ezra; cf. Isaiah 28:20) or an extra limb (Ralbag). It includes such specific deformities as a club foot or an overly wide foot (Sifra) or eyes that are unusually large or small (Rashi).

According to some, sarua denotes a person who limps (Saadia), or who has a dislocated hip (Targum Yonathan; Yad, Biyath HaMikdash 7:9; Ibn Janach, Radak, Sherashim). Some sources state that it denotes one who has mutilated ears (Septuagint; cf. Ralbag).

#### **hunchback**

(Sifra; Bekhoroth 43b; Saadia; Septuagint. Cf. Rambam on Bekhoroth 7:2; Ibn Janach, Radak, Sherashim). Gibben in Hebrew. Or, 'grossly fat' (Chizzkuni). According to others, the first three blemishes mentioned in this verse are in the eye, and gibben denotes a person with misformed eyebrows (cf. Ralbag). Some say that it denotes a person whose eyebrows are unusually long (Targum Yonathan; Bekhoroth 43b; Rashi; Ramban; Radak, Sherashim), or whose eyebrows are attached to each other (Bekhoroth 43b). Others say that it denotes one with missing eyebrows (Ibid.).

#### **dwarf**

(Targum Yerushalmi; Ibn Ezra; Chizzkuni). Dak in Hebrew. Here too, some say that this is relating specifically to the eye. Some say that dak denotes a membrane or film over the eye, tella in Old French and Latin (Rashi; Radak, Sherashim; cf. Septuagint). Others say that it denotes a white spot on the pupil of the eye (Yad, Biyath HaMikdash 7:5; Ramban on Bekhoroth 6:2; Ralbag; cf. Bekhoroth 38b). Still others describe the dak as a loss of eyebrows (Targum Yonathan) or as droopy eyelids (Ibn Tanach).

#### **blemish**

(Chizzkuni). Te-bhalul in Hebrew. Some say that this specifically denotes one who has a streak of white going into the iris (Rashi; Targum Yonathan; Yad, Biyath HaMikdash 7:5; Bekhoroth 38a) or pupil (Ibn Janach; Radak, Sherashim) of the eye. Others see it as a growth in the eye (Saadia), or missing eyelashes (Septuagint). It also includes a case where the eyes focus in abnormal directions (Sifra; Bekhoroth 44a).

#### **in the eye**

As we have seen, there is a question as to whether just one term modifies 'in the eye,' or if all three terms do.

Thus, the verse can also be translated, 'Who has misshapen brows, a film, or a blemish in the eye.' Although there is a dispute as to the precise meaning of the words here, all the blemishes are known from tradition (Rambam on Bekhoroth 7:2).

#### **severe eczema**



Or, 'a hard dry rash,' garav in Hebrew (Bekhoroth 41a; Saadia; Rashi). See Deuteronomy 28:27. Or, 'an itch' (Radak, Sherashim) or, 'a malignant skin ulcer' (Septuagint).

### ringworm

Yalefeth in Hebrew, leichen (lichen) in Greek (Septuagint). This is described as running sores, pimples or scabs (Bekhoroth 41a; Saadia; Rashi; Targum Yerushalmi).

### hernia

Or 'swollen testicles' (Targum Yonathan; Saadia). Meroach ashekh in Hebrew. Or, 'crushed testicles' (Targum; Rashi; Radak, Sherashim; Chizzkuni), or 'a missing testicle' (Septuagint; cf. Targum Yerushalmi). According to others, meroach ashekh denotes a person with abnormally dark skin coloration (Bekhoroth 44b; Rambam on Bekhoroth 7:5).

NET Bible®

New American Bible (2011)

New Catholic Bible

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

Speak unto Aaron, saying—

||No man of thy seed, unto their generations, in whom shall be any blemish|| shall come near, to present the food of his God.

Surely, ||no man in whom is any blemish|| shall come near,—No man who is blind or lame, or hath a flat nose, or is lanky; nor any man who hath a broken foot,—or a broken hand; or is hump-backed or a dwarf, or hath defective vision,<sup>d</sup>—or hath scurvy or scab, or is crushed in the stones:...

<sup>d</sup>So in effect O.G. "A blemish in his eye" P.B. ("White specks"—Peshita; "a running" Targum. Ibid.)

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

A Faithful Version

And the LORD spoke to Moses, saying, "Speak to Aaron, saying, 'No man of your children in their generations shall draw near to offer the bread of his God if there is a blemish in him; For no man in whom there is a blemish shall draw near, a blind man, or a lame man, or disfigured, or deformed, Or a man that is broken-footed, or broken-handed, Or hunchback, or a dwarf, or who has a blemish in his eye, or a scurvy or scabbed person, or one with crushed testicles.

C. Thomson Updated OT  
Charles Thomson OT

Moreover the Lord spoke to Moses, saying, Say to Aaron, be the man who he may of thy family, throughout your generations, who hath any blemish about him, he shall not come near to present the gifts of his God. No man who hath any blemish, who is blind, or lame, or hath a hare lip, or a slit ear; nor any man who hath a contortion in the hand, or a splay foot, or who is hump backed, or dim sighted, or bleary eyed, nor any man who hath the scurvy, or the itch, or a rupture;...

Context Group Version

And YHWH spoke to Moses, saying, Speak to Aaron, saying, Whoever he is of your seed throughout their generations that has a blemish, do not let him approach to offer the bread of his God. For whatever man he is that has a blemish, he shall not approach: a blind man, or a lame, or he who has a flat nose, or anything superfluous, or a man that is broken-footed, or broken-handed, or crook-backed, or a dwarf, or that has a blemish in his eye, or is scurvy, or scabbed, or has his stones broken; no man of the seed of Aaron the priest, that has a blemish, shall come near to offer the offerings of YHWH made by fire: he has a blemish; he shall not come near to offer the bread of his God. V. 21 is included for context.

English Standard Version  
Green's Literal Translation

. Injured

And Jehovah spoke to Moses, saying, Speak to Aaron, saying, No man of your seed throughout their generations shall draw near to offer the bread of his God if

there is a blemish in him. For no man in whom there is a blemish shall draw near, a blind man, or one lame, or disfigured, or deformed; or a brokenfooted man, or a brokenhanded man, or one humpbacked, or one emaciated, or with a spot in his eye, or a scurvy one, or one scabbed, or one with crushed testicles.

Legacy Standard Bible .  
 Literal Standard Version .  
 Modern English Version .  
 Modern Literal Version 2020

And Jehovah spoke to Moses, saying, Speak to Aaron, saying, A man of your seed throughout their genealogy who has a blemish, let him not approach to offer the bread of his God. Because a man who has a blemish, he will not approach: not a blind man, or a lame man, or he who has a flat nose, or anything superfluous, or a man who is broken-footed, or broken-handed, or hunchback, or a dwarf, or who has a blemish in his eye, or is eczema, or scabbed, or has his testicles broken.

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

...and YHWH spoke to Mosheh saying, speak to Aharon saying, a man from your seed to their generations who will exist in him a blemish, he will not come near to bring near the bread of his Elohiym, given that every man who in him is a blemish, he will not come near, a blind man or a lame one or a perforated<sup>[809]</sup> one or one being superfluous, or a man who exists in him a shattering of the foot or a shattering of the hand, or a hunchback or scrawny or a cataract in his eye or an irritation or a skin sore or crumbled testicles.

**809.** Of uncertain meaning.

Updated Bible Version 2.17  
 A Voice in the Wilderness

And Jehovah spoke to Moses, saying, Speak to Aaron, saying: No man of your seed throughout their generations, who has any blemish, shall approach to offer the bread of his God. For any man who has a blemish shall not approach: a man blind or lame, mutilated or deformed, a man who has a broken foot or broken hand, or is a hunchback or a dwarf, or a man who has a defect in his eye, or itch or scab, or with crushed testicles.

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

**The gist of this passage:**  
 16-20

Leviticus 21:16			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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 <sup>b</sup> -VAHR]	to speak, to say, to declare, to proclaim, to announce	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as Jehovah, Yahweh, Y <sup>e</sup> howah	proper noun	Strong's #3068 BDB #217

Leviticus 21:16			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'el (אל) [pronounced eh]l]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'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<sup>e</sup>howah then spoke to Moses, saying,...

It is my educated guess that, when the Tabernacle was built, Moses was the only man who could go into it without performing a specific duty (putting out the loaves of bread, for instance); but that he would go in there and God would speak to him. No man after him would necessarily be able to do this.

God would speak to Moses and Moses would bring this information to the people or to Aaron, depending upon who this information was for.

Leviticus 21:16 Y<sup>e</sup>howah then spoke to Moses, saying,... (Kukis mostly literal translation)

This is where we should have had another chapter break. However, this was kept together in the same chapter because this is still addressed to Aaron and his children.

Leviticus 21:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]	<i>speak [on, further], talk [and back with action], give an [your] opinion, expound, make a formal speech, speak out; continue [to speak], promise, propose, declare, proclaim, announce</i>	person masculine singular, Piel imperative	Strong's #1696 BDB #180
'el (אל) [pronounced eh]l]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

## Leviticus 21:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾAhārôn (אֲהָרֹן) [pronounced <i>ah-huh-ROHN</i> ]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʾâmar (אָמַר) [pronounced <i>aw-MAHR</i> ]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

**Translation:** ...“Speak to Aaron, saying,...

In this chapter, we are primarily dealing with the restrictions laid upon the priests (who are all descended from Aaron).

In the Age of Israel, there was a specialized priesthood who primarily represented man to God. Moses, as a prophet, represented God to man.

It seems logical that Moses would have spoken to Aaron and his sons and possibly to their sons.

## Leviticus 21:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾîysh (אִישׁ) [pronounced <i>eesh</i> ]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular construct	Strong's #376 BDB #35
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
zeraʿ (זֶרַע) [pronounced <i>ZEH-rahg</i> ]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity; semen</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #2233 BDB #282
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
dôwrîym (דֹּוֹרִים) [pronounced <i>dohr-EEM</i> ]	<i>generations; races; peoples; posterity; ages, periods, time periods [of a generation]</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #1755 BDB #189
ʾâsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224

## Leviticus 21:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
In a few cases, hâyâh means, <i>to have something, to possess something</i> .			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #88
môm (מוּם) [pronounced moom]	<i>a blemish, corruption, a [physical] defect, disfigurement; a moral stain [defect]</i>	masculine singular noun	Strong's #3971 BDB #548

**Translation:** ...'A man from his descendants to their generations who has in him a defect—...

Since this message is spoken to Aaron, and it speaks of coming from his seed to their generations, God is speaking specifically about the priests and potential priests. Some potential priests would be born into this line, but due to some defect, would not be allowed to serve God with respect to the Tabernacle.

## Leviticus 21:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לֹא or לוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
qârab (בָּרַק) [pronounced kaw-RA <sup>BV</sup> ]	<i>to come near, to approach, to draw near</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong #7126 BDB #897
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
qârab (בָּרַק) [pronounced kaw-RA <sup>BV</sup> ]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	Hiphil infinitive construct	Strong #7126 BDB #897
lechem (לֶחֶם) [pronounced LEH-khem]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular construct	Strong's #3899 BDB #536
ʿĒlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #430 BDB #43

**Translation:** ...he will not come near to bring forward the bread of his Elohim,...

These men with a defect could not bring forward the bread of God (or perform any priestly duty).

Leviticus 21:17 ...“Speak to Aaron, saying, ‘A man from his descendants to their generations who has in him a defect—he will not come near to bring forward the bread of his Elohim,... (Kukis mostly literal translation)

Those who serve God by bringing offerings to him must be without spot and without blemish just as their sacrifices must be without spot and blemish; otherwise, they do not conform to their type, which is Jesus Christ.

Leviticus 21:18a			
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
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
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	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
bê (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #88
môm (מוֹם) [pronounced <i>moom</i> ]	<i>a blemish, corruption, a [physical] defect, disfigurement; a moral stain [defect]</i>	masculine singular noun	Strong's #3971 BDB #548
lô' (לֹא or אֵין) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
qârab (בָּרַב) [pronounced <i>kaw-RA<sup>BV</sup></i> ]	<i>to come near, to approach, to draw near</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong #7126 BDB #897

**Translation:** ...for any man who [has] a defect in him will not come near:...

Any potential priest with a defect was not allowed to come near to God.

The reason for this is, the priest was a type of Christ. He did not really match with up with the Lord if he had any obvious defect.

Leviticus 21:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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	Strong's #376 BDB #35



Leviticus 21:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿivvêr (עִוְוֵר) [pronounced <i>ghv-VAIR</i> ]	<i>blind [literally or figuratively], blind [men, people]; blindness</i>	masculine singular adjective [used here as a substantive]	Strong's #5787 BDB #734.
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
piççêach (פִּיֻּצְעָחַ) [pronounced <i>pihs-SAY-ahkh</i> ]	<i>lame</i>	masculine singular adjective [used here as a substantive]	Strong's #6455 BDB #820
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
châram (חָרַם) [pronounced <i>khaw-RAHM</i> ]	<i>being split, being slit, being mutilated (a part of the body)</i>	masculine singular, Qal passive participle	Strong's #2763 BDB #356
There are translations for this word meaning, <i>to contract the nose, to depress the nose.</i>			
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
sâra' (עָרַשׁ) [pronounced <i>saw-RAG</i> ]	<i>being extended, being stretch out, being made straight; being dispose of; being deformed</i>	masculine singular, Qal passive participle	Strong's #8311 BDB #976

**Translation:** ...a man [who is] blind or lame or [is] mutilated or deformed;...

All who approach the throne of God to bring sacrifices are to be without spot or blemish. The word for facially scarred is a difficult one. It is the Qal participle of *châram* (חָרַם) [pronounced *khaw-RAHM*] which has the diverse meanings *ban, devote and exterminate*. Strong's #2763 BDB #355. However, here, BDB lists it separately on another page as meaning *slit*. The other uses of this verb, whether it is a homonym or no, are never in the Qal. All we can be certain of is that there is some kind of disfigurement.

A man who is blind or lame or mutilated or deformed would not be able to serve God as a priest, even if he was born as a descendant of Aaron.

As I list these, do not make the false application that such a person could not serve as a pastor-teacher (or in any other realm of the spiritual life). We study typology, but believers are no longer types. A pastor-teacher could potentially have every defect listed here and still be qualified. A pastor-teacher is not a type of Christ. Once the reality has come, we no longer have the types.

Leviticus 21:18 ...for any man who [has] a defect in him will not come near: a man [who is] blind or lame or [is] mutilated or deformed.... (Kukis mostly literal translation)

## Leviticus 21:19

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾôw (או) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun	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
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
In a few cases, hâyâh means, <i>to have something, to possess something</i> .			
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #88
shêber (רָבַשׁ) [pronounced SHAY-ber]	<i>a breaking, fracture, breach [of a wall]; the breaking open [of a dream], an interpretation or solution [of a dream]; destruction (ruin, shattering) [of a kingdom; of men]; a breaking [of the mind], terror; quarries; a crushing [of corn, grain]; corn, grain [which has been crushed or threshed]</i>	masculine singular construct	Strong's #7667 & 7668 BDB #991
Also spelled sheber (רָבַשׁ) [pronounced SHEH-ber].			
regel (לָגַר) [pronounced REH-ge]	<i>foot, leg; metaphorically step, gait, pace; turn</i>	feminine singular noun	Strong's #7272 BDB #919
ʾôw (או) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
shêber (רָבַשׁ) [pronounced SHAY-ber]	<i>a breaking, fracture, breach [of a wall]; the breaking open [of a dream], an interpretation or solution [of a dream]; destruction (ruin, shattering) [of a kingdom; of men]; a breaking [of the mind], terror; quarries; a crushing [of corn, grain]; corn, grain [which has been crushed or threshed]</i>	masculine singular construct	Strong's #7667 & 7668 BDB #991
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun	Strong's #3027 BDB #388

**Translation:** ...or a man who has in him a fractured foot or a fractured hand...

Also eliminated are men who have a broken hand or foot. My guess would be, in this era, there was not a medical cure for such a problem. Therefore, a man had this fracture for a lifetime, and therefore, could not function as a priest.

Leviticus 21:19 ...or a man who has in him a fractured foot or a fractured hand... (Kukis mostly literal translation)

Why these were separated into individual verses, I will never know.

Leviticus 21:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ôw (או) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
gibbêh (גב) [pronounced gib-BANE]	<i>crooked-backed, hump-backed, hunchback</i>	masculine singular adjective	Strong's #1384 BDB #148 hapax legomenon
'ôw (או) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
daq (דק) [pronounced dahk]	<i>thin, small, fine; gaunt; possibly, dwarfed</i>	masculine singular adjective	Strong's #1851 BDB #201
'ôw (או) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
t <sup>e</sup> ballul (תבלול) [pronounced teb-al-LOOL]	<i>confusion, obscurity; a defect [in one's sight]</i>	masculine singular noun	Strong's #8400 BDB #117 hapax legomenon
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ayin (עין) [pronounced ĠAH-yin]	<i>spring, fountain; eye, spiritual eyes</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

**Translation:** ...or [is] hump-backed or dwarfed or [anyone who has] a defect in his eye...

Also forbidden from the priesthood were men who were hump-back, dwarfed or with some sort of defect of the eye.

Leviticus 21:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ôw (או) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
gârâb (בַּרְגַּב) [pronounced gaw-RAWB]	<i>itch, scab; eczema</i>	masculine singular noun	Strong's #1618 BDB #173
'ôw (או) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
yallepheth (יַלְפֶּת), [pronounced yal-LEH-feth]	<i>a scab, a scurf, an eruptive disease</i>	feminine singular noun	Strong's #3217 BDB #410
'ôw (או) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
m <sup>o</sup> rôwach (מִרְוַח), [pronounced mer-oh-AKH]	<i>a rub, a rubbing away of the testicle, to be roomy, to be enlarged, an enlargement</i>	masculine singular construct	Strong's #4790 BDB #598 hapax legomenon
This has been variously interpreted as <i>crushed testicles, enlarged testicles, damaged testicles, etc.</i>			
'eshek (אֶשֶׁךְ) [pronounced EH-shek]	<i>testicle; stones</i>	masculine singular noun	Strong's #810 BDB #79 hapax legomenon

**Translation:** ...or eczema or an eruptive [skin] disease or a damaged testicle. (Kukis mostly literal translation)

Any man with a skin disease could not be a priest to God; any man with a damaged testicle could not function as a priest.

Leviticus 21:20 ...or [is] hump-backed or dwarfed or [anyone who has] a defect in his eye or eczema or an eruptive [skin] disease or a damaged testicle. (Kukis mostly literal translation)

The defect in vision is not necessarily one of not being able to see well but an eye that looks as though there is a blemish or an abnormality of some kind.<sup>19</sup> The word used here is found only one time in the Bible, but it is similar to the word used to describe bestiality and homosexuality; so it is similar to that which is a violation of the natural order of things and confusion.

These are the children of Aaron about whom we are speaking. This does not exclude any of these people from salvation. "Let not the foreigner who has joined himself to Y<sup>e</sup>howah said, 'Y<sup>e</sup>howah will certainly separate me from His people.' Neither let the eunuch say, 'Because I am a dry tree.'" For thus says the Lord, "To eunuchs who keep My Sabbaths and choose what pleases Me and hold fast My covenant, to them I will give in My house and within My walls a memorial and a name better than that of sons an daughters. I will give to them an everlasting name which will not be cut off (Isaiah 56:3–5; Deuteronomy 23:1 notwithstanding).

<sup>19</sup> This is an educated guess on my part.

Leviticus 21:16–20 Y<sup>e</sup>howah then spoke to Moses, saying, “Speak to Aaron, saying, ‘A man from his descendants to their generations who has in him a defect—he will not come near to bring forward the bread of his Elohim, for any man who [has] a defect in him will not come near: a man [who is] blind or lame or [is] mutilated or deformed; or a man who has in him a fractured foot or a fractured hand or [is] hump-backed or dwarfed or [anyone who has] a defect in his eye or eczema or an eruptive [skin] disease or a damaged testicle. (Kukis mostly literal translation)

The priestly class—particularly the high priest—was a type of Christ. Therefore, those with defects could not serve, no matter how strong their faith.

Do not make a misapplication at this point. A pastor-teacher, for instance, could have any of all of these defects. The same is true of a deacon or an evangelist or a missionary (this is not an exhaustive list of spiritual gifts). Since the antitype has come (Jesus Christ in His 1<sup>st</sup> advent), there are no more types. Since none of us are types, such defects do not exclude us from Christian service.

Leviticus 21:16–20 Jehovah then spoke to Moses, saying, “You will speak to Aaron and tell him, ‘Any potential priest who has a defect will not come near to bring forward the bread of his God. For any man with a defect of any kind will not come near with any animal sacrifice: a man who is blind or lame or mutilated or deformed; or a man who has a fractured foot or a broken hand; or is hump-backed or dwarfed or has any sort of defect in his eye or eczema or any skin disease or has a damaged testicle. (Kukis paraphrase)

In these final verses, God will sum up what is allowed and what is not.

**Any man who on him [is] a defect from a seed of Aaron the priest will not come near to bring a fire offering of Y<sup>e</sup>howah. [If] a defect [is] on him, a bread of his Elohim he will not bring near to offer. A bread of his Elohim from holinesses of the holinesses and from the holinesses he will eat. Only unto a veil he will not go in and unto the altar he will not come near, for a defect [is] on him and he will not profane My sanctuary, for I Y<sup>e</sup>howah make them holy.’ ” And so spoke Moses unto Aaron and unto his sons and unto all sons of Israel.**

Leviticus  
21:21–24

**Any man from the seed of Aaron the priest who [has] a defect on him will not come near to bring the fire offering of Y<sup>e</sup>howah. [If there is] a defect on him, [then] he will not bring near the bread of his Elohim to offer [it]. [Now] he may eat the bread of his Elohim from the Holy of Holies and from the Holy [offerings]. However, he will not go in to the veiled [area] and he will not come near to the altar, [otherwise] he will profane My sanctuary because [there is] a defect on him. [This is] because I Y<sup>e</sup>howah make them holy.’ ” So spoke Moses to Aaron and to his sons and to all of the sons of Israel.**

**Any man who is descended from Aaron the priest, and yet has a defect of some sort, he cannot come near to bring a fire offering to Jehovah. If he has a defect, I cannot even bring near the bread offering to God. Now, it is okay for him to eat the bread which is in the sanctuary or is part of an offering made to God, but he will not go into the veiled area nor will he come near the altar. He profanes my sanctuary by doing so because he has a defect. I Jehovah make these things set apart to Me and no one is to mess with that.’ ” These are the things which Moses said to Aaron, to Aaron’s sons, and to the sons of Israel.**

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)

Any man who on him [is] a defect from a seed of Aaron the priest will not come near to bring a fire offering of Y<sup>e</sup>howah. [If] a defect [is] on him, a bread of his Elohim he will not bring near to offer. A bread of his Elohim from holinesses of the holinesses

and from the holinesses he will eat. Only unto a veil he will not go in and unto the altar he will not come near, for a defect [is] on him and he will not profane My sanctuary, for I Y<sup>e</sup>howah make them holy.' ” And so spoke Moses unto Aaron and unto his sons and unto all sons of Israel.

Dead Sea Scrolls .  
 Jerusalem targum .  
 Targum (Onkelos) .  
 Targum (Pseudo-Jonathan) .  
 Aramaic Targum .  
 The Psalms Targum .  
 Updated Douay-Rheims .  
 Douay-Rheims 1899 (Amer.)

Whosoever of the seed of Aaron the priest hath a blemish: he shall not approach to offer sacrifices to the Lord, nor bread to his God.

He shall eat nevertheless of the loaves that are offered in the sanctuary.

Yet so that he enter not within the veil, nor approach to the altar: because he hath a blemish, and he must not defile my sanctuary. I am the Lord who sanctify them. Moses, therefore spoke to Aaron, and to his sons and to all Israel, all the things that had been commanded him.

Aramaic ESV of Peshitta ...no man of the seed of Aaron the priest who has a blemish, shall come near to offer the offerings of Mar-Yah made by fire. Since he has a blemish, he shall not come near to offer the bread of his God.

He shall eat the bread of his God, both of the most holy, and of the holy.

He shall not come near to the veil, nor come near to the altar, because he has a blemish; that he may not profane my sanctuaries, for I am Mar-Yah who sanctifies them."

So Mosha spoke to Aaron, and to his sons, and to all the B'nai Yisrael.

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

Whoever of the seed of Aaron the priest has a blemish on him, shall not draw near to offer sacrifices to your God, because he has a blemish on him; he shall not draw near to offer the gifts of God.

The gifts of God are most holy, and he shall eat of the holy things.

Only he shall not approach the veil, and he shall not draw near to the altar, because he has a blemish; and he shall not profane the sanctuary of his God, for I am the Lord that sanctifies them.

And Moses spoke to Aaron and his sons, and to all the children of Israel.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English No man of the offspring of Aaron whose body is damaged in any way may come near to give the fire offerings of the Lord: he is damaged, he may not come near to make the offerings.

He may take of the bread of God, the holy and the most holy;

But he may not go inside the veil or come near the altar, because he is damaged; and he may not make my holy places common; for I the Lord have made them holy.

These are the words which Moses said to Aaron and to his sons and to all the children of Israel.

Easy English .



Easy-to-Read Version—2008 "If one of Aaron's descendants has something wrong with him, he cannot approach the altar to bring gifts to the LORD. And he cannot carry the special bread to God. He is from the family of priests, so he can eat the holy bread. He can also eat the very holy bread. But he cannot go through the curtain into the Most Holy Place and he cannot go near the altar. This is because he has something wrong with him. He must not make my holy places unholy. I am the LORD, and I make these places holy."

*God's Word™* So Moses told these things to Aaron, Aaron's sons, and all the Israelites. If a descendant of the priest Aaron has a physical defect, he must never bring sacrifices by fire to the LORD. He has a defect. He must never bring food to offer to God. He may eat the food of his God—what is holy and what is very holy. However, he must never come up to the canopy or to the altar, since he has a physical defect. He must never dishonor the holy places because I, the LORD, set them apart as holy."

Good News Bible (TEV) So Moses spoke to Aaron and his sons and to all the Israelites. No descendant of Aaron the priest who has any physical defects may present the food offering to me. Such a man may eat the food offered to me, both the holy food offering and the very holy food offering, but because he has a physical defect, he shall not come near the sacred curtain or approach the altar. He must not profane these holy things, because I am the LORD and I make them holy." This, then, is what Moses said to Aaron, the sons of Aaron, and to all the people of Israel.

*The Message* .

Names of God Bible .

NIRV .

New Simplified Bible .

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

Casual English Bible .

Contemporary English V. These men may not serve as my priests and burn sacrifices to me. They may eat the food offerings presented to me, but they may not enter the sacred place or serve me at the altar. Remember—I am the LORD, the one who makes a priest holy. Moses told all of this to Aaron, his sons, and the people of Israel.

The Living Bible .

New Berkeley Version .

New Life Version .

New Living Translation .

The Passion Translation .

Unfolding Bible Simplified

No descendant of Aaron, the first high priest, who has any defect is allowed to come to the altar to offer to me, his God, sacrifices that will be burned. Priests who have defects are permitted to eat the various kinds of holy food offered to me. But because of their defects, they must not go near the curtain in the sacred tent or near the altar, because if they did that, they would desecrate my sacred tent. I am Yahweh, the one who sets those places apart for myself and for my honor." So Moses told this to Aaron and to his sons and to all the Israelite people.

### Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Common English Bible .

New Advent (Knox) Bible .

Translation for Translators .

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

Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	No man in whom is a blemish of the seed of Aaron, the priest, shall come near to bring near the burnt offerings of Jehovah; he has a blemish; he shall not come near to bring near the food of his God. He shall eat the food of his God, of the holy holy things, and of the holy things. Surely he shall not go in to the veil nor come near to the altar, because to him is a blemish, and he shall not profane my sanctuaries, because I, Jehovah, sanctify them. And Moses spoke it to Aaron, and to his sons, and to all the children of Israel.
International Standard V	"None of the descendants of Aaron the priest who has a defect is to approach to bring offerings of the Lord made by fire, since he has a defect. He is not to approach to offer the food of his God. "However, he may eat the food of his God, including the most holy and the holy offerings. but he is not to enter through the curtain nor approach the altar, since he has a defect. That way, he won't defile my sanctuary, since I am the Lord who sets you apart." Moses told all of this [The Heb. lacks all of this] to Aaron, to his sons, and to all the Israelis.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	No man among the descendants of Aaron the priest with a bodily defect may come near to perform the offerings made by fire for Yahweh. Such a man has a bodily defect; he must not come near to offer the bread of his God. He may eat the food of his God, whether some of the most holy or some of the holy. However, he must not enter inside the curtain or come near the altar, because he has a bodily defect, so that he does not defile my holy place, for I am Yahweh, who makes them holy." So Moses spoke these words to Aaron, to his sons, and to all the people of Israel.
Urim-Thummim Version	No man that has a physical defect from the offspring of Aaron the priest will come near to present the Burnt-Offerings of YHWH made by fire, he has a physical defect and he will not come near to present the bread of his Elohim. He will eat the bread of his Elohim, both of the Most Holy and of the Holy. Only he will not go in through the veil or come near to the Altar because he has a physical defect. This is so he does not desecrate my Holy Place because I am YHWH who consecrates them. And Moses told this to Aaron and to his sons, and to all the children of Israel.
Wikipedia Bible Project	Any man who a defect, of the seed of Aaron the priest, will not come forth to sacrifice to Yahweh's fires. He has a defect, the bread of his God he will not come forward to sacrifice. The bread of his God, from the holy of holies, and from the holies, he will eat. But to the curtain he will not come, and to the altar he will not approach, because he has a defect, and he will not defile my altar, because I, Yahweh, sanctify them. And Moses spoke to Aaron, and his sons, and to all the sons of Israel.

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

Christian Community (1988)	. Advance
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 . pollute  
 Kaplan Translation .  
 The Scriptures–2009 'No man among the offspring of Aharon the priest, who has a defect, is to come near to bring the offerings made by fire to הוהי – he has a defect, he does not come near to bring the bread of his Elohim.  
 'He does eat the bread of his Elohim, both the most set-apart and the set-apart, only, he does not go near the veil or approach the slaughter-place, because he has a defect, lest he profanes My set-apart places. For I am הוהי, who sets them apart.' ”  
 Thus Mosheh spoke to Aharon and his sons, and to all the children of Yisra'ël.

Tree of Life Version .

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

Alpha & Omega Bible WHOEVER OF THE SEED OF AARON THE PRIEST HAS A BLEMISH ON HIM, SHALL NOT DRAW NEAR TO OFFER SACRIFICES TO YOUR THEOS (*The Alpha & Omega*), BECAUSE HE HAS A BLEMISH ON HIM; HE SHALL NOT DRAW NEAR TO OFFER THE GIFTS OF THEOS (*The Alpha & Omega*). THE GIFTS OF THEOS (*The Alpha & Omega*) ARE MOST HOLY, AND HE SHALL EAT OF THE HOLY THINGS.  
 ONLY HE SHALL NOT APPROACH THE VEIL, AND HE SHALL NOT DRAW NEAR TO THE ALTAR, BECAUSE HE HAS A BLEMISH; AND HE SHALL NOT PROFANE THE SANCTUARY OF HIS THEOS (*The Alpha & Omega*), FOR I AM JESUS THAT SANCTIFIES THEM.”  
 AND MOSES SPOKE TO AARON AND HIS SONS, AND TO ALL THE CHILDREN OF ISRAEL.

Awful Scroll Bible ...was a man with a defect, of the seed of Aaron, the priest, to draw near to bring near fire offerings to Sustains To Become even of fire? - indeed was he to draw near to bring near bread to he of mighty ones? -  
 He was to eat the bread of he of mighty ones, of that set apart, and the set apart set apart -  
 was he to come in the veil? - was he to draw near the altar? - He is with defect - was he to be presumptuous over the set apart place, of Sustains To Become who is setting him apart?  
 Moses was to declare these to Aaron and his sons, and to the sons of Contends-with-he-mighty.

Concordant Literal Version Any man of the seed of Aaron the priest, in whom there is a blemish, shall not come close to bring near the fire offerings of Yahweh. Since a blemish is in him, he shall not come close to bring near the bread of his Elohim.  
 He may eat the bread of his Elohim, of the holy of holies and of the holy things. Only he shall not come to the curtain, nor shall he come close to the altar, for there is a blemish in him. He shall not profane My sanctuaries, for I, Yahweh, am hallowing them.  
 Then Moses spoke this to Aaron and to his sons and to all the sons of Israel.

exeGeses companion Bible ... - no man of the seed of Aharon the priest who has a blemish

comes near to oblate the firings unto Yah Veh:  
 he has a blemish:  
 he comes not near to oblate the bread of his Elohim.  
 He eats the bread of his Elohim,  
 both of the holy of holies and of the holies:  
 only he neither goes in to the veil  
 nor comes near the sacrifice altar  
 because he has a blemish;  
 that he not profane my holies:  
 for I - Yah Veh hallow them.  
 - and Mosheh words to Aharon and to his sons  
 and to all the sons of Yisra El.

## Orthodox Jewish Bible

No ish that hath a mum of the zera Aharon HaKohen shall come near to offer the offerings of Hashem made by eish; he hath a mum; he shall not come near to offer the lechem Elohav.

He shall eat the lechem Elohav, both of the kodshei hakodashim, and of hakodashim.

Only he shall not go near unto the Parochet (curtain), nor come near unto the Mizbe'ach, because he hath a mum on him; that he profane not My Mikdash; for I Hashem do set them apart as kodesh.

And Moshe told it unto Aharon, and to his Banim, and unto all the Bnei Yisroel..

Rotherham's *Emphasized B.*

No ||man in whom is a blemish\_ of the seed of Aaron the priest|| shall approach, to bring near the altar-flames of Yahweh,—||a blemish|| is in him, <the food of his God> shall he not approach' to bring near:

<Of the food of his God, both of the most holy,—and the holy> may he eat:  
 Only' <unto the veil> shall he not come in\_ and <unto the altar> shall he not approach—

because ||a blemish|| is in him, so shall he not profane my sanctuaries,

For ||—Yahweh|| am hallowing them.

And Moses spake [these things] unto Aaron\_ and unto his sons,—and unto all the sons of Israel.

**Expanded/Embellished Bibles:**

*The Amplified Bible* .

The Expanded Bible .

Kretzmann's Commentary

Lexham English Bible

Any man from Aaron the priest's offspring in whom is a physical defect shall not come near to present offerings made by fire to [Hebrew "of"] Yahweh; a physical defect is in him; he shall not come near to present his God's food. He may eat his God's food, from the most holy things [Literally "the holy things of the holy things"] and from the holy things. But he must not enter the curtain, and he must not come near to the altar, because a physical defect is in him, and he must not profane my sanctuary, because I am Yahweh, who consecrates them.' "

Thus [Or "And"] Moses spoke to Aaron and to his sons and to all the Israelites. [Literally "sons/children of Israel"].

Syndein/Thieme .

The Voice .

**Bible Translations with Many Footnotes:**

The Complete Tanach .

The Geneva Bible .

## Kaplan Translation

Any descendant of Aaron the priest who has a blemish may not approach to present God's fire offering. As long as he has a blemish, he may not approach to present his God's food offering.

[Still] he may eat the food offerings of his God, both from the holy of holies and from the holy.

But he may not come to the cloth partition [in the sanctuary], and he may not approach the altar if he has a blemish. He shall thus not defile that which is holy to Me, since I am God [and] I sanctify it.

Moses told this to Aaron, his sons and all the Israelites.

**holy of holies**

The meal offering (Leviticus 2:3,10), the sin offering (Leviticus 6:18), and the guilt offering (Leviticus 7:1).

**holy**

Such as peace offerings.

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 . hallow

Context Group Version He shall eat the bread of his God, both of the most special, and of the special: only he shall not go in to the veil, nor come near to the altar, because he has a blemish; that he does not profane my special places: for I am YHWH who makes them special.

So Moses spoke to Aaron, and to his sons, and to all the sons of Israel. V. 21 was placed with the previous passage for context.

English Standard Version .

Green's Literal Translation .

Legacy Standard Bible .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020 No man of the seed of Aaron the priest, who has a blemish, will come near to offer the fire-offerings of Jehovah; if he has a blemish, he will not come near to offer the bread of his God. He will eat the bread of his God, both of the most holy and of the holy, only he will not go in to the veil, nor come near to the altar, because he has a blemish, that he not profane my sanctuaries, because I am Jehovah who sanctifies them.

So Moses spoke to Aaron and to his sons and to all the sons of Israel.

New American Standard B. .

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Revised Mechanical Trans. Every man, which is in him a blemish, from the seed of Aharon the administrator, will not draw near to bring near the fire offerings of YHWH, a blemish is in him, he will not draw near to bring near the bread of his Elohim. The bread of his Elohiym, from the very special ones, and from the special ones, he will eat. Surely, to the tent curtain he will not come and to the altar he will not draw near, given that a blemish is in him, and he will not defile my sanctuaries, given that I am YHWH,

setting them apart, and Mosheh spoke to Aharon and to his sons and to all the sons of Yisra'eyl,...

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:

21-24

Leviticus 21:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
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	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 to be is implied	Strong's #834 BDB #81
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #88
môm (מוֹם) [pronounced <i>moom</i> ]	<i>a blemish, corruption, a [physical] defect, disfigurement; a moral stain [defect]</i>	masculine singular noun	Strong's #3971 BDB #548
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' (זֵרָא) [pronounced <i>ZEH-rahg'</i> ]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity; semen</i>	masculine singular construct	Strong's #2233 BDB #282
ʾAhărôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHM</i> ]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i> ]	<i>priest; principal officer or chief ruler</i>	masculine singular with the definite article	Strong's #3548 BDB #463
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
nâgash (נָגַשׁ) [pronounced <i>naw-GASH</i> ]	<i>to come near, to draw near, to approach, to come hither</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5066 BDB #620



Leviticus 21:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l</i> <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
qârab (בָּרַק) [pronounced <i>kaw-RA<sup>BV</sup></i> ]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	Hiphil infinitive construct	Strong #7126 BDB #897
’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
’îshshâh (אֲשֵׁחָ) [pronounced <i>eesh-SHAW</i> ]	<i>a fire offering, a burnt offering; an offering, sacrifice</i>	masculine plural construct	Strong's #801 BDB #77
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** Any man from the seed of Aaron the priest who [has] a defect on him will not come near to bring the fire offering of Y<sup>e</sup>howah.

What seems to be the case is, there are burnt offerings made to God and bread offerings. Any man, even if he is descended from Aaron, cannot come near to the fire offerings or burnt offerings. That is, he may not offer such an offering on behalf of anyone else. This is because, having a defect, he is not an accurate type of Christ.

Leviticus 21:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
môm (מוֹם) [pronounced <i>moom</i> ]	<i>a blemish, corruption, a [physical] defect, disfigurement; a moral stain [defect]</i>	masculine singular noun	Strong's #3971 BDB #548
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #88
’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
lechem (לֶחֶם) [pronounced <i>LEH-khem</i> ]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular construct	Strong's #3899 BDB #536
’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 3 <sup>rd</sup> person masculine singular suffix	Strong's #430 BDB #43

Leviticus 21:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lō' (לו' or לא') [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâgash (נָגַשׁ) [pronounced <i>naw-GASH</i> ]	<i>to come near, to draw near, to approach, to come hither</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5066 BDB #620
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
qârab (בָּרַב) [pronounced <i>kaw-RA<sup>BV</sup></i> ]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	Hiphil infinitive construct	Strong #7126 BDB #897

**Translation:** [If there is] a defect on him, [then] he will not bring near the bread of his Elohim to offer [it].

In fact, such a person, even if he is in the priestly line, if he has a defect, he cannot even offer up the meal offerings to God. Again, the problem is, he does not meet the criteria to be a type of Christ.

In the era that this took place, this was simply a matter of obedience. God has His holy places and His holy ceremonies, and those who were not set apart due to personal defects could not participate. It is after the fact that we determine exactly why God did not allow this.

Leviticus 21:21 Any man from the seed of Aaron the priest who [has] a defect on him will not come near to bring the fire offering of Y<sup>e</sup>howah. [If there is] a defect on him, [then] he will not bring near the bread of his Elohim to offer [it]. (Kukis mostly literal translation)

We have seen the word *approach* changed to a number of different things; however, it consistently means *approach* every time it is used (and it is found four times in this verse). **For the Law appoints men as high priests who are weak, but the word of the oath, which came after the Law, [names] a Son, made perfect forever** (Hebrews 7:28).

In a bit of political intrigue between the testaments, Herod the Great's power began to be consolidated around 40 BC and one of the incidents which occurred was Hyrcanus II had his ears cut off so that he could not perform the duties of the high priest—a position of great political import—as per this passage.

Leviticus 21:22			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lechem (לֶחֶם) [pronounced <i>LEH-khem</i> ]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular construct	Strong's #3899 BDB #536
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 3 <sup>rd</sup> person masculine singular suffix	Strong's #430 BDB #43

Leviticus 21:22			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
qôdâshîym (קֳדָשִׁים) [pronounced <i>koh-daw-SHEEM</i> ]	<i>holiness, sacredness, apartness, that which is holy, holy things; holy offerings</i>	masculine plural construct	Strong's #6944 BDB #871
qôdâshîym (קֳדָשִׁים) [pronounced <i>koh-daw-SHEEM</i> ]	<i>holiness, sacredness, apartness, that which is holy, holy things; holy offerings</i>	masculine plural noun with the definite article	Strong's #6944 BDB #871

The word combined with itself in the plural generally refers to the most sacred portion of the Tabernacle (and Temple) and is translated *Holy of Holies; the Most Holy Place*. This combination may also be translated, *most holy*.

Usually the first *holy* is a masculine singular construct.

w <sup>e</sup> (or v <sup>e</sup> ) (וּ or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
qôdâshîym (קֳדָשִׁים) [pronounced <i>koh-daw-SHEEM</i> ]	<i>holiness, sacredness, apartness, that which is holy, holy things; holy offerings</i>	masculine plural noun with the definite article	Strong's #6944 BDB #871
'âkal (אָכַל) [pronounced <i>aw-KAHL</i> ]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #398 BDB #37

**Translation:** [Now] he may eat the bread of his Elohim from the Holy of Holies and from the Holy [offerings].

This does not, however, keep such a person from partaking of the bread. He can be redeemed just like anyone else. A person with a defect was not beyond being saved. Therefore, partaking of this bread is allowed.

Leviticus 21:22 [Now] he may eat the bread of his Elohim from the Holy of Holies and from the Holy [offerings]. (Kukis mostly literal translation)

I don't believe that we are speaking technically of the holy of holies—that which is behind the veil, but of the priests provision as given him by God—that is extremely holy (holy of holies). This is a son of Aaron who has a defect or some sort. This is how God provided for the Aaronic priesthood—through the food brought to the priests to sacrifice. Paul quotes this fact in order to support the idea that those who spread the gospel must be remunerated for their work. **Do you not know that those who perform sacred services eat the food of the temple; [and] those who attend regularly have their share with the altar? So also the Lord directed those who proclaim the gospel to get their living from the gospel** (1Corinthians 9:13–14).

Leviticus 21:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ak <sup>e</sup> (אָכ) [pronounced ahk <sup>e</sup> ]	<i>surely, truly, certainly, no doubt, only, but; only now, just now, only this once; nothing but; nevertheless</i>	adverb of restriction, contrast, time, limitation, and exception. Also used as an affirmative particle	Strong's #389 BDB #36
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
pôreketh (תְּכַרֵּפ) [pronounced poh-REH-keith]	<i>curtain, veil</i>	feminine singular noun	Strong's #6532 BDB #827
lô' (אֵל אוֹ אַל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
bôw' (אוֹב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #935 BDB #97
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, אוּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258
lô' (אֵל אוֹ אַל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâgash (נִגַּשׁ) [pronounced naw-GASH]	<i>to come near, to draw near, to approach, to come hither</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5066 BDB #620

**Translation:** However, he will not go in to the veiled [area] and he will not come near to the altar,...

However, the man with the defect (all of these defects previously defined) cannot go into the Holy of Holies nor can he come near to the altar to offer up any sort of sacrifice.

Jesus is able to atone for our sins because He is sinless. A priest with a defect is not a correct type of a perfect Christ.

Leviticus 21:23b			
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
môm (מוֹם) [pronounced <i>moom</i> ]	<i>a blemish, corruption, a [physical] defect, disfigurement; a moral stain [defect]</i>	masculine singular noun	Strong's #3971 BDB #548
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #88
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא 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
châlâl (חָלַל) [pronounced <i>khaw-LAHL</i> ]	<i>to profane, to make [to treat as] common, defile, pollute; to violate the honour of, dishonour; to violate [break] (a covenant); to cast down, to destroy</i>	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #2490 BDB #320
'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 <sup>e</sup> ddâsh/miqq <sup>e</sup> 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 <sup>st</sup> person singular suffix	Strong's #4720 BDB #874

**Translation:** ...[otherwise] he will profane My sanctuary because [there is] a defect on him.

The priest with a defect profanes God's sanctuary because of this defect.

Leviticus 21:23c			
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 (אֲנִי) [pronounced <i>aw-NEE</i> ]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58

Leviticus 21:23c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah</i> , <i>Yahweh</i> , <i>Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
qâdash (קִדַּשׁ) [pronounced <i>kaw- DAHSH</i> ]	<i>regarded as holy, declaring holy or sacred; consecrating, sanctifying, inaugurating with holy rites</i>	masculine singular, Piel participle; with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #6942 BDB #872

**Translation:** [This is] because I Y<sup>e</sup>howah make them holy.' ”

God makes the sanctuary and the sacrifices holy; therefore, a priest with a defect cannot participate.

The priest looks forward to God. He is set apart to God and has every appearance of being without defect. He then represents man to God with regard to our sins. In all of these things, the priest looks forward to and represents Jesus Christ dying for our sins. A priest with a defect shatters this shadow image; therefore, such a man cannot function as a priest to God.

Leviticus 21:23 However, he will not go in to the veiled [area] and he will not come near to the altar, [otherwise] he will profane My sanctuary because [there is] a defect on him. [This is] because I Y<sup>e</sup>howah make them holy.' ” (Kukis mostly literal translation)

However, this son of Aaron with the defect is limited. Just as our Lord could not have offered Himself as a sacrificial lamb on our behalf had he been defiled by sin; so the priest may not approach God or the Tabernacle if he is physically defiled. The veil here is the one in the Tabernacle separating the holy of holies from the rest of the Tabernacle.

Leviticus 21:24			
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
dâbar (דָּבַר) [pronounced <i>daw<sup>b</sup>-VAHR</i> ]	<i>to speak, to say, to declare, to proclaim, to announce</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1696 BDB #180
Mosheh (מֹשֶׁה) [pronounced <i>moh- SHEH</i> ]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
'el (אֵל) [pronounced <i>eh</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
'Ahârôn (אַהֲרֹן) [pronounced <i>ah-huh- ROHN</i> ]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14



Leviticus 21:24			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'el (לָ) [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
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1121 BDB #119
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'el (לָ) [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 (לֵ) [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
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis <sup>e</sup> 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

**Translation:** So spoke Moses to Aaron and to his sons and to all of the sons of Israel. (Kukis mostly literal translation)

These are the things which God spoke to Aaron, to his sons, and to the people of Israel. So, even though these things are specifically for the priests, all people of Israel were made aware of them.

Leviticus 21:24 So spoke Moses to Aaron and to his sons and to all of the sons of Israel. (Kukis mostly literal translation)

This is a summary of what God has spoken to Moses for the past several chapters—Moses spoke all of these things to their respective recipients.

Leviticus 21:21–24 Any man from the seed of Aaron the priest who [has] a defect on him will not come near to bring the fire offering of Y<sup>e</sup>howah. [If there is] a defect on him, [then] he will not bring near the bread of his Elohim to offer [it]. [Now] he may eat the bread of his Elohim from the Holy of Holies and from the Holy [offerings]. However, he will not go in to the veiled [area] and he will not come near to the altar, [otherwise] he will profane My sanctuary because [there is] a defect on him. [This is] because I Y<sup>e</sup>howah make them holy.’” So spoke Moses to Aaron and to his sons and to all of the sons of Israel. (Kukis mostly literal translation)

Leviticus 21:21–24 Any man who is descended from Aaron the priest, and yet has a defect of some sort, he cannot come near to bring a fire offering to Jehovah. If he has a defect, I cannot even bring near the bread offering to God. Now, it is okay for him to eat the bread which is in the sanctuary or is part of an offering made to God, but he will not go into the veiled area nor will he come near the altar. He profanes my sanctuary by doing so because he has a defect. I Jehovah make these things set apart to Me and no one is to mess with that.’ ” These are the things which Moses said to Aaron, to Aaron’s sons, and to the sons of Israel. (Kukis paraphrase)

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## A Set of Summary Doctrines and Commentary

### A Brief Summary of Leviticus 21:

Leviticus 21:1–4 Jehovah spoke to Moses, saying, “Speak these things to the priests, the sons of Aaron. You will say to them, ‘None of you should be made unclean by close contact with the dead. The people who are close relatives to a person who has died—his sons, his daughters, his parents, his brother or a virgin sister still living at home—these people may have necessary contact. However, a leader of the people is not to defile himself by having close contact with a dead person. (Kukis paraphrase)

Leviticus 21:5–6 They will not cut their hair or trim their beards or make any sort of cutting into their skin which looks like the priests of Molech or some other false god. They must continue to be set apart believers and so they cannot profane the name of their God, for they are the ones who are supposed to bring the burnt offerings of Jehovah and the bread of God to God’s altar. Therefore, they must be set apart from all other religions. (Kukis paraphrase)

Leviticus 21:7–9 A priest may not take a promiscuous woman in marriage because she is defiled by her promiscuity. The priest will not take a divorced woman, as the priest is set apart to God. Further, you must regard the bread which he brings near to God as set apart. He is set apart to his wife and I [am] Jehovah, set apart from all things. Also, the daughter of a priest is not to profane herself with illicit sex. By this, she profanes her father. Her body will be burned with fire. (Kukis paraphrase)

Leviticus 21:10–12 And the great priest, the one who has been chosen from among his brothers, upon whom the oil of anointing is poured out—he has signed on for a specific duty to put on the set-apart clothes. He will not uncover his head nor will he tear his clothing. Therefore, even if his mother or father are dying, he will not make himself unclean by them. He will not go out from the sanctuary and he will not profane the sanctuary of God, because the crown of anointing oil of his God is upon him. I am Jehovah. (Kukis paraphrase)

Leviticus 21:13–15 The high priest must only take in marriage a virgin. He may not marry a widow, a divorced woman, a defiled woman, or a promiscuous woman. He is restricted to taking for a wife a virgin from his people. In this way, he will not profane his descendants who will follow in his place among the people. I, Jehovah, have so set this man apart from all others.’ ” (Kukis paraphrase)

Leviticus 21:16–20 Jehovah then spoke to Moses, saying, “You will speak to Aaron and tell him, ‘Any potential priest who has a defect will not come near to bring forward the bread of his God. For any man with a defect of any kind will not come near with any animal sacrifice: a man who is blind or lame or mutilated or deformed; or a man who has a fractured foot or a broken hand; or is hump-backed or dwarfed or has any sort of defect in his eye or eczema or any skin disease or has a damaged testicle. (Kukis paraphrase)

Leviticus 21:21–24 Any man who is descended from Aaron the priest, and yet has a defect of some sort, he cannot come near to bring a fire offering to Jehovah. If he has a defect, I cannot even bring near the bread offering to God. Now, it is okay for him to eat the bread which is in the sanctuary or is part of an offering made to God, but he will not go into the veiled area nor will he come near the altar. He profanes my sanctuary by doing so because he has a defect. I Jehovah make these things set apart to Me and no one is to mess with that.' ” These are the things which Moses said to Aaron, to Aaron’s sons, and to the sons of Israel. (Kukis paraphrase)

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

### Why Leviticus 21 is in the Word of God

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

### What We Learn from Leviticus 21

1. T
- 2.

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

### Jesus Christ in Leviticus 21

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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 21

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

## Edersheim Summarizes Leviticus 21

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](http://www.biblestudytools.com/history/edersheim-old-testament/volume-2/chapter-14.html) accessed July 11, 2020.

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### Addendum

These notes were referenced in [Leviticus 21:10–12](#).

#### Heritage Bible footnotes concerning the Chief Priest

<sup>10</sup> **21:10 great priest.** The Hebrew word for great is gadowl, and simply means great. Everywhere else it is translated great, except in a few instances it is translated older, the older being greater. The ruling priest, what we have traditionally called the chief priest or high priest, is called in the Hebrew the great, gadowl, priest, starting with Lev 21:10, the head, rosh, priest, 2 Kng 25:18, or the chief ruler, sar (czar or caesar) of the priests, 1 Chr 15:5-10; 2 Chr 36:14. In the Greek New Covenant one compound word is used, and is translated in the KJV chief priest, Mt 2:4, and high priest, Mt 26:47. When used of Jesus it is always translated in KJV High Priest, Heb 2:17 etc. The Greek word is archiereus; hierous is priest, and arche is first, head, or chief. The Heritage Bible uses the word head for four reasons: (1) Head is the basic meaning of arche, as being first in order, (2) Head is the word used in Hebrew, rosh, often for the head priest, (3) The Hebrew word great, gadowl, used more often of the head priest than any other word, also means the first or head of any order, and (4) The final authority for the meaning of any word is its Greek interpretation in the New Covenant, and the New Covenant consistently has Arche, which means the head of an order. In the Hebrew Covenant, we have translated gadowl cohen as great priest, rosh cohen, as head priest, and sar cohen as chief ruler of the priests. God has given us all these words to show us the greatness of the Head, kephale (Greek), of the body, who is also our Head, 1 Cor 11:3; Eph 5:3, and our Head Priest, Heb 3:1; 8:1, etc.

<sup>11</sup> **21:11 The great priest** was not allowed to make himself legally unclean in any manner. Therefore, he was not allowed to attend funerals, even of his father and mother, because then he would have to remain legally unclean for a period of time, and therefore could not function for that time as the great or head priest. The great

## Heritage Bible footnotes concerning the Chief Priest

priest cannot be absent from his priesthood for any period of time, because then there would be no one to guarantee that a mediator between God and man was always available to the people and for the people. That is why Jesus showed a disinterested attitude toward his parents on occasions, and why he never attended a funeral. There is no mention of the death of Joseph, no mention of Jesus being at Joseph's funeral, but most assuredly he was deceased by the time Jesus hung on the cross, because Jesus placed the care of Mary in the hands of John, 19:26-27. This would not have been necessary if Joseph had been alive. Jesus' brothers, Joseph, Simon, James, and Judas, were not there to care for Mary because they had not yet believed into Him. I said Jesus never attended a funeral. You remember that when Jairus' daughter died Jesus was not present, but afterward raised her from the dead, after he put out all the mourners, Mk 5:40. He never attended a funeral. He met a funeral procession just outside Nain, interrupted it, and raised the widow's son from the dead, Luk 7:11-16. Jesus was not there when Lazarus died, John 11:15. He went to the tomb four days after his death and raised Lazarus from the dead, John 11:39-44. Jesus could not come into contact with a dead body and it remain dead, or He would have become legally unclean. He could not attend a funeral and mourn for the dead, and bury the dead. This would have made Him legally unclean. He was and is the Head Priest Who never leaves His position as Head Priest. He never attended a funeral, in agreement with God's instructions to the Great Priest in Lev 21:11.

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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.**

1. I WILL now, however, make mention of a few of our laws which belong to purifications, and the like sacred offices, since I am accidentally come to this matter of sacrifices. These sacrifices were of two sorts; of those sorts one was offered for private persons, and the other for the people in general; and they are done in two different ways. In the one case, what is slain is burnt, as a whole burnt-offering, whence that name is given to it; but the other is a thank-offering, and is designed for feasting those that sacrifice. I will speak of the former. Suppose a private man offer a burnt-offering, he must slay either a bull, a lamb, or a kid of the goats, and the two latter of the first year, though of bulls he is permitted to sacrifice those of a greater age; but all burnt-offerings are to be of males. When they are slain, the priests sprinkle the blood round about the altar; they then cleanse the bodies, and divide them into parts, and salt them with salt, and lay them upon the altar, while the pieces of wood are piled one upon another, and the fire is burning; they next cleanse the feet of the sacrifices, and the inwards, in an accurate manner and so lay them to the rest to be purged by the fire, while the priests receive the hides. This is the way of offering a burnt-offering.

From: <http://www.sacred-texts.com/jud/josephus/ant-3.htm> accessed July 11, 2020. Josephus *Antiquities of the Jews*; Book 3, Chapter 6.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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





A Complete Translation of Leviticus 21	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Chapter Outline	Charts, Graphics and Short Doctrines

The study of the book of Leviticus would properly be paired with the study of the book of Hebrews.

The following Psalms would be appropriately studied at this time:

Doctrinal Teachers* Who Have Taught Leviticus 21			
Series	Lesson (s)	Passage	
R. B. Thieme, Jr.	1972 Hebrews (#419)	#81	Leviticus 21:17–21
Syndein			<a href="http://syndein.com/leviticus.html">http://syndein.com/leviticus.html</a>
Keil and Delitzsch Commentary on Leviticus			<a href="https://www.gracenotes.info/leviticus/leviticus.pdf">https://www.gracenotes.info/leviticus/leviticus.pdf</a>
Todd Kennedy overview of Leviticus			<a href="http://www.spokanebiblechurch.com/books/leviticus">http://www.spokanebiblechurch.com/books/leviticus</a>

\* By doctrinal teacher, I mean a man whose primary focus is the teaching of the Word of God, verse-by-verse and book by book. A believer under the teaching of such a man should fully understand the gospel and rebound after less than a month in attendance.

When it comes to teaching, I should think that a 45 minute teaching session would be the bare minimum; and that, at least 3x a week (with provisions for getting teaching in some way on the other days of the week). Although this man may interact or even learn from other teachers, he should clearly be the authority over his church; and the authority over him is the Word of God and God the Holy Spirit (Who guides the pastor in his study).

ICE teaching would also be a part of the package, ICE being an acronym standing for Isagogics (a teaching of the history of that time in order to understand a passage), Categories (a study of categories of Bible doctrine), and Exegesis (a close study of each passage).

R. B. Thieme, III has not taught this chapter on any available lesson.

## Word Cloud from a Reasonably Literal Paraphrase of Leviticus 21

### Word Cloud from Exegesis of Leviticus 21<sup>20</sup>

These two graphics should be very similar; this means that the exegesis of Leviticus 21 has stayed on topic and has covered the information found in this chapter of the Word of God.

<a href="#">Beginning of Document</a>	<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics, Short Doctrines</a>
<a href="#">Introduction and Text</a>	<a href="#">First Verse</a>	<a href="#">Addendum</a>
<a href="http://www.kukis.org">www.kukis.org</a>	<a href="#">Leviticus folder</a>	<a href="#">Exegetical Studies in Leviticus</a>

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<sup>20</sup> Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.