

LEVITICUS 22

Written and compiled by Gary Kukis

Leviticus 22:1–33

Restrictions on Sacrifices and Those Offering Sacrifices

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

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

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

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

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

Preface: Much of Leviticus 22 is about the restrictions on animal sacrifices and those offering up these sacrifices.

The Bible Summary of Leviticus 22 (in 140 characters or less): *A priest shall not eat the offerings if he is unclean. No outsider shall eat the offerings. Offerings must be animals without defect.*¹

There are many **chapter commentaries** on the book of Leviticus. This will be the most extensive examination of Leviticus 22, where you will be able to examine in depth every word of the original text. Every attempt has been made to make this both a complete and self-contained study. Therefore, all references, vocabulary, and related concepts should be found within this extensive study. Easy access links to more in-depth studies of some vocabulary words, concepts and doctrines are also provided.

Quotations:

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Outlines of Leviticus 22 (Various Commentators)
A Synopsis of Leviticus 22 from the Summarized Bible
The Big Picture (Leviticus 1–15)

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

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Beginning of Document	Chapter Outline	Charts, Graphics, Short Doctrines
Introduction and Text	First Verse	Addendum
www.kukis.org	Leviticus folder	Exegetical Studies in Leviticus

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

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

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

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

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

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

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

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

Chapter Outline

Charts, Graphics and Short Doctrines

An Introduction to Leviticus 22

Introduction: Leviticus 22 deals with several items: when the priests should abstain from eating of the offerings which are brought to them; when those associated with the priests (slaves, relatives, etc.) can partake of the food offerings and when they cannot; and specific defects and blemishes in animals which make them unfit for sacrificial offerings.

Titles and/or Brief Descriptions of Leviticus 22 (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 22 (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 22

Chapter Outline

Charts, Graphics and Short Doctrines

It is important to understand what has gone before.

The Prequel of Leviticus 22

Leviticus 22 will begin with

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Principals of Leviticus 22

Characters

Commentary

Characters	Commentary

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place.

The Places of Leviticus 22

Place

Description

Place	Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

By the Numbers

Item

Duration; size

Item	Duration; size

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[Charts, Graphics and Short Doctrines](#)

Timeline for Leviticus

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

Here is what to expect from Leviticus 22:

A Synopsis of Leviticus 22

Like all chapters of the Word of God, you need more than just the simple plot outline to understand what God wants us to know.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Outlines of Leviticus 22 (Various Commentators)

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

A Synopsis of Leviticus 22 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Leviticus 22.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

The Big Picture (Leviticus 1–15)

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Changes—additions and subtractions (for Leviticus 22): 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, IMPERFECT IMPERSONAL ACTIVE INDICATIVE. This section is also bookmarked.

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

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

Chapter Outline

Charts, Graphics and Short Doctrines

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

Kukis slavishly literal:

And so speaks Y^ehowah unto Moses, to say, "Speak unto Aaron and unto His sons and they will be dedicated from holinesses of sons of Israel and they will not profane a name of My holiness which they are regarding as holy to Me. I [am] Y^ehowah. Speak unto them, 'To your generations, Every man who comes near from all your seed unto the holinesses that regard as holy sons of Israel to Y^ehowah and his uncleanness [is] upon him and has been cut off the soul the that from My faces. I [am] Y^ehowah.

Leviticus
22:1–3

Kukis mostly literal:

Y^ehowah speaks unto Moses, saying, "Speak to Aaron and to his sons, that they will be dedicated on account of the holy things of the sons of Israel and that they will not profane the Name of My holiness which they are regarding as set apart to Me. I [am] Y^ehowah. Say to them, 'Regarding your generations: any man who comes near from all your descendants to the holy things that the sons of Israel regard as holy to Y^ehowah, but his uncleanness [is] upon him—that soul has been cut off from My Presence. I [am] Y^ehowah.

Kukis paraphrase:

Jehovah spoke to Moses, saying, "You will speak to Aaron and his sons that they will be set apart for My service for the holy things for the sons of Israel, that they not profane My Holy Name, which they ought to regard of set apart wholly unto Me. I am Jehovah. Say these things to them: 'Regarding all of your future generations: anyone from all your descendants who comes near Me in any of the holy services, which are to be seen as set apart to Jehovah, but his uncleanness is on him—that soul will be cut off from My Presence, because I am Jehovah.

Here is how others have translated this passage:

Ancient texts:

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

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

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes

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

in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

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

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

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

Underlined words indicate differences in the text.

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

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

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

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

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

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

The very fact that we have ancient Greek, Latin, Syriac and Arabic translations of the Bible testifies to its accuracy. There may be a difference word or phrase here or there; the Greek may have a singular where the Hebrew has a plural, but there is no set of doctrines in the Latin Bible which are any different from those found in the Greek Bible or the Syriac Bible. These different cultures when they chose to

translate the Bible chose to translate it as accurately as possible. Where human viewpoint would expect to find doctrinal differences between the Bible of the Hebrews, of the Greeks or of the Romans, no such differences exist.

Ancient texts:

Masoretic Text (Hebrew)	And so speaks Y ^e howah unto Moses, to say, "Speak unto Aaron and unto His sons and they will be dedicated from holinesses of sons of Israel and they will not profane a name of My holiness which they are regarding as holy to Me. I [am] Y ^e howah. Speak unto them, 'To your generations, Every man who comes near from all your seed unto the holinesses that regard as holy sons of Israel to Y ^e howah and his uncleanness [is] upon him and has been cut off the soul the that from My faces. I [am] Y ^e howah.
Dead Sea Scrolls	.
Targum (Onkelos)	. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	.
Jerusalem targum	.
Updated Douay-Rheims ³	.
Douay-Rheims 1899 (Amer.)	And the Lord spoke to Moses saying: Speak to Aaron and to his sons, that they beware of those things that are consecrated of the children of Israel: and defile not the name of the things sanctified to me, which they offer. I am the Lord. Say to them and to their posterity: Every man of your race, that approacheth to those things that are consecrated, and which the children of Israel have offered to the Lord, in whom there is uncleanness, shall perish before the Lord. I am the Lord.
Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha, saying, "Tell Aaron and his sons to separate themselves from the holy things of the B'nai Yisrael, which they make holy to me, and that they not profane my holy name. I am Mar-Yah. "Tell them, 'If anyone of all your seed throughout your generations approaches the holy things, which the B'nai Yisrael make holy to Mar-Yah, having his uncleanness on him, that soul shall be cut off from before me. I am Mar-Yah.
Lamsa's Peshitta (Syriac)	.
V. Alexander's Aramaic T.	.
Samaritan Pentateuch	.
Updated Brenton (Greek) ⁴	And the Lord spoke to Moses, saying, Speak to Aaron and to his sons, and let them take heed concerning the holy things of the children of Israel, so they shall not profane My holy name in any of the things which they consecrate to Me: I am the Lord. Say to them, Every man throughout your generations, whoever of all your seed shall approach to the holy things, whatsoever the children of Israel shall consecrate to the Lord, while his uncleanness is upon him, that soul shall be cut off from Me: I am the Lord your God.

Significant differences:

Limited Vocabulary Translations:⁵

Bible in Basic English And the Lord said to Moses,

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

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

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

Give orders to Aaron and to his sons to keep themselves separate from the holy things of the children of Israel which they give to me, and not to make my holy name common: I am the Lord,

Say to them, If any man of all your seed through all your generations, being unclean, comes near the holy things which the children of Israel make holy to the Lord, he will be cut off from before me: I am the Lord.

Easy English

Easy-to-Read Version–2008

The LORD God said to Moses,

"Tell Aaron and his sons: The gifts that the Israelites bring to me become holy. They belong to me, so you priests must show respect for these things. If you don't, you will show that you don't respect my holy name. I am the LORD. If any one of your descendants touches these things, that person will become unclean. That person must be separated from me. The Israelites gave these things to me. I am the LORD.

God's Word™

The LORD spoke to Moses, "Tell Aaron and his sons that they must respect the holy offerings which the Israelites set apart for me. In this way they will not dishonor my holy name. I am the LORD.

"Tell them: In future generations if any of your descendants, while unclean, comes near the holy offerings the Israelites set apart for the LORD, that person must be excluded from my presence. I am the LORD.

Good News Bible (TEV)

The LORD commanded Moses to tell Aaron and his sons, "You must not bring disgrace on my holy name, so treat with respect the sacred offerings that the people of Israel dedicate to me. I am the LORD. If any of your descendants, while he is ritually unclean, comes near the sacred offerings which the people of Israel have dedicated to me, he can never again serve at the altar. This applies for all time to come. I am the LORD.

The Message

Names of God Bible

NIRV

New Simplified Bible

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

Casual English Bible

Contemporary English V.

The LORD told Moses to say to Aaron and his sons: I am the LORD God, and I demand that you honor my holy name by showing proper respect for the offerings brought to me by the people of Israel. If any of you are unclean when you accept an offering for me, I will no longer let you serve as a priest.

The Living Bible

New Berkeley Version

New Life Version

New Living Translation

UnfoldingWord (Simplified)⁶

Yahweh also said to Moses,

"Explain to Aaron and his sons about when they should not touch or eat any food that the people have dedicated to me by giving it as a sacrifice. They must not dishonor me or my name. I am Yahweh. Tell them that for all future time, if they or any of their descendants become unfit for any reason to do the work that priests must do, they must not go near anything the people of Israel have dedicated to me as an offering. Anyone who violates this rule will no longer be part of my people. I am Yahweh.

Partially literal and partially paraphrased translations:

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

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

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible .
 Berean Study Bible . Then the LORD said to Moses, "Tell Aaron and his sons to treat with respect the sacred offerings that the Israelites have consecrated to Me, so that they do not profane My holy name. I am the LORD. Say to them: 'For the generations to come, if any of your descendants in a state of uncleanness approaches the sacred offerings that the Israelites consecrate to the LORD, that person must be cut off from My presence. I am the LORD.

Conservapedia .
 Revised Ferrar-Fenton Bible .
 God's Truth (Tyndale) .
 The Heritage Bible .
 International Standard V *Holy Offerings*
 Later on, the Lord spoke to Moses,
 "Tell Aaron and his sons that they are to separate themselves for the sacred things of the Israelis and that they are not to defile my holy name. I am the Lord.
 "Tell them that whoever among your descendants throughout your generations approaches the sacred things that the Israelis had consecrated to the Lord while still remaining unclean is to be eliminated from my presence. I am the Lord.

Lexham English Bible .
 NIV, ©2011 .
 Unfolding Word Literal Text⁷ .
 Urim-Thummim Version . YHWH spoke to Moses saying, Speak to Aaron and to his sons, that they keep sacredly separate from the Holy things of the children of Israel, so as not to profane my Holy Name in those things that they consecrate to me, I am YHWH. Say to them, Anyone who is unclean from among your offspring, of all your generations that approaches the Holy things that the children of Israel consecrate to YHWH, that person will be cut off from My presence, I am YHWH.

Wikipedia Bible Project⁸ .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) . Yahweh spoke to Moses; he said: "Tell Aaron and his sons when they have to abstain from the holy offerings of the people of Israel, lest they profane my holy name; for I am the one who makes them holy. I am Yahweh. Tell them this:
 Anyone of your descendants, in any generation, who in a state of uncleanness approaches the holy offerings consecrated to Yahweh by the people of Israel, shall be outlawed from my presence. I am Yahweh.

New American Bible(2011)⁹ .
 The Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .

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

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

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

Revised English Bible–1989¹⁰**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible .

exeGeses companion Bible .

Hebraic Roots Bible .

The Scriptures–2009

And הוה spoke to Mosheh, saying,

“Speak to Aharon and his sons, that they separate themselves from the set-apart offerings of the children of Yisra’ël, and that they do not profane My set-apart Name in what they set apart to Me. I am הוה.

“Say to them, ‘Any man of all your offspring throughout your generations who draws near the set-apart offerings which the children of Yisra’ël set apart to הוה, while he has uncleanness upon him, that being shall be cut off from before Me. I am הוה.

Tree of Life Version

Adonai spoke to Moses, saying: “Tell Aaron and his sons to separate themselves from the holy things of Bnei-Yisrael, which they consecrate to Me, so that they would not profane My holy Name. I am Adonai. Tell them, if anyone of all your offspring throughout your generations approaches the holy things, which Bnei-Yisrael consecrate to Adonai, while in a state of uncleanness, that soul will be cut off from before Me. I am Adonai.

Weird English, 𐤀𐤎𐤅 English, Anachronistic English Translations:Alpha & Omega Bible¹¹

AND JESUS SPOKE TO MOSES, SAYING,

“SPEAK TO AARON AND TO HIS SONS, AND LET THEM TAKE HEED CONCERNING THE HOLY THINGS OF THE CHILDREN OF ISRAEL, SO THEY SHALL NOT PROFANE MY HOLY NAME IN ANY OF THE THINGS WHICH THEY CONSECRATE TO ME: I AM JESUS.

SAY TO THEM, ‘EVERY MAN THROUGHOUT YOUR GENERATIONS, WHOEVER OF ALL YOUR SEED SHALL APPROACH TO THE HOLY THINGS, WHATSOEVER THE CHILDREN OF ISRAEL SHALL CONSECRATE TO JESUS, WHILE HIS UNCLEANNESS IS UPON HIM, THAT SOUL SHALL BE CUT OFF FROM ME: I AM JESUS YOUR THEOS (*The Alpha & Omega*).

Awful Scroll Bible

Sustains To Become was to speak to Moses, to the intent:

Be speaking to Aaron and his sons, that they consecrate themselves, as being set apart of the sons of Contends-with-he-mighty - were they to be presumptuous in that being set apart in my name? - He setting them apart is Sustains To Become You was to say: A man of the seed of your generations, that was to bring near to that being set apart, which the sons of Contends-with-he-mighty were to set apart to Sustains To Become and uncleanness is on that breather, he is to have been cut off, from being turned before Sustains To Become.

Concordant Literal Version

Yahweh spoke to Moses, saying.

Speak to Aaron and to his sons, that they should sequester themselves from the holy things of the sons of Israel which they are sanctifying to Me so that they may not profane My holy Name:I am Yahweh.

Say to them:Throughout your generations, every man of all your seed who is coming near to the holy things which the sons of Israel are sanctifying to Yahweh, when his uncleanness is on him, that soul will be cut off from My presence:I am Yahweh.

exeGeses companion Bible

And Yah Veh words to Mosheh, saying,
Word to Aharon and to his sons,

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

¹¹ The A&O Bible follows the Greek text.

to separate themselves
 from the holies of the sons of Yisra El
 and not profane my holy name
 in what they hallow unto me:
 I - Yah Veh.
 Say unto them,
 The man of all your seed among your generations,
 who approaches the holies,
 which the sons of Yisra El hallow to Yah Veh,
 having his foulness upon him,
 cut off that soul from my face:
 I - Yah Veh.

Orthodox Jewish Bible

And Hashem spoke unto Moshe, saying,
 Speak unto Aharon and to his Banim, that they separate themselves from the kodashim of the Bnei Yisroel which they set apart as kodesh unto Me, so that they will not commit Chillul ha-shem of Shem Kodshi: I am Hashem.
 Say unto them, Whosoever he be of all your zera among your dorot, that goeth unto the kodashim, which the Bnei Yisroel treat as kodesh unto Hashem, having his tumah upon him, that nefesh shall be cut off from My presence: I am Hashem.

Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

Kretzmann's Commentary .

Lexham English Bible

Priests and Their Food

Then [Or "And"] Yahweh spoke to Moses, saying, "Tell [Or "Speak to"] Aaron and his sons [Literally "to Aaron and to his sons"] that [Or "and"] they must deal respectfully with the Israelites' [Literally "sons/children of Israel"] votive offerings, and they must not profane my holy name, which they are consecrating to me; I am Yahweh.

"Say to them, 'Throughout your generations, any man from any of your offspring who comes near the votive offerings that the Israelites [Literally "sons/children of Israel"] consecrate to Yahweh with [Or "and"] his uncleanness on him, that person shall be cut off [Or "and that person shall be cut off"] from before me; [Literally "to the faces of me"] I am Yahweh.

Syndein/Thieme .

The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach¹² .

The Geneva Bible .

Kaplan Translation .

Kaplan Translation

Priestly Purity

God spoke to Moses, saying:

Speak to Aaron and his sons, and [tell them] to be careful regarding the sacred offerings that the Israelites consecrate to Me, so that they not desecrate My holy name. I am God.

Tell them that if any man among their descendants is in an unclean state when he presents the sacred offerings that the Israelites consecrate to God, he shall be cut

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

off [spiritually] from before Me. I am God. The Kaplan Translation, particularly in Leviticus through Deuteronomy, takes note of historic rabbinic opinions.

be careful

(Ibn Ezra; Septuagint). Or, 'Withdraw' (Targum; Rashi).

their

Literally, 'your.'

NET Bible®

New American Bible(2011)¹³

Rotherham's *Emphasized B.*

Chapter 22.

And Yahweh spake unto Moses, saying:

Speak unto Aaron, and unto his sons,

That they hold sacredly aloof^e from the holy things of the sons of Israel, so as not to profane my holy' name,—in the things which ||they|| are hallowing unto me—

|||| am Yahweh.—

Say unto them—

≤Unto your generations, as touching any man who cometh near from among any of your seed, unto the hallowed things which the sons of Israel may hallow unto Yahweh, while his uncleanness is upon him≥ then shall that person be cut off from before me—

|||| am Yahweh.

^e I.e.: when abstinence becomes a duty by reason of the following disabilities.

Literal, almost word-for-word, renderings:

A Faithful Version

. devote

C. Thomson Updated OT

.

Charles Thomson OT¹⁴

...then the Lord spoke to Moses, saying, Speak to Aaron and his sons and let them take heed not to profane my holy name, in respect to any of the holy things of the children of Israel, which they dedicate to me. I am the Lord; say unto them, What man soever of your seed, throughout your generations, shall come near to the holy things which the children of Israel may dedicate to the Lord, and have any uncleanness upon him, that person shall be cut off from me. I am the Lord your God; ...

Context Group Version

And YHWH spoke to Moses, saying, Speak to Aaron and to his sons, that they separate themselves from the special things of the sons of Israel, which they make special to me, and that they don't profane my special name: I am YHWH. Say to them, Whoever he is of all your (pl) seed throughout your (pl) generations, that approaches to the special things, which the sons of Israel make special to YHWH, having his uncleanness on him, that life shall be cut off from before me: I am YHWH.

English Standard Version

And the LORD spoke to Moses, saying, "Speak to Aaron and his sons so that they abstain from the holy things of the people of Israel, which they dedicate to me, so that they do not profane my holy name: I am the LORD. Say to them, 'If any one of all your offspring throughout your generations approaches the holy things that the people of Israel dedicate to the LORD, while he has an uncleanness, that person shall be cut off from my presence: I am the LORD.

Green's Literal Translation

.

Legacy Standard Bible

.

Literal Standard Version

And YHWH speaks to Moses, saying, "Speak to Aaron and to his sons, and they are separated from the holy things of the sons of Israel, and they do not defile My holy Name in what they are hallowing to Me; I [am] YHWH. Say to them:

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

¹⁴ Thompson's translation follows the Greek text.

Throughout your generations, any man who draws near, out of all your seed, to the holy things which the sons of Israel sanctify to YHWH, and his uncleanness [is] on him—indeed, that person has been cut off from before My face; I [am] YHWH.

Modern English Version .
 Modern Literal Version 2020

And Jehovah spoke to Moses, saying, Speak to Aaron and to his sons, that they separate themselves from the holy things of the sons of Israel, which they sanctify to me and that they do not profane my holy name. I am Jehovah.

Say to them, Any man out of all your* seed throughout your* genealogy, that approaches to the holy things, which the sons of Israel sanctify to Jehovah, having his uncleanness upon him, that soul will be cut off from before me. I am Jehovah.

New American Standard B. .
 New European Version .
 New King James Version .
 Niobi Study Bible .
 Revised Mechanical Trans.¹⁵

...and YHWH spoke to Mosheh saying, speak to Aharon and to his sons, and they will be dedicated from the special things of the sons of Yisra'eyl, and they will not defile my special title, which they are setting apart for me, I am YHWH. Say to them, to your generations, every man from all your seed that will come near to the special things, which the sons of Yisra'eyl will set apart for YHWH, and his dirtiness is upon him, and that soul will be cut from before my face, I am YHWH.

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

The gist of this passage:

Leviticus 22:1			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217
'el (אֵל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

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

Leviticus 22:1			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong #
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

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

God continues speaking to Moses.

This chapter seems to be directed primarily to the people of Israel.

Leviticus 22:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>speak [on, further], talk [and back with action], give an [your] opinion, expound, make a formal speech, speak out; continue [to speak], promise, propose, declare, proclaim, announce</i>	masculine singular, Piel imperative	Strong's #1696 BDB #180
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'Ahârôn (אֶהְרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119

Translation: ...“Speak to Aaron and to his sons,...

Most of what relates to the priests and their responsibilities are found in Leviticus. Therefore, what God says to Moses, he tells these things to Aaron and his sons.

You will note *his sons*. Had the priesthood in Israel been celibate, that would have ended the priesthood. It was continued along generation after generation in the same genealogical line.

Leviticus 22:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâzar (נָזַר) [pronounced <i>naw-ZAHR</i>]	<i>to dedicate oneself, devote oneself; to be separated, to be set apart</i>	3 rd person masculine plural, Niphal imperfect	Strong's #5144 BDB #634
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 (קֹדָשִׁים) [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
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...that they will be dedicated on account of the holy things of the sons of Israel...

The word for separation here is nâzar (נָזַר) [pronounced *naw-ZAHR*] and it is only found eight times in the Old Testament; it appears to simply mean to *separate*; to quote from Rotherham's footnote on p. 148: *i.e., when abstinence becomes duty by reason of the following disabilities*. Strong's #5144 BDB #634.

The sons of Aaron would be dedicated to the holy things of Israel, which refers to any Tabernacle activity or any sacrifices which are offered up.

Leviticus 22:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Leviticus 22:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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 rd person masculine plural, Piel imperfect	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
shêm (שֵׁם) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular construct	Strong's #8034 BDB #1027
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun with the 1 st person singular suffix	Strong's #6944 BDB #871
'âsher (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
hêm (הֵם) [pronounced haym]	<i>they, those; them, themselves; these [with the definite article]; the others</i>	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
qâdash (קִדַּשׁ) [pronounced kaw-DAHSH]	<i>regarded as holy, declaring holy or sacred; consecrating, sanctifying, inaugurating with holy rites</i>	Piel participle	Strong's #6942 BDB #872
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510

Translation: ...and that they will not profane the Name of My holiness which they are regarding as set apart to Me.

The sons of Aaron are not to profane God's Name in any way. His Name is synonymous with His essence and His essence is synonymous with the holy services performed by the Levites.

Leviticus 22:2d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58

Leviticus 22:2d			
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^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: I [am] Y^ehowah.

God states Who He is.

Leviticus 22:1–2 Y^ehowah speaks unto Moses, saying, “Speak to Aaron and to his sons, that they will be dedicated on account of the holy things of the sons of Israel and that they will not profane the Name of My holiness which they are regarding as set apart to Me. I [am] Y^ehowah. (Kukis mostly literal translation)

People will be bringing all kinds of offerings to the priests to Y^ehowah. Some of these things brought to God will be in accordance with His will and others will be not unlike Cain's offering from his vegetable garden. The priests are not to offer just anything upon the altar to God—regardless of the incredible sincerity which might be expressed. Food will be brought, and animals and who knows what else. Some things are to be sacrificed upon the altar; other things are to be eaten by those of the priesthood and other things are to be eliminated as inappropriate or profane.

Leviticus 22:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾāmar (אמר) [pronounced <i>aw-MAHR</i>]	<i>say, speak, utter; say [to oneself], think; command; promise; explain; intend</i>	2 nd person masculine singular, Qal imperative	Strong's #559 BDB #55
ʾel (אל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 rd person masculine plural suffix	Strong's #413 BDB #39
lāmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
dōwrîym (דורִים) [pronounced <i>dohr-EEM</i>]	<i>generations; races; peoples; posterity; ages, periods, time periods [of a generation]</i>	masculine plural noun; with the 2 nd person masculine plural suffix	Strong's #1755 BDB #189

Translation: Say to them, ‘Regarding your generations:...

God tells Moses what to say regarding the descendants of Aaron.

Leviticus 22:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (לֹכַל) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
ʾiysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
qârab (קָרַב) [pronounced kaw-RA ^B V]	<i>to come near, to approach, to draw near</i>	3 rd person masculine singular, Qal imperfect	Strong #7126 BDB #897
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
kôl (לֹכַל) [pronounced kohl]	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
Literally, min kôl (מִן לֹכַל) [pronounced mihn-kohl] means, <i>from all, from every</i> . However, together, various literal translations give the following renderings: <i>about all, of all</i> (1Sam. 23:23); <i>over all, more than all, above all</i> (Genesis 3:14); <i>from among all</i> (Exodus 19:5).			
zeraʿ (זֵרַע) [pronounced ZEH-rahg]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity; semen</i>	masculine singular noun with the 2 nd person masculine plural suffix	Strong's #2233 BDB #282
ʾel (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
qôdâshîym (קֹדֶשִׁים) [pronounced koh-daw-SHEEM]	<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
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
qâdash (קָדַשׁ) [pronounced kaw-DAHSH]	<i>to regard [treat] as holy, to declare holy or sacred; to consecrate [to God]</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #6942 BDB #872
bânîym (בָּנִים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119

Leviticus 22:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...any man who comes near from all your descendants to the holy things that the sons of Israel regard as holy to Y^ehowah,...

Holy things is the noun cognate for *set apart*. The word *approaches* often carries with it the implication of approaching *with* something.

If any man from all the descendants of Aaron comes near to the holy things of the sons of Israel. This refers to the sacrifices made, to the Tabernacle, and other similar things.

Leviticus 22:3c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tum ^e âh (טֹמְאָה) [pronounced <i>toom-AW</i>]	<i>uncleanness (sexual; ethical and religious; ritual; local [of nations]); [sexually] polluted; an unclean thing</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #2932 BDB #380
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kârath (כָּרַח) [pronounced <i>kaw-RAHTH</i>]	<i>to be cut off; to be cut down; to be destroyed, to be consumed; to perish, to fail</i>	3 rd person feminine singular, Niphal perfect	Strong's #3772 BDB #503
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; person; breath; mind; desire, volition; will</i>	feminine singular noun with the definite article	Strong's #5315 BDB #659

Leviticus 22:3c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hîy' (היא) [pronounced hee]	she, it; also used as a demonstrative pronoun: <i>that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied; with the definite article	Strong's #1931 BDB #214
min (מן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
pânîym (פנים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 1 st person singular suffix	Strong's #6440 BDB #815

Together, min pânîym and a suffix mean *from before my face, out from before my face, from me, from behind me, from my presence, before me*. However, together, they can also be a reference to the cause, whether near or remote, and can therefore be rendered *because of me, by me*. Literally, this means *from my faces*.

Translation: ...but his uncleanness [is] upon him—that soul has been cut off from My Presence.

If the son of Aaron has any uncleanness associated with him, his soul would be cut off from God.

Leviticus 22:3d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ânîy (אני) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: I [am] Y^ehowah. (Kukis mostly literal translation)

As is found in many chapters in Leviticus, there is a repeat of the refrain, *I am Y^ehowah*.

Leviticus 22:3 Say to them, 'Regarding your generations: any man who comes near from all your descendants to the holy things that the sons of Israel regard as holy to Y^ehowah, but his uncleanness [is] upon him—that soul has been cut off from My Presence. I [am] Y^ehowah. (Kukis mostly literal translation)

This is spoken to Moses to be conveyed to the sons of Aaron; they are not to approach Y^ehowah bearing any uncleanness. There is no verb for *has* in this verse, although several translators render a portion of this verse as *he has an uncleanness*. The gist seems to be the same, however, as the more literal rendering which I have given this. The thing which is brought is not what is unclean, but the person bringing it near to Y^ehowah is unclean. That priest will be cut off from God's presence (this is spoken to Aaron and his sons). That is, the Tabernacle is God's presence in Israel (just as God chose to Tabernacle among us as Jesus Christ) and the priest who does not adhere to these mandates set down by Y^ehowah will be removed from serving in the Tabernacle.

Leviticus 22:1–3 Y^ehowah speaks unto Moses, saying, “Speak to Aaron and to his sons, that they will be dedicated on account of the holy things of the sons of Israel and that they will not profane the Name of My holiness which they are regarding as set apart to Me. I [am] Y^ehowah. Say to them, ‘Regarding your generations: any man who comes near from all your descendants to the holy things that the sons of Israel regard as holy to Y^ehowah, but his uncleanness [is] upon him—that soul has been cut off from My Presence. I [am] Y^ehowah. (Kukis mostly literal translation)

Leviticus 22:1–3 Jehovah spoke to Moses, saying, “You will speak to Aaron and his sons that they will be set apart for My service for the holy things for the sons of Israel, that they not profane My Holy Name, which they ought to regard of set apart wholly unto Me. I am Jehovah. Say these things to them: ‘Regarding all of your future generations: anyone from all your descendants who comes near Me in any of the holy services, which are to be seen as set apart to Jehovah, but his uncleanness is on him—that soul will be cut off from My Presence, because I am Jehovah. (Kukis paraphrase)

A man a man from a seed of Aaron and he is leprous or having a discharge, in the holy things he will not eat until that is cleansed; and the one touching in any unclean of soul; or a man in which gushes from him a lying down of seed; or a man who will touch in any swarming thing which makes unclean to him; or in a man he defiles to him to any uncleanness of him. A soul which has touched in him and she is unclean as far as evening and he will not eat from the holy things, for if he has washed his flesh in the waters. And has gone in the sun and he has been made clean, and after he will eat from the holy things, for to his bread he [is].

Leviticus
22:4–7

Any man from the seed of Aaron and he [is] a leper or [he has] a discharge, he will not eat in the holy [places] until that [defect] is cleansed. And the one who touches any (thing) unclean of soul, or a man who [has] a lying down of seed gushing from him, or a man who touches any swarming (or creeping) thing which makes him unclean or by any man who makes him unclean regarding any uncleanness of him. The soul which has touched him is unclean until evening, so he will not eat from the holy things, unless he has washed his skin with [clean] water. Then [when] the sun has gone [down] and he has been made [ceremonially] clean, then after he will eat from the holy things because it [is] to him his food.

If any man descended from Aaron is a leper or his has some sort of discharge, then he will not eat in the set-apart places until that defect has been ceremonially cleansed. He might touch someone who is unclean or he has a discharge of semen or he touches a swarming, creeping animal, which makes him unclean, then he is regarded as being unclean. In fact, if someone even touches him, that person is also made unclean. With any of these defects, a son of Aaron cannot eat from the holy meals. He must wash his skin with clean water and once the sun has gone down, he has been made ceremonially clean. After that, he may partake in the holy meals, because that is his food.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

A man a man from a seed of Aaron and he is leprous or having a discharge, in the holy things he will not eat until that is cleansed; and the one touching in any unclean of soul; or a man in which gushes from him a lying down of seed; or a man who will touch in any swarming thing which makes unclean to him; or in a man he defiles to him to any uncleanness of him. A soul which has touched in him and she is unclean as far as evening and he will not eat from the holy things, for if he has washed his flesh in the waters. And has gone in the sun and he has been made clean, and after he will eat from the holy things, for to his bread he [is].

Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	The man of the seed of Aaron, that is a leper, or that suffereth a running of the seed, shall not eat of those things that are sanctified to me, until he be healed. He that toucheth any thing unclean by occasion of the dead: and he whose seed goeth from him as in generation: And he that toucheth a creeping thing, or any unclean thing, the touching of which is defiling: Shall be unclean until the evening, and shall not eat those things that are sanctified. But when he hath washed his flesh with water, And the sun is down, then being purified, he shall eat of the sanctified things, because it is his meat.
Aramaic ESV of Peshitta	""Whoever of the seed of Aaron is a leper or has an issue; he shall not eat of the holy things, until he is clean. Whoever touches anything that is unclean by the dead, or a man whose seed goes from him; or whoever touches any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatever uncleanness he has; the person that touches any such shall be unclean until the evening, and shall not eat of the holy things, unless he bathe his body in water. When the sun is down, he shall be clean; and afterward he shall eat of the holy things, because it is his bread.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And the man of the seed of Aaron the priest, if he should have leprosy or issue of the reins, shall not eat of the holy things, until he be cleansed; and he that touches any uncleanness of a dead body, or the man whose seed of copulation shall have gone out from him, or whosoever shall touch any unclean reptile, which will defile him, or who shall touch a man, whereby he shall defile him according to all his uncleanness; whatsoever soul shall touch them shall be unclean until evening; he shall not eat of the holy things, unless he bathe his body in water, and the sun go down, and then he shall be clean; and then shall he eat of all the holy things, for they are his bread.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	No man of the seed of Aaron who is a leper, or who has a flow from his body, may take of the holy food till he is clean. And any man touching anything which is unclean because of the dead, or any man whose seed goes from him; Or anyone touching any unclean thing which goes flat on the earth, or someone by whom he may be made unclean in any way whatever; Any person touching any such unclean thing will be unclean till evening, and may not take of the holy food till his flesh has been bathed in water;
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And when the sun has gone down he will be clean; and after that he may take part in the holy food, because it is his bread.

Easy English

Easy-to-Read Version—2008

.
"If any of Aaron's descendants has a serious skin disease or a discharge, he cannot eat the holy food until he becomes clean. This rule is for any priest who becomes unclean. That priest can become unclean from a dead body or from his own semen. He can also become unclean if he touches any unclean crawling animal. And he can become unclean if he touches an unclean person. It doesn't matter what made that person unclean. If he touches any of these things, he will become unclean until evening. He must not eat any of the holy food. Even if he washes with water, he cannot eat the holy food. He will be clean only after the sun goes down. Then he can eat the holy food because it is his share.

God's Word™

"No descendant of Aaron who has a skin disease or a discharge may eat any of the holy offerings until he is clean. Any person who has an emission of semen or touches a dead body, an unclean swarming creature, or an unclean person will be unclean until evening. He must not eat any of the holy offerings unless he has washed himself. When the sun has set, he will be clean. Then he may eat the holy offerings because they are his food.

Good News Bible (TEV)

"None of the descendants of Aaron who has a dreaded skin disease or a discharge may eat any of the sacred offerings until he is ritually clean. Any priest is unclean if he touches anything which is unclean through contact with a corpse or if he has an emission of semen or if he has touched an unclean animal or person. Any priest who becomes unclean remains unclean until evening, and even then he may not eat any of the sacred offerings until he has taken a bath. After the sun sets he is clean, and then he may eat the sacred offerings, which are his food.

The Message

Names of God Bible

NIRV

New Simplified Bible

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

Casual English Bible

Contemporary English V.

.
None of you may take part in the sacred meals while you have a skin disease or an infected penis, or after you have been near a dead body or have had a flow of semen, or if you have touched an unclean creature of any sort, including an unclean person. Once you are unclean, you must take a bath, but you still cannot eat any of the sacred food until evening.

The Living Bible

New Berkeley Version

New Life Version

New Living Translation

The Passion Translation

Unfolding Bible Simplified

.
If any descendant of Aaron has a contagious skin disease or a discharge from his private parts, he is not allowed to eat any of the sacred offerings until he is cured. He will also be unfit for his work if he touches anything that has touched a corpse, or if he touches anyone who has an emission of semen, or if he touches anything that crawls on the ground, or if he touches any person who causes him to be unfit for his work. Any priest who touches anything unclean will be unclean until evening. He must not eat any of the holy things, unless he first washes his body with water. After the sun sets, he may eat food from the sacred offerings, because they are now his food that is to be eaten.

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 . dusk
 International Standard V "If one of Aaron's descendants has an infectious skin disease or a discharge, he is not to eat anything sacred until he has been cleansed. Anyone who touches an unclean thing on account of the dead, or who has a seminal discharge, or who becomes unclean by touching a creeping creature or another human being whatever the uncleanness may be—such a person [Lit. soul] who comes in contact with anything like this will become unclean until evening. As a result, he is not to eat the sacred things unless he has bathed himself [Lit. his body] with water. When the sun has gone down and he has been cleansed, he may eat of the sacred things, since that's his food.

H. C. Leupold .
 Lexham English Bible .
 NIV, ©2011 .
 Unfolding Bible Literal Text None of the descendants of Aaron who has an infectious skin disease, or an infection flowing from his body, may eat any of the sacrifices made to Yahweh until he is clean. Whoever touches anything unclean through contact with the dead, or by contact with a man who has a flow of semen, or whoever touches any creeping animal that makes him unclean, or any person who makes him unclean, whatever kind of uncleanness it may be— then the priest who touches anything unclean will be unclean until evening. He must not eat any of the holy things, unless he has bathed his body in water. When the sun has set, he will then be clean. After sunset he may eat from the holy things, because they are his food.

Urim-Thummim Version Whatever man from Aaron's offspring who is a leper or has a dripping discharge, he will not eat of the Holy things until he is clean. And whoever touches anything that is unclean from a dead corpse, or a man, whose semen goes out from him, or a man who comes in contact with any swarming thing that is unclean to him, or comes in contact with a man who is unclean to him from his uncleanness. The person that has touched any of these will be unclean until sunset, and will not eat of the Holy things, unless he washes his flesh with water. But when the sun goes down he will be clean and will eat of the Holy things because its his food.

Wikipedia Bible Project Each man of Aaron's seed, and he is leprous or discharging, will not eat in the holy place until he will be purified. And the one who touches in any defiled soul, or a man out of whom will come a semen discharge. Or a man who will touch of any vermin which will defile him, or a man who will be defiled, in all of his defilement. A soul which defilement will touch until the evening, and he will not eat from the holies, but if he will bathe his flesh in water. And the sum comes, and he is purified, and afterwards he will eat from the holies, because it is his bread.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Anyone of Aaron’s line who is afflicted with leprosy or a discharge must not eat holy things until he is clean. Anyone who touches something made unclean by a dead body, or has a seminal discharge, or is made unclean by touching either some creeping thing or some man who has communicated to him his own uncleanness of whatever kind, in short, anyone who has had any such contact shall be unclean until evening, and must not eat holy things until he has taken a bath. At sunset he will be clean and may then eat holy things, for these are his food.

- 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 .
- None of the offspring of Aaron who has tza’arat or has a discharge should eat of the holy things until he is clean. Whoever touches anything that is unclean by the dead or a man whose seed discharges from him or who touches any creeping thing that may make him unclean or a person who is unclean—whatever his uncleanness—the person who touches any such thing will be unclean until the evening, and is not to eat of the holy things, unless he has bathed his body in water. When the sun sets, he will become clean, and afterward he may eat of the holy things, because it is his food. A carcass or what is torn by beasts he is not to eat, becoming unclean by it. I am Adonai.

Weird English, Old English, Anachronistic English Translations:

- Alpha & Omega Bible .
 - Awful Scroll Bible .
- A man of the seed of Aaron, being leprous or being with issue - was he to eat that being set apart? - When he was to be clean. He touching an unclean breather, or the seed of a man in laying down was to come out, or was a man to touch that swarming which was to be unclean, or a human who was to be unclean, as to defile, the breather who was to touch them, is to have been unclean till evening - was he to eat that being set apart? - Only when he is to have bathe his flesh with water. As the sun is to have gone into, he is to have been clean, after that was he to eat that being set apart, even is it to be his food.

- Concordant Literal Version .
 - exeGesés companion Bible .
- Man - whatever man of the seed of Aharon
 - leperous or fluxes
 eats not of the holies until he purifies.
 And whoever touches aught fouled by the soul,
 or a man whose seed of copulation goes from him:
 or whatever man touches any teemer
 whereby he fouls himself,
 or a human of his foulness
 - whatever foulness he has;
 the soul who touches any such
 is fouled until evening:

and eats not of the holies
 unless he baptize his flesh in water.
 And when the sun downs,
 he is purified
 and afterward eats of the holies
 because it is his bread.

Orthodox Jewish Bible

Whatsoever man of the zera Aharon is a metzora, or hath a discharge; he shall not eat of the kodashim, until he be tahor. And whosoever toucheth any thing that is tamei by the dead, or a man whose shikhvat zera goeth from him; Or whosoever toucheth any creeping thing, whereby he may be made tamei, or a man who makes him tamei, whatsoever tumah he hath; The nefesh which hath touched any such shall be tamei until erev, and shall not eat of the kodashim, unless he immerse his basar with mayim. And when the shemesh is down, he shall be tahor, and shall afterward eat of the kodashim; because it is his lechem.

Rotherham's *Emphasized B.*

||No man soever of the seed of Aaron, who is a leper, or hath a flux|| shall eat ||of the holy things|| until he be clean,—
 And ≤as for him who toucheth anything that is unclean by the dead, or a man whose seed goeth from him; or a man who toucheth any creeping thing, which is unclean to him,—or [toucheth] any human being who hath uncleanness, to the extent of any thing that maketh him unclean≥ ||any person who toucheth any such|| shall then be unclean until the evening,—and shall not eat of the hallowed things, unless he bathe his flesh in water. <When the sun goeth in> then is he clean,—and <thereafter> he may eat of the hallowed things, for <his food> it is'.

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

Kretzmann's Commentary

Lexham English Bible

“ ‘Anyone [Literally “A man a man”] from Aaron’s offspring, if [Or “and”] he is afflicted with a skin disease or a fluid discharge, shall not eat in the sanctuary until [Literally “until which”] he is clean; and the one who touches any unclean person or a man from whom an emission of semen goes out, or a man who touches any swarmer that is unclean for him or who touches a person who is unclean for him due to [Literally “for”] whatever his uncleanness, a person who touches such a thing [Hebrew “him” or “it”] shall be unclean until the evening, and he shall not eat from the votive offerings, except [Or “but if” or “but rather”] when he washes [Or “bathes”] his body with water and the sun sets, [Literally “the sun goes” or “the sun enters”] and he shall be clean; then [Or “and”] afterward he may eat from the votive offerings, because it is his food.

Syndein/Thieme .

The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation

Any descendant of Aaron who has a leprous mark or a male discharge may not eat any sacred offerings until he has purified himself. [The same is true] of one who touches anyone defiled by the dead, who has had a seminal emission, or who has touched any unclean small animal or any person who can defile him. A person who touches [any of the above] shall be unclean until evening, and he shall not eat any sacred offering unless he has immersed in a mikvah.

He then becomes ritually clean at sunset, and he can eat the sacred offerings which are his portion.

leprous mark

Leviticus 13:1-44.

male discharge

Leviticus 15:1-15.

defiled by the dead

(Rashi). Literally, 'unclean to a soul.'

seminal emission.

Leviticus 15:16-18.

small animal

Sheretz. Leviticus, 11:29, 30.

any of the above

(Rashi).

immersed...

See Exodus 29:4.

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 I am the Lord your God; though a man be of the seed of Aaron the priest, yet if he be a leper, or hath a gonorrhoea, he shall not eat of the holy things until he be cleansed. And with respect to him who toucheth any uncleanness of the dead, or the man from whom seminal matter may proceed; or who may touch any unclean reptile which may defile him; or any man, by whom he may be defiled, whatever his uncleanness may be; the person who shall touch such things shall be unclean until evening. He shall not eat of the holy things unless he wash his body with water, and the sun be set. When he shall be clean, then he may eat of the holy things; for it is his food. A portion of v. 3 is included for context.
 Context Group Version Any man of the seed of Aaron who is a leper, or has a discharge; he shall not eat of the special things, until he is clean. And whoever touches anything that is unclean by the dead, or a man who has an emission of semen go out from him; or whoever touches any creeping thing, by which he may be made unclean, or man who is unclean to him, whatever uncleanness he has; the life that touches any such shall be unclean until the evening, and shall not eat of the special things, unless he bathe his flesh in water. And when the sun has gone down, he shall be clean; and afterward he shall eat of the special things, because it is his bread.
 English Standard Version .
 Green's Literal Translation . issue
 Legacy Standard Bible .
 Literal Standard Version . teeming
 Modern English Version .
 Modern Literal Version 2020 Whatever man of the seed of Aaron being a man with a leprous disease, or has a discharge, he will not eat of the holy things until he is clean. And whoever touches anything that is unclean by the dead, or a man whose seed goes from him, or whoever touches any creeping thing, by which he may be made unclean, or a man of whom he may take uncleanness, whatever uncleanness he has, the soul that touches any such will be unclean until the evening. And will not eat of the holy

things unless he bathe his flesh in water. And when the sun is down, he will be clean and afterward he will eat of the holy things, because it is his bread.

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

Each man from the seed of Aharon and is infected or issuing, he will not eat the special things, until he is clean, and anyone touching a dirty soul or a man that had the lying down of seed going out from him, or a man that touched any swarmer that is dirty to him, or with a human that is dirty to him to all his dirtiness. A soul that touches in him, then she^[810] will be dirty until the evening, and he will not eat from the special things, unless he bathed his flesh in the waters, and the sun came^[811], and he will be clean, and afterward he will eat from the special things, given that he is his bread.

810. Referring to the “soul,” a feminine noun.

811. This Hebrew word can also imply the “going down” of the sun.

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

The gist of this passage:

4-7

Leviticus 22:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾiysh (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
ʾiysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
In Leviticus 17:3, <i>a man a man</i> is translated, <i>any man, whatever man, anyone; when a person</i> . The first translation is used about half the time.			
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
zera' (זֵרָא) [pronounced ZEH-rahg]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity; semen</i>	masculine singular construct	Strong's #2233 BDB #282

Leviticus 22:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾAhărôn (אֹהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hûw' (אוּה) [pronounced <i>hoo</i>]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
tsâra' (עֲרָצָה) [pronounced <i>tsah-RAWG</i>]	<i>an epidermal disorder [or, skin condition]; a leper, leprous; a bruised area</i>	masculine singular, Qal passive participle	Strong's #6879 BDB #863
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
zâb (זָבַח) [pronounced <i>zaw^bv</i>]	<i>flowing, gushing; a discharge; a reference to an illness</i>	masculine singular, Qal active participle	Strong's #2100 BDB #264
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
qôdâshîym (קֹדֶשִׁים) [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
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
ʾâkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person masculine singular, Qal imperfect	Strong's #398 BDB #37
ʿad (עַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
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
ṭâhêr (טָהַר) [pronounced <i>taw-HAIR</i>]	<i>to be cleansed [clean, pure] [physically, of disease; ceremonially, of uncleanness]; to purify, to be clean morally, to be made clean; to declare clean</i>	3 rd person masculine singular, Qal imperfect	Strong's #2891 BDB #372

Translation: Any man from the seed of Aaron and he [is] a leper or [he has] a discharge, he will not eat in the holy [places] until that [defect] is cleansed.

All of the priests—the sons of Aaron—must be clean in order to go into the Tabernacle or even near the brazen altar. Similarly, they must be clean in order to eat the meat or bread that has been offered to God.

Here, if the person has a skin disease or some sort of a discharge, he is considered unclean.

Leviticus 22:4a **Any man from the seed of Aaron and he [is] a leper or [he has] a discharge, he will not eat in the holy [places] until that [defect] is cleansed.** (Kukis mostly literal translation)

Leviticus 22:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâga ^c (נָגַע) [pronounced <i>naw-GAHG</i>]	<i>the one touching, the person reaching into; whoever is violating, injuring; coming to a person</i>	Qal active participle with the definite article	Strong's #5060 BDB #619
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
tâmê ³ (טָמֵא) [pronounced <i>taw-MAY</i>]	<i>unclean, impure; defiled, fouled, polluted [ethically, ceremonially, ritually]</i>	masculine singular adjective; construct form	Strong's #2931 BDB #379
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; person; breath; mind; desire, volition; will</i>	feminine singular noun	Strong's #5315 BDB #659

Translation: *And the one who touches any (thing) unclean of soul,...*

There are other reasons for uncleanness. Simply contact with someone who is unclean makes you unclear as well.

Leviticus 22:4c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ôw (אוּ) [pronounced <i>oh</i>]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
'îysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81

Leviticus 22:4c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 rd person feminine singular, Qal imperfect	Strong's #3318 BDB #422
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation with the 3 rd person masculine singular suffix	Strong's #4480 BDB #577
shekâbâh (שֶׁכַּבָּהּ) [pronounced shek-aw-BAW]	<i>act of lying, layer, coating; the act of lying down (sexual relations are implied)</i>	feminine singular construct	Strong's #7902 BDB #1012
zera' (זֶרַע) [pronounced ZEH-rahg']	<i>a seed, a sowing; an offspring, progeny, descendant; posterity; semen</i>	masculine singular noun	Strong's #2233 BDB #282

Translation: ...or a man who [has] a lying down of seed gushing from him,...

A person who has a seminal emission is considered unclean.

Leviticus 22:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ôw (אוּ) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
'îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
'âsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
nâgâ' (נָגַע) [pronounced naw-GAHG']	<i>to touch, to reach into; to violate, to injure; to come to a person; to strike</i>	3 rd person masculine singular, Qal imperfect	Strong's #5060 BDB #619
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
sherets (שָׂרְצִים) [pronounced SHEH-rehtz]	<i>swarmers, swarming [teeming] things, swarmers, creepers [of insects, small reptiles, aquatic animals]</i>	masculine singular noun; a singular collective noun	Strong's #8318 BDB #1056

Leviticus 22:5a			
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
ṭâmê' (טָמֵא) [pronounced taw-MAY]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 rd person masculine singular, Qal imperfect	Strong's #2930 BDB #379
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510

Translation: ...or a man who touches any swarming (or creeping) thing which makes him unclean...

Animals which crawled on the ground were unclean and touching them made a priest unclean.

Leviticus 22:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾôw (אוּ) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʾādâm (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun	Strong's #120 & #121 BDB #9
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
ṭâmê' (טָמֵא) [pronounced taw-MAY]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 rd person masculine singular, Qal imperfect	Strong's #2930 BDB #379
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481

Literally, this means, *to all, for all.*

Leviticus 22:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṭum ^ē âh (טמאה) [pronounced toom-AW]	<i>uncleanness (sexual; ethical and religious; ritual; local [of nations]); [sexually] polluted; an unclean thing</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #2932 BDB #380

Translation: ...or by any man who makes him unclean regarding any uncleanness of him.

Any contact with an unclean person makes the priest unclean.

Leviticus 22:4b–5 *And the one who touches any (thing) unclean of soul, or a man who [has] a lying down of seed gushing from him, or a man who touches any swarming (or creeping) thing which makes him unclean or by any man who makes him unclean regarding any uncleanness of him.* (Kukis mostly literal translation)

Some of that which is presented to God is given to Aaron and his sons to eat. In being presented to God, these things are set apart or holy; therefore, a priest who is unclean for whatever reason cannot partake in eating any of these things. Because of the pausal after *cleansed*, we know that the remainder of v. 4 is continued in subsequent verses rather than being a continuation of v. 4a. The time period in order to cleanse oneself will be given in subsequent verses, as the list of that which makes man unclean is continued.

There are certain animals which move upon the ground, in close contact with the ground, which are considered unclean. Coming into contact with one of them makes the priest unclean. This may seem like a lot of meaningless rules to some, but what is taught here is that any contact with that which is unclean makes us unclean. As believers in Jesus Christ, any sin—no matter how small, trivial, justified we perceive it to be—puts us out of fellowship and we must be cleansed before we can enjoy fellowship with God once again. The priests faced the same thing. They could not be involved in any phase of worship while unclean.

Leviticus 22:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nephesh (נפש) [pronounced NEH-fesh]	<i>soul, life, living being; person; breath; mind; desire, volition; will</i>	feminine singular noun	Strong's #5315 BDB #659
ʾăsher (אשר) [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
nâga ^ʿ (נגא) [pronounced naw-GAHḤ]	<i>to touch, to reach into; to violate, to injure; to come to a person; to strike</i>	3 rd person feminine singular, Qal imperfect	Strong's #5060 BDB #619
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	No Strong's # BDB #88
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ṭâmê ^ʿ (טמא) [pronounced taw-MAY]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	3 rd person feminine singular, Qal perfect	Strong's #2930 BDB #379

Leviticus 22:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘ad (עד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
‘ereb (ערב) [pronounced <i>ĠEH-re^bv</i>]	<i>evening, sunset</i>	masculine singular noun with the definite article	Strong's #6153 BDB #787
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לול) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
‘âkal (אכל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person masculine singular, Qal imperfect	Strong's #398 BDB #37
min (מן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
qôdâshîym (קדושים) [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

Translation: The soul which has touched him is unclean until evening, so he will not eat from the holy things,...

Even though this person must eat, he cannot eat in any of the holy places or take anything from the holy sacrifices.

Leviticus 22:6b			
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
‘îm (אם) [pronounced <i>eem</i>]	<i>if, though; lo, behold; oh that, if only; when, since, though</i>	primarily an hypothetical particle	Strong's #518 BDB #49
<p>Together, kîy ‘îm (כי אם) [pronounced <i>kee-eem</i>] act as a limitation on the preceding thought, and therefore should be rendered <i>but, except, except that, unless</i> and possibly <i>only</i>. However, these particles are not used in a limiting way <i>if</i> they follow an oath, a question or a negative. Then they can be rendered <i>that if, for if, for though, that since, for if, but if, indeed if, even if; except for, except [that], unless, but</i>.</p>			
râchats (רחץ) [pronounced <i>raw-BAHTS</i>]	<i>to wash, to bathe (oneself), to wash off (away); possibly to declare oneself innocent</i>	3 rd person masculine singular, Qal perfect	Strong's #7364 BDB #934

Leviticus 22:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bâsâr (בָּשָׂר) [pronounced baw-SAWR]	<i>flesh, skin, epidermis; [soft portions of the] body; animal meat</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1320 BDB #142
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
mayim (מַיִם) [pronounced mah-YIHM]	<i>water (s)</i>	masculine plural noun with the definite article	Strong's #4325 BDB #565

Translation: ...unless he has washed his skin with [clean] water.

The man must cleanse himself ceremonially, which involves washing himself with water.

Leviticus 22:6 The soul which has touched him is unclean until evening, so he will not eat from the holy things, unless he has washed his skin with [clean] water. (Kukis mostly literal translation)

When someone is taken out of fellowship with God by contact with that which is unclean, there must be a cleansing process. Today, for us, it is simply rebound. The priests had a more elaborate process that everyone was aware of which was illustrative of rebound. The prescription for cleanness is not an either-or situation, but he must bathe and wait until sundown. **And because [there is] a great high priest over the house of God, let us approach [or, draw near] with a pure heart in the full confidence of doctrine, having our hearts sprinkled away from an evil conscience and our bodies washed with pure water** (Hebrews 10:21–22).

Leviticus 22:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 rd person masculine singular, Qal perfect	Strong's #935 BDB #97
shemesh (שֶׁמֶשׁ) [pronounced SHEH-mesh]	<i>sun; sunrise, sun-rising, east, sun-setting, west (of direction); openly, publically</i>	masculine or feminine singular noun with the definite article	Strong's #8121 BDB #1039
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ṭâhêr (טָהַר) [pronounced taw-HAIR]	<i>to be cleansed [clean, pure] [physically, of disease; ceremonially, of uncleanness]; to purify, to be clean morally, to be made clean; to declare clean</i>	3 rd person masculine singular, Qal perfect	Strong's #2891 BDB #372

Translation: Then [when] the sun has gone [down] and he has been made [ceremonially] clean,...

After washing himself and after the sun goes down, the man is ceremonially clean by that time.

Leviticus 22:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'achărêy (אַחֲרָי) [pronounced <i>ah-kuh-RAY</i>]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29
'âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person masculine singular, Qal imperfect	Strong's #398 BDB #37
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
qôdâshîym (קֹדֶשִׁים) [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
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
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
lechem (לֶחֶם) [pronounced <i>LEH-khem</i>]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3899 BDB #536
hûw' (אוּהוּ) [pronounced <i>hoo</i>]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

Translation: ...then after he will eat from the holy things because it [is] to him his food. (Kukis mostly literal translation)

After being cleansed, he can eat from the holy things—the animals and bread sacrificed to God—because that is his food.

Leviticus 22:7 Then [when] the sun has gone [down] and he has been made [ceremonially] clean, then after he will eat from the holy things because it [is] to him his food. (Kukis mostly literal translation)

Those who served Y^ehowah in worship had to eat and being unclean did not mean that they had some inordinant amount of time which had to be spent waiting to eat. It was long enough to be ceremonial (until the evening) but short enough to be reasonable.

Leviticus 22:4–7 Any man from the seed of Aaron and he [is] a leper or [he has] a discharge, he will not eat in the holy [places] until that [defect] is cleansed. And the one who touches any (thing) unclean of soul, or a man who [has] a lying down of seed gushing from him, or a man who touches any swarming (or creeping) thing which makes him unclean or by any man who makes him unclean regarding any uncleanness of him. The soul which has touched him is unclean until evening, so he will not eat from the holy things, unless he has washed his skin with [clean] water. Then [when] the sun has gone [down] and he has been made [ceremonially] clean, then after he will eat from the holy things because it [is] to him his food. (Kukis mostly literal translation)

Leviticus 22:4–7 If any man descended from Aaron is a leper or his has some sort of discharge, then he will not eat in the set-apart places until that defect has been ceremonially cleansed. He might touch someone who is unclean or he has a discharge of semen or he touches a swarming, creeping animal, which makes him unclean, then he is regarded as being unclean. In fact, if someone even touches him, that person is also made unclean. With any of these defects, a son of Aaron cannot eat from the holy meals. He must wash his skin with clean water and once the sun has gone down, he has been made ceremonially clean. After that, he may partake in the holy meals, because that is his food. (Kukis paraphrase)

I had some problems translating this passage. I believe that I have it basically correct, but there are some phrases I may have messed up.

A corpse and torn flesh he will not eat to defile her by her. I [am] Y^ehowah. And they will keep My charge and they will not lift up upon him a sin and he will be put to death in her, for they have profaned them. I [am] Y^ehowah, declaring them holy.

Leviticus
22:8–9

He will not eat [an animal's] corpse [having died naturally] or [an animal] torn apart [by another animal], to be defiled by it. I [am] Y^ehowah. And they will keep My service and they will not up a sin [and place it] upon him or he would be put to death by it, for have profaned themselves. I [am] Y^ehowah, declaring them set apart [or not].

The priests of God will not eat an animal which has died of natural causes or an animal which has been torn apart by another animal. This would defile anyone eating the animal's carcass. The priests are to observe My commands and not lift up a sin to place upon him or he will be put to death for it, for they have profaned themselves. I am Jehovah, declaring who is set apart and who is not.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	A corpse and torn flesh he will not eat to defile her by her. I [am] Y ^e howah. And they will keep My charge and they will not lift up upon him a sin and he will be put to death in her, for they have profaned them. I [am] Y ^e howah, declaring them holy.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	That which dieth of itself, and that which was taken by a beast, they shall not eat, nor be defiled therewith. I am the Lord. Let them keep my precepts, that they may not fall into sin, and die in the sanctuary, when they shall have defiled it. I am the Lord who sanctify them.

Aramaic ESV of Peshitta	That which dies of itself, or is torn by animals, he shall not eat, defiling himself by it. I am Mar-Yah. "They shall therefore follow my requirements, lest they bear sin for it, and die therein, if they profane it. I am Mar-Yah who sanctifies them.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	He shall not eat that which dies of itself, or is taken of beasts, so that he should be polluted by them: I <i>am</i> the Lord. And they shall keep My ordinances, that they do not bear iniquity because of them, and die because of them, if they shall profane them: I <i>am</i> the Lord God that sanctifies them.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	That which comes to a natural death, or is attacked by beasts, he may not take as food, for it will make him unclean: I am the Lord. So then, let them keep what I have put into their care, for fear that sin may come on them because of it, so causing their death because they have made it common: I am the Lord, who make them holy.
Easy English	.
Easy-to-Read Version–2008	"A priest must not eat any animal that died by itself or that was killed by wild animals. If he eats that animal, he will be unclean. I am the LORD. "The priests must be very careful when it comes time to serve me. They must be careful not to dishonor the holy things. If they are careful, they will not die. I, the LORD, have separated them from the rest of the people for this special job.
God's Word™	He must never eat the meat of an animal that dies naturally or is killed by wild animals. It will make him unclean. I am the LORD. The priests must do what I order, or their sin will bring them death because they dishonored a holy offering. I am the LORD, who sets them apart as holy.
Good News Bible (TEV)	He shall not eat the meat of any animal that has died a natural death or has been killed by wild animals; it will make him unclean. I am the LORD. "All priests shall observe the regulations that I have given. Otherwise, they will become guilty and die, because they have disobeyed the sacred regulations. I am the LORD and I make them holy.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	I command you not to eat anything that is killed by a wild animal or dies a natural death. This would make you unclean. Obey me, or you will die on duty for disgracing the place of worship. Remember--I am the LORD, the one who makes a priest holy.
The Living Bible	.
New Berkeley Version	.
New Life Version	.

New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	But he must not eat anything that has died a natural death or that has been killed by wild animals, because if he did that, he would be unfit to work for me. I, Yahweh, am commanding those things. The priests must obey my commandments; they must not despise them, or they will become guilty and die. I am Yahweh, the one who sets them apart for my honor.

Partially literal and partially paraphrased translations:

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

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	.
International Standard V	"He is not to eat a carcass and an animal that was torn by animals, [The Heb. lacks by animals] thereby defiling himself with it. I am the Lord. "They are to keep my charge. By doing so, they won't bear the punishment of sin because of it and therefore die if they've been defiled by it. I am the Lord who sets them apart."
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	He must not eat anything found dead or killed by wild animals, by which he would defile himself. I am Yahweh. The priests must follow my instructions, or they will be guilty of sin and could die for profaning me. I am Yahweh who makes them holy.
Urim-Thummim Version	And whatever dies of itself or is ripped by animals, he will not eat of it because that will defile him if he does, I am YHWH. They will observe my charge or bear the sin and die if they profane this obligation, I am YHWH who consecrates them.
Wikipedia Bible Project	And incidentally dead and a predated animals he will not eat, to defile himself in. I am Yahweh. And they will keep my watch, and they will not carry sin upon it, and they will die in it, but they will defile it. I am Yahweh, their sanctifier.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	He must not eat an animal that has died a natural death or been killed by wild animals; he would become unclean by doing this. I am Yahweh. Let them keep these rules and not burden themselves with sin lest they die because of having defiled this food. I am Yahweh who makes them holy. 17:15
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	'He does not eat that which dies or is torn by beasts, becoming unclean by it. I am הוהי. 'And they shall guard My Charge, lest they bear sin for it and die thereby, when they profane it. I הוהי set them apart.
Tree of Life Version	A carcass or what is torn by beasts he is not to eat, becoming unclean by it. I am Adonai. "Therefore kohanim should keep My charge, so that they do not become guilty of sin and die should they profane it. I am Adonai who sanctifies them.

Weird English, ©198 English, Anachronistic English Translations:

Alpha & Omega Bible	HE SHALL NOT EAT THAT WHICH DIES OF ITSELF, OR IS TAKEN OF BEASTS, SO THAT HE SHOULD BE POLLUTED BY THEM: I AM JESUS. AND THEY SHALL KEEP MY ORDINANCES, THAT THEY DO NOT BEAR INIQUITY BECAUSE OF THEM, AND DIE BECAUSE OF THEM, IF THEY SHALL PROFANE THEM: I AM JESUS THEOS (<i>The Alpha & Omega</i>) THAT SANCTIFIES THEM.
Awful Scroll Bible	Was that what is to drops down in death, or is to be torn to be eaten? - It is unclean; I am to be Sustains To Become They are to have observed my obligation, they were to bear up their misses of the mark, even are to have died in that they were to be presumptuous; I am to be Sustains To Become, who is to be He setting them apart.
Concordant Literal Version	A carcass or animal torn to pieces he shall not eat so as to defile himself by it: I am Yahweh. Hence they will My charge so that they shall not bear sin on its account and die by it, in case they should violate it: I, Yahweh, am hallowing them.
exeGesés companion Bible	He eats not a carcass, or torn to foul himself therewith; I - Yah Veh. They guard my guard, and bear no sin for it or die for it if they profane it: I - Yah Veh hallow them.
Orthodox Jewish Bible	Nevelah (that which dieth of itself), or tereifah (what is torn by beasts), he shall not eat to make himself tamei therewith; I am Hashem. They shall therefore be shomer over My charge, lest they bear chet for it, and die therefore, if they profane it: I Hashem do set them apart as kodesh.
Rotherham's <i>Emphasized B.</i>	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.

Lexham English Bible	He shall not eat a naturally dead body or [Or “and”] a mangled carcass, so that he becomes unclean [Literally “to become unclean”] by it; I am Yahweh. “ ‘And they shall keep my obligation, and they shall not incur guilt because of it, so that [Or “and”] they die through it, because they have profaned it; I am Yahweh who consecrates them.
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	[The priest] shall not eat any creature that has died on its own, and which [is forbidden only because it] has a fatal lesion, since this will defile him. I am God. [The priests] shall thus keep My charge and not profane [the sacred offering], which is a sin that can cause them to die. I am God [and] I am making them holy. any creature... This is speaking of a dead kosher bird, as in Leviticus 17:15 (Chullin 100b; Rashi). keep My charge By not eating sacred offerings while unclean. This is also speaking of terumah, the priestly agricultural offering (Rashi).
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham’s <i>Emphasized B.</i>	<That which dieth of itself, or is torn in pieces> shall he not eat, to make himself unclean thereby,— am Yahweh.— Therefore shall they keep my charge, ^a and shall not bear, for it, sin, and die therein, when they profane it,— —Yahweh am hallowing them. ^a Or: “observe what I have given them to observe.”

Literal, almost word-for-word, renderings:

A Faithful Version	. ordinance
C. Thomson Updated OT	.
Charles Thomson OT	What died of itself, or is torn by wild beasts, he shall not eat to pollute himself therewith. I am the Lord, therefore they shall keep my statutes, that they may not, on the account of those things, contract guilt, and die because of them, when they profane them. I am the Lord, the God who halloweth them, therefore none of another family shall eat the holy things, nor shall he, who sojourneth with a priest, or who is hired by him, eat of them. V. 10 is included for context.
Context Group Version	That which dies of itself, or is torn of beasts, he shall not eat, to defile himself with it: I am YHWH. They shall therefore keep my charge, lest they carry disgrace for it, and die in it, if they profane it: I am YHWH who makes them special.
English Standard Version	.
Green’s Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	What dies of itself, or is torn by beasts, he will not eat to defile himself with it. I am Jehovah.

They will therefore keep my charge, lest they bear sin for it and die in it if they profane it. I am Jehovah who sanctifies them.

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

A carcass or a torn one he will not eat, for her dirtiness is in her, I am YHWH, and they will safeguard my charge and they will not lift up upon him failure, and they will die in him if he defiles her, I am YHWH setting them apart,...

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

The gist of this passage:

8-9

Leviticus 22:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
n ^e bêlâh (הַלְבַּן) [pronounced n ^{eb} -vay-LAW]	<i>corpse, carcass; body</i>	feminine singular noun	Strong's #5038 BDB #615
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
t̄rêphâh (הַפְּרֵה) [pronounced <i>tehr-ay-FAW</i>]	<i>torn flesh, torn by an animal, that which is torn</i>	feminine singular noun	Strong's #2966 BDB #383
lô' (אֵל אוֹ אַל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person masculine singular, Qal imperfect	Strong's #398 BDB #37
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
t̄âmê' (אָמַט) [pronounced <i>taw-MAY</i>]	<i>to make unclean, to be unclean (sexually, religiously, ceremonially), to defile</i>	Qal infinitive construct; with the 3 rd person feminine singular suffix	Strong's #2930 BDB #379

I am looking at three manuscripts and all of them have the 3rd person feminine singular suffix (although Owen does not mention that aspect of its morphology, nor does BHSEk [Biblia Hebraica Stuttgartensia (Enhanced; KJV versification)]. Owen usually provides the full morphology; BHSEk does not mention the suffixes. This would be translated *to make her unclean*.

A 3rd person masculine singular suffix would have made sense. It would be translated *to make him unclean*. Logically, the 3rd person masculine singular suffix should be here or no suffix should be here.

Leviticus 22:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity; with the 3 rd person feminine singular suffix	No Strong's # BDB #88

Translation: He will not eat [an animal's] corpse [having died naturally] or [an animal] torn apart [by another animal], to be defiled by it.

If an animal has died naturally in the forest or has been torn apart by another animal, it is considered unclean; and no one was to eat from it.

Leviticus 22:8b

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

Translation: I [am] Y^ehowah.

Throughout the previous chapters and this one, God continually reminds the people Who He is.

Leviticus 22:8 He will not eat [an animal's] corpse [having died naturally] or [an animal] torn apart [by another animal], to be defiled by it. I [am] Y^ehowah. (Kukis mostly literal translation)

Here, it is the item of food itself which makes the priest unclean. This is an animal which was not presented to God alive but an animal which was found dead and then presented to God. Our Lord Jesus Christ was presented alive before God to take the punishment for our sins. His physical death was a result of our sins being paid for and His work in his untransformed human body being finished. This simply allows the type to better fit the antitype. This mandate is repeated in Ezekiel 44:31 and we have a similar prohibition for the Jews in general in Exodus 22:31 Leviticus 17:15.

Although for many of you, disallowing the eating of an animal which has died of itself is superfluous, in the east, some lower class people would otherwise partake. Freeman mentions a specific example of horses, camels and mules which were so sold in Ispahan and were then made into hash and sold to the poor day-laborers.¹⁶ The Greeks and Muhammadans also forbid the eating of animals killed by other animals. Not only is it safer to partake in the eating of meat of healthy animals, but our faith is to be placed in Jesus Christ who was killed according to God's plan; not as some chance occurrence.

¹⁶ p. 95; Freeman cites Tavernier here.

Leviticus 22:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i>]	<i>to keep, to guard, to protect, to watch, to preserve</i>	3 rd person masculine plural, Qal perfect	Strong's #8104 BDB #1036
'êth (אֶת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
mish ^e mereth (מִשְׁמֶרֶת) [pronounced <i>mish^e-MEH-reth</i>]	<i>custody, guard, the act of guarding, watch, being a watchman; a charge, a responsibility; an obligation; a service; a keeping; an observance; that which is observed [a rite, a law]</i>	feminine singular noun with the 1 st person singular suffix	Strong's #4931 BDB #1038
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâsâ' (נָסָא) [pronounced <i>naw-SAW</i>]	<i>to lift up, to bear, to carry</i>	3 rd person masculine plural, Qal imperfect	Strong's #5375 BDB #669
'al (עַל) [pronounced <i>gahl</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
chêṭ ^s (חַטָּא) [pronounced <i>kheyṭ</i>]	<i>sin, offense, fault; penalty for sin, guilt for sin; calamity</i>	masculine singular noun	Strong's #2399 BDB #307
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mûwth (מוֹת) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	3 rd person masculine plural, Qal perfect	Strong's #4191 BDB #559
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity; with the 3 rd person feminine singular suffix	No Strong's # BDB #88
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

Leviticus 22:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
châlâl (חָלַל) [pronounced khaw-L AHL]	<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 rd person masculine plural, Piel imperfect with the 3 rd person masculine plural suffix	Strong's #2490 BDB #320

Translation: And they will keep My service and they will not up a sin [and place it] upon him or he would be put to death by it, for have profaned themselves.

This is a rather complex set of statements. It seems to indicate that eating from such an animal would be a sin and anyone eating from it would profane himself.

Leviticus 22:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
qâdash (קָדַשׁ) [pronounced kaw-DAHSH]	<i>regarded as holy, declaring holy or sacred; consecrating, sanctifying, inaugurating with holy rites</i>	masculine singular Piel participle; with the 3 rd person masculine plural suffix	Strong's #6942 BDB #872

Translation: I [am] Y^ehowah, declaring them set apart [or not]. (Kukis mostly literal translation)

God determines what is holy (set apart) and what is not.

Leviticus 22:9 And they will keep My service and they will not up a sin [and place it] upon him or he would be put to death by it, for have profaned themselves. I [am] Y^ehowah, declaring them set apart [or not]. (Kukis mostly literal translation)

When someone bears their iniquity or their sin, what is meant is that they are bearing the punishment for the sin or the iniquity which they committed. This is a common metonymy used throughout both Old and New Testaments. When it reads that Jesus **Christ bore our sins in His own body on the tree**; it means that He bore the *punishment* for our sins.

The priests in Aaron's line had a solemn responsibility to present to the gospel in such a form that it would be recognized and understood for the next several millenniums, even before the death of our Lord occurred in time. Those who observed these rituals day after day had such things made real to them by the Holy Spirit, just as the Holy Spirit makes the gospel real to us today. The Jews of that day, including the priests, saw a longer, more drawn out version of the gospel presented symbolically—God the Holy Spirit made the information real to them and they believed in Jesus Christ just as we do today.

The responsibility of the priests is so important that God willed the sin unto death for Nadab and Abihu earlier in Leviticus for taking his commandments lightly. In Malachi's time, God spoke strongly against the priests, who were

not fulfilling their priestly functions correctly. "For the lips of a priest should preserve knowledge and men should seek instruction from his mouth; for he is the messenger of Y^ehowah of the armies. But, as for you, you have turned aside from the way; you have caused many to stumble by the instruction; you have corrupted the covenant of Levi," says Y^ehowah of the armies. "So I have also made you despised and abased before all the people just as you are not keeping My ways, but are showing partiality in the instruction." (Mal. 2:7–9). "Observe, I am going to rebuke your offspring and I will spread refuse on your faces; the refuse of your feasts; and you will be taken away with it" (Mal. 2:3). Recall that the priesthood was a matter of birth, not of man's choosing.

Leviticus 22:8–9 He will not eat [an animal's] corpse [having died naturally] or [an animal] torn apart [by another animal], to be defiled by it. I [am] Y^ehowah. And they will keep My service and they will not up a sin [and place it] upon him or he would be put to death by it, for have profaned themselves. I [am] Y^ehowah, declaring them set apart [or not]. (Kukis mostly literal translation)

Leviticus 22:8–9 The priests of God will not eat an animal which has died of natural causes or an animal which has been torn apart by another animal. This would defile anyone eating the animal's carcass. The priests are to observe My commands and not lift up a sin to place upon him or he will be put to death for it, for they have profaned themselves. I am Jehovah, declaring who is set apart and who is not. (Kukis paraphrase)

And any stranger will not eat a holiness [meal]. An emigrant of a priest will not eat a holiness [meal]. And a priest when he acquires a soul, an acquisition of his silver, he will eat with him. And a son of his house, they will eat in his bread.

Leviticus
22:10–11

Any stranger will not eat a holiness [meal]. The emigrant of a priest will not eat a holiness [meal]. [However], when a priest acquires a soul, an acquisition of his silver, he will eat with him. Also [any] born in the house [lit., a son of the house], they will eat his bread [with him].

Any stranger who is with the priestly family will not be able to eat from these meals made from the offerings. An immigrant who staying with a priestly family also may not eat any meal offered to Y^ehowah. However, if a priest has purchased a slave with his own silver, then the slave may eat with him. When someone is born in the house, no matter what his station, then he may partake of such holy meals with the priest.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And any stranger will not eat a holiness [meal]. An emigrant of a priest will not eat a holiness [meal]. And a priest when he acquires a soul, an acquisition of his silver, he will eat with him. And a son of his house, they will eat in his bread.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	No stranger shall eat of the sanctified things: a sojourner of the priests, or a hired servant, shall not eat of them. But he whom the priest hath bought, and he that is his servant, born in his house, these shall eat of them.

Aramaic ESV of Peshitta	"No stranger shall eat of the holy thing: a foreigner living with the priests, or a hired servant, shall not eat of the holy thing. But if a priest buys a slave, purchased by his money, he shall eat of it; and such as are born in his house, they shall eat of his bread.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And no stranger shall eat the holy things: one that sojourns with a priest, or a hireling, shall not eat the holy things. But if a priest should have a soul purchased for money, he shall eat of his bread; and they that are born in his house, they also shall eat of his bread.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	No outside person may take of the holy food, or one living as a guest in the priest's house, or a servant working for payment. But any person for whom the priest has given money, to make him his, may take of it with him; and those who come to birth in his house may take of his bread.
Easy English	.
Easy-to-Read Version--2008	Only a priest's family can eat the holy food. A visitor staying with the priest or a hired worker must not eat any of the holy food. But if the priest buys a person as a slave with his own money, that person may eat some of the holy things. Slaves who were born in the priest's house may also eat some of the priest's food.
God's Word™	"Laypeople must never eat any holy offering, even if they are visiting a priest or are working for him. But if a priest buys a slave, the slave and anyone born in his household may eat the priest's food.
Good News Bible (TEV)	"Only a member of a priestly family may eat any of the sacred offerings; no one else may eat them---not even someone staying with a priest or hired by him. But a priest's slaves, bought with his own money or born in his home, may eat the food the priest receives.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	Only you priests and your families may eat the food offerings; these are too sacred for any of your servants. However, any slave that you own, including those born into your household, may eat this food.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.

Unfolding Bible Simplified No one who does not belong to a priest's family is permitted to eat from the sacred offering. No one who is visiting the priest, or one that has been hired by the priest, none of them is permitted to eat it.
But if a priest buys a slave, or if a slave is born in his house, that slave is permitted to eat such food.

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 No one outside a priest's family is to eat the sacred offering, nor may a foreigner staying with a priest, or a hired hand, eat of it.
But if a priest buys a slave with his own money, or if a slave is born in his household, that slave may eat his food.

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

No foreigner shall eat of the holy thing; one who lodges with the priest or one hired for wages shall not eat of the holy thing.

And if the priest sets up any soul for himself with his money, he shall eat of it, and those born in his house, they shall eat of his food.

International Standard V

Other Prohibitions

"No resident alien is to eat anything sacred. Neither the visitor [Lit. sojourner] of the priest nor a hired laborer is to eat anything sacred.

If a priest acquires a slave as property with his own money, he may eat with him. Those who were born in his house may eat his food.

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

No foreigner will eat of the Holy thing, a foreigner of the priest or a hired laborer will not eat of the Holy thing.

But if the priest acquires any person with his money, he will eat of it and he that is born in his house, they will eat of his food too.

Wikipedia Bible Project

And any stranger will not eat of the holy. One settled with the Cohen, and his hired men, will not eat the holy.

And a priest who will buy a soul of his money's purchase, he will eat it. And one born of his house, they will eat of his bread.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) No lay person may eat any of the sacred offerings: neither the guest of a priest, nor his hired servant. But if the priest has acquired a slave by purchase, the slave may eat them. Likewise anyone born in the house may eat a share of the food.
New American Bible (2011) .
The Catholic Bible .
New Jerusalem Bible .

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 exeGeses companion Bible .
 Hebraic Roots Bible .
 Kaplan Translation .
 The Scriptures–2009 'And no stranger eats the set-apart offering. A sojourner with the priest, or a hired servant, does not eat the set-apart offering.
 'But when the priest buys a being with his silver, he does eat of it. And one who is born in his house does eat his food.
 Tree of Life Version No layman is to eat from the holy offering. A foreigner living with the kohanim or a hired servant is not to eat from the holy offering.
 But if a kohen buys a slave purchased by his money, that one may eat from it. Also those born in his house may eat his food.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible .
 Awful Scroll Bible Was a stranger to eat that being set apart? - even was he staying with the priest or he hired, to eat that being set apart?
 Was a priest to buy a breather purchased by his silver, he was to eat of it, and he bore forth in his house was to eat of his food.
 Concordant Literal Version Nor shall any alien eat the holy thing; that is, a priest's guest or hireling shall not eat the holy thing.
 Yet when a priest buys a soul, an acquisition with his silver, he may eat of it; also his homeborn, they may eat of his bread.
 exeGeses companion Bible No stranger eats of the holies:
 a settler of the priest or a hireling,
 eats not of the holies.
 But if the priest chattelizes any soul
 - a chattel of silver, he eats thereof
 and he who is birthed in his house eats of his bread.
 Orthodox Jewish Bible There shall no zar eat of the kodesh: a toshav (guest) of the kohen, or a sakhir (hired servant), shall not eat of the kodesh.
 But if the kohen buy any nefesh with his kesef, he shall eat of it, or he that is born in his bais; they shall eat of his lechem.
 Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .
 The Expanded Bible .
 Kretzmann's Commentary .
 Lexham English Bible " 'No stranger shall eat [Literally "And any stranger shall not eat"] the votive offering; nor shall a temporary resident with [Hebrew "of"] a priest or [Or "and"] a hired worker eat the votive offering. But [Or "And"] a priest, if with his money he buys a person as his possession, [Literally "property of"] that one may eat it, and the descendants of his house themselves may eat his food.
 Syndein/Thieme .
 The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	No non-priest may eat the sacred offering. Even if a person resides with a priest or is hired by him, that person may not eat the sacred offering. [However,] if a priest buys a slave for money as his own property, then [the slave] may eat [the sacred offering]. Similarly, [a slave] born in his house may eat his food. sacred offering The Torah here is specifically speaking of terumah, the priestly agricultural offering (Sifra; Yevamoth 70b; Rashi). See Leviticus 22:12. if a person... Even a Hebrew slave, and even if his ear has been pierced as in Exodus 21:6 (Yevamoth 70a; Rashi). slave A gentile slave.
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	And no stranger shall eat what is hallowed,—neither one who dwelleth with a priest, nor a hireling shall eat what is hallowed. But <when a priest buyeth any person, ^b as the purchase of his silver> he may eat thereof,—and <the children of his household> they may eat of his food. ^b U.: "soul."

Literal, almost word-for-word, renderings:

A Faithful Version	. common man
C. Thomson Updated OT	.
Charles Thomson OT	.
Context Group Version	And no stranger shall eat of the special thing: a sojourner of the priest's, or a hired worker, shall not eat of the special thing. But if a priest buys any life, the purchase of his money, he shall eat of it, and one who is born in his house, they shall eat of his bread.
English Standard Version	. property
Green's Literal Translation	. tenant
Legacy Standard Bible	.
Literal Standard Version	And no stranger eats of the holy thing; a settler [with] a priest and a hired worker does not eat of the holy thing; but when a priest buys a person, the purchase of his money, he eats of it, also one born in his house; they eat of his bread.
Modern English Version	.
Modern Literal Version 2020	No stranger will eat of the holy thing. A traveler of the priest's, or a hired servant, will not eat of the holy thing. But if a priest buys any soul, the purchase of his money, he will eat of it and such as are born in his house, they will eat of his bread.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and anyone being a stranger will not eat the special thing, a settler of the administrator or a hireling will not eat the special thing, and the administrator that

will purchase a soul, he is the material of his purchase, he will eat with him, and the ones born of his house, they will eat his bread,...

Updated Bible Version 2.17 .
 Webster's Bible Translation .
 World English Bible .
 Young's Literal Translation .
 Young's Updated LT .

The gist of this passage:

10-11

Leviticus 22:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
zûwr (זוּר) [pronounced <i>zoor</i>]	<i>a stranger, an alien; an enemy; of another family; a strange man, an adulterer; strange children [bastards]; unlawful; another; new, unheard of; unauthorized person</i>	masculine singular, Qal active participle	Strong's #2114 BDB #266
As per Owen. Bible Hub lists this as a masculine singular adjective (which I could not find in my own lexicon).			
lô' (לֹא or לוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person masculine singular, Qal imperfect	Strong's #398 BDB #37
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: Any stranger will not eat a holiness [meal].

The priest had some very normal aspects of his life. He may have had a vineyard or some crops or some animals; and he would have had people helping him with these things. If there is someone working there, but his origins are not clear, this man could not participate in any meal which had been offered up to Y^ehowah. Such a person had no connection to the family of God.

Leviticus 22:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tôwshâb (בְּשׂוּת) [pronounced <i>toh-SHAWB</i> ']	<i>emigrant, stranger, sojourner [not naturalized; without rights], temporary visitor</i>	masculine singular construct	Strong's #8453 BDB #444

Leviticus 22:10b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôhên (כֹּהֵן) [pronounced koh-HANE]	priest; principal officer or chief ruler	masculine singular noun	Strong's #3548 BDB #463
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
sâkîyr (שָׂכִיר) [pronounced saw-KEER]	hired or hireling, employee, hired servant, hired laborer; mercenary	masculine singular adjective	Strong's #7916 & #7917 BDB #969
lô' (לֹא or לוֹא) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âkal (אָכַל) [pronounced aw-KAHL]	to eat; to dine; to devour, to consume, to destroy	3 rd person masculine singular, Qal imperfect	Strong's #398 BDB #37
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place	masculine singular noun	Strong's #6944 BDB #871

Translation: The emigrant of a priest will not eat a holiness [meal].

Let's say that someone has immigrated to Israel and is working for this priest. The immigrant cannot take part in any meal offered to God. Again, he has no clear relationship established—not with the priest and certainly not with God.

Leviticus 22:10 [Any stranger will not eat a holiness \[meal\]](#). [The emigrant of a priest will not eat a holiness \[meal\]](#). (Kukis mostly literal translation)

This food is set apart strictly for those of the priesthood. This is not a matter of being selfish—only a believer-priest may take of the provisions of God.

Leviticus 22:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
kôhên (כֹּהֵן) [pronounced koh-HANE]	priest; principal officer or chief ruler	masculine singular noun	Strong's #3548 BDB #463
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471

Leviticus 22:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qânâh (קָנָה) [pronounced kaw-NAWH]	<i>to get, acquire, obtain; [of God] to found, to originate, to create; to possess; to redeem [His people]; [of Eve] to acquire; to acquire [knowledge, wisdom]; to buy [purchase, redeem]</i>	3 rd person masculine singular, Qal imperfect	Strong's #7069 BDB #888
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
qin ^e yân (קִינְיָן) [pronounced kin ^e -YAWN]	<i>acquisition, possession; getting, substance, purchase, riches, goods</i>	masculine singular construct	Strong's #7075 BDB #889
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun with a 3 rd person masculine singular suffix	Strong's #3701 BDB #494
hûw' (אוּ) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person masculine singular, Qal imperfect	Strong's #398 BDB #37
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity; with the 3 rd person masculine singular suffix	No Strong's # BDB #88

Translation: [However], when a priest acquires a soul, an acquisition of his silver, he will eat with him.

Interestingly enough, if a priest purchased a slave, that slave became a part of his family; and since there is this family relationship, the slave would eat with the priest, even of these meals offered to God.

Leviticus 22:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâlîyd (דִּלְיָ) [pronounced yaw-LEED]	<i>born; possibly son</i>	verbal adjective; masculine singular adjective; construct form	Strong's #3211 BDB #409

Leviticus 22:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bayith (תַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #1004 BDB #108
hēm (הֵם) [pronounced haym]	<i>they, those; them, themselves; these [with the definite article]; the others</i>	3 rd person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
'ākāl (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person masculine plural, Qal imperfect	Strong's #398 BDB #37
bē (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
lechem (לֶחֶם) [pronounced LEH-khem]	literally means <i>bread</i> ; used more generally for <i>food</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #3899 BDB #536

Translation: Also [any] born in the house [lit., a son of the house], they will eat his bread [with him]. (Kukis mostly literal translation)

Along the same lines, if someone is born in the house (not necessarily within the four walls of the house, but while his mother is in Israel), that child throughout his life can partake in the holy meals.

Such a person represents being born into the family of God.

Leviticus 22:11 [However], when a priest acquires a soul, an acquisition of his silver, he will eat with him. Also [any] born in the house [lit., a son of the house], they will eat his bread [with him]. (Kukis mostly literal translation)

V. 10 was actually someone who was hired. However, in v. 11, we have a slave purchased, just as our Lord purchased us from the slave market of sin. The priest primarily represents man to God; however, he is also a type of Christ and those whom he buys partake of that which is his, just as we who have been bought by our Lord's blood partake in all heavenly things.

Leviticus 22:10–11 Any stranger will not eat a holiness [meal]. The emigrant of a priest will not eat a holiness [meal]. [However], when a priest acquires a soul, an acquisition of his silver, he will eat with him. Also [any] born in the house [lit., a son of the house], they will eat his bread [with him]. (Kukis mostly literal translation)

Leviticus 22:10–11 Any stranger who is with the priestly family will not be able to eat from these meals made from the offerings. An immigrant who staying with a priestly family also may not eat any meal offered to Y^ehowah. However, if a priest has purchased a slave with his own silver, then the slave may eat with him. When someone is born in the house, no matter what his station, then he may partake of such holy meals with the priest. (Kukis paraphrase)

In retrospect, I should have placed v. 14 with the passage that follows.

A daughter of a priest that is to a man—an alien—she in an offering of the holiness will not eat. And a daughter of a priest that is a widow and being cast out and a seed [is] not to her, and she has returned unto a house of her father as her youth, from bread of her father she will eat. And any alien will not eat in it. And a man that eats a holiness in error; and he will add a fifth upon it and he has given to the priest with the holiness.

Leviticus
22:12–14

[If] the priest's daughter is [married] to an alien man, she will not eat the holy offering. But [if] the priest's daughter is a widow or divorced [lit., *cast out*] and [there is] no seed to her, and she has returned to her father's house as [in] her youth, [then] she will eat from her father's food. [However,] an alien will not eat it. And [if] a man eats a holy [meal] inadvertently, he will add a fifth to it and he will give this to the priest with [an equivalent amount of food which he ate] with the holy [meal].

If a priest's daughter marries an alien man, then she may no longer eat from the holy offerings, even if she is visiting her father the priest. On the other hand, if the priest's daughter is divorced or a widow, and she has no children, and she returns to live with her father as when she was younger, then she may eat the food from sacrifices with her father. However, the alien cannot eat from the holy offerings. If a man inadvertently eats a meal offered up to God, he will return the appropriate amount of food to the priest along with an additional 20%.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	A daughter of a priest that is to a man—an alien—she in an offering of the holiness will not eat. And a daughter of a priest that is a widow and being cast out and a seed [is] not to her, and she has returned unto a house of her father as her youth, from bread of her father she will eat. And any alien will not eat in it. And a man that eats a holiness in error; and he will add a fifth upon it and he has given to the priest with the holiness.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	If the daughter of a priest be married to any of the people, she shall not eat of those things that are sanctified nor of the firstfruits. But if she be a widow, or divorced, and having no children return to her father's house, she shall eat of her father's meats, as she was wont to do when she was a maid. No stranger hath leave to eat of them. He that eateth of the sanctified things through ignorance, shall add the fifth part with that which he ate, and shall give it to the priest into the sanctuary.
Aramaic ESV of Peshitta	If a priest's daughter is married to an outsider, she shall not eat of the heave offering of the holy things. But if a priest's daughter is a widow, or divorced, and has no child, and has returned to her father's house, as in her youth, she may eat of her father's bread: but no stranger shall eat any of it. "If a man eats something holy unwittingly, then he shall add the fifth part of its value to it, and shall give the holy thing to the priest.
Original Aramaic Psalms	.

V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And if the daughter of a priest should marry a stranger, she shall not eat of the offerings of the sanctuary. And if the daughter of priest should be a widow, or put away, and have no seed, she shall return to her father's house, as in her youth: she shall eat of her father's bread, but no stranger shall eat of it. And the man who shall ignorantly eat holy things, shall add the fifth part to it, and give the holy thing to the priest.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And if the daughter of a priest is married to an outside person she may not take of the holy things which are lifted up as offerings. But if a priest's daughter is a widow, or parted from her husband, and has no child, and has come back to her father's house as when she was a girl, she may take of her father's bread; but no outside person may do so. And if a man takes the holy food in error, he will have to give the holy thing back to the priest, with the addition of a fifth part.
Easy English Easy-to-Read Version–2008	. A priest's daughter might marry a man who is not a priest. If she does that, she cannot eat any of the holy offerings. A priest's daughter might become a widow, or she might be divorced. If she does not have any children to support her, and she goes back to her father's house where she lived as a child, she can eat some of her father's food. But only people from a priest's family can eat this food. "Whoever eats some of the holy food by mistake must give the priest the price of that food and add another one-fifth of the price as a fine. However, if a priest's daughter marries a layman, she must never eat the food taken from the holy contributions. If a priest's daughter is widowed or divorced, doesn't have any children, and comes back to live in her father's home, she may eat her father's food. But a layperson must never eat it. "Those who eat a holy offering by mistake must give another holy offering to the priest and add one-fifth more to it.
God's Word™	A priest's daughter who marries someone who is not a priest may not eat any of the sacred offerings. But a widowed or divorced daughter who has no children and who has returned to live in her father's house as a dependent may eat the food her father receives as a priest. Only a member of a priestly family may eat any of it. "If any people who are not members of a priestly family eat any of the sacred offerings without intending to, they must repay the priest its full value plus an additional 20 percent..
Good News Bible (TEV)	
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	If your daughter marries someone who isn't a priest, she can no longer have any of this food. But if she returns to your home, either widowed or divorced, and has no

children, she may join in the meal. Only members of a priestly family can eat this food, and anyone else who accidentally does so, must pay for the food plus a fine of twenty percent.

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

If a priest's daughter marries a man who is not a priest, she is no longer permitted to eat the sacred foods that were given to Yahweh as gifts or offerings. But suppose that a priest's daughter who has no children becomes a widow or becomes divorced, and suppose also that she returns to her father's house to live there as she did when she was young. In that case, she may eat the same food that her father eats. But no other person is permitted to eat any of it. If anyone who is not permitted to eat a sacred offering eats it without realizing that it is sacred, he must pay the priest for the food and add an extra one-fifth to it.

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

If the priest's daughter is married to a man other than a priest, she is not to eat of the sacred contributions. But if a priest's daughter with no children becomes widowed or divorced and returns to her father's house, she may share her father's food as in her youth. But no outsider may share it.

If anyone eats a sacred offering in error, he must add a fifth to its value and give the sacred offering to the priest.

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

If the priest's daughter is married to a foreigner, she shall not eat of a lifted up offering of the holy things.

And if the priest's daughter is a widow, or divorced, and has no seed,¹³ and has returned to her father's house, as in her youth, she shall eat of her father's food, and no foreigner shall eat of it.

And if a man eats of the holy things unknowingly, then he shall add the fifth part of it to it, and shall give it to the priest with the holy things.

¹³**22:13 has no seed.** Having seed or children did not make a priest's daughter unfit to return to her father's house for support, just like being divorced did not make her unfit to return. Having children meant that she had children who were obligated before God to care for her. God always placed the responsibility of caring for parents unable to care for themselves upon their grown children. The Word of God nowhere transfers this responsibility to the government nor the church. See 1 Tim 5:3-16

International Standard V

"If a priest's daughter marries a resident alien, she is not to eat the sacred raised offerings. If the priest's daughter is a widow, or is divorced and childless, [Lit. There's

no offspring to her] so that she has to return to her father's house as in her younger days, [Lit. early life] she may eat her father's food, but no resident alien may eat it. "If a person eats anything sacred inadvertently; he is to add a fifth part to it and then give the sacred thing to the priest.

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

If the priest's daughter also is married to a foreigner, she may not eat of the Heave-Offering of the Holy things. But if the priest's daughter is a widow or divorced, and has no children but is returned to her dad's house, as in her youthful past, she will eat of her dad's food but no foreigner will eat of it.

If a man eats of the Holy things by mistake, then he will add 1/5th part to it, and will give it to the priest with the Holy thing.

Wikipedia Bible Project

And the daughter of a priest, if she will be for a foreign man, she, in the holy donation will not eat. And the daughter of the priest, if she will be a widow or divorced, and she has no seed, and she returned to her fathers house as in her adolescence, from her father's bread she will eat. And all strangers will not eat it. And a man that will eat the holy by mistake, and he will add its fifth to it, and he gave the holy to the priest.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) If a priest's daughter marries someone who is not a priest, she must not eat the holy portion set aside; but if she is widowed or divorced and, being childless, has had to return to her father's house as when she was young, she may eat her father's food. No lay person may eat it; if someone does eat a holy thing unintentionally, he shall restore it to the priest with one fifth added.

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
exeGesés companion Bible .
Hebraic Roots Bible .
Kaplan Translation .
The Scriptures–2009 .

'And when a priest's daughter is married to a stranger, she does not eat of the set-apart offerings.

'But when a priest's daughter is a widow or put away, and has no child, and has returned to her father's house as in her youth, she does eat her father's food, but no stranger eats of it.

'And when a man eats the set-apart offering by mistake, then he shall give a set-apart offering to the priest, and add one-fifth to it.

Tree of Life Version

If a kohen's daughter is married to a layman, she is not to eat from the gifts of the holy offerings. But if a kohen's daughter is a widow or divorced, and has no child and has returned to her father's house as in her youth, she may eat from her father's food. But no layman may eat any of it.

"If anyone eats something holy unwittingly, then he is to add a fifth to it and give the holy offering to the kohen.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	AND IF THE DAUGHTER OF A PRIEST SHOULD MARRY A STRANGER, SHE SHALL NOT EAT OF THE OFFERINGS OF THE SANCTUARY. AND IF THE DAUGHTER OF PRIEST SHOULD BE A WIDOW, OR PUT AWAY, AND HAVE NO SEED, SHE SHALL RETURN TO HER FATHER'S HOUSE, AS IN HER YOUTH: SHE SHALL EAT OF HER FATHER'S BREAD, BUT NO STRANGER SHALL EAT OF IT. V. 14 will be placed with the next passage for context.
Awful Scroll Bible	Is the daughter of a priest, to be of a husband who is being a stranger - were they to eat of the heave offering of that set apart? - Is the daughter of a priest, to be a widow or is being driven out - is she with seed? - even is to have turned back to the house of her father as in her youth, she was to eat of the food of her father - but was he being a stranger to eat of it? Was a man mistakenly to eat that being set apart, he is to have added a fifth part, and is to have given it to the priest, in that set apart.
Concordant Literal Version	In case a daughter of a priest comes to have an alien husband, she may not eat of the heave offering of the holy things. Yet in case the daughter of the priest becomes a widow or is driven out and she has no seed and so she returns to the house of her father as in her youth, of her father's bread she may eat, yet no alien at all may eat of it. And in case someone eats a holy thing inadvertently then he shall add a fifth of its value to it and retribute the holy thing to the priest.
exeGesés companion Bible	And when the daughter of a priest become to a man - a stranger, she eats not of an exaltment of the holies. And when the daughter of a priest becomes a widow, or is expelled, and has no seed and returns to the house of her father, as in her youth, she eats of the bread of her father: but no stranger eats thereof. And when a man eats of the holies - erring inadvertently, he adds the fifth and gives it to the priest with the holies:...
Orthodox Jewish Bible	If the bat kohen also be married unto a man who is a zar, she may not eat of a terumah (offering) of the kodashim. But if the bat kohen becomes an almanah, or gerusha, and have no zera, and is returned unto bais aviha (house of her father), as in her youth, she shall eat of the lechem aviha; but there shall no zar eat thereof. And if an ish eat of the kodesh bishgagah (unintentionally), then he shall add as restitution the fifth part thereof unto it, and shall give it unto the kohen with the kodesh.
Rotherham's <i>Emphasized B.</i>	And <when a priest's daughter belongeth to a husband who is a stranger> she <of the heave-offering of the hallowed things> may not eat. But <when a priest's daughter cometh to be a widow or divorced, and hath no seed , and so she returneth unto the house of her father, as in her youth> <of the food of her father> she may eat.—but no stranger shall eat thereof. And <when any man eateth what is hallowed, by mistake> then shall he add the fifth part of it thereunto, and give, unto the priest, the hallowed thing:...

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible
Kretzmann's Commentary
Lexham English Bible

And a priest's daughter, when she marries a layman, [Literally "she becomes for a strange man"] she herself may not eat the votive offering. [Literally "the offering/lifting of the votive offering"] But [Or "And"] a priest's daughter, when she becomes a widow or [Or "and"] divorced or there is no offspring for her, and she returns to her father's house as in her childhood, she may eat from her father's food, but [Or "and"] no layman may eat it. [Literally "any stranger shall not eat it"]
And if a man eats the votive offering unintentionally, then [Or "and"] he shall add to it a fifth of it, and he shall give the votive offering to the priest.

Syndein/Thieme
The Voice

Bible Translations with Many Footnotes:

The Complete Tanach
The Geneva Bible
Kaplan Translation

When a priest's daughter marries a non-priest, she may no longer eat the sacred elevated gift.
But if the priest's daughter has no children, and is widowed or divorced, she may return to her father's house [with the same status] as when she was a girl, and she may eat her father's food.
No non-priest may eat [the elevated gift].
If a person inadvertently eats such a sacred offering, he must add one-fifth to it, and give it to the priest along with [an appropriate substitute] for the sacred offering.

elevated gift

Terumah in Hebrew, the priestly agricultural offering.

substitute

(Sifra; Rashi).

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

Literal, almost word-for-word, renderings:

A Faithful Version
C. Thomson Updated OT
Charles Thomson OT

But if the daughter of a priest be married to a man of another family, she shall not eat of the dedications of the sanctuary. But if the daughter of a priest become a widow, or be divorced, and have no issue, she may return to her father's house as in her youth, and eat of her father's food: But none of another family shall eat thereof.

And whoever shall eat of the holy things through inadvertence, he shall add a fifth to it, and give the holy thing to the priest.

Context Group Version

And if a priest's daughter is married to a stranger, she shall not eat of the heave-offering of the special things. But if a priest's daughter is a widow, or divorced, and has no child, and is returned to her father's house, as in her youth, she shall eat of her father's bread: but no stranger shall eat.

And if a man eats of the special thing unwittingly, then he shall put the fifth part to it, and shall give to the priest the special thing.

English Standard Version
Green's Literal Translation

And a priest's daughter, when she belongs to an alien man, she shall not eat of the heave offering of the holy things. But a priest's daughter, when she is a widow, or

put away, and has no seed, and has turned back to her father's house, as in her youth, she shall eat of her father's bread. But no stranger shall eat of it.

And if a man shall eat of a holy thing through ignorance, then he shall add the fifth part of it, and shall give it to the priest along with the holy thing.

Legacy Standard Bible

And a priest's daughter, when she is a strange man's, she does not eat of the raised-offering of the holy things; but a priest's daughter, when she is a widow, or cast out, and has no seed, and has turned back to the house of her father, as [in] her youth, she eats of her father's bread; but no stranger eats of it. V. 14 will be placed with the next passage for context.

Literal Standard Version

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Modern English Version

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Modern Literal Version 2020

And if a priest's daughter be married to a stranger, she will not eat of the heaving-offering of the holy things. But if a priest's daughter be a widow, or divorced and have no child and is returned to her father's house, as in her youth, she will eat of her father's bread, but no stranger will eat of it.

And if a man eats of the holy thing unintentionally, then he will put the fifth part of it to it and will give the holy thing to the priest.

New American Standard B.

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New European Version

.

New King James Version

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Niobi Study Bible

.

Owen's Translation

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Revised Mechanical Trans.

...and the daughter of the administrator that will exist to a man being a stranger, she will not eat the special offering, and the daughter of the administrator that will exist as a widow or is casted out or is without seed, and she is returned to the house of her father like in her young age, from the bread of her father she will eat, and anyone being a stranger will not eat with him, and a man that will eat the special thing in error, then he will add his fifth part upon him and he will give to the administrator with the special thing,...

Updated Bible Version 2.17

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A Voice in the Wilderness

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Webster's Bible Translation

. unknowing

World English Bible

. outsider

Young's Literal Translation

.

Young's Updated LT

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The gist of this passage:

12-14

Leviticus 22:12

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bath (בַּת) [pronounced <i>bahth</i>]	<i>daughter; village</i>	feminine singular construct	Strong's #1323 BDB #123
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest; principal officer or chief ruler</i>	masculine singular noun	Strong's #3548 BDB #463
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal imperfect	Strong's #1961 BDB #224

Leviticus 22:12

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
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
zûwr (זוּר) [pronounced <i>zoor</i>]	<i>a stranger, an alien; an enemy; of another family; a strange man, an adulterer; strange children [bastards]; unlawful; another; new, unheard of; unauthorized person</i>	masculine singular, Qal active participle	Strong's #2114 BDB #266
As per Owen. Bible Hub lists this as a masculine singular adjective (which I could not find in my own lexicon).			
hîy' (אִיהָ) [pronounced <i>hee</i>]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 rd person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied; with the definite article	Strong's #1931 BDB #214
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
terûmâh/terûwmâh (הַמִּזְבֵּחַ/הַמִּזְבֵּחַ) [pronounced <i>tehr-oo-MAW</i>]	<i>contribution, offering, an offering [of grain, money], a presentation (or heave) offering, freewill offering; an offering which is raised or lifted up, displayed</i>	feminine singular construct	Strong's #8641 BDB #929
qôdâshîym (קֹדְשִׁים) [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
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
ʾâkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person feminine singular, Qal imperfect	Strong's #398 BDB #37

Translation: [If] the priest's daughter is [married] to an alien man, she will not eat the holy offering.

The way marriages worked is, when a woman married a man, she became a part of his family. A priest's daughter is a part of the priest's family until she marries. If she marries outside of the priesthood, then she is no longer a part of the priest's family (strictly speaking). As a part of the priest's family, she can eat the food which has been offered to God. But when she is outside of the priestly family, she can no longer partake.

All of this is parallel to the person who is a believer and the person who does not believe in the Revealed God (today, that is Jesus Christ). If we are Christ's, we are heirs to the kingdom; and if we are not, then we are not.

Leviticus 22:12 [If] the priest's daughter is [married] to an alien man, she will not eat the holy offering. (Kukis mostly literal translation)

This daughter no longer belongs to her father, but belongs to the stranger, who is not necessarily a believer in Y^ehowah. Since she is joined to (symbolically) an unbeliever, she does not partake of that which is for believers.

Leviticus 22:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bath (בַּת) [pronounced <i>bath</i>]	<i>daughter; village</i>	feminine singular construct	Strong's #1323 BDB #123
kôhên (כֹּהֵן) [pronounced <i>koh-HANE</i>]	<i>priest; principal officer or chief ruler</i>	masculine singular noun	Strong's #3548 BDB #463
kîy (כִּי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person feminine singular, Qal imperfect	Strong's #1961 BDB #224
'al ^m mânâh (אַלְמָנָה) [pronounced <i>al^e-maw-NAW</i>]	<i>widow; desolate house, desolate place</i>	feminine singular noun	Strong's #490 BDB #48
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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 ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
zera' (זֵרָא) [pronounced <i>ZEH-rahg'</i>]	<i>a seed, a sowing; an offspring, progeny, descendant; posterity; semen</i>	masculine singular noun	Strong's #2233 BDB #282
'êyn (אֵין) [pronounced <i>ân</i>]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person feminine singular suffix	No Strong's # BDB #510

Translation: But [if] the priest's daughter is a widow or divorced [lit., *cast out*] and [there is] no seed to her,...

Let's say that this woman becomes a widow or she is cast out from her home; and let's say that she has no children.

Now, if she had children, that makes her continue to be a part of the new family. Furthermore, the ones responsible for this woman are her children (it is no longer her father). But, if there are no children, then she can move back home (assuming that is agreeable to her father).

Leviticus 22:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shûwb (שׁוּב) [pronounced <i>shoo^bv</i>]	<i>to return, to turn, to turn back, to turn away (aside); to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 rd person feminine singular, Qal perfect	Strong's #7725 BDB #996
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
'âb (אָב) [pronounced <i>aw^bv</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 rd person feminine singular suffix	Strong's #1 BDB #3
kaph or k ^e (כּ) [pronounced <i>k^e</i>]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
n ^e ûrîym (נְרוּעַם) [pronounced <i>n^eg^{oo}-REEM</i>]	<i>childhood, youth (it is always found in the plural, so we might render it youthful years); adolescence</i>	masculine plural noun with the 3 rd person feminine singular suffix	Strong's #5271 BDB #655

Translation: ...and she has returned to her father's house as [in] her youth,...

And this woman has returned to her father's home (remember, he is a priest); and it is as if she is in her youth again.

Leviticus 22:13c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577

Leviticus 22:13c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
'âb (אָב) [pronounced aw ^{bv}]	<i>father</i> , both as the head of a household, clan or tribe; <i>ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #1 BDB #3
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person feminine singular, Qal imperfect	Strong's #398 BDB #37

Translation: ...[then] she will eat from her father's food.

Given that set of circumstances, the woman can eat the holy meals (that is, the food sacrificed to God).

Leviticus 22:13d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
zûwr (זוּר) [pronounced zoor]	<i>a stranger, an alien; an enemy; of another family; a strange man, an adulterer; strange children [bastards]; unlawful; another; new, unheard of; unauthorized person</i>	masculine singular, Qal active participle	Strong's #2114 BDB #266
As per Owen. Bible Hub lists this as a masculine singular adjective (which I could not find in my own lexicon).			
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person masculine singular, Qal imperfect	Strong's #398 BDB #37
b ^e (בּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity; with the 3 rd person masculine singular suffix	No Strong's # BDB #88

Translation: [However,] an alien will not eat it.

God reiterates that an alien cannot eat the food from the sacrifices to Him.

Leviticus 22:13 But [if] the priest's daughter is a widow or divorced [lit., cast out] and [there is] no seed to her, and she has returned to her father's house as [in] her youth, [then] she will eat from her father's food. [However,] an alien will not eat it. (Kukis mostly literal translation)

The woman has transferred her ownership from her (presumably) unbelieving husband to her believing father. When this ownership was transferred, she became heir to the things of her father again, including his portion of food brought near to God. When we are joined to this earth, to our natural father the devil, we do not partake in the blessings of God; and when we are joined to our heavenly Father, we do. This does not mean that the stranger is always an unbeliever and that the priest is always a believer. This is all type played out against the antitype. We go by what it all is to represent, not what is always the true situation.

Leviticus 22:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîysh (אִישׁ) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
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
ʾâkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person masculine singular, Qal imperfect	Strong's #398 BDB #37
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
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
sh ^e gâgâh (שִׁגְגָה) [pronounced <i>sh'gaw-GAWH</i>]	<i>sin, sin of error or inadvertence, inadvertent sin; error</i>	feminine singular noun	Strong's #7684 BDB #993

Translation: And [if] a man eats a holy [meal] inadvertently,...

If a man somehow partakes of a meal which had been offered to God, but it turns out that he should not have done this.

Leviticus 22:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Leviticus 22:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâçaph (יָצַף) [pronounced yaw-SAHPH]	<i>to add, to augment, to continue to do a thing</i>	3 rd person masculine singular, Qal perfect	Strong's #3254 BDB #414
chămîyshîyth (חֲמִישִׁיִּת) [pronounced khuh-mee-SHEETH]	<i>fifth</i>	feminine singular numeral ordinal; with the 3 rd person masculine singular suffix	Strong's #2549 BDB #332
‘al (עַל) [pronounced ġah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 rd person masculine singular suffix	Strong's #5921 BDB #752
w ^e (or v ^e) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678
lâmed (לְ) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôhên (כֹּהֵן) [pronounced koh-HANE]	<i>priest; principal officer or chief ruler</i>	masculine singular noun with the definite article	Strong's #3548 BDB #463
’êth (אֵת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun with the definite article	Strong's #6944 BDB #871

Translation: ...he will add a fifth to it and he will give this to the priest with [an equivalent amount of food which he ate] with the holy [meal]. (Kukis mostly literal translation)

The man must return the meal, by which I assume he provides a reasonable amount of food to equal what he has eaten. Then he will add 20% on top of that. Where does it go to? This would go to the priest's family.

Leviticus 22:14 And [if] a man eats a holy [meal] inadvertently, he will add a fifth to it and he will give this to the priest with [an equivalent amount of food which he ate] with the holy [meal]. (Kukis mostly literal translation)

At some point in time, one who is not aware of what the customs are, might eat of the food which is not for his consumption. This person must replace what he has taken and add a fifth of its value. The preposition following *fifth* indicates that this is above and beyond the original value.

Leviticus 22:12–14 [If] the priest's daughter is [married] to an alien man, she will not eat the holy offering. But [if] the priest's daughter is a widow or divorced [lit., cast out] and [there is] no seed to her, and she has returned

to her father's house as [in] her youth, [then] she will eat from her father's food. [However,] an alien will not eat it. And [if] a man eats a holy [meal] inadvertently, he will add a fifth to it and he will give this to the priest with [an equivalent amount of food which he ate] with the holy [meal]. (Kukis mostly literal translation)

Leviticus 22:12–14 If a priest's daughter marries an alien man, then she may no longer eat from the holy offerings, even if she is visiting her father the priest. On the other hand, if the priest's daughter is divorced or a widow, and she has no children, and she returns to live with her father as when she was younger, then she may eat the food from sacrifices with her father. However, the alien cannot eat from the holy offerings. If a man inadvertently eats a meal offered up to God, he will return the appropriate amount of food to the priest along with an additional 20%. (Kukis paraphrase)

I had some difficulties translating fully apprehending what is being said here (for the most part, the translation was reasonably straightforward). I believe I have it correctly translated and explained this passage. Make certain to read the paraphrase.

And they will not profane holinesses of sons of Israel, that which they raise up to Y^ehowah. And they have lifted up them an iniquity of guilt in their eating their holy (things), for I Y^ehowah declare them as holy.

Leviticus
22:15–16

They will not profane the holy [sacrifices] of the sons of Israel, that which they raise up to Y^ehowah. They will bear themselves the iniquity of guilt when they eat the holy [sacrifices], for I Y^ehowah declare them as holy.

Such people as foreigners or immigrants are not to profane the set-apart offerings from the sons of Israel, those things which they raise up to Jehovah. Such men will themselves bear the iniquity of guilt when they eat the set-apart sacrifices, when they are not supposed to. I, Jehovah, declared these sacrifices as set apart to Me.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And they will not profane holinesses of sons of Israel, that which they raise up to Y ^e howah. And they have lifted up them an iniquity of guilt in their eating their holy (things), for I Y ^e howah declare them as holy.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And they shall not profane the sanctified things of the children of Israel, which they offer to the Lord: Lest perhaps they bear the iniquity of their trespass, when they shall have eaten the sanctified things. I am the Lord who sanctify them.
Aramaic ESV of Peshitta	The priests shall not profane the holy things of the B'nai Yisrael, which they offer to Mar-Yah, and so cause them to bear the iniquity that brings guilt, when they eat their holy things: for I am Mar-Yah who sanctifies them."
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.

Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And they shall not profane the holy things of the children of Israel, which they offer to the Lord. So should they bring upon themselves the iniquity of trespass in their eating their holy things: for I am the Lord that sanctifies them.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And they may not make common the holy things which the children of Israel give to the Lord, So causing sin to come on them when they take their holy things for food: I am the Lord who make them holy.
Easy English Easy-to-Read Version–2008	"The Israelites will bring offerings to the LORD. These offerings become holy, so the priests must not let them be used in a wrong way. They must not let the people eat these offerings. If they do, they are guilty of doing wrong, and they must pay for it. I am the LORD, the one who makes these offerings holy."
<i>God's Word</i> TM	Priests must not dishonor the holy offerings that the Israelites contribute to the LORD. They must make those people pay the penalty for their guilt because they have eaten the priests' holy offerings. I am the LORD, who sets them apart as holy."
Good News Bible (TEV)	The priests shall not profane the sacred offerings by letting any unauthorized people eat them; this would bring guilt and punishment on such people. I am the LORD and I make the offerings 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.	I warn you not to treat lightly the offerings that are brought by the people of Israel. Don't let them become guilty of eating this sacred food. Remember--I am the LORD, the one who makes these offerings holy.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	When the priests bring offerings to me, the sacred offerings that the Israelite people bring to them, they must not treat those offerings as though they were not special to me; the people must not allow anyone who is not a priest to eat any of those offerings. If they did that, they would become guilty. I am Yahweh, the one who sets the Israelite people apart from other people and makes them holy for my honor."

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 they shall not profane the holy things of the children of Israel which they raise up to Jehovah; And allow them ¹⁶ to bear the iniquity of a trespass by eating of their holy things, because I, Jehovah, sanctify them. ¹⁶ 22:16 What God has commanded in verses 15-16 is that the priests themselves shall not profane the sacrifices and offerings of the people which become the holy food of the priests, and the priests were not to allow the people to eat the holy things the people had given to God, and thereby bear iniquity.
Lexham English Bible	.
H. C. Leupold	.
International Standard V	"They are not to defile the sacred things of the Israelis that they have offered [Lit. to rise] to the Lord, thereby causing them to bear the punishment of their iniquity for wrong doing, when they eat their sacred things, because I am the Lord who sets them apart."
NIV, ©2011	.
Unfolding Bible Literal Text	The people of Israel must not profane the holy things that they have raised high and presented to Yahweh, and cause themselves to carry the sin that would make them guilty of eating the holy food, for I am Yahweh who makes them holy."
Urim-Thummim Version	And they will not defile the Holy things of the children of Israel that they offer to YHWH or cause them to bear the depravity of the Guilt-Offering in their eating the Holy things, I am YHWH who consecrates them.
Wikipedia Bible Project	And they will not defile the holy of the sons of Israel, that which they will lift up to Yahweh. And they will carry them, the blame of the wrong, in eating their holy offerings, because I Yahweh, sanctify them.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	They must not profane the holy offerings which the people of Israel have set aside for Yahweh. If they ate of them, they would have to pay a guilt offering. I am Yahweh, who have sanctified these offerings."
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 the priests not profane the set-apart offerings of the children of Yisra'ël, which they lift up to יהוה, or allow them to bear the crookedness of trespass when they eat their set-apart offerings. For I am יהוה, who sets them apart.' "

Tree of Life Version They are not to profane the holy offerings of Bnei-Yisrael, which they lift up to Adonai, so causing them to bear the iniquity that brings guilt when they eat the holy offerings. For I am Adonai who sanctifies them.”

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible AND THEY SHALL NOT PROFANE THE HOLY THINGS OF THE CHILDREN OF ISRAEL, WHICH THEY OFFER TO JESUS.
SO SHOULD THEY BRING UPON THEMSELVES THE INIQUITY OF TRESPASS IN THEIR EATING THEIR HOLY THINGS: FOR I AM JESUS THAT SANCTIFIES THEM.”

Awful Scroll Bible Were they to be presumptuous, of that being set apart of the sons of Contends-with-he-mighty that they were to take up to Sustains To Become -
Indeed they were to bear up the iniquity, of their bringing of guilt, as to be eating that being set apart. I am to be Sustains To Become, who is being he setting them apart.

Concordant Literal Version They shall not profane the holy things of the sons of Israel which they are raising up to Yahweh and cause them to bear the depravity of guilt when they eat their holy things for I, Yahweh, am hallowing them.

exeGesés companion Bible ...and they profane not the holies
of the sons of Yisra El
which they lift unto Yah Veh;
that they not bear the perversity of guilt
when they eat their holies:
for I - Yah Veh hallow them.

Orthodox Jewish Bible And they shall not profane the kodshei Bnei Yisroel, which they offer unto Hashem;
And they will cause themselves to bear the avon of guilt when they eat their kodashim; for I Hashem do set them apart as kodesh.

Rotherham's *Emphasized B.* .

Rotherham's *Emphasized B.* So shall they not profane the hallowed things of the sons of Israel,—which they heave up unto Yahweh; nor cause them to bear guilty' iniquity, when they eat their hallowed things,—
For |||—Yahweh|| am hallowing them.

Expanded/Embellished Bibles:

The Amplified Bible .

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 [Non-priests] thus shall not profane the sacred offerings which the Israelites give as elevated gifts in God's [name].
If they eat the sacred offerings, they will bear the guilt of sin, since I am God [and] it is I who make [these offerings] holy.
Non-priests
(Rashi).

NET Bible® .

New American Bible (2011) .
 New Catholic Bible .

Literal, almost word-for-word, renderings:

A Faithful Version . guilt offering
 C. Thomson Updated OT .
 Charles Thomson OT . Thus the priests will not profane the holy things of the children of Israel, which they set apart for the Lord, nor bring upon themselves the guilt of a trespass, when they eat their holy things, for I am the Lord who hallow them.
 Context Group Version . And they shall not profane the special things of the sons of Israel, which they offer to YHWH, and [so] cause them to carry the iniquity that brings wickedness, when they eat their special things: for I am YHWH who makes them special.
 English Standard Version .
 Green’s Literal Translation . pollute
 Legacy Standard Bible .
 Literal Standard Version . And when a man eats of a holy thing through ignorance, then he has added its fifth part to it, and has given [it] to the priest, with the holy thing; and they do not defile the holy things of the sons of Israel—that which they lift up to YHWH, or have caused them to bear the iniquity of the guilt-offering in their eating their holy things; for I [am] YHWH, sanctifying them.” V. 14 is included for context.
 Modern English Version .
 Modern Literal Version 2020 . And they will not profane the holy things of the sons of Israel, which they offer to Jehovah, and so cause them to bear the iniquity that brings guilt when they eat their holy things, because I am Jehovah who sanctifies them.
 New American Standard B. .
 New European Version .
 New King James Version .
 Niobi Study Bible .
 Owen’s Translation .
 Revised Mechanical Trans.and the sons of Yisra’eyl will not defile the special things that they raise up to YHWH, and they will lift them up, the twistedness of guilt, in their eating their special things, given that I am YHWH setting them apart,...
 Updated Bible Version 2.17 .
 A Voice in the Wilderness .
 Webster’s Bible Translation .
 World English Bible .
 Young’s Literal Translation .
 Young’s Updated LT .

The gist of this passage:
 15-16

Leviticus 22:15			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
lô’ (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

Leviticus 22:15			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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 rd person masculine plural, Piel imperfect	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
qôdâshîym (קֹדְשִׁים) [pronounced koh-daw-SHEEM]	<i>holiness, sacredness, apartness, that which is holy, holy things; holy offerings</i>	masculine plural construct	Strong's #6944 BDB #871
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
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'âsher (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
rûwm (רָוַם) [pronounced room]	<i>to raise, to lift up [something], to make high; to elevate, to exalt; to erect, to build a house; to take away; to offer sacrifices</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #7311 BDB #926
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: They will not profane the holy [sacrifices] of the sons of Israel, that which they raise up to Y^ehowah.

Previously in this chapter, God has described who will not partake of the sacrifices which are offered up to God. The animal sacrifice would be killed, bled out, and then put on the altar. However, they would be cooked on the altar, they were not completely burned up. Therefore, there was a great deal of meat provided with each sacrifice. Generally speaking, the people who offered up the animal would partake of the sacrifice (the entire family) and the priests did as well. However, certain people were excluded, and those were already discussed in this chapter.

Leviticus 22:15 They will not profane the holy [sacrifices] of the sons of Israel, that which they raise up to Y^ehowah. (Kukis mostly literal translation)

When a person who is not a believer partakes of that which is holy, it confuses the type and thereby profanes that which is holy.

Leviticus 22:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâsâ' (נָסָא) [pronounced <i>naw-SAW</i>]	<i>to cause to bring, to have brought; to cause to lift up; to cause one to bear guilt; to bear the punishment of sin; to put upon, to apply [something to anything]</i>	3 rd person masculine plural, Hiphil perfect	Strong's #5375 BDB #669
'êth (אֵת) [pronounced <i>ayth</i>]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84
'âvôwn (אָוֹן) [pronounced <i>gaw-VOHN</i>]	<i>iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing</i>	masculine singular construct	Strong's #5771 BDB #730
'ash ^e mâh (אֲשָׁמָה) [pronounced <i>ash-MAWH</i>]	<i>guiltiness, guilt, offense, sin, wrongdoing; doing wrong, committing a trespass or offense; becoming guilty, guilt; bringing a guilt-offering</i>	feminine singular noun	Strong's #819 (and #817) BDB #80
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
When verbs in the infinitive construct are preceded by the bêyth preposition, b ^e acts as a temporal conjunction; that is, <i>in their being created</i> = <i>when they were created</i> (Genesis 2:4); <i>in their being in the field</i> = <i>when they were in the field</i> (Genesis 4:8). ¹⁷			
'âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to dine; to devour, to consume, to destroy</i>	Qal infinitive construct with the 3 rd person masculine plural suffix	Strong's #398 BDB #37
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
qôdâshîym (קֹדְשִׁים) [pronounced <i>koh-daw-SHEEM</i>]	<i>holiness, sacredness, apartness, that which is holy, holy things; holy offerings</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #6944 BDB #871

Translation: They will bear themselves the iniquity of guilt when they eat the holy [sacrifices],...

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

My chief difficulty was sorting out the 3rd person plural references. I believe that this is a reference to the people who are unauthorized to partake of the sacrifices themselves. I believe that they are the ones to carry the blame if they partake in eating the sacrificial meal.

My assumption at this point is, the priests and the people who bring the animal to be sacrificed make these restrictions known to immigrants and the like. It would not make sense for them to be offered the meat, and then hold them accountable for eating it after the fact.

Leviticus 22:16b			
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
'ânîy (אני) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
qâdash (קדש) [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 rd person masculine plural suffix	Strong's #6942 BDB #872

Translation: ...for I Y^ehowah declare them as holy. (Kukis mostly literal translation)

The 3rd person masculine plural suffix here makes less sense if this refers to the people who should not partake of the animal sacrifices. So I understand this to be a reference to the sacrifices themselves. It is God who declared these animal sacrifices as being set apart to Himself. Normally I do not like taking the same suffixes (with the same number and gender) and interpret them meaning one thing here, but something else in the next phrase. However, I think that is the only way that this final phrase makes sense.

Leviticus 22:16 *They will bear themselves the iniquity of guilt when they eat the holy [sacrifices], for I Y^ehowah declare them as holy.* (Kukis mostly literal translation)

The priests are responsible for what is done with that which is holy. Whether this is seen by the people of Israel or observed in private by the angels—in either case, the priests had to preserve the proper symbology of what was to come.

Leviticus 22:15–16 *They will not profane the holy [sacrifices] of the sons of Israel, that which they raise up to Y^ehowah. They will bear themselves the iniquity of guilt when they eat the holy [sacrifices], for I Y^ehowah declare them as holy.* (Kukis mostly literal translation)

Leviticus 22:15–16 *Such people as foreigners or immigrants are not to profane the set-apart offerings from the sons of Israel, those things which they raise up to Jehovah. Such men will themselves bear the iniquity of guilt when they eat the set-apart sacrifices, when they are not supposed to. I, Jehovah, declared these sacrifices as set apart to Me.* (Kukis paraphrase)

And so speaks Y^ehowah unto Moses to say, “Speak unto Aaron and unto his sons and unto all sons of Israel, and you have said unto them, ‘A man a man, from a house of Israel and from the immigrant in Israel who brings near his offering for all of their vows and for all of their freewill offerings which they bring near to Y^ehowah for a burnt offering, to your own freewill [you will offer] a complete male in the bull, in the sheep and in the female goats.

Leviticus
22:17–19

And so Y^ehowah speaks to Moses, saying, “Speak to Aaron and to his sons and to all sons of Israel, and you have said to them, ‘Any man from the house of Israel or the immigrant in Israel who brings near his offering for all of their vows and for all of their freewill offerings which they bring near to Y^ehowah for a burnt offering, for your acceptance [or, *regarding your freewill*], [you will offer] a male without blemish in the bull, in the sheep or in the goats.

Jehovah against speaks to Moses, saying, “Speak to Aaron and to his sons and to all sons of Israel, and say this to them: ‘When any man from the house of Israel or any immigrant in Israel brings near to the altar his offering—whether it be to establish a vow or if it is a freewill offering—which this person brings near to Jehovah as a burnt offering, it must be a male without blemish, whether a bull, a lamb or a goat.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And so speaks Y^ehowah unto Moses to say, “Speak unto Aaron and unto his sons and unto all sons of Israel, and you have said unto them, ‘A man a man, from a house of Israel and from the immigrant in Israel who brings near his offering for all of their vows and for all of their freewill offerings which they bring near to Y^ehowah for a burnt offering, to your own freewill [you will offer] a complete male in the bull, in the sheep and in the female goats.

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:

Speak to Aaron, and to his sons, and to all the children of Israel, and thou shalt say to them: The man of the house of Israel, and of the strangers who dwell with you, that offereth his oblation, either paying his vows, or offering of his own accord, whatsoever it be which he presenteth for a holocaust of the Lord, To be offered by you: it shall be a male without blemish of the beeves, or of the sheep, or of the goats.

Aramaic ESV of Peshitta

Mar-Yah spoke to Mosha, saying,

"Speak to Aaron, and to his sons, and to all the B'nai Yisrael, and say to them, 'Whoever is of the house of Yisrael, or of the foreigners in Yisrael, who offers his offering, whether it be any of their vows, or any of their freewill offerings, which they offer to Mar-Yah for a burnt offering; that you may be accepted, you shall offer a male without blemish, of the bulls, of the sheep, or of the goats.

Original Aramaic Psalms

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V. Alexander's Aramaic T.

.

Plain English Aramaic Bible

.

Lamsa's Peshitta (Syriac)

.

Samaritan Pentateuch

.

Updated Brenton (Greek)

And the Lord spoke to Moses, saying,

Speak to Aaron and his sons, and to all the congregation of Israel, and you shall say to them, Any man of the children of Israel, or of the strangers that abide among them in Israel, who shall offer his gifts according to all their confession and according to all their choice, whatsoever they may bring to the Lord for whole burnt offerings,
 your freewill offerings shall be males without blemish of the herds, or of the sheep, or of the goats.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses, Say to Aaron and to his sons and to all the children of Israel, If any man of the children of Israel, or of another nation living in Israel, makes an offering, given because of an oath or freely given to the Lord for a burned offering; So that it may be pleasing to the Lord, let him give a male, without any mark, from among the oxen or the sheep or the goats.
Easy English Easy-to-Read Version–2008	. The LORD God said to Moses, "Tell Aaron and his sons and all the Israelites: A citizen of Israel or a foreigner might want to bring an offering. It might be because of a promise that person made, or it might just be a special sacrifice that person wanted to give to the LORD as a burnt offering. These are gifts that the people bring because they really want to give a gift to God. If the gift is a bull, or a sheep, or a goat, the animal must be a male. And it must not have anything wrong with it. You must not accept any offering that has anything wrong with it. I will not accept that gift.
God's Word™	The LORD spoke to Moses, "Tell Aaron, his sons, and all the Israelites: Israelites or foreigners may bring burnt offerings to the LORD for anything they vowed or as freewill offerings. The offering must be a male that has no defects from your cattle, sheep, or goats in order to be accepted.
Good News Bible (TEV)	The LORD commanded Moses to give Aaron and his sons and all the people of Israel the following regulations. When any Israelite or any foreigner living in Israel presents a burnt offering, whether as fulfillment of a vow or as a freewill offering, the animal must not have any defects. To be accepted, it must be a male without any defects.
<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.	The LORD told Moses to tell Aaron and his sons and everyone else the rules for offering sacrifices. He said: The animals that are to be completely burned on the altar must have nothing wrong with them, or else I won't accept them. Bulls or rams or goats are the animals to be used for these sacrifices.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.

Unfolding Bible Simplified Yahweh also said to Moses, "Speak to Aaron and his sons and to all the Israelite people and tell them that I say this to them, 'If any of you Israelites or foreigners who live in Israel brings to me an animal that will be completely burned on the altar, either as a result of a solemn promise that you made to me or to be an offering that is given voluntarily, you must bring from your cattle or sheep or goats an animal that has no defects, in order that I may accept it.

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 Then the LORD said to Moses, "Speak to Aaron and his sons and all the Israelites and tell them, 'Any man of the house of Israel or any foreign resident who presents his offering, whether the burnt offering is a freewill gift or payment of a vow to the LORD, must offer an unblemished male from the cattle, sheep, or goats in order for it to be accepted on your behalf.

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, and to his sons, and to all the children of Israel, and say to them, Any man of the house of Israel, or of those who lodge in Israel, who brings near his offering for all his vows, and for all his freewill offerings, which they bring near to Jehovah for a burnt offering,
 At your own pleasure you may bring a male without blemish of the herd, of the sheep, or of the goats.

International Standard V

Acceptable Offerings

The Lord spoke to Moses,
 "Tell Aaron, his sons, and all the Israelis that when a person from the house of Israel or from the resident aliens living in Israel brings his offering to the Lord as a whole burnt offering (whether votive or free will offerings), so that you'll be sure to be accepted, [Lit. for your acceptance] he is to offer [The Heb. lacks he is to offer] a male without defect from the bulls, the lamb, and the goats.

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

YHWH spoke to Moses saying, Speak to Aaron and his sons and to all the Israelites and say to them, If any of you, whether an Israelite or a foreigner living in Israel presents a gift for a whole Burnt-Offering to YHWH, either to fulfill a pledge or as a Freewill-Offering. Then you will present of your own self-will a male without blemish from the herd, of the sheep or of the goats.

Wikipedia Bible Project

And Yahweh spoke to Moses, saying: Speak to Aaron and to his sons, and to all the sons of Israel, and you said to them:
 Each man from the house of Israel, and from the strangers in Israel, who will sacrifice his sacrifice against all their vows and all their charity, that will raise an

offering to Yahweh. Out of desire: a plain male of the cattle, of the sheep, and of the goats.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Yahweh spoke to Moses; he said:

“Tell this to Aaron, to his sons, and to all the people of Israel:

This rule refers to anyone of the Israelites or to any stranger living in Israel who brings anything for a burnt offering either in payment of a vow or as a voluntary gift. To be welcomed, he must offer a male ox, sheep or goat without any defect. You must not offer one that has defects; for it would not make you acceptable. V. 20 is included for context.

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
exeGeses companion Bible .
Hebraic Roots Bible .
Kaplan Translation .
The Scriptures—2009 .

And הויה spoke to Mosheh, saying, “Speak to Aharon and his sons, and to all the children of Yisra’ël, and say to them, ‘Any man of the house of Yisra’ël, or of the strangers in Yisra’ël, who brings his offering for any of his vows or for any of his voluntary offerings, which they bring to הויה as an ascending offering, for your acceptance, is a male, a perfect one from the cattle, from the sheep, or from the goats.

Tree of Life Version

Adonai spoke to Moses saying: “Speak to Aaron and to his sons, and to all Bnei-Yisrael, and say to them: Whoever is from the house of Israel, or one of the outsiders in Israel who brings his offering, whether it be any of their vows or any of their freewill offerings that they present to Adonai for a burnt offering— for you to be accepted—you are to offer a male without blemish, from the bulls, the sheep or the goats.

Weird English, 𐤀𐤋𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible

· AND JESUS SPOKE TO MOSES, SAYING,
“SPEAK TO AARON AND HIS SONS, AND TO ALL THE CONGREGATION OF ISRAEL, AND YOU SHALL SAY TO THEM, ‘ANY MAN OF THE CHILDREN OF ISRAEL, OR OF THE STRANGERS THAT ABIDE AMONG THEM IN ISRAEL, WHO SHALL OFFER HIS GIFTS ACCORDING TO ALL THEIR CONFESSION AND ACCORDING TO ALL THEIR CHOICE, WHATSOEVER THEY MAY BRING TO JESUS FOR WHOLE BURNT OFFERINGS—
YOUR FREE-WILL-OFFERINGS SHALL BE MALES WITHOUT BLEMISH OF THE HERDS, OR OF THE SHEEP, OR OF THE GOATS.

Awful Scroll Bible

Sustains To Become was to speak to Moses, to the intent:

Be speaking to Aaron, his sons, and the sons of Contends-with-he-mighty, even is you to have said: A man of the house of Contends-with-he-mighty, or a nonnative in Contends-with-he-mighty, was to bring near his offering for a vow, he is to voluntarily bring it near to Sustains To Become, for a whole burnt offering.

Even an acceptable male, consummate, of the large cattle, or a young ram or a goat - was that with a defect to be brought near, even is it to be accepted? V. 20 is included for context..

Concordant Literal Version Yahweh spoke to Moses, saying Speak to Aaron and to his sons and to all the sons of Israel and say to them, When any man of the house of Israel or of the sojourners sojourning in Israel, brings near his approach present for all their vows and for all their voluntary offerings which they may bring near to Yahweh for an ascent offering for acceptance on your behalf, it has to be a flawless male of the herd, of the sheep or of the goats.

exeGeses companion Bible And Yah Veh words to Mosheh, saying, Word unto Aharon and to his sons and unto all the sons of Yisra El and say unto them, Man - whatever man of the house of Yisra El or of the sons of sojourners in Yisra El who oblates his qorban for all his vows and for all his voluntaries, which they oblate to Yah Veh for a holocaust; - at your pleasure an integrious male of the oxen - of the lambs or of the goats:...

Orthodox Jewish Bible And Hashem spoke unto Moshe, saying, Speak unto Aharon, and to his Banim, and unto kol Bnei Yisroel, and say unto them, Whatsoever he be of the Bais Yisroel, or of the Ger B'Yisroel, that will offer his korban for any of his nederim, and for all his nedavot, which they will offer unto Hashem for an olah, That it may be accepted on your behalf, ye shall offer a zachar tamim (male without defect), of the cattle and of the sheep, or of the goats.

Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

Kretzmann's Commentary

Lexham English Bible

Acceptable Offerings

Then [Or "And"] Yahweh spoke to Moses, saying, "Speak to Aaron and to his sons and to all the Israelites, [Literally "sons/children of Israel"] and say to them, 'Anyone from the house of Israel or [Or "and"] from the alien in Israel who presents his offering for any of their vows or [Or "and"] for any of their freewill offerings that they present to Yahweh as a burnt offering, it must be without defect to be acceptable for you: [Literally "for your acceptance"] a male among the cattle, among the sheep, or [Or "and"] among the goats.

Syndein/Thieme .

The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation

Blemished Animals

God spoke to Moses, telling him to speak to Aaron, to his sons and to all the Israelites, saying to them:

[This is the law] if any person, whether of the family of Israel or of the proselytes who join them, offers any [animal] that can be presented to God as a burnt offering to fulfill a general or a specific pledge.

To gain acceptance, it must be an unblemished male [taken] from the cattle, sheep or goats.

general or specific pledge

Neder or nedavah (Kinnim 1:1).

To gain acceptance

(Saadia).

an unblemished...

See Leviticus 1:3,10.

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.* .

§ 18. Holiness further enforced on both Priests and People by Demand for Perfect Offerings.

And Yahweh spake unto Moses, saying:

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

≤What man ||soever|| of the house of Israel, or of the sojourners in Israel, may bring near his oblation, as regardeth any of their vows, or any of their freewill offerings which they may bring near unto Yahweh, as an ascending-sacrifice≥

<that ye may be accepted> [it must be] a male without defect, of the beeves, or of the sheep, or of the goats: <whatsoever hath in it a blemish> shall ye not bring near,—for it shall not be accepted for you. V. 20 is included for context.

°Some cod. (w. Sam., Sep., Syr. and Vul.) add: “that sojourn”— G.n.

Literal, almost word-for-word, renderings:

A Faithful Version .

C. Thomson Updated OT .

Charles Thomson OT

Moreover the Lord spoke to Moses, saying, Speak to Aaron and his sons, and to the whole congregation of Israel, and thou shalt say unto them, Be the man who he may of the children of Israel, or of the proselytes who dwell among them in Israel, who shall bring his gifts according to any vow they may have made, or according to any determination they may have come to, whatever they bring for a whole burnt offering to God, must, in order to be accepted for you, be males without blemish, from the herd, or from the sheep, or from the goats.

Context Group Version

And YHWH spoke to Moses, saying, Speak to Aaron, and to his sons, and to all the sons of Israel, and say to them, Any man of the house of Israel, and from every sojourner who sojourns in Israel, who offers his offering, whether it is any of their vows, or any of their freewill-offerings, which they offer to YHWH for an ascension [offering]; that you (pl) may be accepted, [you (pl) shall offer] a male without blemish, of the bullocks, of the sheep, or of the goats.

English Standard Version .

Legacy Standard Bible .

Literal Standard Version

And YHWH speaks to Moses, saying, “Speak to Aaron, and to his sons, and to all the sons of Israel, and you have said to them: Any man of the house of Israel, or of the sojourners in Israel, who brings his offering near, of all his vows, or of all his willing offerings which they bring near to YHWH for a burnt-offering—[you bring near] at your pleasure a perfect one, a male of the herd, of the sheep or of the goats; nothing in which [is] blemish do you bring near, for it is not for a pleasing thing for you. V. 20 is included for context.

- Modern English Version .
- Modern Literal Version 2020 . And Jehovah spoke to Moses, saying, Speak to Aaron and to his sons and to all the sons of Israel and say to them, Any man, a man of the house of Israel, or of the travelers in Israel, who offers his offering, whether it is any of their vows, or any of their free-will offerings, which they offer to Jehovah for a burnt-offering, that you* may be accepted, you* will offer a male without blemish, of the bullocks, of the sheep, or of the goats.
- New American Standard B. .
- New European Version .
- New King James Version .
- Niobi Study Bible . beeves
- Owen's Translation .
- Revised Mechanical Trans. ...and YHWH spoke to Mosheh saying, speak to Aharon and to his sons, and to the sons of Yisra'eyl, and you will say to them, each man from the house of Yisra'eyl and from the immigrant in Yisra'eyl, which will bring near his donation for all their vows and for all their freewill offerings, which they bring near to YHWH for an ascension offering. For yourself, a whole male of the cattle, of the sheep and^[812] of the she-goats.
- Updated Bible Version 2.17 .
- A Voice in the Wilderness .
- Webster's Bible Translation . oblation
- World English Bible .
- Young's Literal Translation .
- Young's Updated LT .

812. The prefix meaning “and” can also mean “or.”

The gist of this passage:
17-19

Leviticus 22:17			
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 ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Leviticus 22:17

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

This is an exact repeat of v. 1; and is found throughout the book of Leviticus.

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

Again, God speaks to Moses.

This may be at the same meeting but this is slightly different information.

Leviticus 22:17 And so Y^ehowah speaks to Moses, saying,... (Kukis mostly literal translation)

Leviticus 22:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâbar (דָּבַר) [pronounced daw ^b -VAHR]	<i>speak [on, further], talk [and back with action], give an [your] opinion, expound, make a formal speech, speak out; continue [to speak], promise, propose, declare, proclaim, announce</i>	masculine singular, Piel imperative	Strong's #1696 BDB #180
'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
'Ahārôn (אֲהָרֹן) [pronounced ah-huh-ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119
w ^e (or v ^e) (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 22:18a			
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
kôl (כֹּל) [pronounced koh]l]	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 (בְּנֵיִם) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

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

The information which follows must be given to Aaron, to his sons and to the people of Israel. They had worked out a way of disseminating such information, but we can only speculate as to how they did this exactly.

Nevertheless, I would suggest to you that, in that era, that long ago, men's minds were stronger and more able to store information and to say the exact words which they heard.

When I was in school, we were trained to do such a thing on rare occasions (that is, we had to learn something like the preamble of the Declaration of Independence and then repeat it for the teacher).

Leviticus 22:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	2 nd person masculine singular, Qal perfect	Strong's #559 BDB #55
'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) with the 3 rd person masculine plural suffix	Strong's #413 BDB #39
'îysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35

Leviticus 22:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
In Leviticus 17:3, <i>a man a man</i> is translated, <i>any man, whatever man, anyone; when a person</i> . The first translation is used about half the time.			
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
Yisʿrâʾêl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
gêr (גֵּר) [pronounced gare]	<i>sojourner, stranger, immigrant [or, outsider], temporary resident [inhabitant]; newcomer without inherited [property] rights</i>	masculine singular noun with the definite article	Strong's #1616 BDB #158
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
Yisʿrâʾêl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...and you have said to them, 'Any man from the house of Israel or the immigrant in Israel...

The things which God would speak of would apply to individual offerings that men would bring before God. This could come from any Israelite, but it could also come from an immigrant as well.

Leviticus 22:18c			
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
qârab (בָּרַק/בָּרַק) [pronounced kaw-RA ^{BV}]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 rd person masculine singular, Hiphil imperfect	Strong #7126 BDB #897
qorbân/qurbân (וּבְרִיק/וּבְרִיק) [pronounced kor-BAWN, koor-BAWN]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7133 BDB #898–899
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (לֵךְ) [pronounced kohl]	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
nêder (נָדַד) [pronounced NAY-der]	<i>a vow, a promise, a personal guarantee, the giving of one's word of assurance, a commitment</i>	masculine plural noun with the 3 rd person masculine plural suffix	Strong's #5088 BDB #623
w ^e (or v ^e) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (לֵךְ) [pronounced kohl]	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
n ^e dâbâh (נִדְבָה) [pronounced n ^e -DAW ^b -VAW]	<i>freewill, readiness of mind [to give], freely, with a willing mind, willing to volunteer; a spontaneous offering, a freewill sacrifice; largeness, abundance</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #5071 BDB #621

Translation: ...who brings near his offering for all of their vows and for all of their freewill offerings...

This is a person who brings his offering to the Tabernacle. Perhaps he was making a vow before God or perhaps this was simply a freewill offering.

Leviticus 22:18d			
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
qârab (בָּרַק) [pronounced kaw-RA ^{BV}]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 rd person masculine plural, Hiphil imperfect	Strong #7126 BDB #897
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿôlâh (הֵלַט) [pronounced ġo-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun	Strong #5930 BDB #750

Translation: ...which they bring near to Y^ehowah for a burnt offering,...

In the previous era, offerings were often made by the head of a family and for all the family. When Israel functions as a nation, individuals will bring these animals to the Tabernacle and the priest on duty would offer it up.

Leviticus 22:18 ...“Speak to Aaron and to his sons and to all sons of Israel, and you have said to them, ‘Any man from the house of Israel or the immigrant in Israel who brings near his offering for all of their vows and for all of their freewill offerings which they bring near to Y^ehowah for a burnt offering,... (Kukis mostly literal translation)

This will be a list of what must be true in the offerings that the people bring before the Lord. The sons of Aaron need to know this because they will be accepting these offerings and the children of Israel need to know this because they are the ones who will be doing the offering.

Leviticus 22:19			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
râtsôwn (רָצוֹן) [pronounced raw-TSOWN]	<i>own will, free will, favour, grace, accepted, acceptable; to be pleased with, to enjoy; desire, pleasure, delight</i>	masculine singular noun with the 2 nd person masculine plural suffix	Strong's #7522 BDB #953
tâmîym (תָּמִים) [pronounced taw-MEEM]	<i>complete, whole, entire; sufficient; healthy; unimpaired; without blemish or deformity</i>	masculine singular adjective	Strong's #8549 BDB #1071

Leviticus 22:19			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
zâkâr (זָכָר) [pronounced zaw-KAWR]	<i>male, male offspring (whether animal or people); this word is not used as a collective for males and females</i>	masculine singular noun	Strong's #2145 BDB #271
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bâqâr (בָּקָר) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun with the definite article	Strong's #1241 BDB #133
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
keseb (כֶּשֶׁב) [pronounced KEH-sehb]	<i>a lamb, a young ram, a sheep</i>	masculine plural noun with the definite article	Strong's #3775 BDB #461
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
îzzîym (עֲזִימ) [pronounced gîhz-ZEEM]	<i>female goats; goats' hair</i>	feminine plural noun; with the definite article	Strong's #5795 BDB #777

Translation: ...for your acceptance [or, regarding your freewill], [you will offer] a male without blemish in the bull, in the sheep or in the goats. (Kukis mostly literal translation)

Such an offering must be a male which is without defect, so that it properly represents Jesus Christ, a man without sin.

Even though the final word is a feminine plural noun, I would assume that this could refer to a group of goats. That is, the animals would not necessarily have been kept apart according to gender.

Leviticus 22:19 ...for your acceptance [or, regarding your freewill], [you will offer] a male without blemish in the bull, in the sheep or in the goats. (Kukis mostly literal translation)

This is always a given—that which is brought to God which represents our Lord upon the cross must always be perfect—without spot or blemish. In order for the persons bearing this offering and for the offering itself to be accepted it had to be a male without blemish.

Leviticus 22:17–19 And so Y^ehowah speaks to Moses, saying, “Speak to Aaron and to his sons and to all sons of Israel, and you have said to them, ‘Any man from the house of Israel or the immigrant in Israel who brings near his offering for all of their vows and for all of their freewill offerings which they bring near to Y^ehowah for a burnt offering, for your acceptance [or, regarding your freewill], [you will offer] a male without blemish in the bull, in the sheep or in the goats. (Kukis mostly literal translation)

Leviticus 22:17–19 Jehovah against speaks to Moses, saying, “Speak to Aaron and to his sons and to all sons of Israel, and say this to them: ‘When any man from the house of Israel or any immigrant in Israel brings near to the altar his offering—whether it be to establish a vow or if it is a freewill offering—which this person brings near to Jehovah as a burnt offering, it must be a male without blemish, whether a bull, a lamb or a goat. (Kukis paraphrase)

As which in it a defect you (all) will not bring near, for not for a freewill offering will be to you (all). And a man that brings near a sacrifice of a peace offerings to Y^ehowah to offer a vow or for a freewill (offering) in the herd or in the flocks, complete it will be to [be] accepted. Any defect will not be in it, blind or broken or mutilated or [having] sores or eczema or a scab, you (all) will not bring near these to Y^ehowah. And a fire-offering you (all) will not give from them upon the altar to Y^ehowah.

Leviticus
22:20–22

According as, you (all) will not bring near [any sacrifice] [with] a defect in it, for [such] freewill offering will not be for you (all). And a man who brings near a sacrifice of peace offerings to Y^ehowah to offer a vow or for a freewill (offering) in the herd or in the flocks, it will be without blemish to [be] accepted. Any [kind of] defect will not be in it. [Whether] blind, [a bone] broken, mutilated, [having] sores or eczema or a scab—you will not bring these near to Y^ehowah. And you will not give a fire-offering from them upon the altar to Y^ehowah.

If you bring forward any animal sacrifice with a defect, it will not be accepted. When you bring near any animal sacrifice, for offering up a peace offering to Jehovah or making a vow or simply offering up a freewill offering which has come from your herd or from you flocks, it must be an animal that is perfect, without any blemish in order to be accepted. No defect of any kind will be acceptable: the animal cannot be blind, have a broken bone, be mutilated, or have sores, eczema or a scab on it. You will not bring any animal like this to Jehovah. You will not bring such an animal forward to offer as a burnt offering on the altar to Jehovah.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

As which in it a defect you (all) will not bring near, for not for a freewill offering will be to you (all). And a man that brings near a sacrifice of a peace offerings to Y^ehowah to offer a vow or for a freewill (offering) in the herd or in the flocks, complete it will be to [be] accepted. Any defect will not be in it, blind or broken or mutilated or [having] sores or eczema or a scab, you (all) will not bring near these to Y^ehowah. And a fire-offering you (all) will not give from them upon the altar to Y^ehowah.

Dead Sea Scrolls

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Jerusalem targum

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Targum (Onkelos)

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Targum (Pseudo-Jonathan)

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Aramaic Targum

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The Psalms Targum

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Updated Douay-Rheims

.

Douay-Rheims 1899 (Amer.)

If it have a blemish you shall not offer it: neither shall it be acceptable.

The man that offereth a victim of peace offerings to the Lord, either paying his vows, or offering of his own accord, whether of beeves or of sheep, shall offer it without blemish, that it may be acceptable. There shall be no blemish in it.

Aramaic ESV of Peshitta	<p>If it be blind, or broken, or have a scar or blisters, or a scab, or a dry scurf: you shall not offer them to the Lord, nor burn any thing of them upon the Lord's altar.</p> <p>But whatever has a blemish, that you shall not offer: for it shall not be acceptable for you.</p> <p>Whoever offers a sacrifice of peace offerings to Mar-Yah to accomplish a vow, or for a freewill offering, of the herd or of the flock, it shall be perfect to be accepted; there shall be no blemish therein.</p> <p>Blind, injured, maimed, having a wart, festering, or having a running sore, you shall not offer these to Mar-Yah, nor make an offering by fire of them on the altar to Mar-Yah.</p>
Original Aramaic Psalms V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac) Samaritan Pentateuch Updated Brenton (Greek)	<p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>They shall not bring to the Lord anything that has a blemish in it, for it shall not be acceptable for you.</p> <p>And whatsoever man shall offer a peace-offering to the Lord, discharging a vow, or in the way of freewill offering, or an offering in your feasts, of the herds or of the sheep, it shall be without blemish for acceptance: there shall be no blemish in it.</p> <p>One that is blind, or broken, or has its tongue cut out, or is troubled with warts, or has a malignant ulcer, or tetters, they shall not offer these to the Lord; neither shall you offer any of them for a burnt offering on the altar of the Lord.</p>

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>But anything which has a mark you may not give; it will not make you pleasing to the Lord.</p> <p>And whoever makes a peace-offering to the Lord, in payment of an oath or as a free offering, from the herd or the flock, if it is to be pleasing to the Lord, let it be free from any mark or damage.</p> <p>Anything blind or broken or damaged or having any disease or any mark on it may not be offered to the Lord; you may not make an offering of it by fire on the altar to the Lord.</p>
Easy English Easy-to-Read Version–2008	<p>.</p> <p>"You might bring a fellowship offering to the LORD. That fellowship offering might be payment for a special promise that you made. Or maybe it is a special gift that you wanted to give to the Lord. It can be a bull or a sheep, but it must be healthy. There must be nothing wrong with that animal. You must not offer to the LORD any animal that is blind, that has broken bones or is crippled, or that has a discharge or a serious skin disease. You must not offer sick animals as a gift to the LORD. You must not put anything like that on his altar.</p>
<i>God's Word™</i>	<p>Never bring any animal with a physical defect, because it will not be accepted on your behalf. A person may bring the LORD a fellowship offering to fulfill a vow or for a freewill offering. Whether it is from the cattle, sheep, or goats, it must be an animal that has no defects in order to be accepted. It must never be an animal that has defects. Never bring the LORD an animal that is blind, has broken bones, cuts, warts, scabs, or ringworm. Never give the LORD any of these in a sacrifice by fire on the altar.</p>
Good News Bible (TEV)	<p>If you offer any animal that has any defects, the LORD will not accept it. When anyone presents a fellowship offering to the LORD, whether as fulfillment of a vow or as a freewill offering, the animal must be without any defects if it is to be</p>

accepted. Do not offer to the LORD any animal that is blind or crippled or mutilated, or that has a running sore or a skin eruption or scabs. Do not offer any such animals on the altar as a food offering.

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

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

Casual English Bible .
Contemporary English V. .
The Living Bible .
New Berkeley Version .
New Life Version .
New Living Translation .
The Passion Translation .
Unfolding Bible Simplified .

When you offer a sacrifice to ask my blessing, there must be nothing wrong with the animal. This is true, whether the sacrifice is part of a promise or something you do voluntarily. Don't offer an animal that is blind or injured or that has an infection or a skin disease. V. 20 was made a part of v. 19 in the CEV.

Do not bring any animals that have defects, because I will not accept them for you. Similarly, when someone brings from his cattle or sheep or goats an offering to promise friendship with me, either to fulfill a promise that he made to me or to be a voluntary offering—for me to accept it, it must have no defects or blemishes. Do not offer to me animals that are blind or injured or maimed, or any animal that has warts or a festering sore.

Partially literal and partially paraphrased translations:

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

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible .
Christian Standard Bible .
Conservapedia Translation .
Revised Ferrar-Fenton Bible .
God's Truth (Tyndale) .
The Heritage Bible .
International Standard V .
H. C. Leupold .
Lexham English Bible .
NIV, ©2011 .

"However, whatever has a defect is not to be offered, because it won't be acceptable for you.
"If a person brings a peace offering sacrifice to the Lord to fulfill a vow or a free will offering from the herd or the flock, it is to be sound in order to be accepted, without any defect in it.
"You are not to bring an offering that is blind, fractured, mutilated, or infected with ulcers, scurvy, or scales to the Lord. You are not to present as an offering made by fire any of them on the altar for the Lord.

Unfolding Bible Literal Text Urim-Thummim Version	.	But whatever has a blemish, that you will not present, because it will not be acceptable for you. And when a man presents a sacrifice of Peace-Offerings to YHWH, to complete a pledge, or for a Freewill- Offering, of the herd or of the flock, it will be perfectly wholesome for a pleasing thing, no blemish is in it. Blind, broken, maimed, ulcerated, scab or having skin eruptions you will not present to YHWH of these, nor make a Burnt-Offering by fire of them upon the Altar to YHWH.
Wikipedia Bible Project	.	All that has within it a defect, you will not sacrifice, because you will not desire it. And a man who will sacrifice a payment offering to Yahweh, for enacting a vow, or for charity, in cattle or in sheep, plain will it be, for desirability, it will have no defect in it. Blindness or broken-bone or maimed or blemished or scabbed or with ringworm, you will not sacrifice to Yahweh, and firy you will not give them on the altar, for Yahweh.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.	If anyone offers to Yahweh a peace offering either to fulfill a vow or as a voluntary offering, the animal—from the herd or from the flock—will not please Yahweh unless it be with out any defect. You must not offer to Yahweh an animal that is blind, lame, mutilated, ulcerous, or suffering from skin disease or a sore. No part of such an animal shall be laid on the altar as a burnt offering for 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	.	
Kaplan Translation	.	
The Scriptures—2009	.	'Whatever has a defect, you do not bring, for it is not acceptable for you. 'And when a man brings a slaughtering of peace <i>offerings</i> to הוהי, to complete a vow, or a voluntary offering from the cattle or the sheep, it is to be perfect to be accepted, let there be no defect in it. 'Those blind or broken or cut, or having an ulcer or eczema or scabs, you do not bring to הוהי, nor make an offering by fire of them on the slaughter-place to הוהי.
Tree of Life Version	.	But whatever has a blemish you are not to present, for it will not be acceptable on your behalf. Whoever brings a sacrifice of fellowship offerings to Adonai to fulfill a vow or for a freewill offering, either from the herd or the flock, it must be unblemished to be accepted—there must be no defect on it. The blind, injured, maimed, having an abnormal growth or festering or a running sore are not to be offered to Adonai, or given as an offering by fire on the altar to Adonai.

Weird English, 𐤀𐤃𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible	.	THEY SHALL NOT BRING TO JESUS ANYTHING THAT HAS A BLEMISH IN IT, FOR IT SHALL NOT BE ACCEPTABLE FOR YOU. AND WHATSOEVER MAN SHALL OFFER A PEACE-OFFERING TO JESUS, DISCHARGING A VOW, OR IN THE WAY OF FREE-WILL-OFFERING, OR AN OFFERING IN YOUR FIESTAS, OF THE HERDS OR OF THE SHEEP, IT SHALL
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BE WITHOUT BLEMISH FOR ACCEPTANCE: THERE SHALL BE NO BLEMISH IN IT.

ONE THAT IS BLIND, OR BROKEN, OR HAS ITS TONGUE CUT OUT, OR IS TROUBLED WITH WARTS, OR HAS A MALIGNANT ULCER, OR SKIN DISEASES, THEY SHALL NOT OFFER THESE TO JESUS; NEITHER SHALL YOU OFFER ANY OF THEM FOR A BURNT-OFFERING ON THE ALTAR OF JESUS.

Awful Scroll Bible

...was that with a defect to be brought near, even is it to be accepted?

Was a man to bring near, a sacrifice of a peace offering to Sustains To Become to make excellent his vow, he is to voluntarily, of the large cattle or small cattle, even is it to be consummate to be accepted - is there to be a defect of either blindness, being broken up, being mutilated, suppurating, being rash, or scuffed? - was you to bring these near to Sustains To Become - and was you to make of them a fire offering, on the altar to Sustains To Become -.

Concordant Literal Version

Any in which there is a blemish you shall not bring near seeing that it shall not be for acceptance on your behalf.

When a man brings near a sacrifice of peace offerings to Yahweh to make an extraordinary vow or as a voluntary offering of the herd or of the flock, flawless shall it be for acceptance; no blemish at all shall be in it.

Blind or crippled or gashed or with an ulcer or eczema or tetter, you shall not bring these near to Yahweh, nor as a fire offering shall you offer of them on the altar to Yahweh.

exeGesés companion Bible

...and whatever has a blemish, oblate not: for it is not pleasing for you.

And the man who oblates a sacrifice of shelamim to Yah Veh - a marvelous vow or a voluntary in oxen or flocks, it is integrious and pleasing - no blemish therein.

Blind or broken or cut or pussied or scurvied or scabbed - neither oblate these to Yah Veh nor give firings on the sacrifice altar to Yah Veh.

Orthodox Jewish Bible

But whatsoever hath a mum, that shall ye not offer, for it shall not be for you leratzon (acceptable [before Hashem]).

And whosoever offereth a zevach shelamim unto Hashem to fulfill his neder, or as a nedavah in cattle or sheep, it shall be tamim (perfect, without defect) to be accepted; there shall be no mum therein.

Avveret (blind), or injured, or charutz (maimed), or having an abnormal growth, or dry skin eruption, or running sore, ye shall not offer these unto Hashem, nor make an offering by eish of them upon the Mizbe'ach unto Hashem.

Rotherham's *Emphasized B.*

And <whosoever would bring near a peace'- offering unto Yahweh, to consecrate a vow, or as a freewill-offering with a bullock or a sheep> <without defect> shall it be, to be accepted, no ||blemish|| shall be therein. Blind, or broken, or rent, or having a running sore, or scurvy, or scab> ye shall not bring these near unto Yahweh,—and no <altar flame> shall ye present therefrom upon the altar, unto Yahweh. V. 20 was placed with the previous passage for context.

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

Kretzmann's Commentary

Lexham English Bible

You shall not present any animal in which is a physical defect, because it shall not be acceptable [Literally “for acceptance”] for you. And if anyone brings a sacrifice of fellowship offerings for Yahweh to fulfill a vow or as a freewill offering from [Or “among”] the cattle or from [Or “among”] the flock, [The Hebrew term refers collectively to both sheep and goats (small livestock animals)] it must be without defect to be acceptable; [Literally “for acceptance”] there must not be any physical defect in it. The blind or the injured or the maimed or the seeping or one with a skin disorder or one with a skin eruption—these you shall not present to Yahweh, nor shall you give from them an offering made by fire on the altar for Yahweh.

Syndein/Thieme

The Voice

Bible Translations with Many Footnotes:

The Complete Tanach

The Geneva Bible

Kaplan Translation

Do not present any blemished animal, since it will not be accepted for you. [Similarly], when a person presents a peace offering of cattle or sheep to fulfill a general or specific pledge, it must be unblemished in order to be acceptable. It shall not have any blemish on it. Thus, you may not offer to God any animal that is blind, broken-limbed, or gashed, or that has warts, mange or ringworm. You may not place [such an animal] on the altar as a fire offering to God.

blind

Even in one eye (Saadia).

broken-limbed

Even if the tail is fractured (Sifra). Some say that the word shabhur here specifically denotes a broken fore-foot (Ibn Ezra).

gashed

(Ralbag). Charutz in Hebrew. This includes a perforated or split eyelid, nose or lip (Sifra; Bekhoroth 38a, 39a). Some say that it specifically denotes a split eyelid (Targum Yonathan; Rashi; Ibn Janach; Arukh, from Bekhoroth 38a,b, Gittin 56a). It also includes a gash anyplace where there is a bone (Bekhoroth 41a; Yad, Biyath HaMikdash 7:11). Others say that it denotes a broken or crippled hind leg (Ibn Ezra). According to still others, it denotes a severed limb (Targum; Saadia; Chizzkuni), particularly a severed tongue (Septuagint; cf. Exodus 11:7).

warts

Yabheleth in Hebrew; murmekionta in Greek (Septuagint); verrue in French (Rashi); verruga in Spanish (Radak, Sherashim; cf. Sifra; Saadia; Yad, Biyath HaMikdash 7:10). According to others, a yabheleth is the same as a te-bhalul in Leviticus 21:20, denoting white in the iris of the eye (Targum Yonathan; Ibn Ezra).

mange

Garav in Hebrew, same as in Leviticus 21:20. It is the animal equivalent of eczema.

ringworm

Yalefeth in Hebrew, as in Leviticus 21:20.

NET Bible®

New American Bible (2011)

New Catholic Bible

Rotherham's *Emphasized B.*

Literal, almost word-for-word, renderings:

A Faithful Version	You shall not offer that which has a blemish, for it shall not be acceptable for you. And when a man offers a sacrifice of peace offerings to the LORD to carry out his vow, or a freewill offering in cattle or sheep, it shall be perfect to be accepted. There shall be no blemish in them. Blind, or broken, or maimed, or having a running sore, or having scurvy, or scabbed, you shall not offer these to the LORD, nor make an offering by fire of them on the altar to the LORD.
C. Thomson Updated OT Charles Thomson OT	. What hath any blemish in it they shall not bring to the Lord; for it will not be accepted for you. And whoever shall bring a sacrifice of thanksgiving to the Lord, either in discharge of a vow, or as a free will offering, or at your festivals, from the herd or from the flock, it must, in order to its being accepted, be without blemish. There must be no blemish in it. That which is blind, or bruised, or which hath its tongue cut, or hath been eaten by ants, or is infected with scurvy or mange; these they shall not bring to the Lord, nor shall you give any such for an offering of homage on the altar to the Lord.
Context Group Version	But whatever has a blemish, that you (pl) shall not offer: for it shall not be acceptable for you (personal love). And whoever offers a sacrifice of peace-offerings to YHWH to accomplish a vow, or for a freewill-offering, of the herd or of the flock, it shall be whole {fully formed, mature} to be accepted; there shall be no blemish in it. Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, you (pl) shall not offer these to YHWH, nor make an offering by fire of them on the altar to YHWH.
English Standard Version Green's Literal Translation Legacy Standard Bible Literal Standard Version	. Disabled . Flow . And when a man brings a sacrifice of peace-offerings near to YHWH, to complete a special vow, or for a willing-offering, of the herd or of the flock, it is perfect for a pleasing thing: no blemish is in it. Blind, or broken, or maimed, or [having] an oozing sore [[or a defect of the eye]], or itch, or scab—you do not bring these near to YHWH, and you do not make a fire-offering from them on the altar to YHWH. V. 20 was placed with the previous passage for context.
Modern English Version Modern Literal Version 2020	. But whatever has a blemish, that you* will not offer, because it will not be acceptable for you*. And whoever offers a sacrifice of peace-offerings to Jehovah to accomplish a vow, or for a free-will offering, of the herd or of the flock, it will be perfect to be accepted; there will be no blemish in it. Blind, or broken, or maimed, or having a skin tumor, or eczema, or scabbed, you* will not offer these to Jehovah, nor make a fire-offering of them upon the altar to Jehovah.
New American Standard B. New European Version New King James Version Niobi Study Bible	. . . But whatsoever has a blemish, that shall you not offer; for it shall not be acceptable for you. And whosoever offers a sacrifice of peace offerings unto the LORD to accomplish his vow, or a freewill offering in beeves or sheep, it shall be perfect to be accepted; there shall be no blemish therein. Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, you shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.
Owen's Translation Revised Mechanical Trans.	. All that have in him a blemish you will not bring near, given that he will not exist for you for yourself, and a man that will bring near a sacrifice of offerings of restitution to YHWH, to perform a vow or for a freewill offering in the cattle or in the flocks, he

will exist whole, to be accepted not any blemish will exist in him. Blindness or cracked or cut sharply or an ulcer or an irritation or a skin sore, you will not bring these near to YHWH, and a fire offering you will not give from them upon the altar to YHWH,...

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

The gist of this passage:

20-22

Leviticus 22:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'ăšher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
Together, ka'ăšher (כִּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, even as, just as, according as; because; according to what manner, in a manner as, when, about when</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> . In Genesis 44:1, I have translated this, <i>as much as</i> .			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	No Strong's # BDB #88
môm (מוֹם) [pronounced moom]	<i>a blemish, corruption, a [physical] defect, disfigurement; a moral stain [defect]</i>	masculine singular noun	Strong's #3971 BDB #548
James Rickard: <i>the Noun MEUM, מוֹם...means, "blemish or defect." In the Pentateuch it was used for the sacrificial lambs that were to be without spot or blemish. Figuratively, the term means a moral stain.</i> ¹⁸			
lô' (אֵל אוֹ לֹא) [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 ^{BV}]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 rd person masculine plural, Hiphil imperfect	Strong #7126 BDB #897

Translation: According as, you (all) will not bring near [any sacrifice] [with] a defect in it,...

No animal is to be offered to God with a defect.

¹⁸ From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 9, 2015.

These animal sacrifices represent our Lord offering Himself for our sins. He is able to do so as He was without sin.

Leviticus 22:20b			
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
lô' (לא or לול) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
râtsôwn (רצוון) [pronounced <i>raw-TSOWN</i>]	<i>own will, free will, favour, grace, accepted, acceptable; to be pleased with, to enjoy; desire, pleasure, delight</i>	masculine singular noun	Strong's #7522 BDB #953
hâyâh (היה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510

Translation: ...for [such] freewill offering will not be for you (all).

The Israelite was not to offering any animal with such a defect.

Leviticus 22:20 According as, you (all) will not bring near [any sacrifice] [with] a defect in it, for [such] freewill offering will not be for you (all). (Kukis mostly literal translation)

The believer is not even to bother bringing such a thing before God—it is unacceptable. We know the *is* goes with the offering as it is in the 3rd person masculine singular rather than the 2nd person.

Leviticus 22:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
îysh (איש) [pronounced <i>eesh</i>]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
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

Leviticus 22:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qârab (בָּרַק) [pronounced kaw-RA ^{BV}]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	3 rd person masculine singular, Hiphil imperfect	Strong #7126 BDB #897
zebach (זָבַח) [pronounced ZEH ^B -vakh]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257
shelem (שָׁלֵם) [pronounced SHEH-lem]	<i>peace-offerings, sacrifice for alliance or friendship</i>	masculine plural noun	Strong's #8002 BDB #1023
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	<i>transliterated variously as Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pâlâ' (פָּלַא') [pronounced paw-LAW]	<i>to separate [an offering]???</i>	Piel infinitive construct	Strong's #6381 BDB #810
nêder (נָדַד) [pronounced NAY-der]	<i>a vow, a promise, a personal guarantee, the giving of one's word of assurance, a commitment</i>	masculine singular noun	Strong's #5088 BDB #623

Translation: And a man who brings near a sacrifice of peace offerings to Y^ehowah to offer a vow...

We have an unusual verb here associated with vows; pâlâ' (פָּלַא') [pronounced paw-LAW] which is usually used in the Niphal¹⁹ in conjunction with God performing or doing marvelous and miraculous things (e.g., Exodus 3:20 34:10). In the Hiphil (the causative stem) the KJV usually translates as something occurring *wondrously, marvelously* but here we have the Piel stem (also found in Numbers 15:3, 8). Since these three instances are accomplished by man and not God and since there does not appear to be anything miraculous occurring, we will translate this *perform [a wonderful]*

If a man brings a sacrifice to God as a peace offering, to offer up a vow.

Leviticus 22:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ôw (וּ) [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

¹⁹ The Niphal is usually the passive stem; however, it can stress the effect of the action of the verb on each individual.

Leviticus 22:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
n ^e dâbâh (הַבְּדָבָה) [pronounced n ^e -DAW ^b -VAW]	<i>freewill, readiness of mind [to give], freely, with a willing mind, willing to volunteer; a spontaneous offering, a freewill sacrifice; largeness, abundance</i>	feminine singular noun	Strong's #5071 BDB #621
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bâqâr (רֶקֶב) [pronounced baw-KAWR]	<i>bull, cow, ox, collectively: herd, cattle, oxen</i>	masculine singular collective noun with the definite article	Strong's #1241 BDB #133
'ôw (וְאוֹ) [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
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tsô'n (צֹאן) [pronounced tzohn]	<i>small cattle, sheep and goats, flock, flocks</i>	feminine singular collective noun; with the definite article	Strong's #6629 BDB #838
tâmîym (תָּמִים) [pronounced taw-MEEM]	<i>complete, whole, entire; sufficient; healthy; unimpaired; without blemish or deformity</i>	masculine singular adjective	Strong's #8549 BDB #1071
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
râtsôwn (רָצוֹן) [pronounced raw-TSOWN]	<i>own will, free will, favour, grace, accepted, acceptable; to be pleased with, to enjoy; desire, pleasure, delight</i>	masculine singular noun	Strong's #7522 BDB #953

Translation: ...or for a freewill (offering) in the herd or in the flocks, it will be without blemish to [be] accepted.

Or an animal is offered as a freewill offering, whether coming from the herd or from the man's flocks. In order for it to be accepted, it cannot have a blemish on it.

Leviticus 22:21c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
môm (מוֹם) [pronounced moom]	<i>a blemish, corruption, a [physical] defect, disfigurement; a moral stain [defect]</i>	masculine singular noun	Strong's #3971 BDB #548
lô' (לֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
b ^e (בְּ) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine singular suffix	No Strong's # BDB #88

Translation: Any [kind of] defect will not be in it.

No defect of any kind is allowed on the animal.

When a person is offering up any sort of sacrificial animal, he cannot go to his herd and decide, "Well, this one has a broken leg. Therefore, since I will have to kill it anyway, why not bring him as a sacrifice?" Obviously, this was not okay.

Leviticus 22:21 And a man who brings near a sacrifice of peace offerings to Y^ehowah to offer a vow or for a freewill (offering) in the herd or in the flocks, it will be without blemish to [be] accepted. Any [kind of] defect will not be in it. (Kukis mostly literal translation)

It does not matter what the reason is for the offering here. A person could just feel like bringing an offering to God. It is not a matter of God getting our very best, which, although a consideration, is not the gist of the meaning here (in fact, that kind of thinking obscures the meaning). As has been pointed out countless times, the sacrifice is our Lord Jesus Christ, as a lamb without spot and without blemish (1Peter 1:19). A man who committed no sin, nor was any deceit found in His mouth (1Peter 2:22 Isaiah 53:9)

Leviticus 22:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ivvârôwn, 'avvereth (אִוְרֹן, אִוְרֵת) [pronounced giv-vaw-RONE, gav-VEH-reth]	<i>blind, blindness (used of animal sacrifices)</i>	feminine singular noun	Strong's #5788 BDB #734
'ôw (וְ) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14

Leviticus 22:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shâbar (שָׁבַר) [pronounced shaw ^b -VAHR]	<i>broken [into pieces]; torn down; broken down; destroyed; measured off, defined</i>	masculine plural construct, Qal passive participle	Strong's #7665 BDB #990
Listed as a masculine singular noun in Bible Hub.			
'ôw (אוּ) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
chârats (חָרַט) [pronounced khaw-RATS]	<i>being cut (into); mutilated; sharpened [used metaphorically for the tongue]; figuratively used to mean decided, determined, decreed</i>	masculine singular, Qal passive participle	Strong's #2782 BDB #358
'ôw (אוּ) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
yabbêl (לָבִי) [pronounced yab-BALE]	<i>running sore, runnings, suppurating, ulcer</i>	feminine singular noun/adjective	Strong's #2990 BDB #385 hapax legomenon
'ôw (אוּ) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
gârâb (בָּרַג) [pronounced gaw-RAWB]	<i>itch, scab; eczema</i>	masculine singular noun	Strong's #1618 BDB #173
'ôw (אוּ) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
yallepheth (תַּפְּלִי) [pronounced yal-LEH-feth]	<i>a scab, a scurf, an eruptive disease</i>	feminine singular noun	Strong's #3217 BDB #410

Translation: [Whether] blind, [a bone] broken, mutilated, [having] sores or eczema or a scab—...

God gives a list of things which were not acceptable. The animal could not be blind, none of its bones could be broken, it could not be mutilated in any way. There were to be no skin eruptions of any sort.

Leviticus 22:22b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (אֵל אוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518

Leviticus 22:22b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qârab (בָּרַב) [pronounced kaw-RA ^{BV}]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	2 nd person masculine plural, Hiphil imperfect	Strong #7126 BDB #897
'êlleh (הֵלֵךְ) [pronounced ALE-leh]	<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
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...you will not bring these near to Y^ehowah.

Such animals could not be brought to God. These animals represented Christ, and He has no defects.

Leviticus 22:22c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'îshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>a fire offering, a burnt offering; an offering, sacrifice</i>	masculine singular noun	Strong's #801 BDB #77
lô' (אֵל אוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine plural, Qal perfect	Strong's #5414 BDB #678
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation; with the 3 rd person masculine plural suffix	Strong's #4480 BDB #577
'al (עַל) [pronounced gah]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
miz ^e bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258

Leviticus 22:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah</i> , <i>Yahweh</i> , <i>Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: And you will not give a fire-offering from them upon the altar to Y^ehowah. (Kukis mostly literal translation)

Even if the animal was to be burnt, it still had to be perfect when its neck was cut open.

Leviticus 22:22 [Whether] blind, [a bone] broken, mutilated, [having] sores or eczema or a scab—you will not bring these near to Y^ehowah. And you will not give a fire-offering from them upon the altar to Y^ehowah. (Kukis mostly literal translation)

The Israelites were not to give from this grouping an offerings to Y^ehowah.

Leviticus 22:20–22 According as, you (all) will not bring near [any sacrifice] [with] a defect in it, for [such] freewill offering will not be for you (all). And a man who brings near a sacrifice of peace offerings to Y^ehowah to offer a vow or for a freewill (offering) in the herd or in the flocks, it will be without blemish to [be] accepted. Any [kind of] defect will not be in it. [Whether] blind, [a bone] broken, mutilated, [having] sores or eczema or a scab—you will not bring these near to Y^ehowah. And you will not give a fire-offering from them upon the altar to Y^ehowah. (Kukis mostly literal translation)

Leviticus 22:20–22 If you bring forward any animal sacrifice with a defect, it will not be accepted. When you bring near any animal sacrifice, for offering up a peace offering to Jehovah or making a vow or simply offering up a freewill offering which has come from your herd or from you flocks, it must be an animal that is perfect, without any blemish in order to be accepted. No defect of any kind will be acceptable: the animal cannot be blind, have a broken bone, be mutilated, or have sores, eczema or a scab on it. You will not bring any animal like this to Jehovah. You will not bring such an animal forward to offer as a burnt offering on the altar to Jehovah. (Kukis paraphrase)

And an ox and a lamb being extended; a lamb being stunted, a freewill offering you will do to him and for a vow he will not be accepted. And being pressed [to castration] and being crushed and being torn away and being cut off, you (all) will not come near to Y^ehowah and in your land you will not do. And from a hand or a son of foreign (person) you (all) will not bring near bread of Elohim from any of these for their corruption [is] in them; a defect [is] in them—they will not be accepted for you (all).’ ”

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22:23–25

[If] an ox or a lamb are deformed or a lamb stunted [in its growth], you may offer it [as] a freewill offering, but for a vow, it will not be accepted. [If a sacrificial animal] is bruised or broken or castrated or [a portion of it] is cut off, you (all) will not bring [it] near to Y^ehowah [as a sacrifice]; you (all) will not do [this] in your land. And you (all) will not bring near the bread of Elohim [taken] from the hand of a foreign person, from any of these [offerings], for their corruption [is] in them [and] a defect [is] in them—they will not be accepted on your behalf.’ ”

A slightly deformed ox or lamb may be offered as a freewill offering, but that same animal will not be accepted if given for a vow. You will not bring any animal to Y^ehowah if it is bruised, broken, castrated or if a portion of it is cut off. You will never do this in your land. And you will not bring near the bread given to you from the hand of a foreign person for any of these offerings, for their corruption is in them and their defect is in them—that being that they have not believed in the Revealed God. Such things will not be accepted from you.’ ”

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And an ox and a lamb being extended; a lamb being stunted, a freewill offering you will do to him and for a vow he will not be accepted. And being pressed [to castration] and being crushed and being torn away and being cut off, you (all) will not come near to Y ^e howah and in your land you will not do. And from a hand or a son of foreign (person) you (all) will not bring near bread of Elohim from any of these for their corruption [is] in them; a defect [is] in them—they will not be accepted for you (all).’ ”
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	An ox or a sheep, that hath the ear and the tail cut off, thou mayst offer voluntarily: but a vow may not be paid with them. you shall not offer to the Lord any beast that hath the testicles bruised, or crushed, or cut and taken away: neither shall you do any such things in your land. you shall not offer bread to your God, from the hand of a stranger, nor any other thing that he would give: because they are all corrupted, and defiled. You shall not receive them.
Aramaic ESV of Peshitta	Either a bull or a lamb that has any deformity or lacking in his parts, that you may offer for a freewill offering; but for a vow it shall not be accepted. That which has its testicles bruised, crushed, broken, or cut, you shall not offer to Mar-Yah; neither shall you do thus in your land. Neither shall you offer the bread of your God from the hand of a foreigner of any of these; because their corruption is in them. There is a blemish in them. They shall not be accepted for you."
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And a calf or a sheep with the ears cut off, or that has lost its tail, you shall kill them for yourself; but they shall not be accepted for your vow. That which has broken testicles, or is crushed or gelded or mutilated — you shall not offer them to the Lord, neither shall you sacrifice them upon your land. Neither shall you offer the gifts of your God of all these things by the hand of a stranger, because there is corruption in them, a blemish in them: these shall not be accepted for you.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>An ox or a lamb which has more or less than its natural parts, may be given as a free offering; but it will not be taken in payment of an oath.</p> <p>An animal which has its sex parts damaged or crushed or broken or cut, may not be offered to the Lord; such a thing may not be done anywhere in your land.</p> <p>And from one who is not an Israelite you may not take any of these for an offering to the Lord; for they are unclean, there is a mark on them, and the Lord will not be pleased with them.</p>
Easy English Easy-to-Read Version—2008	<p>.</p> <p>"Sometimes a bull or lamb will have a leg that is too long, or a foot that did not grow right. If you want to give that animal as a special gift to the Lord, it will be accepted. But it will not be accepted as payment for a special promise that you made.</p> <p>"If an animal has bruised, crushed, or torn testicles, you must not offer that animal to the LORD. You must not do this anywhere in your land.</p> <p>"You must not take animals from foreigners as sacrifices to your God. The animals might have been hurt in some way. They might have something wrong with them, so they will not be accepted."</p>
God's Word™	<p>You may use a bull or a sheep with a deformity or one that is stunted in growth as a freewill offering. However, it will not be accepted for a vow. Never bring the LORD an animal that has bruised, crushed, torn out, or cut out testicles. Never do any of these things to an animal in your land. Never bring any kind of castrated animal received from a foreigner as a food offering for your God. A castrated animal will not be accepted on your behalf because castration is a physical defect."</p>
Good News Bible (TEV)	<p>As a freewill offering you may offer an animal that is stunted or not perfectly formed, but it is not acceptable in fulfillment of a vow. Do not offer to the LORD any animal whose testicles have been crushed, cut, bruised, or torn off. This is not permitted in your land. Do not offer as a food offering any animal obtained from a foreigner. Such animals are considered defective and are not acceptable.</p>
<i>The Message</i>	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	<p>If one of your cattle or lambs has a leg that is longer or shorter than the others, you may offer it voluntarily, but not as part of a promise. As long as you live in this land, don't offer an animal with injured testicles. And don't bring me animals you bought from a foreigner. I won't accept them, because they are no better than one that has something wrong with it.</p>
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	<p>You may present to me to be a voluntary offering an ox or a sheep that is injured or stunted, but it will not be accepted to fulfill a promise made to me. You must not offer to me animals whose testicles are bruised, crushed, torn or cut. You must not present these kind of damaged animals as offerings to Yahweh anywhere in the land where you live, and you must not accept such animals that are sold to you by a foreigner. You must not offer them to me as food for me. Such animals will not be accepted by me, because they are deformed or have defects."</p>

Partially literal and partially paraphrased translations:

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

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible . Flaw
 Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 God's Truth (Tyndale) .
 The Heritage Bible . A bullock or a lamb that is deformed or maimed, you may make a freewill offering, but it shall not be pleasing for a vow.
 You shall not bring near to Jehovah that which is emasculated, or violently struck, or torn, or cut; you shall not do it in your land.
 And from the hand of a son of a foreigner you shall not bring near the food of your God of any of these, because of disfigurement in them and blemishes in them; they shall not be pleasing for you.

International Standard V "You may offer a bull or lamb that has one limb longer than the other or that is stunted as a free will offering, but it's not acceptable as a votive offering. You are not to bring an animal [The Heb. lacks animal] that has been emasculated, crushed, torn, or cut apart to the Lord. You are not to practice this in your land. A resident alien is not to offer as food to your God any of these items, because they are afflicted with ritual corruption due to their defects. They're not acceptable for you."

H. C. Leupold .
 Lexham English Bible .
 NIV, ©2011 .
 Unfolding Bible Literal Text .
 Urim-Thummim Version . As for an ox or a sheep that's enlarged or dwarfed, a Freewill-Offering you can make, but for a pledge it is not to be accepted. You will not present to YHWH what is bruised, crushed, broken or cut, neither will you make any offering of them in your land. From a foreigner's hand you will not present the bread of your Elohim because their corruption is in them and blemishes also, they will not be accepted for you.

Wikipedia Bible Project . And an ox and a sheep, mutated and lame, you will make it a charitable offering, and for a vow it will not be wanted. And one with testacles crushed, torn, ripped off, and cut off, you will not sacrifice to Yahweh, and in your land, you will not make. And from the hand of a foreign son, you will not offer the bread of your God. From all of these: because their anointment is within them, a defect to them, it will not be desired for you.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) . As a voluntary offering, you may offer a bull or a lamb that is underdeveloped or deformed; but such will not be accepted in payment of a vow. Don't offer to Yahweh an animal if its testicles have been bruised, crushed, removed or cut. This is not permitted in your land, and you are not to accept any such from the hands of a stranger, to offer as food for your God. Their deformity is a defect and they would not make you acceptable."

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 'As for a bull or a lamb that has any limb deformed or dwarfed you do prepare as a voluntary offering, but for a vow it is not accepted.
 'Do not bring to הוה what is bruised or crushed, or torn or cut, nor do it in your land.
 'And from a son of a stranger's hand you do not bring any of these as the bread of your Elohim, for their corruption is in them, and defects are in them, they are not acceptable for you.' "

Tree of Life Version For a freewill offering you may present a bull or a lamb that has any deformity or lacking in its parts, but for a vow it will not be accepted.
 Whatever has its testicles bruised, crushed, broken or cut, you are not to offer to Adonai, nor are you to do so in your own land.
 Moreover, you are not to offer the food of your God from the hand of an outsider from any of these animals. For their corruption is within them—they have a defect. They will not be accepted on your behalf."

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible AND A CALF OR A SHEEP WITH THE EARS CUT OFF, OR THAT HAS LOST ITS TAIL, YOU SHALL SLAY THEM FOR YOURSELF; BUT THEY SHALL NOT BE ACCEPTED FOR YOUR VOW.
 THAT WHICH HAS BROKEN TESTICLES, OR IS CRUSHED OR TORN OR MUTILATED, YOU SHALL NOT OFFER THEM TO JESUS, NEITHER SHALL YOU SACRIFICE THEM UPON YOUR LAND.
 NEITHER SHALL YOU OFFER THE GIFTS OF YOUR THEOS (*The Alpha & Omega*) OF ALL THESE THINGS BY THE HAND OF A STRANGER, BECAUSE THERE IS CORRUPTION IN THEM, A BLEMISH IN THEM: THESE SHALL NOT BE ACCEPTED FOR YOU."

Awful Scroll Bible A plowing beast or one of the small cattle, that being deformed or malformed - was he to prepare it voluntarily for a vow? - even was it to be accepted?
 Was you to bring near to Sustains To Become that being smashed, being crushed, being torn, being cut? - even was you to prepare these on the solid grounds? -
 Was you, even of the sons of they foreign, from their hand, to bring near bread to he of mighty ones? - For the corruption of the defect - were they to be accepted?

Concordant Literal Version As for a bull or a flockling deformed or stunted you may offer it as a voluntary offering, yet for a vow it shall not be accepted.
 And one with testicles squashed or pounded to pieces or pulled away or cut out you shall not bring near to Yahweh. You shall not do this in your own land, nor shall you bring near as the bread of your Elohim of any of these animals acquired from the hand of a foreigner's son. Since their ruin is in them, and a blemish is in them, they shall not be accepted on your behalf.

exeGeses companion Bible Either an ox or a lamb, spread or maimed,
 work for a voluntary;
 but it is not pleasing for a vow.
 Oblate not to Yah Veh

pinched or crushed or torn or cut;
 work not in your land.
 And from the hand of a stranger
 oblate not the bread of your Elohim of any of these;
 because of the ruin in them
 and the blemishes in them:
 they are not pleasing for you.

Orthodox Jewish Bible

Either a bull or a seh that hath a limb too long or too short thou mayest offer for a nedavah; but for a neder it shall not be accepted.
 Ye shall not offer unto Hashem that which is bruised, or crushed, or torn, or cut; neither shall ye make any offering thereof in your eretz.
 Neither from the hand of a ben nakhar shall ye offer the lechem Eloheichem of any of these; because their corruption is in them, and mum be in them: they shall not be accepted for you.

Rotherham's *Emphasized B.*

<Whether an ox or a lamb, long or short limb> <as a free-will offering> thou mayest offer it, but <for a vow> it shall not be accepted. But <that which is bruised in the stones, or broken therein, or torn or cut> shall ye neither bring near unto Yahweh, nor <on your own land> shall ye offer. <Even at the hand of the son of a stranger> shall ye not bring near the food of your God, of any of these,—for ||their damage|| is in them, ||a blemish|| is in them, they shall not be accepted for you.

Expanded/Embellished Bibles:

The Amplified Bible

.

The Expanded Bible

.

Kretzmann's Commentary

Lexham English Bible

As for [Or "And"] an ox or sheep that is deformed or [Or "and"] that is stunted, you may present it as a freewill offering, but [Or "and"] for a vow it will not be accepted. And you shall not present anything for Yahweh with bruised or [Or "and"] shattered or [Or "and"] torn or [Or "and"] cut-off testicles, and you shall not sacrifice [Literally "do" or "make"] such in your land. And you shall not present your God's food from any of these by the hand of a foreigner, [Literally "a son of a foreign land"] because their deformity is in them; a physical defect is in them; they shall not be accepted for you.' "

Syndein/Thieme

.

The Voice

.

Bible Translations with Many Footnotes:

The Complete Tanach

.

The Geneva Bible

.

Kaplan Translation

[However, if] an ox or sheep has an extra or missing limb, it can be offered as a gift [to the sanctuary]. But [none of the above] shall be acceptable as a pledge [for the altar].

[Similarly,] you may not offer to God [any animal that has its testicles] crushed, whether by hand or with an instrument, pulled loose, or severed. This is something that you must never do, no matter where you live.

You may not offer any such animal, even if it is [presented by] a gentile. [Animals] that are maimed and blemished shall not be acceptable for you.

extra

(Targum; Ralbag). Saru'a in Hebrew, as in Leviticus 21:18. Or, 'an overgrown limb' (Bekhoroth 40a; Rashi), 'a limp' (Saadia), or, 'ears cut off' (Septuagint).

missing limb

(Targum). Or, 'an atrophied limb' (Ibn Ezra; Ibn Janach; Radak, Sherashim), 'unsplit hooves' (Bekhoroth 40a; Rashi; Ralbag), 'an abnormally long stride' (Saadia), or, 'a lost tail' (Septuagint).

gift to the sanctuary

(Sifra; Temurah 7b; Rashi; Ramman).

for the altar

(cf. Ramman).

crushed, whether by hand

(Rashi; Radak, Sherashim, from Ezekiel 23:3) Ma'ukh in Hebrew. Or, 'pulled loose' (Ibn Janach), or, 'ruptured' (Septuagint).

with an instrument

(cf. Rashi; Radak, Sherashim).

pulled loose

(Rashi). Nathuk in Hebrew. Or, 'gelded' (Septuagint).

you must never do

This is a commandment forbidding any castration (Shabbath 110b; Rashi; Sefer HaMitzvoth, Negative 361; Yad, Issurey Biyah 16:10).

no matter where you live

(Saadia; Yad, loc. cit.). Literally, 'in your land.' This is true even when there is no sacrifice (cf. Sforno).

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

Literal, almost word-for-word, renderings:

A Faithful Version	. dwarfed
C. Thomson Updated OT	.
Charles Thomson OT	A young bull, or a sheep which hath its ear cropped, or its tail cut, these thou mayst slaughter for thyself; but in discharge of thy vow they will not be accepted. What are castrated by crushing, bruising, cutting or extracting; these thou shalt not bring to the Lord, nor shall you make an offering of them in your land, nor from the hand of a stranger bring any such forward as gifts for your God. Because there is a defect in them; a blemish in them; they will not be accepted for you.
Context Group Version	Either a bull or a lamb that has anything superfluous or lacking in his parts, that you may offer for a freewill-offering; but for a vow it shall not be accepted. That which has its stones bruised, or crushed, or broken, or cut, you (pl) shall not offer to YHWH; neither shall you (pl) do [thus] in your (pl) land. Neither from the hand of a foreigner shall you (pl) offer the bread of your (pl) God of any of these; because their corruption is in them, there is a blemish in them: they shall not be accepted for you (pl).
English Standard Version	You may present a bull or a lamb that has a part too long or too short for a freewill offering, but for a vow offering it cannot be accepted. Any animal that has its testicles bruised or crushed or torn or cut you shall not offer to the LORD; you shall not do it within your land, neither shall you offer as the bread of your God any such animals gotten from a foreigner. Since there is a blemish in them, because of their mutilation, they will not be accepted for you."
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	Either a bull or a lamb that has anything superfluous or lacking in his parts, that you may offer for a free-will offering, but it will not be accepted for a vow.

What has its testicles bruised, or crushed, or broken, or cut, you* will not offer to Jehovah, neither will you* do in your* land.

Neither from the hand of a foreigner will you* offer the bread of your* God of any of these, because their corruption is in them; a blemish is in them. They will not be accepted for you*.

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

...and an ox or a ram, being superfluous or deformed, that you will make freewill offering of him, or for a vow, will not be accepted. Or pressed firmly or smashed or drawn away or cut, you will not bring near to YHWH, and in your land you will not do, and from the hand of the son of a foreigner you will not bring near the bread of your Elohiym from any of these, given that their corruption is in them, a blemish is in them, they will not be accepted for you,...

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

The gist of this passage:
23-25

Leviticus 22:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shôwr (שׁוֹר) [pronounced <i>shohr</i>]	<i>an ox, a bull, a head of cattle, oxen</i>	masculine singular noun	Strong's #7794 BDB #1004
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
seh (שֶׁה) [pronounced <i>seh</i>]	<i>one of a flock, a lamb, a sheep, a goat; young sheep, young goats; collectively for a flock</i>	masculine singular noun	Strong's #7716 BDB #961
sâra' (שָׂרָא) [pronounced <i>saw-RA'</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
seh (שֶׁה) [pronounced <i>seh</i>]	<i>one of a flock, a lamb, a sheep, a goat; young sheep, young goats; collectively for a flock</i>	masculine singular noun	Strong's #7716 BDB #961
qâlat (קָלַת) [pronounced <i>kaw-LAT</i>]	<i>being stunted, being handicapped, being deformed (of a sacrificial animal); lacking body parts</i>	masculine singular, Qal passive participle	Strong's #7038 BDB #886

Translation: [If] an ox or a lamb are deformed or a lamb stunted [in its growth],...

If an ox or a lamb are deformed in some way...

Leviticus 22:23b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
n ^e dâbâh (נְדָבָה) [pronounced n ^e -DAW ^o -VAW]	<i>freewill, readiness of mind [to give], freely, with a willing mind, willing to volunteer; a spontaneous offering, a freewill sacrifice; largeness, abundance</i>	feminine singular noun	Strong's #5071 BDB #621
ʿâsâh (עָשָׂה) [pronounced ʿaw-SAWH]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
ʾêth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
w ^e (or v ^e) (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
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nêder (נֶדֶר) [pronounced NAY-der]	<i>a vow, a promise, a personal guarantee, the giving of one's word of assurance, a commitment</i>	masculine singular noun	Strong's #5088 BDB #623
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
râtsâh (רָצָה) [pronounced raw-TSAWH]	<i>to be graciously accepted; to be paid off</i>	3 rd person masculine singular, Niphal imperfect	Strong's #7521 BDB #953

Translation: ...you may offer it [as] a freewill offering, but for a vow, it will not be accepted.

Such an animal may be brought to God as a freewill offering, but it is unacceptable for a vow.

Leviticus 22:23 [If] an ox or a lamb are deformed or a lamb stunted [in its growth], you may offer it [as] a freewill offering, but for a vow, it will not be accepted. (Kukis mostly literal translation)

My guess is that we have a leg which is too long²⁰ or short; an offering from one's volition to God out of appreciation was acceptable; one which represented a vow to God was not.

²⁰ The use of this particular Hebrew word is confined to Leviticus 21:18 22:23 and Isaiah 28:20; *an extended [limb]* is probably the most reasonable translation, given the context (the passage in Isaiah is the Hithpael, or passive stem).

Leviticus 22:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mâ'ak ^e (מָאֵק) [pronounced <i>maw- GAHK^e</i>]	<i>to be pressed, to be bruised [resulting in castration for an animal]; to be pressed [or stuck] into</i>	masculine singular, Qal passive participle	Strong's #4600 BDB #590
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kâthath (כָּתַת) [pronounced <i>kaw- THAHTH</i>]	<i>being beaten, crushed (by beating, to pieces); being hammered; being broken [a vessel]; being broken down [being routee as the enemy]</i>	masculine singular, Qal passive participle	Strong's #3807 BDB #510
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthaq (נָתַק) [pronounced <i>naw- THANK</i>]	<i>to be torn away, to be castrated</i>	masculine singular, Qal passive participle	Strong's #5423 BDB #683
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kârath (כָּרַת) [pronounced <i>kaw- RAHTH</i>]	<i>being cut off, being cut down; being killed; being destroyed; being made as [being cut] a covenant</i>	masculine singular, Qal passive participle	Strong's #3772 BDB #503

Earlier in this chapter, we had a list of things that a sacrifice could not have. I expected this to be a repeat of that section, but none of those words are repeated here.

Translation: [If a sacrificial animal] is bruised or broken or castrated or [a portion of it] is cut off,...

God goes into some more specifics about the sacrificial animal. If they are seriously bruised or if they have a broken limb or if they have been castrated or if a portion of the animal was cut off.

Leviticus 22:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לֹא or לוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
qârab (בָּרַב) [pronounced <i>kaw-RA^BV</i>]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	2 nd person masculine plural, Hiphil imperfect	Strong #7126 BDB #897
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Leviticus 22:24b

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^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: ...you (all) will not bring [it] near to Y^ehowah [as a sacrifice];...

The Israelites were not to bring such an animal near to Y^ehowah as a sacrifice.

Leviticus 22:24c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when;</i> <i>since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on,</i> <i>upon; with, before, against; by</i> <i>means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land,</i> <i>territory, country, continent; ground,</i> <i>soil; under the ground [Sheol]</i>	feminine singular noun with the 2 nd person masculine plural suffix	Strong's #776 BDB #75
lô' (אֵל or אֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to</i> <i>produce, to fashion, to form, to</i> <i>prepare, to manufacture; accomplish</i>	2 nd person masculine plural, Qal imperfect	Strong's #6213 BDB #793

I should address, why is there a 2nd person masculine plural here, but a masculine singular back in v. 23 for the same verb.

Translation: ...you (all) will not do [this] in your land.

In the land that the Israelites are going to (remember, they are all still in the desert-wilderness south of Canaan), they will not bring any such animal close to Y^ehowah as a sacrifice.

Leviticus 22:24 [If a sacrificial animal] is bruised or broken or castrated or [a portion of it] is cut off, you (all) will not bring [it] near to Y^ehowah [as a sacrifice]; you (all) will not do [this] in your land. (Kukis mostly literal translation)

Some of these words are obscure and there are several guesses as to their meaning. What is important is that they understood then what the limitations were and today we understand that there are the unacceptable *spots and blemishes*, so to speak. Definitely included in this list is the forbidding of the use of castrated animals as sacrifices. The analogy is clear **For it was fitting for Him, for Whom are all things, and through Whom are all things, in bringing many sons to glory, to complete the prince leader of their salvation through sufferings** (Hebrews 2:10). We are all born again through Him and in Him, so the type of a male who can reproduce must be maintained.

Leviticus 22:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
yâd (יָד) [pronounced <i>yawd</i>]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular construct	Strong's #3027 BDB #388
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
nêkâr (נֶכַר) [pronounced <i>nay-KAHR</i>]	<i>foreign, that which is foreign, foreignness, alien, that which is alien; foreign gods</i>	masculine singular noun	Strong's #5236 BDB #648
Interestingly enough, this word is used for the first time in the book of Leviticus right here.			
lô' (אֵל אוֹ לֹא) [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^{BV}</i>]	<i>to cause to approach, to bring [draw] near, to bring, to offer; to bring together; to cause to withdraw, to remove</i>	2 nd person masculine plural, Hiphil imperfect	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
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 2 nd person masculine plural suffix	Strong's #430 BDB #43
min (מִן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
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

Literally, min kôl (כֹּל מִן) [pronounced *mihn-kohl*] means, *from all, from every*. However, together, various literal translations give the following renderings: *about all, of all* (1Sam. 23:23); *over all, more than all, above all* (Genesis 3:14); *from among all* (Exodus 19:5).

Leviticus 22:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾēlleh (אֵלֶּה) [pronounced ALE-leh]	<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

Translation: And you (all) will not bring near the bread of Elohim [taken] from the hand of a foreign person, from any of these [offerings],...

If bread is taken from the hand of a foreign person, that bread cannot be brought near to God as part of a sacrifice.

Leviticus 22:25b

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
mishchâth, moshchâth (מִשְׁחָת, מוֹשְׁחָת) [pronounced mish-KHAWTH, mosh-KHAWTH]	<i>disfigurement [of face]; marred; [ritual] corruption</i>	masculine singular noun, with the 3 rd person masculine plural suffix	Strong's #4893 BDB #1008
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine plural suffix	No Strong's # BDB #88
môm (מוֹם) [pronounced moom]	<i>a blemish, corruption, a [physical] defect, disfigurement; a moral stain [defect]</i>	masculine singular noun	Strong's #3971 BDB #548
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine plural suffix	No Strong's # BDB #88

Translation: ...for their corruption [is] in them [and] a defect [is] in them—...

The foreigner has the inner corruption of not having believed in the Revealed God. If they believed in Israel's God, that would change things.

Leviticus 22:25c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
râtsâh (רָצַח) [pronounced raw-TSAWH]	<i>to be graciously accepted; to be paid off</i>	3 rd person masculine plural, Niphal imperfect	Strong's #7521 BDB #953
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine plural suffix	No Strong's # BDB #510

Translation: ...they will not be accepted on your behalf.' ” (Kukis mostly literal translation)

When bread from a foreigner is brought to God, it would not be accepted.

Leviticus 22:25 And you (all) will not bring near the bread of Elohim [taken] from the hand of a foreign person, from any of these [offerings], for their corruption [is] in them [and] a defect [is] in them—they will not be accepted on your behalf.' ” (Kukis mostly literal translation)

The defect of the foreigner is his lack of salvation. Whatever is offered from his hand is tainted by the fact that he has not been regenerated. His offering is therefore an insult to God, as it is brought before God completely by the flesh. Even if it goes to the hand of a priest, it makes no difference.

Leviticus 22:23–25 [If] an ox or a lamb are deformed or a lamb stunted [in its growth], you may offer it [as] a freewill offering, but for a vow, it will not be accepted. [If a sacrificial animal] is bruised or broken or castrated or [a portion of it] is cut off, you (all) will not bring [it] near to Y^ehowah [as a sacrifice]; you (all) will not do [this] in your land. And you (all) will not bring near the bread of Elohim [taken] from the hand of a foreign person, from any of these [offerings], for their corruption [is] in them [and] a defect [is] in them—they will not be accepted on your behalf.' ” (Kukis mostly literal translation)

Leviticus 22:23–25 A slightly deformed ox or lamb may be offered as a freewill offering, but that same animal will not be accepted if given for a vow. You will not bring any animal to Y^ehowah if it is bruised, broken, castrated or if a portion of it is cut off. You will never do this in your land. And you will not bring near the bread given to you from the hand of a foreign person for any of these offerings, for their corruption is in them and their defect is in them—that being that they have not believed in the Revealed God. Such things will not be accepted from you.' ” (Kukis paraphrase)

And so speaks Y^ehowah unto Moses to say, “A bull or a sheep or a goat when he is born, and he is seven days under his mother; and a day of the eighth and henceforth he will be accepted for an offering of fire to Y^ehowah. And a bull or a lamb to her and to her son you (all) will not slaughter in a day one.

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22:26–28

Y^ehowah spoke to Moses, saying, “A [young] bull or sheep or goat, when it is born, will be seven days under its mother. On the eighth day and forward it will be accepted as an offering of fire to Y^ehowah. Also, a bull or a lamb you will not slaughter her and her son on the same day.

Jehovah spoke to Moses, saying, “Any young bull, sheep or goat, when born, will be given seven days under its mother after being born. On the eighth day and forward, that animal will be accepted as an offering of fire to Jehovah. Furthermore, you will not slaughter a bull or a lamb along with its young on the same day.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And so speaks Y ^e howah unto Moses to say, “A bull or a sheep or a goat when he is born, and he is seven days under his mother; and a day of the eighth and henceforth he will be accepted for an offering of fire to Y ^e howah. And a bull or a lamb to her and to her son you (all) will not slaughter in a day one.
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: When a bullock, or a sheep, or a goat, is brought forth, they shall be seven days under the udder of their dam: but the eighth day, and thenceforth, they may be offered to the Lord. Whether it be a cow, or a sheep, they shall not be sacrificed the same day with their young ones.
Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha, saying, "When a bull, or a sheep, or a goat, is born, then it shall remain seven days with its mother; and from the eighth day and thenceforth it shall be accepted for the offering of an offering made by fire to Mar-Yah. Whether it is a cow or ewe, you shall not kill it and its young both in one day.
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, As for a calf, or a sheep, or a goat, whenever it is born, then shall it be seven days under its mother; and on the eighth day and after they shall be accepted for sacrifices, a burnt offering to the Lord. And a bullock and a ewe, it and its young, you shall not kill in one day.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the Lord said to Moses, When an ox or a sheep or a goat is given birth, let it be with its mother for seven days; and after the eighth day it may be taken as an offering made by fire to the Lord. A cow or a sheep may not be put to death with its young on the same day.
Easy English	.
Easy-to-Read Version–2008	The LORD said to Moses, "When a calf, or a sheep, or a goat is born, it must stay seven days with its mother. Then from the eighth day on, this animal will be

God's Word™	accepted as a sacrifice offered as a gift to the LORD. But you must not kill the animal and its mother on the same day. This rule is the same for cattle and sheep. The LORD spoke to Moses, "When a calf, a lamb, or a goat is born, it must stay with its mother for seven days. From the eighth day on it may be accepted as a sacrifice by fire to the LORD. Never slaughter a cow or a sheep and its young the same day.
Good News Bible (TEV)	When a calf or a lamb or a kid is born, it must not be taken from its mother for seven days, but after that it is acceptable as a food offering. Do not sacrifice a cow and its calf or a sheep and its lamb or a goat and its kid on the same day.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	And YHWH spoke to Moses, saying, When a bull, or a sheep, or a goat, is brought out, then it shall be seven days under the dam; and from the eighth day and from then on it shall be accepted for the offering of an offering made by fire to YHWH. And whether it is cow or ewe, you (pl) shall not kill it and its young both in one day.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Yahweh also said to Moses, "When a calf or lamb or goat is born, it must remain with its mother for seven days. After that, it can be accepted to be an offering to me that will be burned. Do not slaughter a cow or a sheep and its newborn young on the same day.

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	. offspring
International Standard V	The Lord told Moses, "Whenever a bull, a sheep, or a goat is born, it is to remain for seven days under the care of its mother. But on the eighth day onwards, it may be accepted as an offering made by fire to the Lord. However, you are not to slaughter a bull or a ewe along with its offspring on the same day.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.

Unfolding Bible Literal Text Urim-Thummim Version	.	YHWH spoke to Moses saying, When a bull, sheep, or a female goat is gendered, then it will be 7 days nursed by its mother and from the 8th day forward it will be accepted as a Burnt-Offering made by fire to YHWH. But if it's an ox or sheep you will not slaughter it and her young both on the same day.
Wikipedia Bible Project	.	And Yahweh spoke to Moses, saying: An ox or a sheep or a goat which will be born, and was seven days under its mother, and from the eighth day forward, he will be desired for a fiery sacrifice for Yahweh. And an ox or a sheep, it and its son, you will not slaughter in one day.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	.	Yahweh spoke to Moses; he said: "A calf, lamb, or kid shall stay with its mother seven days after birth. From the eighth day it will be acceptable as a burnt offering to Yahweh. No animal, whether cow or ewe, shall be slaughtered on the same day as its young. 22:29
New American Bible (2011)	.	
The Catholic Bible	.	
New Jerusalem Bible	.	
NRSV (Anglicized Cath. Ed.)	.	
Revised English Bible–1989	.	

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.	
exeGeses companion Bible	.	
Hebraic Roots Bible	.	
Kaplan Translation	.	
The Scriptures–2009	.	And יהוה spoke to Mosheh, saying, "When a bull or a sheep or a goat is born, it shall be seven days with its mother. And from the eighth day and thereafter it is acceptable as an offering made by fire to יהוה. "But do not slay a cow or a sheep and its young on the same day.
Tree of Life Version	.	Adonai spoke to Moses saying: "When a bull, a sheep or a goat is born, then it is to remain seven days with its mother, and from the eighth day onward it will be accepted as the gift of an offering made by fire to Adonai. If it is a cow or ewe, you are not to slaughter it along with its young, both in one day.

Weird English, 𐤀𐤃𐤅 English, Anachronistic English Translations:

Alpha & Omega Bible	.	· AND JESUS SPOKE TO MOSES, SAYING, "AS FOR A CALF, OR A SHEEP, OR A GOAT, WHENEVER IT IS BORN, THEN SHALL IT BE SEVEN DAYS UNDER ITS MOTHER; AND ON THE EIGHTH DAY AND AFTER THEY SHALL BE ACCEPTED FOR SACRIFICES, A BURNT-OFFERING TO JESUS. AND A BULLOCK AND A EWE, IT AND ITS YOUNG, YOU SHALL NOT KILL IN ONE DAY.
Awful Scroll Bible	.	Sustains To Become was to speak to Moses, to the intent: Was a plowing beast, lamb, or goat to be bore forth, and is seven days under its mother, from the eighth day onwards, it was to be acceptable for an offering made by fire, to Sustains To Become A plowing beast or one of the small cattle - was you to slaughter it with its young in one day?

Concordant Literal Version	Yahweh spoke to Moses, saying. When a bull or a sheep or a goat is born then it will come to be seven days under its mother; from the eighth day and beyond it may be accepted as an approach present of a fire offering to Yahweh. As for a bull or a flockling, it and its young you shall not slay in one day.
exeGesés companion Bible	And Yah Veh words to Mosheh, saying, When an ox or a lamb or a goat births, it is seven days under the mother; and from the eighth day and beyond it is pleasing for a qorban - a firing to Yah Veh. - and slaughter not an ox or ewe lamb and its sons in one day.
Orthodox Jewish Bible	And Hashem spoke unto Moshe, saying, When a bull, or a sheep, or a goat, is brought forth, then it shall be seven days with its mother; and from the yom hashemini and thenceforth it shall be accepted for a korban isheh (offering made by eish) unto Hashem. And whether it be an ox or seh, ye shall not slaughter (shachat) it and her young both in yom echad.
Rotherham's <i>Emphasized B.</i>	And Yahweh spake unto Moses, saying:— <When a beeve or a sheep or a goat is brought forth> then shall it be seven days under its dam,—and <from the eighth day and onwards> it shall be accepted as an oblation of an altar-flame, unto Yahweh <Whether cow or ewe—it and its young> shall ye not slaughter on one day.

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, "When an ox or a sheep or a goat is born, then [Or "and"] it shall be under its mother for seven days, and from the eighth day and beyond it is acceptable as an offering made by fire for Yahweh. And you shall not slaughter an ox or a sheep and its young [Literally "his son" or "his child"] on the same day. [Literally "on day one" or "in one day"]
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	<i>Acceptable Animals</i> God spoke to Moses, saying: When a bull, sheep or goat is born, it must remain with its mother for seven days. Then, after the eighth day, it shall be acceptable as sacrifice for a fire offering to God. Whether it is a bull, a sheep or a goat, do not slaughter [a female animal] and its child on the same day. after the eighth day See Exodus 22:29. a sheep or a goat The Hebrew seh denotes both; see Exodus 12:3,5. a female animal (Rashi).

on the same day

This is true of all animals, even those not slaughtered as sacrifices (Chullin 78a; Sefer HaMitzvoth, Negative 101; Yad, Shechitah 12:1,2).

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 Moreover the Lord spoke to Moses, saying, With respect to a young bull, or a sheep, or a goat, when it is brought forth, it must be seven days under its dam, and on the eighth day, and thenceforward, it will be accepted as a gift for an homage offering to the Lord. But whether it be a young bull, or a lamb, thou must not kill the dam and the young on the same day.

Context Group Version .
 English Standard Version .
 Green's Literal Translation .
 Legacy Standard Bible .
 Literal Standard Version And YHWH speaks to Moses, saying, "When ox, or lamb, or goat is born, and it has been under its mother [for] seven days, then from the eighth day and from now on, it is pleasing for an offering, a fire-offering to YHWH; but an ox or sheep—you do not slaughter it and its young one in one day.

Modern English Version .
 Modern Literal Version 2020 And Jehovah spoke to Moses, saying, When a bull, or a sheep, or a goat, is brought forth, then it will be seven days under the mother and from the eighth day and after that it will be accepted for the offering of a fire-offering to Jehovah. And whether it is cow or ewe, you* will not kill it and its young both in one day.

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, an ox or sheep or she-goat that will be brought forth, will exist seven days under his mother, and from the eighth day and further will be accepted for a donation of a fire offering for YHWH, and an ox or a ram, you will not slay him and his son in one day,...

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:

26-28

Leviticus 22:26			
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 ^b -VAHR]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	3 rd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'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

This is an exact repeat of vv. 1 & 17; and is found throughout the book of Leviticus.

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

God continues to speak to Moses, giving him more instruction.

Leviticus 22:27a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shôwr (שׁוֹר) [pronounced shohr]	<i>an ox, a bull, a head of cattle, oxen</i>	masculine singular noun	Strong's #7794 BDB #1004
'ôw (אוּ) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
keseb (כֶּשֶׁב) [pronounced KEH-sehb]	<i>a lamb, a young ram, a sheep</i>	masculine plural noun	Strong's #3775 BDB #461

Leviticus 22:27a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ôw (או) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
'êz (עז) [pronounced éayz]	<i>female goat, she-goat, goat, kid; in the plural, it can mean goats' hair</i>	feminine singular noun	Strong's #5795 BDB #777
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
yâlad (ילד) [pronounced yaw-LAHD]	<i>to be born; in the participle, being born, receiving birth</i>	3 rd person masculine singular, Niphal imperfect	Strong's #3205 BDB #408

Translation: ...“A [young] bull or sheep or goat, when it is born,...

God talks about a young newly-born animal, like a bull, sheep or goat. Such an animal is often used in the sacrificial system that God set up.

Leviticus 22:27b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (היה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
sheba ^c (שבע) [pronounced she ^b -VAHQ]	seven	numeral masculine construct	Strong's #7651 BDB #987 & #988
yâmîym (ימי) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398
tachath (תחת) [pronounced TAH-khahth]	<i>underneath, below, under, beneath; instead of, in lieu of; in the place [in which one stands]; in exchange for; on the basis of</i>	preposition of location or foundation	Strong's #8478 BDB #1065
'êm (אם) [pronounced aim]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #517 BDB #51

Translation: ...will be seven days under its mother.

All such animals will remain for seven days under their mother.

Most female animals have a natural instinct of caring for their young. I assume that it varies from species to species as to how long this instinct lasts.

Leviticus 22:27c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular construct	Strong's #3117 BDB #398
sh ^e mîynîy (שְׁמִינִי) [pronounced <i>sh^e-mee-NEE</i>]	<i>eight, eighth, eight key; 8th octave</i>	masculine singular adjective numeral; with the definite article	Strong's #8066 & #8067 BDB #1033
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâl ^e âh (הָאֵלָּה) [pronounced <i>HAWL^e-aw</i>]	<i>farther, further, afar off, out there; beyond, back, henceforth, hitherto, forward; onwards [of time]</i>	adverb	Strong's #1973 BDB #229
râtsâh (רָצָה) [pronounced <i>raw-TSAWH</i>]	<i>to be graciously accepted; to be paid off</i>	3 rd person masculine singular, Niphal imperfect	Strong's #7521 BDB #953
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
qorbân/qurbân (קֹרְבָן/קִרְבָּן) [pronounced <i>kor-BAWN, koor-BAWN</i>]	<i>offering, oblation; that which is brought near, an approach, a means of approach; transliterated, qorban, korban</i>	masculine singular construct	Strong's #7133 BDB #898–899
ʾîshshâh (אִשָּׁה) [pronounced <i>eesh-SHAW</i>]	<i>a fire offering, a burnt offering; an offering, sacrifice</i>	masculine singular noun	Strong's #801 BDB #77
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: On the eighth day and forward it will be accepted as an offering of fire to Y^ehowah.

On day eight, the young animal can be offered as an animal sacrifice to God.

No doubt, some Israelites would wonder, at what point can we offer up an animal to God? This gives the youngest that may be done.

Leviticus 22:26–27 Y^ehowah spoke to Moses, saying, “A [young] bull or sheep or goat, when it is born, will be seven days under its mother. On the eighth day and forward it will be accepted as an offering of fire to Y^ehowah. (Kukis mostly literal translation)

Another, but related topic:

We are no longer dealing with foreigners or with defects, but the age at which an animal can be offered.

Leviticus 22:28			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shôwr (שׁוֹר) [pronounced <i>shohr</i>]	<i>an ox, a bull, a head of cattle, oxen</i>	masculine singular noun	Strong's #7794 BDB #1004
'ôw (אוּ) [pronounced <i>oh</i>]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
seh (שֶׁה) [pronounced <i>seh</i>]	<i>one of a flock, a lamb, a sheep, a goat; young sheep, young goats; collectively for a flock</i>	masculine singular noun	Strong's #7716 BDB #961
'êth (אֵת) [pronounced <i>ayth</i>]	<i>her, it; untranslated generally; occasionally to her, toward her</i>	sign of the direct object with the 3 rd person feminine singular suffix	Strong's #853 BDB #84
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
bên (בֵּן) [pronounced <i>bane</i>]	<i>son, descendant</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #1121 BDB #119
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
shâchaṭ (שַׁחַט) [pronounced <i>shaw-KHAT</i>]	<i>to slaughter [animals], to ceremonially sacrifice, to kill [with a sacrificial knife]</i>	2 nd person masculine plural, Qal imperfect	Strong's #7819 and 7820 BDB #1006
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced <i>yohm</i>]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun	Strong's #3117 BDB #398

Leviticus 22:28			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'echâd (אֶחָד) [pronounced eh- KHAWD]	<i>one, first, certain, only; each, every;</i> but it can also mean a <i>composite</i> <i>unity; possibly particular; anyone;</i> <i>same</i>	masculine singular numeral adjective	Strong's #259 BDB #25

Translation: Also, a bull or a lamb you will not slaughter her and her son on the same day. (Kukis mostly literal translation)

A mother and her young should not all be slaughtered on the same day.

We do not exactly know the reason for this. I would reject the idea that this has anything to do with treating your animals well (although, certainly a person who owns animals should do that). This would not be based upon, "Well, that is just cruel or heartless when dealing with these animals."

I would opt for an explanation related to what these animals represent rather than to the animals themselves.

Leviticus 22:28 Also, a bull or a lamb you will not slaughter her and her son on the same day. (Kukis mostly literal translation)

Although great portions of Israel would be wiped out from time to time; they entirety of Israel will always exist, in one form or another. Just as God will never allow the Jews to be wiped out totally; so he does not allow an animal family to be so wiped out. Again, this is a spiritual analogy. Similarly, there is always someone on this earth who is related directly to God, even if it is a small pivot²¹ (such as Noah and his family).

Leviticus 22:26–28 Y^ehowah spoke to Moses, saying, "A [young] bull or sheep or goat, when it is born, will be seven days under its mother. On the eighth day and forward it will be accepted as an offering of fire to Y^ehowah. Also, a bull or a lamb you will not slaughter her and her son on the same day. (Kukis mostly literal translation)

Leviticus 22:26–28 Jehovah spoke to Moses, saying, "Any young bull, sheep or goat, when born, will be given seven days under its mother after being born. On the eighth day and forward, that animal will be accepted as an offering of fire to Jehovah. Furthermore, you will not slaughter a bull or a lamb along with its young on the same day. (Kukis paraphrase)

And when you (all) slaughter a slaughtering of thanksgiving to Y^ehowah, for your freewill you (all) will slaughter [it]. In the day the this he will be eaten. You (all) will not preserve from him as far as a morning. I [am] Y^ehowah.

Leviticus
22:29–30

And when [ever] you (all) slaughter a slaughter of thanksgiving to Y^ehowah, you (all) will slaughter [it] with regards to your free will. It will be eaten on this day. You (all) will not preserve [any meat] from it until the morning. I [am] Y^ehowah.

Whenever you offer up an animal of thanksgiving to Jehovah, you will slaughter it according to your free will. However, all of the meat must be eaten on that day; you are not to preserve any of it for the next day. I {am} Jehovah.

²¹ *Pivot* is a term of R.B. Thieme's referring to the believers who are on the earth and who are growing and maturing spiritually. It is this pivot which preserves a nation (our illustration so far was Abraham's bargaining with God to preserve Sodom due to the number of believers in the pivot there).

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And when you (all) slaughter a slaughtering of thanksgiving to Y ^e howah, for your freewill you (all) will slaughter [it]. In the day the this he will be eaten. You (all) will not preserve from him as far as a morning. I [am] Y ^e howah.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	If you immolate a victim for thanksgiving to the Lord, that he may be favourable, You shall eat it the same day. There shall not any of it remain until the morning of the next day. I am the Lord.
Aramaic ESV of Peshitta	"When you sacrifice a sacrifice of thanksgiving to Mar-Yah, you shall sacrifice it so that you may be accepted. It shall be eaten on the same day; you shall leave none of it until the morning. I am Mar-Yah.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And if you should offer a sacrifice, a vow of rejoicing to the Lord, you shall offer it so as to be accepted for you. In that same day it shall be eaten; you shall not leave of the flesh till the morning: I am the Lord.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And when you make an offering of praise to the Lord, make it in a way which is pleasing to him. Let it be used for food on the same day; do not keep any part of it till the morning: I am the Lord.
Easy English	.
Easy-to-Read Version–2008	"If you want to offer some special offering of thanks to the LORD, you are free to offer that gift. But you must do it in a way that pleases God. You must eat the whole animal that day. You must not leave any of the meat for the next morning. I am the LORD.
God's Word™	"When you sacrifice a thank offering to the LORD, do it in the proper way. Eat it the same day. Never leave any of it until morning. I am the LORD.
Good News Bible (TEV)	When you offer a sacrifice of thanksgiving to the LORD, follow the rules so that you will be accepted; eat it the same day and leave none of it until the next morning.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	When you offer a sacrifice to give thanks to me, you must do it in a way that is acceptable. Eat all of the meat that same day and don't save any for the next day. I am the LORD your God!
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	When you sacrifice an animal to thank me for what I have done, sacrifice it in a way that I will accept. The meat must be eaten on that day. Do not leave any of it until the next morning. I, Yahweh, am the one who is 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	.
International Standard V	When you offer [Lit. sacrifice] a sacrifice of thanksgiving to the Lord, bring it so that it's acceptable for you. It is to be eaten that same day. You are not to leave any of it until morning. I am the Lord.
H. C. Leupold	.
Lexham English Bible	And when you sacrifice a sacrifice of thanksgiving to Yahweh, you must sacrifice it to be acceptable for you. It must be eaten on that day; you must not leave over <i>anything</i> from it until morning; I <i>am</i> Yahweh.
NIV, ©2011	.
Unfolding Bible Literal Text	.
Urim-Thummim Version	And when you slaughter a sacrifice of Thank-Offering to YHWH, kill it of your own self- will, but on the same day it will be eaten up, you will leave none of it until sunrise, I am YHWH.
Wikipedia Bible Project	And if you will raise a thanks-offering to Yahweh, you will do it out of desire. On the day it will be eaten, you will not leave of it til morning. I am Yahweh.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	If you offer Yahweh a sacrifice of thanksgiving, do it so that Yahweh may be pleased. You must eat it the same day, and nothing should be left till the morning. 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	.
Kaplan Translation	.
The Scriptures–2009	“And when you slaughter a slaughtering of thanksgiving to יהוה, slaughter it for your acceptance. “It is eaten that same day, leave none of it till morning. I am יהוה.
Tree of Life Version	When you offer a sacrifice of thanksgiving to Adonai, you are to present it so that you may be accepted. It is to be eaten on the same day. You are to leave none of it until the morning. I am Adonai.

Weird English, 𐤀𐤋𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible	AND IF YOU SHOULD OFFER A SACRIFICE, A VOW OF REJOICING TO JESUS, YOU SHALL OFFER IT SO AS TO BE ACCEPTED FOR YOU. IN THAT SAME DAY IT SHALL BE EATEN; YOU SHALL NOT LEAVE OF THE FLESH UNTIL THE NEXT DAY. I AM JESUS.
Awful Scroll Bible	Was you to slaughter a sacrifice, of a praise offering to Sustains To Become you was to slaughter one that is acceptable. That day you was to eat it, was there to be left over of it till morning? - I am to be Sustains To Become.
Concordant Literal Version	And in case you should sacrifice an acclamation sacrifice to Yahweh, for acceptance on your behalf shall you sacrifice it. On the same day shall it be eaten; you shall not leave any of it until the morning: I am Yahweh.
exeGesés companion Bible	And when you sacrifice a sacrifice - a spread hands praise to Yah Veh sacrifice it at your pleasure. Eat it on the same day; let none of it remain until the morrow: I - Yah Veh.
Orthodox Jewish Bible	And when ye will offer a zevach todah unto Hashem, offer it liretzonechem (for your acceptance [before Hashem]). On the same day it shall be eaten; ye shall leave none of it until the boker: I am Hashem.
Rotherham’s <i>Emphasized B.</i>	.

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	When you sacrifice a thanksgiving offering to God, you must do so in an acceptable manner.

It must be eaten on the same day, with nothing left over until the [next] morning. I am God.

on the same day

This is true of all animals, even those not slaughtered as sacrifices (Chullin 78a; Sefer HaMitzvoth, Negative 101; Yad, Shechitah 12:1,2).

It must be eaten on the same day...

See Leviticus 7:15.

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.* And <when ye would offer a sacrifice of thanksgiving unto Yahweh> <for your acceptance> shall ye offer it.^d <On the same day> shall it be eaten, ye shall not leave thereof until morning,—

|||| am Yahweh.

^dM.C.T.: “offer” (simply): but some authorities add “it”—G.n.

Literal, almost word-for-word, renderings:

A Faithful Version .

C. Thomson Updated OT .

Charles Thomson OT

And if thou wilt offer a sacrifice; a vow of joy, to the Lord, in order that you may offer it acceptably, it must be eaten on the same day. You shall not leave any of the flesh of it till the next morning. I am the Lord,...

Context Group Version

And when you (pl) sacrifice a sacrifice for the recognition of indebtedness to YHWH, you (pl) shall sacrifice it that you (pl) may be accepted. On the same day it shall be eaten; you (pl) shall leave none of it until the morning: I am YHWH.

English Standard Version .

Green's Literal Translation .

Legacy Standard Bible .

Literal Standard Version

And when you sacrifice a sacrifice of thanksgiving to YHWH, you sacrifice at your pleasure; it is eaten on that day—you do not leave of it until morning; I [am] YHWH.

Modern English Version .

Modern Literal Version 2020

And when you* sacrifice a sacrifice of thanksgiving to Jehovah, you* will sacrifice it that you* may be accepted. It will be eaten on the same day. You* will leave none of it until the morning. I am Jehovah.

New American Standard B. .

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Revised Mechanical Trans.

...and when you will sacrifice him as a sacrifice of thanks to YHWH, you will sacrifice him by your own will. In that day he will be eaten, you will not leave anything behind from him until morning, I am YHWH,...

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:

29-30

Leviticus 22:29			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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
zâbach (זָבַח) [pronounced <i>zaw^b-VAHKH</i>]	<i>to slaughter [usually an animal for sacrifice]; to sacrifice [an animal]; to slay, to immolate [an animal sacrifice]</i>	2 nd person masculine plural, Qal imperfect	Strong's #2076 BDB #256
zebach (זָבַח) [pronounced <i>ZEH^B-vakh</i>]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular construct	Strong's #2077 BDB #257
tôwdâh (תּוֹדָה) [pronounced <i>toe-DAW</i>]	<i>thanksgiving, gratitude; praise, a giving of praise to; a thanksgiving choir; confession; admission, acknowledgment; a procession, a line</i>	feminine singular noun	Strong's #8426 BDB #392
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
râtsôwn (רָצוֹן) [pronounced <i>raw-TSOWN</i>]	<i>own will, free will, favour, grace, accepted, acceptable; to be pleased with, to enjoy; desire, pleasure, delight</i>	masculine singular noun; with the 2 nd person masculine plural suffix	Strong's #7522 BDB #953
zâbach (זָבַח) [pronounced <i>zaw^b-VAHKH</i>]	<i>to slaughter [usually an animal for sacrifice]; to sacrifice [an animal]; to slay, to immolate [an animal sacrifice]</i>	2 nd person masculine plural, Qal imperfect	Strong's #2076 BDB #256

Translation: And when [ever] you (all) slaughter a slaughter of thanksgiving to Y^ehowah, you (all) will slaughter [it] with regards to your free will.

When an animal is offered up as a sacrifice commemorating thanksgiving to God, either you are doing this of your own free will or God is indicating that such a sacrifice is received by Him with great pleasure. Many translate this as though the offerer should offer it in such a way to make it acceptable to God.

English Standard Version

And when you sacrifice a sacrifice of thanksgiving to the LORD, you shall sacrifice it so that you may be accepted.

Unfolding Word Literal T.

When you sacrifice a thank offering to Yahweh, you must sacrifice it in an acceptable way.

Updated Bible Version 2.17 **And when ye will offer a sacrifice of thanksgiving to the LORD, offer it at your own will.**

I did not come up with an example where God is accepting the sacrifice with great pleasure.

Leviticus 22:29 **And when [ever] you (all) slaughter a slaughter of thanksgiving to Y^ehowah, you (all) will slaughter [it] with regards to your free will.** (Kukis mostly literal translation)

This is the *if* portion of a conditional:

Leviticus 22:30a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398
hûw' (אוּהוּ) [pronounced hoo]	<i>that, this</i>	masculine singular, demonstrative pronoun (with the definite article)	Strong's #1931 BDB #214
The bêt ^h preposition, yôwm and hûw (with definite articles) mean <i>in that day, on that day, in [on] the same day</i> . Literally, this reads <i>in the day the that</i> .			
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to be eaten; metaphorically: to be consumed [destroyed] [by fire]</i>	3 rd person masculine singular, Niphal imperfect	Strong's #398 BDB #37

Translation: *It will be eaten on this day.*

It is required that the free will offering be eaten on the day that it is offered.

Leviticus 22:30b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לֹא אוֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâthar (רָתַי) [pronounced yaw-THAHR]	<i>to save over, to preserve alive; to cause someone to abound with something; to let remain, to leave; to make profit; to show [have] excess</i>	2 nd person masculine plural, Hiphil imperfect	Strong's #3498 BDB #451
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation with the 2 nd person masculine singular suffix	Strong's #4480 BDB #577

Leviticus 22:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿad (עד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
bôqer (בקר) [pronounced <i>BOH-ker</i>]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun	Strong's #1242 BDB #133

Translation: You (all) will not preserve [any meat] from it until the morning.

The meat from this offering cannot be left out until the next morning.

This parallels Jesus when, having died for our sins, was placed in the tomb. He was not left on the cross.

Leviticus 22:30c

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

Translation: I [am] Y^ehowah. (Kukis mostly literal translation)

God continues to emphasize that these are His requirements.

Leviticus 22:30 It will be eaten on this day. You (all) will not preserve [any meat] from it until the morning. I [am] Y^ehowah. (Kukis mostly literal translation)

When we hear to gospel, that is when we need to immediately respond. We should not just wait around for a few days, months or years to respond to God's Word. The NIV Study Bible points out that the fellowship offering could be eaten the next day (Leviticus 7:16). The analogy here is that our fellowship is a day-to-day thing, but salvation requires an immediate response.

Leviticus 22:29–30 And when [ever] you (all) slaughter a slaughter of thanksgiving to Y^ehowah, you (all) will slaughter [it] with regards to your free will. It will be eaten on this day. You (all) will not preserve [any meat] from it until the morning. I [am] Y^ehowah. (Kukis mostly literal translation)

Leviticus 22:29–30 Whenever you offer up an animal of thanksgiving to Jehovah, you will slaughter it according to your free will. However, all of the meat must be eaten on that day; you are not to preserve any of it for the next day. I {am} Jehovah. (Kukis paraphrase)

And you (all) have kept My commandments and you (all) have done them. I [am] Y^ehowah. And you (all) will not profane a name of My holiness and I have been regarded as holy in a midst of sons of Israel. I [am] Y^ehowah declaring you (all) holy, the One causing you (all) to go out from a land of Egypt to be to you (all) for Elohim. I [am] Y^ehowah.”

Leviticus
22:31–33

You (all) will guard (and keep) My commandments and you (all) will do them. I [am] Y^ehowah. You (all) will not profane My holy Name and I will be regarded as set apart in the midst of the sons of Israel. I [am] Y^ehowah, declaring you (all) set apart [to Me], the One bringing you (all) out from the land of Egypt to be to you (all) Elohim. I [am] Y^ehowah.”

You will keep and guard My commandments and you will do them, for I am Jehovah. You will not profane My holy Name. I will be understood as being set apart has holy in the midst of you sons of Israel. I am Jehovah, declaring you set apart to Me, the One who brought you out of the land of Egypt in order to be your God. I am Jehovah.”

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And you (all) have kept My commandments and you (all) have done them. I [am] Y ^e howah. And you (all) will not profane a name of My holiness and I have been regarded as holy in a midst of sons of Israel. I [am] Y ^e howah declaring you (all) holy, the One causing you (all) to go out from a land of Egypt to be to you (all) for Elohim. I [am] Y ^e howah.”
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Keep my commandments, and do them. I am the Lord. Profane not my holy name, that I may be sanctified in the midst of the children of Israel. I am the Lord who sanctify you: And who brought you out of the land of Egypt, that I might be your God. I am the Lord.
Aramaic ESV of Peshitta	"Therefore you shall keep my commandments, and do them. I am Mar-Yah. You shall not profane my holy name, but I will be made holy among the B'nai Yisrael. I am Mar-Yah who makes you holy, who brought you out of the land of Egypt, to be your God. I am Mar-Yah."
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And you shall keep My commandments and do them. And you shall not profane the name of the Holy One, and I will be sanctified in the midst of the children of Israel. I am the Lord that sanctifies you, who brought you out of the land of Egypt, to be your God: I am the Lord.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	So then, keep my orders and do them: I am the Lord. And do not make my holy name common; so that it may be kept holy by the children of Israel: I am the Lord who make you holy, Who took you out of the land of Egypt that I might be your God: I am the Lord.
Easy English	.
Easy-to-Read Version–2008	"Remember my commands, and obey them. I am the LORD. Show respect for my holy name. I must be very special to the Israelites. I, the LORD, have made you my special people. I brought you out of Egypt in order to be your God. I am the LORD."
God's Word™	"Carefully obey my commands. I am the LORD. Never dishonor my holy name. I will show my holiness among the Israelites. I am the LORD, who sets you apart as holy. I brought you out of Egypt to be your God. I am the LORD."
Good News Bible (TEV)	The LORD said, "Obey my commands; I am the LORD. Do not bring disgrace on my holy name; all the people of Israel must acknowledge me to be holy. I am the LORD and I make you holy; and I brought you out of Egypt to become your God. I am the LORD."
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	Obey my laws and teachings--I am the LORD. I demand respect from the people of Israel, so don't disgrace my holy name. Remember--I am the one who chose you to be priests and rescued all of you from Egypt, so that I would be your LORD.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Obey all my commands. I, Yahweh, am commanding them. Do not dishonor me by disobeying them. You Israelite people must acknowledge that I, Yahweh, am holy, and I am the one who causes you to be holy. And I am the one who brought you out of Egypt in order that I, Yahweh, will be your God."

Partially literal and partially paraphrased translations:

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

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And you shall hedge about my commandments, and do them; I am Jehovah. And you shall not profane my holy name, and I will be sanctified among the children of Israel; I Jehovah sanctify you,

International Standard V	Who brought you out of the land of Egypt to be your God; I am Jehovah. “Keep my commands and observe them. I am the Lord. “You are not to defile my sacred name, because I’ve been set apart in the midst of the Israelis. Furthermore, I am the Lord who sets you apart, who brought you out of the land of Egypt to be your God. I am the Lord.”
H. C. Leupold Lexham English Bible NIV, ©2011 Unfolding Bible Literal Text	. . . So you must keep my commandments and carry them out. I am Yahweh. You must not profane my holy name. I must be acknowledged as holy by the people of Israel. I am Yahweh who makes you holy, who brought you out of the land of Egypt to be your God: I am Yahweh.”
Urim-Thummim Version	Now you will observe my commandments and institute them, I am YHWH. You will not desecrate my Holy Name but I will be consecrated among the children of Israel because I am YHWH that consecrates you, that brought you out of the land of Egypt to be your Elohim, I am YHWH.
Wikipedia Bible Project	And you kept my commandments, and you did them. I am Yahweh. And you will not defile my holiness's name, and I will be sanctified within the sons of Israel. I am Yahweh, your sanctifier. Who takes you out of the land of Egypt, to be for you a God. I am Yahweh.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) **Final exhortation**

You must keep my commands and put them into practice. I am Yahweh. You must not profane my holy name, so that I may be proclaimed holy among the people of Israel, I, Yahweh who sanctify you. I who brought you out of the land of Egypt to be your God, I am Yahweh.” Jer 11:4

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGeses companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	.
The Scriptures–2009	“And you shall guard My commands and do them. I am יהוה. “And do not profane My set-apart Name, and I shall be set-apart among the children of Yisra’el. I am יהוה, who sets you apart, who brought you out of the land of Mitsrayim, to be your Elohim. I am יהוה.”
Tree of Life Version	So you are to keep My mitzvot and do them. I am Adonai. You must not profane My holy Name, for I will be made holy among Bnei-Yisrael. I am Adonai who makes you holy, who brought you out of the land of Egypt, to be your God. I am Adonai.”.

Weird English, ©19 English, Anachronistic English Translations:

Alpha & Omega Bible AND YOU SHALL KEEP MY COMMANDMENTS AND DO THEM.

AND YOU SHALL NOT PROFANE THE NAME OF THE HOLY ONE, AND I WILL BE SANCTIFIED IN THE MIDST OF THE CHILDREN OF ISRAEL. I AM JESUS THAT SANCTIFIES YOU, WHO BROUGHT YOU OUT OF THE LAND OF EGYPT, TO BE YOUR THEOS (*The Alpha & Omega*): I AM JESUS.”

Awful Scroll Bible	You is to have observed my commandment, and is to have effected them; I am to be Sustains To Become Was you to be presumptuous in that being set apart in my name? - I am to have set apart, they among the sons of Contends-with-he-mighty even I, Sustains To Become, was to be the setter apart of them. I am to be he leading you out of the solid grounds of Egypt, even he of mighty ones, Sustains To Become"
Concordant Literal Version	Hence observe My instructions and keep them:I am Yahweh. You shall not profane My holy name, so that I be hallowed in the midst of the sons of Israel. I am Yahweh Who is hallowing you, Who brought you forth from the land of Egypt to be your Elohim:I am Yahweh.
exeGesés companion Bible	So guard my misvoth and work them: I - Yah Veh. Profane not my holy name; and I hallow among the sons of Yisra El: I - Yah Veh who hallows you - who brought you from the land of Misrayim, to become your Elohim: I - Yah Veh.
Orthodox Jewish Bible	Therefore shall ye be shomer mitzvot over My commandments, and do them: I am Hashem. Neither shall ye profane Shem Kodshi; but I will be treated as kadosh among the Bnei Yisroel: I am Hashem, the One making you Kadoshim, That brought you out of Eretz Mitzrayim, to be for you Elohim (your G-d): I am Hashem.
Rotherham's <i>Emphasized B.</i>	So then ye shall observe my commandments, and do them,— am Yahweh.— So shall ye not profane my holy' name, So shall I be hallowed in the midst of the sons of Israel,— am Yahweh_ who am hallowing you; Who brought you forth out of the land of Egypt, that I might become your' God,— am Yahweh.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	“Thus [Or “And”] you shall keep my commands, and you shall do them; I am Yahweh. “And you shall not profane my holy name, so that I may be consecrated in the midst of the Israelites; [Literally “sons/children of Israel”] I am Yahweh, who consecrates you, the one who brought you out from the land of Egypt to be as God for you; I am Yahweh.”
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
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The Geneva Bible
Kaplan Translation

.
Be careful regarding My commandments and keep them; I am God.
Do not desecrate My holy name. I must be sanctified among the Israelites.
I am God [and] I am making you holy
and bringing you out to Egypt to be your God. I am God.

Do not desecrate

This is a specific commandment not to do anything to give God or His Torah a bad name (Sefer HaMitzvoth, Negative 63).

I must be sanctified

This is the commandment of kiddush ha-Shem, to enhance the reputation of God and His Torah (Sefer HaMitzvoth, Positive 9).

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

...therefore you shall keep these my commands, and do them; And you shall not profane the name of the Holy One; so shall I be hallowed in the midst of the children of Israel. I am the Lord, who am hallowing you, who am bringing you out of the land of Egypt, to be your God. I am the Lord.

Context Group Version

Therefore you (pl) shall keep my commandments, and do them: I am YHWH. And you (pl) shall not profane my special name; but I will be made special among the sons of Israel: I am YHWH who makes you (pl) special, who brought you (pl) out of the land of Egypt, to be your (pl) God: I am YHWH.

English Standard Version

Green's Literal Translation

Legacy Standard Bible

Literal Standard Version

Modern English Version

Modern Literal Version 2020

Therefore you* will keep my commandments and do them. I am Jehovah. And you* will not profane my holy name, but I will be made holy among the sons of Israel. I am Jehovah who sanctifies you*, who brought you* out of the land of Egypt, to be your* God. I am Jehovah.

New American Standard B.

New European Version

New King James Version

Niobi Study Bible

Owen's Translation

Revised Mechanical Trans.

...and you will safeguard my directives, and you will do them, I am YHWH, and you will not defile my special title, and I will be set apart in the midst of the sons of Yisra'eyl, I am YHWH setting you apart. The one causing you to go out from the land of Mits'rayim, to exist for you for Elohiym, I am YHWH,...

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:

31-33

Leviticus 22:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâmar (שמר) [pronounced <i>shaw-MAR</i>]	<i>to keep, to guard, to protect, to watch, to preserve</i>	2 nd person masculine plural, Qal perfect	Strong's #8104 BDB #1036
mits ^e ôwth (מצוות) [pronounced <i>mits^e-OHTH</i>]	<i>prohibitions, precepts, those things which are forbidden, constraints, proscriptions, countermands; commandments</i>	feminine plural noun with the 1 st person singular suffix	Strong's #4687 BDB #846
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âsâh (עשה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine plural, Qal perfect	Strong's #6213 BDB #793
'êth (אֶת) [pronounced <i>ayth</i>]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 rd person masculine plural suffix	Strong's #853 BDB #84

Translation: You (all) will guard (and keep) My commandments and you (all) will do them.

God is giving Moses a massive set of commandments. These were to be preserved and followed by the Israelites.

Leviticus 22:31b

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

Translation: I [am] Y^ehowah.

Again, God confirms His identify.

Leviticus 22:31 You (all) will guard (and keep) My commandments and you (all) will do them. I [am] Y^ehowah. (Kukis mostly literal translation)

This is a summary of what has gone before, admonishing and directing the Jews and the Aaronic priesthood in the sacrifices.

Leviticus 22:32a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (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
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>	2 nd person masculine plural, 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
shêm (שֵׁם) [pronounced <i>shame</i>]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular construct	Strong's #8034 BDB #1027
qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i>]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun with the 1 st person singular suffix	Strong's #6944 BDB #871

Translation: You (all) will not profane My holy Name...

God warns the Israelites not to profane His holy Name. If they did not keep his commandments and do them, that would be profaning His holy Name.

Leviticus 22:32b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qâdash (קָדַשׁ) [pronounced <i>kaw-DAHSH</i>]	<i>to be regarded as holy; to be consecrated, to receive sanctification; to show oneself holy [or set apart]</i>	1 st person singular, Niphal perfect	Strong's #6942 BDB #872
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (תַּוְכֶם) [pronounced <i>taw-VEK^E</i>]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063

Leviticus 22:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
With the bêyth preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled וּתְבַךְ. With the 1 st person plural suffix, it means <i>in our midst</i> . With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> .			
bânîym (בְּיָנֵי) [pronounced <i>baw-NEEM</i>]	sons, descendants; children; people; sometimes rendered <i>men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	God prevails; contender; soldier of God; transliterated <i>Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...and I will be regarded as set apart in the midst of the sons of Israel.

God is to be regarded as set apart in the midst of all Israel.

Leviticus 22:32a-b You (all) will not profane My holy Name and I will be regarded as set apart in the midst of the sons of Israel. (Kukis mostly literal translation)

Offering sacrifices different than those required by God would profane His name.

Leviticus 22:32c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ânîy (אֲנִי) [pronounced <i>aw-NEE</i>]	<i>I, me</i> ; in answer to a question, it means <i>I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
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 2 nd person masculine plural suffix	Strong's #6942 BDB #872

Translation: I [am] Y^ehowah, declaring you (all) set apart [to Me],...

God is able to declare Israel as set apart to Him.

Leviticus 22:33a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>causing to go out, leading out, bringing out, carrying out, drawing out, taking out [of money]; putting forth, laying out, exacting; promulgating; producing</i>	masculine singular, Hiphil participle with the definite article	Strong's #3318 BDB #422
'êth (אֵת) [pronounced ayth]	<i>you, you [all]; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 nd person masculine plural suffix	Strong's #853 BDB #84
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than, greater than</i>	preposition of separation	Strong's #4480 BDB #577
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	Qal infinitive construct	Strong's #1961 BDB #224
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 nd person masculine plural suffix	No Strong's # BDB #510
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

Translation: ...the One bringing you (all) out from the land of Egypt to be to you (all) Elohim.

Y^ehowah Elohim is the One Who brought all Israel out of the land of Egypt to be their God.

Leviticus 22:33b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 st person singular, personal pronoun	Strong's #589 BDB #58

Leviticus 22:33b			
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^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: I [am] Y^ehowah.” (Kukis mostly literal translation)

And once again, God confirms His Person and authority. He does this nine times in this chapter.

Leviticus 22:32c–33 I [am] Y^ehowah, declaring you (all) set apart [to Me], the One bringing you (all) out from the land of Egypt to be to you (all) Elohim. I [am] Y^ehowah.” (Kukis mostly literal translation)

Leviticus 22:31–33 You (all) will guard (and keep) My commandments and you (all) will do them. I [am] Y^ehowah. You (all) will not profane My holy Name and I will be regarded as set apart in the midst of the sons of Israel. I [am] Y^ehowah, declaring you (all) set apart [to Me], the One bringing you (all) out from the land of Egypt to be to you (all) Elohim. I [am] Y^ehowah.” (Kukis mostly literal translation)

Leviticus 22:31–33 You will keep and guard My commandments and you will do them, for I am Jehovah. You will not profane My holy Name. I will be understood as being set apart has holy in the midst of you sons of Israel. I am Jehovah, declaring you set apart to Me, the One who brought you out of the land of Egypt in order to be your God. I am Jehovah.” (Kukis paraphrase)

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A Set of Summary Doctrines and Commentary

Leviticus 22:1–3 Jehovah spoke to Moses, saying, “You will speak to Aaron and his sons that they will be set apart for My service for the holy things for the sons of Israel, that they not profane My Holy Name, which they ought to regard of set apart wholly unto Me. I am Jehovah. Say these things to them: ‘Regarding all of your future generations: anyone from all your descendants who comes near Me in any of the holy services, which are to be seen as set apart to Jehovah, but his uncleanness is on him—that soul will be cut off from My Presence, because I am Jehovah. (Kukis paraphrase)

Leviticus 22:4–7 If any man descended from Aaron is a leper or his has some sort of discharge, then he will not eat in the set-apart places until that defect has been ceremonially cleansed. He might touch someone who is unclean or he has a discharge of semen or he touches a swarming, creeping animal, which makes him unclean, then he is regarded as being unclean. In fact, if someone even touches him, that person is also made unclean. With any of these defects, a son of Aaron cannot eat from the holy meals. He must wash his skin with clean water and once the sun has gone down, he has been made ceremonially clean. After that, he may partake in the holy meals, because that is his food. (Kukis paraphrase)

Leviticus 22:8–9 The priests of God will not eat an animal which has died of natural causes or an animal which has been torn apart by another animal. This would defile anyone eating the animal’s carcass. The priests are to observe My commands and not lift up a sin to place upon him or he will be put to death for it, for they have profaned themselves. I am Jehovah, declaring who is set apart and who is not. (Kukis paraphrase)

Leviticus 22:10–11 Any stranger who is with the priestly family will not be able to eat from these meals made from the offerings. An immigrant who staying with a priestly family also may not eat any meal offered to Y^ehowah. However, if a priest has purchased a slave with his own silver, then the slave may eat with him. When someone is born in the house, no matter what his station, then he may partake of such holy meals with the priest. (Kukis paraphrase)

Leviticus 22:12–14 If a priest's daughter marries an alien man, then she may no longer eat from the holy offerings, even if she is visiting her father the priest. On the other hand, if the priest's daughter is divorced or a widow, and she has no children, and she returns to live with her father as when she was younger, then she may eat the food from sacrifices with her father. However, the alien cannot eat from the holy offerings. If a man inadvertently eats a meal offered up to God, he will return the appropriate amount of food to the priest along with an additional 20%. (Kukis paraphrase)

Leviticus 22:15–16 Such people as foreigners or immigrants are not to profane the set-apart offerings from the sons of Israel, those things which they raise up to Jehovah. Such men will themselves bear the iniquity of guilt when they eat the set-apart sacrifices, when they are not supposed to. I, Jehovah, declared these sacrifices as set apart to Me. (Kukis paraphrase)

Leviticus 22:17–19 Jehovah against speaks to Moses, saying, "Speak to Aaron and to his sons and to all sons of Israel, and say this to them: 'When any man from the house of Israel or any immigrant in Israel brings near to the altar his offering—whether it be to establish a vow or if it is a freewill offering—which this person brings near to Jehovah as a burnt offering, it must be a male without blemish, whether a bull, a lamb or a goat. (Kukis paraphrase)

Leviticus 22:20–22 If you bring forward any animal sacrifice with a defect, it will not be accepted. When you bring near any animal sacrifice, for offering up a peace offering to Jehovah or making a vow or simply offering up a freewill offering which has come from your herd or from you flocks, it must be an animal that is perfect, without any blemish in order to be accepted. No defect of any kind will be acceptable: the animal cannot be blind, have a broken bone, be mutilated, or have sores, eczema or a scab on it. You will not bring any animal like this to Jehovah. You will not bring such an animal forward to offer as a burnt offering on the altar to Jehovah. (Kukis paraphrase)

Leviticus 22:23–25 A slightly deformed ox or lamb may be offered as a freewill offering, but that same animal will not be accepted if given for a vow. You will not bring any animal to Y^ehowah if it is bruised, broken, castrated or if a portion of it is cut off. You will never do this in your land. And you will not bring near the bread given to you from the hand of a foreign person for any of these offerings, for their corruption is in them and their defect is in them—that being that they have not believed in the Revealed God. Such things will not be accepted from you.' " (Kukis paraphrase)

Leviticus 22:26–28 Jehovah spoke to Moses, saying, "Any young bull, sheep or goat, when born, will be given seven days under its mother after being born. On the eighth day and forward, that animal will be accepted as an offering of fire to Jehovah. Furthermore, you will not slaughter a bull or a lamb along with its young on the same day. (Kukis paraphrase)

Leviticus 22:29–30 Whenever you offer up an animal of thanksgiving to Jehovah, you will slaughter it according to your free will. However, all of the meat must be eaten on that day; you are not to preserve any of it for the next day. I {am] Jehovah. (Kukis paraphrase)

Leviticus 22:31–33 You will keep and guard My commandments and you will do them, for I am Jehovah. You will not profane My holy Name. I will be understood as being set apart has holy in the midst of you sons of Israel. I am Jehovah, declaring you set apart to Me, the One who brought you out of the land of Egypt in order to be your God. I am Jehovah." (Kukis paraphrase)

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

Why Leviticus 22 is in the Word of God

1. T
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

What We Learn from Leviticus 22

1. T
- 2.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

Jesus Christ in Leviticus 22

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

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

Edersheim Summarizes Leviticus 22

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

* So literally.

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

Edersheim Summarizes Leviticus 22

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

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

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Addendum

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 22	
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 22		
Series	Lesson (s)	Passage
R. B. Thieme, Jr. does not appear to have covered any portion of this chapter in his available studies.		
Syndein	http://syndein.com/leviticus.html	
Keil and Delitzsch Commentary on Leviticus	https://www.gracenotes.info/leviticus/leviticus.pdf	
Todd Kennedy overview of Leviticus	http://www.spokanebiblechurch.com/books/leviticus	

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

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

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

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

Word Cloud from a Reasonably Literal Paraphrase of Leviticus 22

Word Cloud from Exegesis of Leviticus 22²²

These two graphics should be very similar; this means that the exegesis of Leviticus 22 has stayed on topic and has covered the information found in this chapter of the Word of God.

Beginning of Document	Chapter Outline	Charts, Graphics, Short Doctrines
Introduction and Text	First Verse	Addendum
www.kukis.org	Leviticus folder	Exegetical Studies in Leviticus

²² Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.