

LEVITICUS 24

Written and compiled by Gary Kukis

Leviticus 24:1–23

Lamps and Bread for the Tabernacle/Blasphemy/Punishment

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.

Document Navigation

[Preface and Quotations](#)

[Outline of Chapter](#)

[Charts, Graphics, Short Doctrines](#)

[Doctrines Alluded to](#)

[Dictionary of Terms](#)

[Introduction and Text](#)

[Chapter Summary](#)

[Addendum](#)

[A Complete Translation](#)

Verse Navigation

[Leviticus 24:1–4](#)

[Leviticus 24:5–7](#)

[Leviticus 24:8–9](#)

[Leviticus 24:10–12](#)

[Leviticus 24:13–16](#)

[Leviticus 24:17–20](#)

[Leviticus 24:21–22](#)

[Leviticus 24:23](#)

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: There are four topics in Leviticus 24: (1) Keeping the lamp of the Tabernacle lit; (2) the bread for the Table of Bread in the Tabernacle; (3) a young man who blasphemes God; and (4) various laws related to men harming others.

The Bible Summary of Leviticus 24 (in 140 characters or less): *Aaron is to tend the lamps and set out the bread before the LORD. An Israelite blasphemed so they took him outside and stoned him.*¹

There are many **chapter commentaries** on the book of Leviticus. This will be the most extensive examination of Leviticus 24, 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:

Outline of Chapter 24:

Introduction

vv. 1–4	Levitical Responsibilities Concerning the Lamp
vv. 5–9	Levitical Responsibilities for the Table of Showbread
vv. 10–12	Half-Egyptian/half-Israelite Blasphemes God
vv. 13–16	God Clearly Tells the People What to Do
vv. 17–22	The Consistent and Fair Laws of God
vv. 23	The Blasphemer is Stoned to Death

Chapter Summary

Addendum

Charts, Graphics and Short Doctrines:

Preface	Quotations
Introduction	Titles and/or Brief Descriptions of Leviticus 24 (by various commentators)
Introduction	Brief, but insightful observations of Leviticus 24 (various commentators)
Introduction	Fundamental Questions About Leviticus 24
Introduction	The Prequel of Leviticus 24
Introduction	The Principals of Leviticus 24
Introduction	The Places of Leviticus 24
Introduction	By the Numbers
Introduction	Timeline for Leviticus 24
Introduction	A Synopsis of Leviticus 24
Introduction	Outlines of Leviticus 24 (Various Commentators)
Introduction	A Synopsis of Leviticus 24 from the Summarized Bible
Introduction	The Big Picture (Leviticus 1–15)
Introduction	Changes—additions and subtractions (for Leviticus 24)

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

Addendum
 Addendum
 Addendum
 Addendum
 Addendum
 Addendum
 Addendum
 Addendum
 Addendum

[Extensive Footnote on Punctured](#) (the Heritage Bible)

[Josephus' History of this Time Period](#)

[A Complete Translation of Leviticus 24](#)

[Doctrinal Teachers Who Have Taught Leviticus 24](#)

[Word Cloud from a Reasonably Literal Paraphrase of Leviticus 24](#)

[Word Cloud from Exegesis of Leviticus 24](#)

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

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

Chapters of the Bible Alluded To and/or Appropriately Exegeted with this Chapter			
	Leviticus 23		

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 24

Introduction: Leviticus 24 begins with two sections that really belong with Leviticus 23. You may recall that in Leviticus 23, there was a section that confused me. It seemed like Moses was revisiting that final feast and adding more material to it; but it did not appear to be connected to the rest of the chapter. I would suggest that Leviticus 23 has three addendums: (1) the addendum to the final feast (Leviticus 23:36?–39?); (2) keeping the lamp of the Tabernacle lit (Leviticus 24:1–4); and (3) bread for the Tabernacle (Leviticus 24:5–9). By itself, that first addendum seems to be out there by itself and who can explain its placement. However, if there are three addendums to this chapter (or a separate chapter altogether for these three addendums), that would make a little more sense. However, this does not clear up the problem of the location of the three verses at the end of Leviticus 23.

The third topic of Leviticus 24 (it should be the first one) is the young man who blasphemes God. This actually places us back into narrative mode. How is he to be dealt with? The fourth topic in Leviticus 24 is a series of laws related to physical harm or destruction.

Leviticus 24 carries with it some additional commandments from God and then a short portion of it is narrative (the first narrative since Leviticus 10). In this chapter we will see the first occurrence of capital punishment at the hands of the state and laws which deal with sentencing.

Titles and/or Brief Descriptions of Leviticus 24 (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 24 (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 24

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

The Prequel of Leviticus 24

Leviticus 24 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 24

Characters

Commentary

Characters	Commentary

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place.

The Places of Leviticus 24

Place

Description

Place	Description

Outlines of Leviticus 24 (Various Commentators)

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

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

A Synopsis of Leviticus 24 from the Summarized Bible

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Leviticus 24.

[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 24): Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

I have begun to draw from over 40 translations when doing my initial exegetical study of a chapter. This will include some translations which I have not used before: Modern Literal Version 2020, Benner's Revised Mechanical Translation (which I should like to go back and include this with my Genesis and Exodus studies), the Literal Standard Version, the Scriptures 2009, the Unfolding Word Literal Text, the Unfolding Word Simplified Text, and the Samaritan Pentateuch (in English). These are some of the various translations which have been recently

made available to e-sword 12.1. Four of these simply replace previous texts done by the same translator or translation group.

After every verse, I will give the Kukis mostly literal translation for that verse. At the end of every passage, I will give both the Kukis mostly literal translation and the Kukis paraphrase for that passage.

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

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

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

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

Chapter Outline

Charts, Graphics and Short Doctrines

Levitical Responsibilities Concerning the Lamp

Exodus 25:6 27:20–21

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, "Instruct sons of Israel and they will take unto themselves oil of the olive, pure, beaten, for the light to cause to go up a light continuously from outside regarding a veil of the testimony. In a tent of meeting, he will arrange him, Aaron, from evening until morning to faces of Y^ehowah continuously. [This is] a statute of perpetuity to your generations. Upon the lampstand, the pure [one] he will arrange the light to faces of Y^ehowah continuously.

Kukis paraphrase:

Kukis mostly literal:

Y^ehowah spoke to Moses, saying, "Instruct the sons of Israel that they take to themselves pure, beaten olive oil for the light [in the Tabernacle]. [They will] cause the light to go up continuously [just] outside of the veil of testimony. Aaron will arrange it inside the Tent of Meeting [to be lit] from evening till dawn before Y^ehowah continuously. [This will be] a perpetual statute throughout your generations. [Aaron] will organize the light on the lampstand [to be] continuously before Y^ehowah.

Leviticus
24:1–4

Jehovah spoke to Moses, saying, “Now instruct the sons of Israel to regularly gather and produce pure beaten olive oil which will be used to provide light inside the Tent of Meeting. By providing this oil, they will cause the lamp to be lit up continuously just outside of the veil of testimony. Aaron will organize what needs to be done inside the Tent of Meeting, so that the lamp remains burning from evening till dawn continuously before Jehovah. This stands as a perpetual statute throughout your generations. Aaron, or a high priest will organize the continuous light on the lampstand before Jehovah.

Here is how others have translated this passage:

Ancient texts:

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

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

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

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

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

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

Underlined words indicate differences in the text.

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

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

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, "Instruct sons of Israel and they will take unto themselves oil of the olive, pure, beaten, for the light to cause to go up a light continuously from outside regarding a veil of the testimony. In a tent of meeting, he will arrange him, Aaron, from evening until morning to faces of Y ^e howah continuously. [This is] a statute of perpetuity to your generations. Upon the lampstand, the pure [one] he will arrange the light to faces of Y ^e howah continuously.
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: Command the children of Israel, that they bring unto thee the finest and clearest oil of olives, to furnish the lamps continually, Without the veil of the testimony in the tabernacle of the covenant. And Aaron shall set them from evening until morning before the Lord, by a perpetual service and rite in your generations. They shall be set upon the most pure candlestick before the Lord continually.
Aramaic ESV of Peshitta	Mar-Yah spoke to Mosha, saying, "Command the B'nai Yisrael, that they bring to you pure olive oil beaten for the light, to cause a lamp to burn continually.

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

Outside of the veil of the Testimony, in the Tabernacle, shall Aaron keep it in order from evening to morning before Mar-Yah continually: it shall be a statute forever throughout your generations.

He shall keep in order the lamps on the pure gold menorah before Mar-Yah continually.

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

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And the Lord spoke to Moses, saying,
Command the children of Israel, and let them take for you pure olive oil beaten for the light, to burn a lamp continually,
outside the veil in the tabernacle of witness; and Aaron and his sons shall burn it from evening until morning before the Lord continually, a perpetual statute throughout your generations.
You shall burn the lamps on the pure lampstand before the Lord till the morning.

Significant differences:

Limited Vocabulary Translations:⁵

Bible in Basic English

And the Lord said to Moses,
Give orders to the children of Israel to give you clean olive oil for the light, so that a light may be burning at all times,
Outside the veil of the ark in the Tent of meeting; let Aaron see that it is burning from evening till morning at all times before the Lord: it is a rule for ever through all your generations.
Let Aaron put the lights in order on the support before the Lord at all times.

Easy English

Easy-to-Read Version–2008

.
The LORD said to Moses, "Command the Israelites to bring to you pure oil from crushed olives. That oil is for the lamps that must burn without stopping. Aaron will keep the light burning in the Meeting Tent before the LORD from evening until morning. This light will be outside the curtain that hangs in front of the Box that holds the Agreement. This law will continue forever. Aaron must always keep the lamps burning on the lampstand of pure gold before the LORD.

God's Word™

Good News Bible (TEV)

.
The LORD told Moses to give the following orders to the people of Israel: Bring pure olive oil of the finest quality for the lamps in the Tent, so that a light might be kept burning regularly. Each evening Aaron shall light them and keep them burning until morning, there in the LORD's presence outside the curtain in front of the Covenant Box, which is in the Most Holy Place. This regulation is to be observed for all time to come. Aaron shall take care of the lamps on the lampstand of pure gold and must see that they burn regularly in the LORD's presence.

The Message

Names of God Bible

.
The LORD spoke to Moses, "Command the Israelites to bring you pure, virgin olive oil for the lamp stand so that the lamps won't go out. In the tent of meeting, outside the canopy where the words of my promise are, Aaron must keep the lamps lit in the LORD'S presence from evening until morning. It is a permanent law for generations to come. Aaron must keep the lamps on the pure gold lamp stand lit in the LORD'S presence.

NIRV

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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.

New Simplified Bible .

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

Casual English Bible .

Contemporary English V.

The LORD told Moses to say to the community of Israel: You must supply the purest olive oil for the lamps in the sacred tent, so they will keep burning. Aaron will set up the gold lampstand in the holy place of the sacred tent. Then he will light the seven lamps that must be kept burning there in my presence, every night from now on. This law will never change.

The Living Bible .

New Berkeley Version .

New Life Version .

New Living Translation .

UnfoldingWord (Simplified)⁶

Yahweh also said to Moses, "Command the Israelite people to constantly bring you clear oil made from pressed olives to burn in the lamps in the sacred tent, in order that those lamps will burn all the time. Outside the curtain of the very holy place, Aaron must take care of the lamps in my presence continually, in order that they will burn all during the night. That regulation must be obeyed forever. The priests must constantly take care of the lamps that burn in my presence.

Partially literal and partially paraphrased translations:

American English Bible .

Beck's American Translation .

Common English Bible .

New Advent (Knox) Bible .

Translation for Translators .

Mostly literal renderings (with some occasional paraphrasing):

Christian Standard Bible .

Berean Study Bible .

Conservapedia .

Revised Ferrar-Fenton Bible .

God's Truth (Tyndale) .

The Heritage Bible

And Jehovah spoke to Moses, saying,
Command the children of Israel, that they bring to you pure olive oil beaten for the light, to cause the lamps to burn continually.

Aaron shall arrange it outside the veil of the testimony, in the tent of appointed meeting, from the dusk to the dawn before the face of Jehovah continually; this is an enactment forever in your generations.

He shall arrange the lamps upon the pure lampstand before the face of Jehovah continually.

International Standard V

The Lamp

The Lord spoke to Moses, "Tell the Israelis that they are to bring to you pure oil made from beaten olives in order to keep the lamp burning continuously. Outside the Canopy of the Testimony in the Tent of Meeting, Aaron is to arrange it continuously in the Lord's presence from evening until morning as an eternal ordinance throughout your generations. He is to arrange the lamps so that they burn continuously on a ceremonially pure lamp stand in the Lord's presence.

Lexham English Bible .

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

NIV, ©2011

Unfolding Word Literal Text⁷ .
 Yahweh spoke to Moses, saying, "Command the people of Israel to bring you pure oil beaten from olives to be used in the lamp, that the light may burn continually. Outside the curtain before the covenant decrees in the tent of meeting, Aaron must continually, from evening to morning, keep the lamp lit before Yahweh. This will be a permanent statute throughout your people's generations. The high priest must always keep the lamps lit before Yahweh, the lamps on the lampstand of pure gold.

Urim-Thummim Version .
 YHWH spoke to Moses saying, Command the children of Israel that they bring to you pure oil of olive beaten for the light, to cause the lamps to ascend continually. Outside the veil of the Testimony in the Tabernacle at the Appointed Place Aaron will handle it from sunset to sunrise before YHWH continually; it will be a statute for the ages in your generations. He will prepare the candles on the pure lamp stand in the presence of YHWH continually.

Wikipedia Bible Project⁸ .
 And Yahweh spoke to Moses, saying: Command the sons of Israel, and they will take to you pure whipped olive oil, for the light, to raise an eternal flame. Outside of the curtain of the testimony in the tent of events, Aaron will arrange it from evening until morning before Yahweh, always, an eternal statute, to your generations. Upon the pure menorah he will arrange the flames, before Yahweh, always.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) .
 Yahweh spoke to Moses and said, "Command the Israelites to bring you oil from pressed olives for the light, that a lamp may be kept burning continually. Aaron shall keep the flame in order from evening until morning in the Tent of Meeting, outside the veil of the Covenant. It shall be a lasting ordinance for all generations. He shall set the lamps on the pure gold lampstand to burn continually before Yahweh. 25:31 Num 4:16; 1S 3:3

New American Bible(2011)⁹ .
 The Catholic Bible .
 New Jerusalem Bible .
 NRSV (Anglicized Cath. Ed.) .
 Revised English Bible–1989¹⁰ .

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 exeGeses companion Bible .
 Hebraic Roots Bible .
 Kaplan Translation . The Kaplan Translation, particularly in Leviticus through Deuteronomy, takes note of historic rabbinic opinions.

The Scriptures–2009 .
 And הוה spoke to Mosheh, saying,
 "Command the children of Yisra'el that they bring to you clear oil of pressed olives for the light, to make the lamps burn continually.
 "Outside the veil of the Witness, in the Tent of Appointment, Aharon is to arrange it from evening until morning before הוה continually – a law forever throughout your generations.
 "He is to arrange the lamps on the clean gold lampstand before הוה continually.

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

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

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

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

Tree of Life Version

Then Adonai spoke to Moses saying: "Order Bnei-Yisrael to bring to you pure olive oil, beaten for the light, to keep a lamp burning continually. Outside of the curtain of the Testimony, in the Tent of Meeting, Aaron is to keep it in order from evening to morning before Adonai continually. It is to be a statute forever throughout your generations. He is to keep the lamps in order on the pure gold menorah before Adonai continually.

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

AND JESUS SPOKE TO MOSES, SAYING,
 "CHARGE THE CHILDREN OF ISRAEL, AND LET THEM TAKE FOR YOU PURE OLIVE OIL BEATEN FOR THE LIGHT, TO BURN A LAMP CONTINUALLY, OUTSIDE THE VEIL IN THE TABERNACLE OF WITNESS; AND AARON AND HIS SONS SHALL BURN IT FROM EVENING UNTIL MORNING BEFORE JESUS CONTINUALLY, A LONG-TERM STATUTE THROUGHOUT YOUR GENERATIONS. †("Until morning" proves that days begin at sunrise, not at sunset. Notice verse 4 says "until the next day & verse 3 says until morning. Therefore days begin in the morning, not at sunset.)
 YOU SHALL BURN THE LAMPS ON THE PURE MENORAH BEFORE JESUS UNTIL THE NEXT DAY. †(In Exodus 25:31 to Exodus 25:40, Moses was commanded to make a menorah & place it in the Holy Place of the Tabernacle. In Zechariah 4:1 to Zechariah 4:10, The symbolism of the menorah was used in connection with the rebuilding of the temple. In Revelation 1-3, the menorah is used in symbolism of the entire New Covenant Church, whose individual members are the temple of JESUS, spiritually speaking.)

Awful Scroll Bible

Sustains To Become was to speak to Moses, to the intent:
 Be laying charge to the sons of Contends-with-he-mighty, even were they to take pure oil of the olive, for the light of the lamp, to be stirred up sustainedly.
 Without the veil of the testimony, of the tent of the appointed place, Aaron was to arrange it from evening until morning, turned before Sustains To Become sustainedly, a continual prescription in your generations.
 He was to arrange the lamps on the pure lampstand, turned before Sustains To Become sustainedly.

Concordant Literal Version

Yahweh spoke to Moses, saying, Instruct the sons of Israel that they should take to you clear olive oil, pounded, for the luminary, to kindle the lamp regularly. Outside the curtain of the testimony in the tent of appointment Aaron and his sons shall arrange it from evening until morning before Yahweh regularly. It shall be an eonian statute throughout your generations. On the pure lampstand shall he arrange the lamps before Yahweh regularly.

exeGesés companion Bible

CONGREGATIONAL TENT MENORAH
 And Yah Veh words to Mosheh, saying,
 Misvah the sons of Yisra El,
 to bring you pure olive oil pestled for the light,
 to holocaust the lamps continually.
 Outside the veil of the witness,
 in the tent of the congregation,
 Aharon arranges it continually
 from evening to morning
 at the face of Yah Veh:
 - an eternal statute in your generations.
 He arranges the lamps on the pure menorah
 at the face of Yah Veh continually.

¹¹ The A&O Bible follows the Greek text.

Orthodox Jewish Bible And Hashem spoke unto Moshe, saying,
 Command the Bnei Yisroel, that they bring unto thee pure shemen zayit beaten for the light, to kindle the Ner Tamid (Perpetual Lamp).
 Outside the Parochet (Curtain) of the Edut, in the Ohel Mo'ed shall Aharon set it in order from erev unto boker before Hashem tamid (continually); it shall be a chukkat olam in your dort.
 He shall set in order the nerot (lamps) upon the Menorah Hatehorah before Hashem tamid (continually).

Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

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

The Sanctuary's Lamp and Bread

Then [Or "And"] Yahweh spoke to Moses, saying, "Command the Israelites [Literally "sons/children of Israel"] that [Or "and"] they should bring pure olive oil from beaten olives for the light to present [Literally "to cause raising up"; or "set up" (HALOT 830 s.v. 4.d)] a lamp continually. Aaron shall arrange for it outside [Literally "from the outside of to"] the curtain of the testimony in the tent of assembly from evening until morning before [Literally "to the faces of"] Yahweh continually; it shall be a lasting statute [Literally "a statute of eternity" or "a statute of long duration"] throughout your generations. On the pure golden [Supplied by context and the description of the lampstand in Exod 25:31] lampstand he shall arrange for the lamps before [Literally "to the faces of"] Yahweh continually.

Syndein/Thieme .
 The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach¹² .
 The Geneva Bible .
 Kaplan Translation .

The Lamp

God spoke to Moses, telling him to
 Instruct the Israelites to bring him clear illuminating oil from hand-crushed olives, to keep the lamp burning constantly.
 Aaron shall light [the lamp] consistently with [this oil]. [It shall burn] before God, from evening to morning, outside the cloth partition in the Communion Tent. This shall be an eternal law for all your generations.
 He shall consistently kindle the lamps on the pure [gold] menorah before God.

him

Literally, 'you.'

clear illuminating oil...

See Exodus 27:20.

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

§ 20. Provision for the Sanctuary, in Oil and Bread.

Chapter 24.

And Yahweh spake unto Moses, saying: Command the sons of Israel, That they bring unto thee—pure oil olive, beaten, for giving light,^a—to cause the lamp to burn

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](#).

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

up continually. <Outside the veil of the testimony, in the tent of meeting> shall Aaron^b order it, from evening until morning, before Yahweh, continually,—a statute, age-abiding, to your generations. <Upon the pure lampstand> shall he order the lamps,—before Yahweh, continually.

^a Or: “for the light-giver.”

^b Some cod. (w. Sam., Onk. MS., Sep.) add: “and his sons”— G.n.

Literal, almost word-for-word, renderings:

A Faithful Version	And the LORD spoke to Moses, saying, "Command the children of Israel that they bring to you clear olive oil, beaten pure, for the light, to cause the lamps to burn continually. Outside the veil of the testimony, in the tabernacle of the congregation, Aaron shall keep it in order from sunset to sunrise before the LORD continually. <i>It shall be</i> a statute forever in your generations. He shall keep in order the lamps on the pure lampstand before the LORD continually.
C. Thomson Updated OT Charles Thomson OT ¹⁴	. And when Moses had mentioned these festivals of the Lord to the Israelites, the Lord spoke to Moses, saying, Give orders to the children of Israel, and let them bring the oil, pure expressed oil for light, that a lamp may burn continually, without the veil, in the tabernacle of the testimony. And Aaron and his sons shall keep it burning, from evening till morning, continually, before the Lord. It is an everlasting statute for your generations. You shall keep the lamps burning on the pure candlestick before the Lord, until the morning. V. 23:44 is included for context.
Context Group Version	And YHWH spoke to Moses, saying, Command the sons of Israel, that they bring to you pure olive oil beaten for the light, to cause a lamp to burn continually. Outside the veil of the testimony, in the tent of meeting, Aaron shall keep it in order from evening to morning before YHWH continually: it shall be a statute forever throughout your (pl) generations. He shall keep in order the lamps on the pure candlestick before YHWH continually.
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And Jehovah spoke to Moses, saying, Command the sons of Israel, that they bring to you pure beaten olive oil for the light, to cause a lamp to burn continually. Aaron will arrange it outside the veil of the testimony, in the tent of meeting, from evening to morning before Jehovah continually. It will be an everlasting statute throughout your* genealogy. He will arrange the lamps upon the pure lamp-stand before Jehovah continually.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Revised Mechanical Trans. ¹⁵	...and YHWH spoke to Mosheh saying, direct the sons of Yisra'eyl, and they will take to you refined olive oil, smashed for the luminary ^[824] , to make the lamp continually go up ^[825] . From the outside of the tent curtain of the evidence, in the appointed tent, Aharon will arrange him, from the evening until morning, to the face of YHWH continually, a distant custom for your generations. Upon the clean lampstand he will arrange the lamps to the face of YHWH continually,...

824. Meaning the “lamps.”

¹⁴ Thompson's translation follows the Greek text.

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

825. Meaning to “burn.”

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

The gist of this passage:

Leviticus 24:1			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong #
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<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 <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֶל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'amar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

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

This phrase begins as do most of the chapters of Leviticus.

It appears that, from the previous chapter, that God spoke to Moses on many occasions, and that the books of Exodus, Leviticus, Numbers and Deuteronomy are mostly presented in chronological order when it comes to the incidents recounted. However, it is possible that God allowed Moses to organize portions of these four books. The book of Deuteronomy is a series of messages given by Moses at the end of his life, where he recounts all of this information to the people (therefore, he is the human editor of that material); but Leviticus 23 suggests that Moses may have had a hand in the organization of that chapter (which implies that he may have had a hand in

organizing other chapters). My point being, not that we need to figure out what was strictly recorded as God gave it as opposed to what sections Moses organized, but to realize that this was a very organic process, despite the fact that much of Exodus, Leviticus and Numbers were dictated.

Refer back to **Leviticus 23** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Leviticus 24:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tsâvâh (צָוָה) [pronounced tsaw-VAW]	<i>commission, mandate, appoint; ordain; lay charge upon, give charge to, charge [command, order]; instruct [as in, giving an order]</i>	2 nd person masculine singular, Piel imperative	Strong's #6680 BDB #845
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
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
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
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 rd person masculine plural, Qal imperfect	Strong's #3947 BDB #542
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied) with the 2 nd person masculine singular suffix	Strong's #413 BDB #39
shemen (שֶׁמֶן) [pronounced SHEH-men]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular construct	Strong's #8081 BDB #1032
zayith (זַיִת) [pronounced ZAH-yeeth]	<i>olive, olive tree</i>	masculine singular noun	Strong's #2132 BDB #268
zak ^e (זָקַח) [pronounced zahk]	<i>pure, unmixed, uncorrupted, free from foreign substances; and therefore, clean; figuratively, righteous</i>	masculine singular adjective	Strong's #2134 BDB #269

Leviticus 24:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kâthîyth (כַּתִּיִּת) [pronounced kaw- TEETH]	<i>beaten [out]; pure; pounded fine [into a mortar]; costly</i>	masculine singular adjective	Strong's #3795 BDB #510

Translation: ...“Instruct the sons of Israel that they take to themselves pure, beaten olive oil for the light [in the Tabernacle].

Interestingly enough, the Levites are not given this responsibility. Some of the people of Israel will be responsible to provide the pure, beaten olive oil to be used for the lamp in the Tabernacle.

Leviticus 24:1–2a Y^ehowah spoke to Moses, saying, “Instruct the sons of Israel that they take to themselves pure, beaten olive oil for the light [in the Tabernacle]. (Kukis mostly literal translation)

Leviticus 24:2b			
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
mâ'ôwr (מִאֹר) [pronounced maw-OHR]	<i>luminary, light, light-bearer, lamp, lamp-stand; metaphorically for the light of the eyes; therefore, bright, cheerful</i>	masculine singular noun with the definite article	Strong's #3974 BDB #22
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
‘âlâh (עָלָה) [pronounced gaw-LAWH]	<i>to cause to go up [to ascend], to lead up, to take up, to bring up</i>	Hiphil infinitive construct	Strong's #5927 BDB #748
nêr (נֵר) [pronounced nair]	<i>lit., a glistening; a [bright] light; a luminary; lamp; brightness; figuratively, cheerfulness</i>	masculine singular noun	Strong's #5216 BDB #632
tâmîyd (תָּמִיד) [pronounced taw-MEED]	<i>continuously, continuity; regularly, at regular intervals; continuity, perpetuity</i>	masculine singular noun/adverb	Strong's #8548 BDB #556

Translation: [They will] cause the light to go up continuously...

The lamp inside the Tabernacle, the Menorah, must continuously be lit, so that it would cast light upon everything else which is inside of the Tabernacle.

The Tabernacle was not like a church. People did not go into the Tabernacle each Saturday to worship. In fact, no one apart from specific priests every entered into the Tabernacle (also called the Tent of Meeting). And they only entered into the Tabernacle to perform specific tasks.

So we had this tent with furniture, all of which was meaningful, and yet, this was known to the people outside of the Tabernacle (the bulk of the people of Israel) through revelation. God had to tell them what was in the Tent

of Meeting and then they had to believe it (this may have possibly been enough faith for salvation in the Old Testament).

The lampstand represents Jesus Christ, Who is the light of the world, Who illuminates all else. Jesus makes God known to mankind. When we believe in Him and then choose to grow spiritually, God reveals to us Himself.

To be clear, this is placing oneself under the teaching of a well-qualified pastor-teacher. This is how the believer in the Church Age grows spiritually.

Leviticus 24:3a			
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
chûts (חוּץ) (חַוּץ) [pronounced <i>khoots</i>]	<i>outside, outward; street</i>	masculine singular noun	Strong's #2351 BDB #299
Together, these seem to simply mean, <i>from without, outside, on the outskirts of.</i>			
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pôreketh (תְּכַרֵּת) [pronounced <i>poh-REH-keith</i>]	<i>curtain, veil</i>	feminine singular construct	Strong's #6532 BDB #827
‘êdûwth (תּוֹדָע) [pronounced <i>gay-DOOTH</i>]	<i>a precept, law, revelation, testimony</i>	feminine singular noun with the definite article	Strong's #5715 BDB #730
Do these words belong with v. 2?			

Translation: ...[just] outside of the veil of testimony.

The table of incense, the lampstand and the table of the bread of Presence were all lined up near the back veil of the Tabernacle. These three items present the gospel of Jesus Christ. The bread represents His humanity; the lampstand represents His Deity (it is made of pure gold); and the table of incense represents God being propitiated because of the offering of Jesus Christ. The sweet smell of the incense comes up to God, and He is pleased with that fragrance.

Behind the veil of testimony is the Ark of God with the Mercy Seat being upon it. The high priest went into this section of the Tabernacle only once a year.

Leviticus 24:2b–3a [They will] cause the light to go up continuously [just] outside of the veil of testimony. (Kukis mostly literal translation)

The Jews at that time were the light of the world and this lamp symbolized that. They had the good news of the Revealed God to share.

Furthermore, this was a light for Y^ehowah, with which he could find the Jews.

Leviticus 24:3b			
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
'ohel (אֹהֶל) [pronounced OH-heh]	<i>tent, tabernacle, house, temporary dwelling</i>	masculine singular construct	Strong's #168 BDB #13
môw'êd (מוֹעֵד) [pronounced moh- GADE]	<i>a specific (set, pre-determined, appointed) time; a point in time; a sacred season, a set feast; an appointed meeting; an appointed place [where people meet]; a specific sign or signal; an assembly, a convocation</i>	masculine singular noun	Strong's #4150 BDB #417
'ârak ^e (אַרַךְ) [pronounced gaw-RAK]	<i>to arrange, to set in order, to place in a row, to place in a particular arrangement or order; to organize</i>	3 rd person masculine singular, Qal imperfect	Strong's #6186 BDB #789
'êth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
'Ahărôn (אַהֲרֹן) [pronounced ah-huh- ROHN]	transliterated Aaron	masculine proper noun	Strong's #175 BDB #14

Translation: Aaron will arrange it inside the Tent of Meeting [to be lit]...

It appears as though v. 3 is a continuation of v. 2. The verb that Aaron does is 'ârak^e (אַרַךְ) [pronounced gaw-RAK] and the BDB definition is *to set in order, to arrange in order*; Strong's: *to set in a row, to arrange in order*. Strong's #6186 BDB #789. However, we only have one item here and presumably Aaron's responsibility is to see that the lamp will stay lit continuously throughout the entire evening every evening, although he may not do the lighting or the changing of the oil personally. The word is first found in Genesis 14:8 when the kings of Sodom and Gomorrah and two other areas *set* their men *up* in the valley for battle. This word is used to describe Abraham *arranging* the wood for the fire upon which he will offer his son Isaac. This verb and its substantive cognate are both found together for the first time in Exodus 40:4 where Moses is to see to the arrangement on the table of showbread—he is to arrange the arrangement. We will stay with this rough definition until I can come up with a better word or set of words. It is possibly that the relationship here is that Aaron and his sons will arrange a schedule for themselves or will array themselves in a particular order to keep the lamp lit continuously.

Aaron is going to oversee the Tent of Meeting and organize what needs to be done in order for the lampstand to remain lit up. This does not necessarily mean that he does anything himself (sometimes he might but most of the time he probably directs what needs to be done).

Leviticus 24:3c			
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
‘ereb (בֶּרֶעַ) [pronounced <i>GEH-re^bv</i>]	<i>evening, sunset</i>	masculine singular noun	Strong's #6153 BDB #787
‘ad (דַּעַ) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
bôqer (בֹּקֶר) [pronounced <i>BOH-ker</i>]	<i>morning, daybreak, dawn; the next morning</i>	masculine singular noun with a definite article	Strong's #1242 BDB #133
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L ^e pânîym (לפָּנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
tâmîyd (דִּמְיָד) [pronounced <i>taw-MEED</i>]	<i>continuously, continuity; regularly, at regular intervals; continuity, perpetuity</i>	masculine singular noun/adverb	Strong's #8548 BDB #556

Translation: ...from evening till dawn before Y^ehowah continuously.

The golden lampstand inside of the Tabernacle must remain lit from evening until dawn before Y^ehowah all of the time.

I do not know exactly why it is expressed in this way, as the light in the Tabernacle needed to be continuous. Perhaps the idea is, the light of Jesus Christ must be available at all times to those who are in darkness.

Leviticus 24:3d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chuqqâh (חֻקָּה) [pronounced <i>khoo-KAWH</i>]	<i>that which is established or defined; statute, ordinance, law [often of God]; enactment; practice, custom; limit; right, privilege</i>	feminine singular construct	Strong's #2708 BDB #349

Leviticus 24:3d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘ōwlām (עלום) [pronounced <i>gō-LAWM</i>]	properly <i>what is hidden [time]; of [in] times past, from ancient time, old, antiquity, long duration, everlasting, eternal, forever, perpetuity; for future time, futurity; of the world, worldly</i>	masculine singular noun	Strong's #5769 BDB #761
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
dôwrîym (דורות) [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

This is variously translated, *throughout your generations [or, genealogy (ies)], to [for] your generations, throughout all future generations, throughout your people's generations; forever.*

This is variously translated, *throughout their generations [or, genealogy (ies)], to [for] their generations, throughout all future generations; forever.*

Translation: [This will be] a perpetual statute throughout your generations.

This is what the Israelites were to follow throughout all of their generations.

Leviticus 24:3b-d Aaron will arrange it inside the Tent of Meeting [to be lit] from evening till dawn before Y^ehowah continuously. [This will be] a perpetual statute throughout your generations. (Kukis mostly literal translation)

Leviticus 24:4

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (על) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
m ^e nôwrâh/m ^e nôrâh (מנורה/מנורת) [pronounced <i>m^e-noh-RAW</i>]	<i>lampstand, candlestick; transliterated menorah</i>	feminine plural noun with the definite article	Strong's #4501 BDB #633
ṭâhōwr (טהור) ṭâhôr (טהור) [pronounced <i>taw-HOHR</i>]	<i>clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>	feminine singular adjective; with the definite article	Strong's #2889 & #2890 BDB #373
‘ârak ^e (ארק) [pronounced <i>gaw-RAK</i>]	<i>to arrange, to set in order, to place in a row, to place in a particular arrangement or order; to organize</i>	3 rd person masculine singular, Qal imperfect	Strong's #6186 BDB #789
’êth (את) [pronounced <i>ayth</i>]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84

Leviticus 24:4

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nêr (נֵר) [pronounced <i>nair</i>]	lit., <i>a glistening; a [bright] light; a luminary; lamp; brightness; figuratively, cheerfulness</i>	masculine plural noun with the definite article	Strong's #5216 BDB #632
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part [or, the edge of a sword]</i> . L ^e pânîym (לִפְנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
tâmîyd (תָּמִיד) [pronounced <i>taw-MEED</i>]	<i>continuously, continuity; regularly, at regular intervals; continuity, perpetuity</i>	masculine singular noun/adverb	Strong's #8548 BDB #556

Translation: [Aaron] will organize the light on the lampstand [to be] continuously before Y^ehowah. (Kukis mostly literal translation)

Aaron, at this point in time, will oversee all that is done. The next high priest will continue this responsibility.

Leviticus 24:4 [Aaron] will organize the light on the lampstand [to be] continuously before Y^ehowah. (Kukis mostly literal translation)

This refers to the lampstand, one of the articles of furniture for the Tabernacle. Apparently, the lamps are possibly separate from the lampstand or can be separated from the lampstand; Aaron is to arrange them on the lampstand and to see that they are kept lit.

The importance of this cannot be over emphasized: [Paul speaks on his first missionary journey] "For thus the Lord has commanded us: 'I have place you as light for the Gentiles, that you should bring salvation to the end of the earth.'" (Acts 13:47 Isaiah 49:6). This light that Israel has for the world is Jesus Christ. And he [Simeon] came in the Spirit into the temple; and when the parents brought in the child Jesus, to do for Him the custom of the Law; then he took Him into his arms and blessed God, and said, "Now Lord, You may let Your slave depart in peace, according to Your Word, for my eyes have seen Your salvation which You have prepared in the presence of all peoples, a light of revelation to the Gentiles and the glory of Your people, Israel." (Luke 2:27–32 Isaiah 42:6). "Y^ehowah called Me out from the womb; from the body of My mother He named Me...And He said to Me, 'You are My servant, Israel, in Whom I will show My glory.' But I said, 'I have toiled in vain. I have spent My strength for nothing and emptiness; yet surely the justice to Me is with Y^ehowah and My reward is with My God.'" And now says Y^ehowah, Who formed Me out from the womb to be His Servant, to bring Jacob back to Him, in order that Israel might be gathered to Him (for I am honored in the sight of Y^ehowah, and My God My strength). He says, 'It is too small a thing that You should be My Servant, to raise up the tribes of Jacob and to restore the preserved ones of Israel; I will also make You a light of the nations so that My salvation may reach to the end of the earth.'" (Isaiah

49:1b, 3–6). **And again therefore Jesus spoke to them, saying, "I am the light of the world; he who follows Me will not walk in the darkness, but will have the light of life."** (John 8:12).

Leviticus 24:1–4 Y^ehowah spoke to Moses, saying, "Instruct the sons of Israel that they take to themselves pure, beaten olive oil for the light [in the Tabernacle]. [They will] cause the light to go up continuously [just] outside of the veil of testimony. Aaron will arrange it inside the Tent of Meeting [to be lit] from evening till dawn before Y^ehowah continuously. [This will be] a perpetual statute throughout your generations. [Aaron] will organize the light on the lampstand [to be] continuously before Y^ehowah. (Kukis mostly literal translation)

Leviticus 24:1–4 Jehovah spoke to Moses, saying, "Now instruct the sons of Israel to regularly gather and produce pure beaten olive oil which will be used to provide light inside the Tent of Meeting. By providing this oil, they will cause the lamp to be lit up continuously just outside of the veil of testimony. Aaron will organize what needs to be done inside the Tent of Meeting, so that the lamp remains burning from evening till dawn continuously before Jehovah. This stands as a perpetual statute throughout your generations. Aaron, or a high priest will organize the continuous light on the lampstand before Jehovah. (Kukis paraphrase)

[Chapter Outline](#)

[Return to the Chart Index](#)

Levitical Responsibilities for the Table of Showbread

Exodus 25:23–30

And you have taken fine flour and you have baked with her two-teen cakes; a pair of tenths [of an ephah] is the cake the one. And you have placed them two rows six [in each] pile, upon the table, the pure (one) to faces of Y^ehowah. And you have given upon [it] a row of frankincense pure and she has been for the bread for a memorial-offering, a fire offering to Yehowah.

Leviticus
24:5–7

And you have taken fine flour and you will bake with it twelve cakes. Two-tenths [of an ephah of flour] is for one cake. And you have placed them [into] two rows [of] six [in each] pile on the pure [gold] table before Y^ehowah. Also you will place on [this table] a row of pure frankincense. It will be, with the bread, for a memorial-offering, a fire offering to Y^ehowah.

Using four quarts of fine flour for each loaf of bread, you will bake twelve loaves of bread. You will stack them in two rows, each row stacked six high on the Table of Showbread. Also on this table will be a row of pure frankincense. This will be for a memorial offering, a fire-offering to Jehovah.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And you have taken fine flour and you have baked with her two-teen cakes; a pair of tenths [of an ephah] is the cake the one. And you have placed them two rows six [in each] pile, upon the table, the pure (one) to faces of Y^ehowah. And you have given upon [it] a row of frankincense pure and she has been for the bread for a memorial-offering, a fire offering to Yehowah.

Dead Sea Scrolls

.

Jerusalem targum

.

Targum (Onkelos)

.

Targum (Pseudo-Jonathan)

.

Aramaic Targum

.

The Psalms Targum

.

Updated Douay-Rheims

.

Douay-Rheims 1899 (Amer.) Thou shalt take also fine flour, and shalt bake twelve loaves thereof, two tenths shall be in every loaf.

And thou shalt set them six and six, one against another, upon the most clean table before the Lord.

And thou shalt put upon them the clearest frankincense, that the bread may be for a memorial of the oblation of the Lord.

Aramaic ESV of Peshitta "You shall take fine flour, and bake twelve cakes of it: two tenth parts of an ephah shall be in one cake.

You shall set them in two rows, six on a row, on the pure gold table before Mar-Yah.

You shall put pure frankincense on each row, that it may be to the bread for a memorial, even an offering made by fire to 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 take fine flour, and make of it twelve loaves; each loaf shall be of two tenth parts.

And you shall put them in two rows, each row containing six loaves, on the pure table before the Lord.

And you shall put on each row pure frankincense and salt; and these things shall be for loaves for a memorial, set forth before the Lord.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And take the best meal and make twelve cakes of it, a fifth part of an ephah in every cake.

And put them in two lines, six in a line, on the holy table before the Lord.

And on the lines of cakes put clean sweet-smelling spices, for a sign on the bread, an offering made by fire to the Lord.

Easy English .

Easy-to-Read Version–2008

"Take fine flour and bake twelve loaves with it. Use 16 cups of flour for each loaf. Put them in two rows on the golden table before the LORD. Six loaves will be in each row. Put pure frankincense on each row. This will help the LORD remember the gift.

God's Word™

"Also take flour and bake twelve rings of bread. Each ring will contain four quarts of flour. Put them in two stacks of six each on the gold table in the LORD'S presence. Lay pure incense on top of each stack. The incense on the bread will be a reminder, an offering by fire to the LORD.

Good News Bible (TEV)

Take twenty-four pounds of flour and bake twelve loaves of bread. Put the loaves in two rows, six in each row, on the table covered with pure gold, which is in the LORD's presence. Put some pure incense on each row, as a token food offering to the LORD to take the place of the bread.

The Message .

Names of God Bible .

NIRV .

New Simplified Bible .

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

Casual English Bible .

Contemporary English V.	Use your finest flour to bake twelve loaves of bread about four pounds each, then take them into the sacred tent and lay them on the gold table in two rows of six loaves. Alongside each row put some pure incense that will be sent up by fire in place of the bread as an offering to me.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Also, each week you must take some fine flour and bake twelve very big loaves of bread, using four and one-half liters of flour for each loaf. Put the loaves in two rows, with six loaves in each row, on the table covered with pure gold, in my presence. Along each row, place on the gold table some pure incense to be burned as an offering to me instead of the bread.

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	"Take fine flour and bake twelve cakes using two tenths of a measure [The unit of measurement is not specified in MT, but cf. Lev. 5:11, 6:20.] for each cake. Arrange them in two rows, six on each row on a ceremonially pure table in the Lord's presence. Put pure frankincense on each row for a memorial offering. It will serve as an offering made by fire to the Lord.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	You must take fine flour and bake twelve loaves with it. There must be two-tenths of an ephah in each loaf. Then you must set them in two rows, six in a row, on the table of pure gold before Yahweh. You must put pure incense along each row of loaves as a representative offering. This incense will be burnt for Yahweh.
Urim-Thummim Version	You will take fine flour and bake 12 cakes using 4 quarts per cake. Then you will set them in two rows, 6 to a row upon the pure table before YHWH. You will put pure frankincense on each row, that it may be on the bread for a Memorial-Offering, a Burnt-Offering made by fire unto YHWH.
Wikipedia Bible Project	And you took fine flour, and you baked it, twelve loafs, two tenths [eipha] will be in each loaf. And you put them in two rows, six to a row, on the pure table, before Yahweh. And you put on the row, pure frankincense, and it was for the bread to be a memorial, firy for Yahweh.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) Then you shall take fine flour and make twelve cakes, two-tenths of a measure in each cake. Place them in two rows, six in each, on the pure gold table before Yahweh. On each row put pure frankincense, so that the bread may be a memorial, as an offering by fire to Yahweh. 1S 21:5; Mt 12:4

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

Jewish/Hebrew Names Bibles:

Complete Jewish Bible .
 exeGesés companion Bible .
 Hebraic Roots Bible .
 Kaplan Translation .
 The Scriptures–2009 “And you shall take fine flour and bake twelve cakes with it, two-tenths of an éphah in each cake.
 “And you shall set them in two rows, six in a row, on the clean table before יהוה.
 “And you shall put clear frankincense on each row, and it shall be on the bread as a remembrance portion, an offering made by fire to יהוה.
 Tree of Life Version “Also you are to take fine flour, and bake twelve cakes of it, with two tenths of an éphah in each cake. Then you are to set them in two rows, six in a row, on the pure gold table before Adonai. Set pure frankincense on each row, as a memorial portion for the bread, an offering by fire to Adonai.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible · AND YOU SHALL TAKE FINE FLOUR, AND MAKE OF IT TWELVE LOAVES; EACH LOAF SHALL BE OF TWO TENTH PARTS.
 AND YOU SHALL PUT THEM IN TWO ROWS, EACH ROW CONTAINING SIX LOAVES, ON THE PURE TABLE BEFORE JESUS.
 AND YOU SHALL PUT ON EACH ROW PURE FRANKINCENSE AND SALT; AND THESE THINGS SHALL BE FOR LOAVES FOR A MEMORIAL, SET FORTH BEFORE JESUS.

Awful Scroll Bible He is to have taken fine flour, and is to have baked twelve perforated cakes, two tenths is to be in each cake.
 He is to have put them in two rows, six aligned, on the pure table, turned toward Sustains To Become
 He is to have set pure white resin, aligned for the bread of memorial, a fire offering to Sustains To Become.

Concordant Literal Version You will take flour and bake of it twelve perforated cakes. Two tenths of an éphah shall there be for one perforated cake.
 And you will place them in two arrays, six to the array, on the pure table before Yahweh.
 You will put along each array clear frankincense, and it will be used instead of the bread as a memorial portion, a fire offering to Yahweh.

exeGesés companion Bible **CONGREGATIONAL TENT CAKES**
 And take flour and bake twelve cakes thereof
 - two tenths in one cake:
 and set them in two rows, six in a row,
 on the pure table at the face of Yah Veh:
 and give pure frankincense on each row,
 on the bread to become a memorial

Orthodox Jewish Bible - even a firing to Yah Veh.
 And thou shalt take fine flour, and bake Sheteym Esreh Challot thereof; two tenths of an ephah shall be in Challah HaEchad.
 And thou shalt set them in two rows, six on a row, upon the Shulchan HaTahor before Hashem.
 And thou shalt put levonah zakkah (pure incense) upon each row, that it may be on the lechem for a memorial portion, even an offering made by eish unto Hashem.

Rotherham's *Emphasized B.* .

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

Kretzmann's Commentary

Lexham English Bible

"And you shall take finely milled flour, and you shall bake with it twelve ring-shaped bread cakes: each one shall be two-tenths of an ephah. And you shall place them in two rows, six to the row, on the pure gold [Supplied by context and the description of the table in Exod 25:24] table before [Literally "to the faces of"] Yahweh. And you shall put pure frankincense on each [Hebrew "the"] row so that [Or "and"] it shall be for the bread as a memorial offering, an offering made by fire for Yahweh.

Syndein/Thieme .

The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation

The Showbread

You shall take the finest grade of wheat flour and bake it into twelve loaves. Each loaf shall contain two-tenths [of an ephah].

Arrange [these loaves] in two stacks, six loaves to each stack. This shall be on the undefiled table which is before God.

Place pure frankincense alongside these stacks. This will be the memorial portion [presented as] a fire offering to God.

two-tenths...

Around one gallon.

on the undefiled table

See Exodus 25:30.

frankincense

See Exodus 30:34. This was placed in a bowl; see Exodus 25:29. There were three fingers full (a kometz) of this incense (Yad, Temidim 5:2).

alongside

(Menachoth 97a; Yad, Temidim 5:2). Literally, 'on.'

memorial portion

Azkara in Hebrew; see Leviticus 2:9. Only the frankincense was burnt; the breads were eaten by the priests.

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.* And thou shalt take fine meal, and bake it, in twelve cakes,—<of two-tenths> shall each' cake be. And thou shalt set them in two rows, ^c six in a row, ^d—upon the pure table, before Yahweh. And thou shalt put, upon each row, pure frankincense,—so shall it belong unto the bread as a memorial, an altar-flame unto Yahweh.

^c Or: "piles."

^d Or: "pile."

Literal, almost word-for-word, renderings:

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	And you shall take fine flour, and make it into twelve loaves, every loaf shall consist of two tenths; and you shall lay them in two piles, six loaves in each pile, on the pure table before the Lord. And on each pile you shall lay pure frankincense, and salt. They shall be set before the Lord for loaves of remembrance.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	And you have taken flour, and have baked twelve cakes with it, two-tenth parts are in one cake, and you have set them [in] two rows (six in the row) on the pure table before YHWH, and you have put pure frankincense on the row, and it has been with the bread for a memorial, a fire-offering to YHWH.
Modern English Version	.
Modern Literal Version 2020	And you will take fine flour and bake twelve cakes of it. Two tenth parts of 10-gallon container will be in one cake. And you will set them in two rows, six on a row, upon the pure table before Jehovah. And you will put pure frankincense upon each row, that it may be on the bread for a memorial, even a fire-offering to Jehovah.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and you will take flour and you will bake twelve pierced breads, two tenths will exist in one pierced bread, and you will place them in two arrangements, six in a line upon the clean table to the face of YHWH, and you will place refined frankincense upon the line, and she will exist for the bread for a memorial, a fire offering to 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:

5-7

Leviticus 24:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
lâqach (לָקַח) [pronounced <i>law-KAHKH</i>]	<i>to take, to take away, to take in marriage; to seize</i>	2 nd person masculine singular, Qal perfect	Strong's #3947 BDB #542
çôleth (שֹׁלֶת) [pronounced <i>SOH-lehth</i>]	<i>flour or fine flour</i>	feminine singular noun	Strong's #5560 BDB #701

Leviticus 24:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âphâh (אָפָה) [pronounced <i>aw-FAW</i>]	<i>to bake, to cook</i>	2 nd person masculine singular, Qal perfect	Strong's #644 BDB #66
'êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 3 rd person feminine singular suffix	Strong's #854 BDB #85
sh ^e nêym (שְׁנַיִם) [pronounced <i>sh^e-NĀM</i>]	<i>two, two of, a pair of, a duo of; both of</i>	numeral, feminine dual noun	Strong's #8147 BDB #1040
'âsâr (עָשָׂר) [pronounced <i>gaw-SAWR</i>]	<i>ten; –teen [resulting in numbers 11–19]</i>	masculine/feminine singular noun	Strong's #6240 BDB #797
challâh (חֶלֶל) [pronounced <i>khahl-LAW</i>]	<i>cake, a kind of cake, perforated cake</i>	feminine plural noun	Strong's #2471 BDB #319

Translation: *And you have taken fine flour and you will bake with it twelve cakes.*

I do not know the difference between cake and loaves of bread (insofar as ancient Israel is concerned). This would certainly not be what we understand to be cake.

Leviticus 24:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sh ^e nêy (שְׁנַיִ) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of; both of</i>	numeral, masculine dual construct	Strong's #8147 BDB #1040
'issârôn/'issârôwn (עֶשְׂרֹן/עֶשְׂרֹנִים) [pronounced <i>ih-saw-ROHN</i>]	<i>tenth part [of an ephah], a tithe</i>	masculine plural noun	Strong's #6241 BDB #798
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
challâh (חֶלֶל) [pronounced <i>khahl-LAW</i>]	<i>cake, a kind of cake, perforated cake</i>	feminine singular noun with the definite article	Strong's #2471 BDB #319
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective with the definite article	Strong's #259 BDB #25

Translation: *Two-tenths [of an ephah of flour] is for one cake.*

The less-literal renderings have this amount of flour as between one and two gallons of flour. So, we are talking a pretty large loaf of bread. Twelve of these cakes would be produced.

Leviticus 24:5 *And you have taken fine flour and you will bake with it twelve cakes. Two-tenths [of an ephah of flour] is for one cake.* (Kukis mostly literal translation)

The Tabernacles has been standing for only a relatively short time and now God is seeing that the details are taken care of.

Leviticus 24:6			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sîym (שׂים) [pronounced <i>seem</i>]; also spelled sūwm (שׂוּם) [pronounced <i>soom</i>]	<i>to put, to place, to set; to make; to appoint</i>	2 nd person masculine singular, Qal perfect	Strong's #7760 BDB #962
'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
sh ^e tayim (שְׁתַּיִם) [pronounced <i>sh^et-TAH-yim</i>]	<i>two, a second [time]; again; a repetition, a repeating; cognate of a verb which means to repeat</i>	feminine numeral substantive	Strong's #8147 BDB #1040
ma'ărākâh (מַרְכָּבָה) [pronounced <i>mah-ġuh-raw-KAW</i>]	<i>row, rank, battle line; this is also translated armies</i>	feminine plural noun	Strong's #4634 BDB #790
shêsh (שֵׁשׁ) [pronounced <i>shaysh</i>]	<i>six</i>	masculine form of numeral	Strong's #8337 BDB #995
<p>I have let this go on many occasions, but the Bible Hub often assigns a different gender to its numerals than I have in my own lexicon. This is an example, one which is clearly seen. The feminine form is shishshâh (שֵׁשֶׁשׁ) [pronounced <i>shish-SHAW</i>]. Notice the —âh ending, which is found throughout the Hebrew language as a feminine ending. In the Bible Hub text, the feminine ending is not there, but it is called a feminine form.</p>			
<p>Now, there may be a reason for their approach here, but I don't know what it is. I simply mention this because some people might have my work on one screen and then tab+shift to Bible Hub. I don't see there being a problem, given that these are numerals and there does not appear to be any difference in meaning.</p>			
ma'ăreketh (מַרְכָּעַת) [pronounced <i>mah-ar-EH-keth</i>]	<i>an arrangement; row, line; an organized pile</i>	feminine singular noun with the definite article	Strong's #4635 BDB #790
'al (עַל) [pronounced <i>ġahl</i>]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
shul ^e chân (שׁוּלְחָן) [pronounced <i>shool^e-KHAWN</i>]	<i>a table; a skin or leather mat laid on the ground</i>	masculine singular noun with the definite article	Strong's #7979 BDB #1020

Leviticus 24:6

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ṭâhōwr (טָהוֹר) ṭâhōr (טָהֹר) [pronounced <i>taw-HOHR</i>]	<i>clean, ceremonially clean; pure, unmixed, unalloyed, physically pure (like pure gold); clean [of a garment, as opposed to filthy]</i>	masculine singular adjective; with the definite article	Strong's #2889 & #2890 BDB #373
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part [or, the edge of a sword]</i> . L ^e pânîym (לִפְנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: And you have placed them [into] two rows [of] six [in each] pile on the pure [gold] table before Y^ehowah.

Inside of the Tabernacle is the table of showbread, which table is made of pure gold. These loaves of bread or cakes would have been quite large. I see them as covering the top of the table almost entirely. I do not know exactly stacking them. Of all the models I have seen, the flatbread is made with perhaps 2–4 cups of flour each, which is considerably less that what we have here (unless to equivalency measures are wrong).

Given the size of these cakes, I don't really know how they would stack, being as large as they would be. Again, I lean toward the idea that the amounts suggested are too much (I have made bread before).

Leviticus 24:6 And you have placed them [into] two rows [of] six [in each] pile on the pure [gold] table before Y^ehowah. (Kukis mostly literal translation)

Since the Jews are beginning to bring sacrifices to Y^ehowah and their holy days are about to begin, God sees to it that Moses takes care of everything for their ceremonies. This is the showbread or, better, *the bread of the Presence*.

Leviticus 24:7a

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
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	2 nd person masculine singular, Qal imperfect	Strong's #5414 BDB #678

Leviticus 24:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity	Strong's #5921 BDB #752
ma‘ăreketh (מַעְרֶכֶת) [pronounced <i>mah-ar-EH-keth</i>]	<i>an arrangement; row, line; an organized pile</i>	feminine singular noun with the definite article	Strong's #4635 BDB #790
lebônâh/lebôwnâh (לֶבְנֹנָה/לֶבְוֹנָה) [pronounced <i>lehb-oh-NAW</i>]	<i>frankincense (possibly from its white color or white smoke); a white resin burned as fragrant incense</i>	feminine singular noun ¹	Strong's #3828 BDB #526
zak ^e (זָקָה) [pronounced <i>zakh</i>]	<i>pure, unmixed, uncorrupted, free from foreign substances; and therefore, clean; figuratively, righteous</i>	feminine singular adjective	Strong's #2134 BDB #269

Translation: Also you will place on [this table] a row of pure frankincense.

Frankincense was also made a part of this offering. Based upon the way I read this, frankincense was placed along with the bread (cake) on the Table of Showbread.

Leviticus 24:7b			
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
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 perfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>l^e</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 definite article	Strong's #3899 BDB #536
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
‘azkârâh (אֲזָכָרָה) [pronounced <i>ahz-kaw-RAW</i>]	<i>memorial-offering, a reminder; specifically remembrance offering</i>	feminine singular noun	Strong's #234 BDB #272

This is the portion of the meal (food) offering which is burned. This word occurs only in Leviticus (6x) and in Numbers (once). Leviticus 2:2, 9, 16 5:12 6:15 24:7 Numbers 5:26.

Translation: It will be, with the bread, for a memorial-offering,...

It is not clear what is being done with the bread and with the frankincense here. The frankincense is certainly burned up, but I do not believe that the bread is destroyed.

Leviticus 24:7c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾîshshâh (אִשֶּׁה) [pronounced eesh-SHAW]	<i>a fire offering, a burnt offering; an offering, sacrifice</i>	masculine singular noun	Strong's #801 BDB #77
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: ...a fire offering to Y^ehowah. (Kukis mostly literal translation)

I believe that the fire offering either applies to an additional animal offering or to the incense; but probably not to the bread.

Leviticus 24:7 Also you will place on [this table] a row of pure frankincense. It will be, with the bread, for a memorial-offering, a fire offering to Y^ehowah. (Kukis mostly literal translation)

The twelve loaves speak of the individual provision of God for the twelve tribes of Israel and the frankincense is the sweet savor to God. The frankincense is certainly not an ingredient of the bread but is burned on the table or nearby.

Leviticus 24:5–7 And you have taken fine flour and you will bake with it twelve cakes. Two-tenths [of an ephah of flour] is for one cake. And you have placed them [into] two rows [of] six [in each] pile on the pure [gold] table before Y^ehowah. Also you will place on [this table] a row of pure frankincense. It will be, with the bread, for a memorial-offering, a fire offering to Y^ehowah. (Kukis mostly literal translation)

Leviticus 24:5–7 Using four quarts of fine flour for each loaf of bread, you will bake twelve loaves of bread. You will stack them in two rows, each row stacked six high on the Table of Showbread. Also on this table will be a row of pure frankincense. This will be for a memorial offering, a fire-offering to Jehovah. (Kukis paraphrase)

In a day of the Sabbath, in a day of the Sabbath, he will set him in order to faces of Y^ehowah continuously from sons of Israel—a covenant of perpetuity. And she is to Aaron and to his sons; and they have eaten him in a place, holy, for holiness of holinesses he [is] to a fire-offering of Y^ehowah. A statute of perpetuity.”

Leviticus
24:8–9

On every Sabbath, [Aaron] will set it in order before Y^ehowah. [It is] a perpetual covenant, a portion of the sons of Israel. It is for Aaron and his sons and they will eat it in a holy place, for [this bread] is most holy. It [is] a fire-offering of Y^ehowah. [This is] a perpetual statute.”

On every Sabbath, Aaron will oversee the Table of Showbread, to see that it is arranged properly before Jehovah. It is a perpetual covenant that this bread is set up inside the sanctuary as a portion of the sons of Israel. The bread will be eaten by Aaron and his son in the sanctuary, for the bread is most holy. It is a fire-offering for Jehovah. This is a perpetual statute for Israel.”

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	In a day of the Sabbath, in a day of the Sabbath, he will set him in order to faces of Y ^e howah continuously from sons of Israel—a covenant of perpetuity. And she is to Aaron and to his sons; and they have eaten him in a place, holy, for holiness of holinesses he [is] to a fire-offering of Y ^e howah. A statute of perpetuity.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	Every sabbath they shall be changed before the Lord: being received of the children of Israel by an everlasting covenant. And they shall be Aaron's and his sons', that they may eat them in the holy place: because it is most holy of the sacrifices of the Lord by a perpetual right.
Aramaic Targum	Every Sabbath day he shall set it in order before Mar-Yah continually. It is on the behalf of the B'nai Yisrael an everlasting covenant. It shall be for Aaron and his sons; and they shall eat it in a holy place: for it is most holy to him of the offerings of Mar-Yah made by fire by a perpetual statute."
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	.
Aramaic ESV of Peshitta	.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	On the Sabbath day they shall be set forth before the Lord continually before the children of Israel, for an everlasting covenant. And they shall be for Aaron and his sons, and they shall eat them in the holy place: for this is their most holy portion of the offerings made to the Lord, a perpetual statute.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	Every Sabbath day regularly, the priest is to put it in order before the Lord: it is offered for the children of Israel, an agreement made for ever. And it will be for Aaron and his sons; they are to take it for food in a holy place: it is the most holy of all the offerings made by fire to the Lord, a rule for ever.
Easy English	.
Easy-to-Read Version—2008	Every Sabbath day Aaron will put the bread in order before the LORD. This must be done forever. This agreement with the Israelites will continue forever. That bread will belong to Aaron and his sons. They will eat the bread in a holy place, because that bread is one of the special gifts to the LORD. It is Aaron's share forever."

<i>God's Word™</i>	Every day of worship a priest must arrange the bread in the LORD'S presence. It is a continual reminder of my promise to the Israelites. The bread will belong to Aaron and his sons. They will eat it in a holy place. It is very holy, set apart from the LORD'S offering by fire. This is a permanent law."
Good News Bible (TEV)	Every Sabbath, for all time to come, the bread must be placed in the presence of the LORD. This is Israel's duty forever. The bread belongs to Aaron and his descendants, and they shall eat it in a holy place, because this is a very holy part of the food offered to the LORD for the priests.
<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.	Aaron must lay fresh loaves on the table each Sabbath, and priests in all generations must continue this practice as part of Israel's agreement with me. This bread will always belong to Aaron and his family; it is very holy because it was offered to me, and it must be eaten in a holy place.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	The priests must put new loaves of bread on the table each Sabbath day, to signify the covenant that will never end, which I have made with you Israelites. When the loaves are removed from the table, they will belong to Aaron and his sons. They must eat them in a place set aside for this purpose, because they are part of the offerings—the offerings that belong only to me—that are given to me by being burned."

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	. his portion forever
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	.
International Standard V	Every Sabbath day [Lit. in the day of the Sabbath, in the day of the Sabbath] they are to be arranged in the Lord's presence, as a gift [The Heb. lacks as a gift] from the Israelis, an eternal covenant. This gift [The Heb. lacks This gift] will belong to Aaron and his sons, and they are to eat it in a sacred place, because it's the most holy thing for him of all the offerings made by fire to the Lord. This is to be an eternal ordinance."
H. C. Leupold	.

Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	.
Urim-Thummim Version	On each Sabbath day he arranges it before YHWH continually, from the children of Israel for a Covenant that is Age-Lasting. It will be Aaron's and his sons' and they will eat it in the Holy Place, its Most Holy for him concerning the Burnt-Offerings that are made by fire, and will be for YHWH as an age lasting statute.
Wikipedia Bible Project	.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Every sabbath Aaron shall set the bread in order before Yahweh on behalf of the Israelites as a lasting covenant. The bread will be for Aaron and his sons; they are to consider it as a most holy portion of the sacrifices by fire to Yahweh and they shall eat it in a holy place. This is a lasting law.”
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	[These loaves] shall consistently be arranged before God each Sabbath. It is an eternal covenant that this must come from the Israelites. The [bread] shall be given to Aaron and his descendants, but since it is holy of holies among God's fire offerings, they must eat it in a sanctified area. This is an eternal law.
The Scriptures–2009	“On every Sabbath he is to arrange it before הוה continually, from the children of Yisra’el – an everlasting covenant. “And it shall be for Aharon and his sons, and they shall eat it in the set-apart place, because it is most set-apart to him from the offerings of הוה made by fire – an everlasting law.”
Tree of Life Version	Every Yom Shabbat he is to set it in order before Adonai continually. It is an everlasting covenant on behalf of Bnei-Yisrael. It belongs to Aaron and his sons, and they are to eat it in a holy place, for it is most holy to him among the offerings of Adonai by fire, as a perpetual statute.”

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible	ON THE REST/HOLY DAYS THEY SHALL BE SET FORTH BEFORE JESUS CONTINUALLY BEFORE THE CHILDREN OF ISRAEL, FOR AN EVERLASTING COVENANT. †(The 7th Day Sabbath was already listed in Leviticus 23:3. Then each annual Holy Day was listed in order. It doesn't make sense that Leviticus 24:1 to Leviticus 24:9 would be talking about only the 7th Day, immediately after talking about the Fiesta of Tabernacles. The context seems to show that the instruction was: •Light the menorah every Holy Day including the 7th Day, AND •There was another Holy Day celebration later in the year after the Fiesta of Tabernacles & Last Great Day. This would be "The Fiesta of Dedication" also known as "Hanukkah." It is detailed in 1 Maccabees 4; 2Ma. 2:1 to 2Ma. 2:19 & 2Ma. 10:1 to 2Ma. 10:9. It is observed for 8 days beginning on the 25th day of the
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9th month in JE's created calendar which is in December in the Roman calendar. Christmas is a pagan copy of The Fiesta of Dedication, occurring on the 25th day of December rather than the true 25th day of the 9th month which occurs in December. The observance of these 8 days of Dedication was observed by Solomon & Nehemiah {& possibly Moses} before it was observed by the Maccabees. It may be that Leviticus 24:1 to Leviticus 24:9 is not specific about the Fiesta of Dedication but is a hint & foreshadowing of "Hanukkah.")

AND THEY SHALL BE FOR AARON AND HIS SONS, AND THEY SHALL EAT THEM IN THE HOLY PLACE: FOR THIS IS THEIR MOST HOLY PORTION OF THE OFFERINGS MADE TO JESUS, A LONG-TERM STATUTE.

Awful Scroll Bible

On the sabbath day was he to align it, turned toward Sustains To Become, sustainedly, of the sons of Contends-with-he-mighty, a continual covenant. Aaron and his sons are to have eaten it in the set apart place, even it is a set apart set apart fire offering, to Sustains To Become even of fire, as a continual prescription.

Concordant Literal Version

Sabbath day by sabbath day shall he arrange it before Yahweh regularly on behalf of the sons of Israel, an eonian covenant.

It will be for Aaron and for his sons, and they will eat it in a holy place, for it is a holy of holies for him from the fire offerings of Yahweh. It is an eonian statute.

exeGesés companion Bible

On the shabbath

- every shabbath day he arranges it at the face of Yah Veh continually, being taken from the sons of Yisra El by an eternal covenant.

And it becomes to Aharon and his sons; and they eat it in the holies:

- a holy of holies to him of the firing to Yah Veh
- an eternal statute.

Orthodox Jewish Bible

Shabbos after Shabbos he shall set it in order before Hashem tamid, from the Bnei Yisroel as a Brit Olam.

And it shall be for Aharon and for his Banim; and they shall eat it in the Makom Kadosh; for it is kodesh kodashim unto Him of the offerings of Hashem made by eish, a chok olam.

Rotherham's *Emphasized B.*

<Sabbath day by sabbath day> shall he order it, before Yahweh, continually,— from the sons of Israel, as an age-abiding covenant: so shall it be for Aaron and for his sons, and they shall eat it, in a holy place,—for <most holy> shall it be unto him, from among the altar-flames of Yahweh, a statute ageabiding.

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

Kretzmann's Commentary

Lexham English Bible

On every Sabbath [Literally "On the day of the Sabbath on the day of the Sabbath"] he shall arrange it in rows before [Literally "to the faces of"] Yahweh continually; they are from the Israelites [Literally "sons/children of Israel"] as an everlasting [Or "eternal" or "enduring" or "perpetual"] covenant. And it shall be for Aaron and for his sons, and they shall eat it in a holy place, because it is a most holy thing [Literally "a holy thing of holy things"] for him from Yahweh's offerings made by fire—a lasting rule." [Literally "rule of eternity" or "rule of long duration"]

Syndein/Thieme .

The Voice .

Bible Translations with Many Footnotes:

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

Literal, almost word-for-word, renderings:

C. Thomson Updated OT .
 Charles Thomson OT . On the day of the sabbaths they shall be set continually before the Lord, in the sight of the children of Israel, as an everlasting covenant; and they shall be for Aaron and his sons. And they shall eat them in a holy place; for they are most holy. This shall be their peculiar due, for ever, from those things sacrificed to the Lord.

Context Group Version . Every Sabbath day he shall set it in order before YHWH continually; it is on the behalf of the sons of Israel, an everlasting covenant. And it shall be for Aaron and his sons; and they shall eat it in a special place: for it is most special to him of the offerings of YHWH made by fire by a perpetual statute.

English Standard Version . holy portion
 Green's Literal Translation . On each sabbath day he shall arrange it before Jehovah continually, from the sons of Israel, a never ending covenant. And it shall belong to Aaron and to his sons, and they shall eat it in the sanctuary, for it is most holy to him, from the fire offerings of Jehovah, a never ending statute.

Legacy Standard Bible .
 Literal Standard Version . continuous
 Modern English Version .
 Modern Literal Version 2020 . Every Sabbath day he will arrange it before Jehovah continually. It is an everlasting covenant from the sons of Israel. And it will be for Aaron and his sons. And they will eat it in a holy place, for it is most holy to him of the fire-offerings of Jehovah by an everlasting statute.

New American Standard B. .
 New European Version .
 New King James Version .
 Niobi Study Bible .
 Owen's Translation .
 Revised Mechanical Trans. . In the ceasing day^[826] he will arrange him to the face of YHWH continually, from the sons of Yisra'eyl, a distant covenant, and she will exist for Aharon and for his sons, and they will eat him in the unique area, given that he is special of specials^[827] for him, from the fire offerings of YHWH, it is a distant custom,...

826. The phrase "in the ceasing day" is duplicated, either by accident or for the purpose of identifying "every ceasing day."
827. The phrase "special of specials" means a "very special thing, one or place."

Updated Bible Version 2.17 .
 A Voice in the Wilderness . Every Sabbath day he shall set it in order before Jehovah continually, from the children of Israel for a perpetual covenant. And it shall be for Aaron and his sons, and they shall eat it in the holy place; for it is set apart, holy, to him from the offerings of Jehovah by fire, by a perpetual statute.

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

The gist of this passage:

8-9

Leviticus 24:8a

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	No Strong's # BDB #88
yōwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular construct	Strong's #3117 BDB #398
Together, these are literally translated <i>in a day of</i> ; it is various translated: <i>in the day, on the day [that], in the day [when], the day, since the day</i> . Translations are taken from Leviticus 7:35.			
shābbath (שַׁבָּת) [pronounced shawb-BAHTH]	<i>ceasing, resting; desisting; transliterated Sabbath</i>	feminine/masculine singular noun with the definite article	Strong's #7676 BDB #992
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
yōwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article)</i>	masculine singular construct	Strong's #3117 BDB #398
shābbath (שַׁבָּת) [pronounced shawb-BAHTH]	<i>ceasing, resting; desisting; transliterated Sabbath</i>	feminine/masculine singular noun with the definite article	Strong's #7676 BDB #992
This literally reads, <i>in a day of the Sabbath, in a day of the Sabbath; on the day of the Sabbath on the day of the Sabbath...</i> These words are variously translated, <i>every Sabbath; every Sabbath day; each Sabbath; on the Sabbath day; on the shabbath - every shabbath day; every Yom Shabbat; on each Sabbath day; every day of worship; Sabbath day by sabbath day; on the day of the sabbaths; on the rest/holy days</i> . Translations are from Leviticus 24:8.			
ʾarak ^e (אַרַּק) [pronounced ʾaw-RAK]	<i>to arrange, to set in order, to place in a row, to place in a particular arrangement or order; to organize</i>	3 rd person masculine singular, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #6186 BDB #789
lāmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of, which faces</i> . When used with God, it can take on the more figurative meaning <i>in the judgment of</i> . This can also mean <i>forwards; the front part [or, the edge of a sword]</i> . L ^e pânîym (לפָּנֵי) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i> . Literally, this means <i>to faces of</i> .			
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Leviticus 24:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
tâmîyd (תַּמִּיד) [pronounced <i>taw-MEED</i>]	<i>continuously, continuity; regularly, at regular intervals; continuity, perpetuity</i>	masculine singular noun/adverb	Strong's #8548 BDB #556

Translation: On every Sabbath, [Aaron] will set it in order before Y^ehowah.

In context, we are speaking of the bread or cakes baked and put into the sanctuary of the Holy Place (the Tabernacle). It will be up to Aaron to oversee this being done before God.

Leviticus 24:8b			
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
In some instances, this preposition can mean, [some] from, [a portion] out of.			
'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
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
b ^e rîyth (בְּרִית) [pronounced <i>b^ereeth</i>]	<i>covenant; pact, alliance, treaty, alliance, contract</i>	feminine singular construct	Strong's #1285 BDB #136
'ôwlâm (עוֹלָם) [pronounced <i>ô-LAWM</i>]	<i>properly what is hidden [time]; of [in] times past, from ancient time, old, antiquity, long duration, everlasting, eternal, forever, perpetuity; for future time, futurity; of the world, worldly</i>	masculine singular noun	Strong's #5769 BDB #761

Translation: [It is] a perpetual covenant, a portion of the sons of Israel.

Setting up this bread (or cakes) on the Sabbath stands as a perpetual covenant, a portion of the sons of Israel.

Leviticus 24:8 On every Sabbath, [Aaron] will set it in order before Y^ehowah. [It is] a perpetual covenant, a portion of the sons of Israel. (Kukis mostly literal translation)

Epizeuxis [pronounced *EP-i-ZEUX-is*] means *reiteration, duplication or duplication*. The duplication of *in a day, the Sabbath* (or, *on the day of the Sabbath*) means *every Sabbath* with a strong emphasis upon the word *every*. This service must be done without fail. **Jesus said to them, "I am the bread of life; he who comes to Me will not go hungry and he who believes in Me will never thirst."** (John 6:35).

From the proximity of is the prefixed min preposition (Strong's #4480 BDB #577) affixed to the preposition 'êth (אֶת) [pronounced *ayth*] (Strong's #854 BDB #85). All these things would have meaning for the sons of Israel and for the angels which observe us, so Moses is to see that all of it is in place. This must all be done within the camp of Israel, as Y^ehowah has a special relationship with the Jews. This may sound as though the priest is working on the Sabbath. Our Lord said, **"Or have you not read in the Law, that on the Sabbath the priests in the temple break the Sabbath and are innocent?"** (Matthew 12:5).

Leviticus 24:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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 perfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'Ahârôn (אַהֲרֹן) [pronounced <i>ah-huh-ROHN</i>]	transliterated <i>Aaron</i>	masculine proper noun	Strong's #175 BDB #14
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
lâmed (ל) [pronounced <i>le</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1121 BDB #119

Translation: *It is for Aaron and his sons...*

Aaron and his sons are allowed to come into the sanctuary and eat this bread (or cake).

Leviticus 24:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âkal (אָכַל) [pronounced <i>aw-KAHL</i>]	<i>to eat; to dine; to devour, to consume, to destroy</i>	3 rd person plural, Qal perfect; with the 3 rd person masculine singular suffix	Strong's #398 BDB #37

Leviticus 24:9b			
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
mâqôwm (מִקְוָם) [pronounced maw-KOHM]	<i>place, situated; for a soldier, it may mean where he is stationed; for people in general, it would be their place of abode (which could be their house or their town)</i>	masculine singular noun	Strong's #4725 BDB #879
qâdôwsh (קָדוֹשׁ) [pronounced kaw-DOWSH]	<i>sacred, holy, set apart, sacrosanct</i>	masculine singular adjective	Strong's #6918 BDB #872
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
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 construct	Strong's #6944 BDB #871
qôdâshîym (קֹדְשִׁים) [pronounced koh-daw-SHEEM]	<i>holiness, sacredness, apartness, that which is holy, holy things; holy offerings</i>	masculine plural noun	Strong's #6944 BDB #871

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

Translation: ...and they will eat it in a holy place, for [this bread] is most holy.

Logically, where a holy place is spoken of, that would be the Tabernacle itself. Where else would be holy in this vicinity?

Leviticus 24:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hûw' (אוּהוּ) [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
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

Leviticus 24:9c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾîshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>a fire offering, a burnt offering; an offering, sacrifice</i>	masculine plural construct	Strong's #801 BDB #77
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: It [is] a fire-offering of Y^ehowah.

What makes sense to me here is, an animal (or animals) is offered up as a burnt offering. The bread or cakes are presented to God or held up to God as a part of the fire-offering.

Another interpretation is, these cakes are warmed by the fire and then eaten.

Leviticus 24:9d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chôq (חֹק) [pronounced khome]	<i>decree, that which is decreed; statute; boundary, defined limit; an appointed portion of labor, a task</i>	masculine singular construct	Strong's #2706 BDB #349
ʿôwlâm (עוֹלָם) [pronounced óo-LAWM]	<i>properly what is hidden [time]; of [in] times past, from ancient time, old, antiquity, long duration, everlasting, eternal, forever, perpetuity; for future time, futurity; of the world, worldly</i>	masculine singular noun	Strong's #5769 BDB #761

Translation: [This is] a perpetual statute." (Kukis mostly literal translation)

All that is said here can be understood as a perpetual statute for the people of Israel.

Leviticus 24:9 It is for Aaron and his sons and they will eat it in a holy place, for [this bread] is most holy. It [is] a fire-offering of Y^ehowah. [This is] a perpetual statute." (Kukis mostly literal translation)

What has occurred for several weeks now (and perhaps months) is that Moses has been going into the Tabernacle and God has been speaking to him and Moses has been writing it down. However, in the midst of the instructions, we have something significant occur. What did our Lord mean when He said, "Have you not read what David did, when he became hungry, he and his companions; how he entered the house of God and they ate the consecrated bread, which was not lawful for him to eat, nor for those with him, but for the priests alone?" (Matthew 12:3b–4). This incident occurred in 1Samuel 21:6 and David was not disciplined for it. This indicated that David, in those circumstances, had some right to the bread; this was not a social cause per se, but David, who was in the right, was on the run from King Saul, who was in the wrong. But we will get there some day (our Lord was quoted as saying this in all three synoptic gospels possibly on more than one occasion (Mark 2:26 Luke 6:4).

Leviticus 24:8–9 On every Sabbath, [Aaron] will set it in order before Y^ehowah. [It is] a perpetual covenant, a portion of the sons of Israel. It is for Aaron and his sons and they will eat it in a holy place, for [this bread] is most holy. It [is] a fire-offering of Y^ehowah. [This is] a perpetual statute." (Kukis mostly literal translation)

Leviticus 24:8–9 On every Sabbath, Aaron will oversee the Table of Showbread, to see that it is arranged properly before Jehovah. It is a perpetual covenant that this bread is set up inside the sanctuary as a portion of the sons of Israel. The bread will be eaten by Aaron and his son in the sanctuary, for the bread is most holy. It is a fire-offering for Jehovah. This is a perpetual statute for Israel.” (Kukis paraphrase)

This entire section reads like this:

Leviticus 24:5–9 Using four quarts of fine flour for each loaf of bread, you will bake twelve loaves of bread. You will stack them in two rows, each row stacked six high on the Table of Showbread. Also on this table will be a row of pure frankincense. This will be for a memorial offering, a fire-offering to Jehovah. On every Sabbath, Aaron will oversee the Table of Showbread, to see that it is arranged properly before Jehovah. It is a perpetual covenant that this bread is set up inside the sanctuary as a portion of the sons of Israel. The bread will be eaten by Aaron and his son in the sanctuary, for the bread is most holy. It is a fire-offering for Jehovah. This is a perpetual statute for Israel.” (Kukis paraphrase) I have added a few words to the second portion of this passage to keep it tied directly to the first half of it.

This would have probably been the ideal place to end chapter 23, and begin Leviticus 24 at v. 10.

Chapter Outline

Charts, Graphics and Short Doctrines

Half-Egyptian/half-Israelite Blasphemes God

It is nice to get into some narrative again, even though this is a relatively short passage.

And so goes out a son of a woman of Israel and he [is] a son of a man of Egypt in a midst of sons of Israel. And so were fighting in the camp a son of Israelitess and a man of Israel. And so curses the son of the woman, the Israelitess, the Name and so he curses. And so they brought him unto Moses (and a name of his mother [is] Shelomith, a daughter of Dibri for a tribe of Dan). And so they sat him down in a place of confinement to clarify to themselves upon a mouth of Y^ehowah.

Leviticus
24:10–12

A son of an Israelite woman goes out. He [is] also the son of an Egyptian man [living] in the midst of the sons of Israel. [This] son of the Israelitess and [another] man of Israel are fighting in the camp. [While this is happening] the son of the Israelite woman curses the Name [of Y^ehowah]. Indeed, he blasphemed. So they brought him to Moses, [providing the information] that his mothers name [is] Shelomith, [that she is] Dibri’s daughter from the tribe of Dan. They placed him in a under guard to [first] clarify to themselves [what the punishment should be] according to the word of Y^ehowah.

There was a young man in the camp of Israel who was the son of an Israelite mother and an Egyptian father, all of whom lived among the Israelites. The young man got into a fight with another man in Israel and, during the fight, he cursed the name of Jehovah. There was no question about this. He blasphemed God. They brought the young man to Moses, bringing with them the information that his mother’s name was Shelomith, that she was Dibri’s daughter, and they were all of the tribe of Dan. They put this young man under guard with the intent of clarifying what ought to be done, according to the word of Jehovah.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And so goes out a son of a woman of Israel and he [is] a son of a man of Egypt in a midst of sons of Israel. And so were fighting in the camp a son of Israelitess and a man of Israel. And so curses the son of the woman, the Israelitess, the Name and so he curses. And so they brought him unto Moses (and a name of his mother [is] Shelomith, a daughter of Dibri for a tribe of Dan). And so they sat him down in a place of confinement to clarify to themselves upon a mouth of 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.)	And behold there went out the son of a woman of Israel, whom she had of an Egyptian, among the children of Israel: and fell at words in the camp with a man of Israel. And when he had blasphemed the name, and had cursed it, he was brought to Moses. (Now his mother was called Salumith, the daughter of Dabri, of the tribe of Dan.) And they put him into prison, till they might know what the Lord would command.
Aramaic ESV of Peshitta	The son of an Yisraelite woman, whose father was an Egyptian, went out among the B'nai Yisrael; and the son of the Yisraelite woman and a man of Yisrael strove together in the camp. The son of the Yisraelite woman blasphemed the Name, and cursed; and they brought him to Moshah. His mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan. They put him in custody, until the will of Mar-Yah should be declared to them.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And there went forth a son of an Israelite woman, and he was son of an Egyptian man among the sons of Israel; and they fought in the camp, the son of the Israelite woman, and a man who was an Israelite. And the son of the Israelite woman named THE NAME and cursed; and they brought him to Moses. And his mother's name was Shelomith, daughter of Dibri, of the tribe of Dan. And they put him in custody, to judge him by the command of the Lord.
Significant differences:	
Limited Vocabulary Translations:	
Bible in Basic English	And a son of an Israelite woman, whose father was an Egyptian, went out among the children of Israel and had a fight with a man of Israel by the tents; And the son of the Israelite woman said evil against the holy Name, with curses; and they took him to Moses. His mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan. And they kept him shut up, till a decision might be given by the mouth of the Lord.
Easy English	.
Easy-to-Read Version—2008	There was a son of an Israelite woman and an Egyptian father. He was walking among the Israelites, and he started fighting in camp. The Israelite woman's son began cursing, using the Lord's name in a bad way, so the people brought him to

Moses. (The name of the man's mother was Shelomith, the daughter of Dibri, from the tribe of Dan.) The people held him as a prisoner and waited for the LORD'S command to be made clear to them.

God's Word™

A man, whose mother was Shelomith (daughter of Dibri, from the tribe of Dan in Israel) and whose father was from Egypt, got into a quarrel with an Israelite in the camp. The Israelite woman's son began cursing the LORD'S name and treating it with contempt. So they brought him to Moses. They kept him in custody until the LORD told them what to do.

Good News Bible (TEV)

There was a man whose father was an Egyptian and whose mother was an Israelite named Shelomith, the daughter of Dibri from the tribe of Dan. There in the camp this man quarreled with an Israelite. During the quarrel he cursed the LORD, so they took him to Moses, put him under guard, and waited for the LORD to tell them what to do with him.

The Message

.

Names of God Bible

.

NIRV

.

New Simplified Bible

.

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

Casual English Bible

.

Contemporary English V.

Shelomith, the daughter of Dibri from the tribe of Dan, had married an Egyptian, and they had a son. One day their son got into a fight with an Israelite man in camp and cursed the name of the LORD. So the young man was dragged off to Moses, who had him guarded while everyone waited for the LORD to tell them what to do.

The Living Bible

.

New Berkeley Version

.

New Life Version

.

New Living Translation

.

The Passion Translation

.

Unfolding Bible Simplified

There was a man whose mother's name was Shelomith. She was an Israelite whose father was Dibri from the tribe of Dan. Her son's father was from Egypt. One day this man and another Israelite man started to fight inside the camp. And while they were fighting, that man cursed Yahweh. So the Israelite people seized him and guarded him until they could find out what Yahweh would reveal to them what they should do to that man.

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 a son of an Israelite woman, whose father was an Egyptian, went out among the children of Israel, and this son of the Israelite woman and a man of Israel quarreled in the camp;

And the Israelite woman's son punctured¹¹ the Name, and made light of it. And they brought him to Moses (his mother's name, Shelomith, the daughter of Dibri, of the tribe of Dan).

And they deposited him with a guard, so that the mouth of Jehovah might disperse to them his word.

¹¹The extensive **footnote** on punctured is placed in the **Addendum**.

International Standard V

A Case History of Blasphemy

Now a son of an Israeli woman and an Egyptian man [Lit. woman the son of an Egyptian man] went out among the Israelis. The Israeli woman's son got into a fight with an Israeli man in the camp. Then the Israeli woman's son blasphemed the Name and cursed, so they brought him to Moses. His mother's name was Shelomith, the daughter of Dibri, from the clan of Dan. They placed him in custody until a decision would be made [The Heb. lacks would be made] to them according to the word [Lit. mouth] of the Lord.

H. C. Leupold

Lexham English Bible

NIV, ©2011

Unfolding Bible Literal Text

Now it happened that the son of an Israelite woman, whose father was an Egyptian, went among the people of Israel. This son of the Israelite woman fought against an Israelite man in the camp. The son of the Israelite woman blasphemed the name of Yahweh and cursed God, so the people brought him to Moses. His mother's name was Shelomith, the daughter of Dibri, from the tribe of Dan. They held him in custody until Yahweh himself should declare his will to them.

Urim-Thummim Version

And the son of an Israelite woman whose dad was an Egyptian went out among the children of Israel, and this son of the Israelite woman and a man of Israel fought with each other in the camp. And the Israelites woman's son cursed the Name of YHWH but made it out to be a small affair. And they brought him to Moses and his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan. And they put him in jail until the mind of YHWH might be made clear to them.

Wikipedia Bible Project

And out came the son of an Israelite woman, and he is the son of an Egyptian man within the sons of Israel. And they argued the son of the Israelite and an Israelite man. And the Son of the Israelite woman blasphemed the name, and he cursed. And the brought him to Moses. And the name of his mother is Shlomith daughter of Divri, of the tribe of Dan. And they held him down under guard, so that he would interpret for them, by Yahweh's mouth.

Catholic Bibles (those having the imprimatur):Christian Community (1988) **The blasphemy**

The son of an Israelite woman, and whose husband was an Egyptian, quarreled with a man of Israel in the camp and the son of the Israelite woman blasphemed the name of Yahweh with a curse, so they brought him to Moses. (His mother was Shelomith, the daughter of Dibri of the tribe of Dan). They put him under guard until a decision from Yahweh would be made known.

New American Bible (2011)

The Catholic Bible

New Jerusalem Bible

NRSV (Anglicized Cath. Ed.)

Revised English Bible—1989

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	.
The Scriptures–2009	And the son of an Yisra'ëli woman, whose father was a Mitsrian man, went out among the children of Yisra'ël. And the Yisra'ëli woman's son and a man of Yisra'ël strove in the camp. And the Yisra'ëli woman's son blasphemed the Name, and cursed. So they brought him to Mosheh. Now his mother's name was Shelomith the daughter of Di?ri, of the tribe of Dan. And they put him under guard, that it might be declared to them at the mouth of הוהי.
Tree of Life Version	Now the son of an Israelite woman, whose father was an Egyptian, went out among Bnei-Yisrael, and a fight broke out between the Israelite woman's son and an Israelite man. The Israelite woman's son blasphemed the Name, and cursed, so they brought him to Moses. His mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan. They put him in custody, until the will of Adonai could be declared to them.

Weird English, ©198 English, Anachronistic English Translations:

Alpha & Omega Bible	· NOW, A SON OF AN ISRAELITE WOMAN AND OF AN EGYPTIAN MAN, WENT OUT AMONG THE SONS OF ISRAEL. AND THIS ISRAELITE WOMAN'S SON AND A MAN OF ISRAEL FOUGHT EACH OTHER IN THE CAMP. AND THE SON OF THE ISRAELITE WOMAN NAMED THE NAME AND CURSE; AND THEY BROUGHT HIM TO MOSES: AND HIS MOTHER'S NAME WAS SALOMITH, DAUGHTER OF DABRI OF THE TRIBE OF DAN. AND THEY PUT HIM IN WARD, TO JUDGE HIM BY THE COMMAND OF JESUS.”
Awful Scroll Bible	The son of an Contends-with-he-mightyite woman, the son of an Egyptian man, was going out among the sons of Contends-with-he-mighty even the countrymen of Contends-with-he-mighty The son of the Contends-with-he-mighty and a man of Contends-with-he-mighty were to scurry about in the camp. The son of the Contends-with-he-mighty woman, pierced the name, and was to make light of it, and they were to bring him in to Moses, (the name of his mother is Shelomith, the daughter of Dibri, of the branch of Dan), and they were to leave him under guard, that by the mouth of Sustains To Become it is to be resolved.
Concordant Literal Version	The son of an Israelitish woman (he was the son of an Egyptian man) had come forth in the midst of the sons of Israel. Now the son of the Israelitess and an Israelite man strove together in the camp, and the son of the Israelite woman blasphemed the name of Yahweh, and he maledicted it. So they brought him to Moses. (Now the name of his mother was Shelomith daughter of Dibri of the stock of Dan. They left him under guard until Moses expounded the case for them at the bidding of Yahweh.
exeGesés companion Bible	<u>AN ABASER IS STONED</u> And the son of an Yisra Eliy woman, a son of a man - a Misrayim, goes out among the sons of Yisra El: and this son of the Yisra Eliy and an Yisra Eliy man strive together in the camp; and the son of the Yisra Eliy woman pierces and abases the name. And they bring him to Mosheh: - the name of his mother is Shelomith

the daughter of Dibri of the rod of Dan
 - and they set him under guard,
 that the mouth of Yah Veh be expressed.

Orthodox Jewish Bible And the ben isha Yisroelit, whose father was an Egyptian, went out among the Bnei Yisroel; and this ben isha Yisroeli and a man of Yisroel fought together in the machaneh; And the ben haisha Yisroelit pronounced HaShem and blasphemed in a curse. And they brought him unto Moshe; (and shem immo was Shlomit bat Divri, of the tribe of Dan;) And they put him in custody, that the mind of Hashem might be showed them.

Rotherham's *Emphasized B.* § 21. **A Blasphemer punished—Sundry Laws repeated.**

And forth went the son of a woman of Israel—||he|| being the son of a man of Egypt—in the midst of the sons of Israel; and the son of the woman of Israel, and a man of Israel, reviled one another in the camp. And the son of the Israelitish woman uttered contemptuously the Name, and reviled. So they brought him in unto Moses,—now ||the name of his mother|| was Shelomith, daughter of Dibri, of the tribe of Dan and they put him in ward,—that a clear answer might be given to them, at the mouth of Yahweh.

Expanded/Embellished Bibles:

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

Punishment for Blasphemy

And an Israelite woman's son, and he was an Egyptian man's son, went out in the midst of the Israelites; [Literally "sons/children of Israel"] and the Israelite woman's son and an [Hebrew "the"] Israelite man fought in the camp. Then [Or "And"] the Israelite woman's son blasphemed the name, and he cursed, so [Or "and"] they brought him to Moses—and the name of his mother was Shelomith the daughter of Dibri, of the tribe of Dan. Then [Or "And"] they put him in custody so that [Literally "to"] the matter might be made clear to them in accordance with the mouth of Yahweh.

Syndein/Thieme .
 The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .
 The Geneva Bible .
 Kaplan Translation

The Blasphemer

The son of an Israelite woman and an Egyptian man went out among the Israelites and the Israelite woman's son had a quarrel with an Israelite man in the camp. The Israelite woman's son then blasphemed God's name with a curse. The [people] brought him to Moses. His mother's name was Shelomith daughter of Divri, of the tribe of Dan.

They kept him under custody until the penalty could be specified by God.

Egyptian man

This was the Egyptian who killed the Israelite (Exodus 2:11) and then took his wife (Rashi).

went out

This happened at the same time that a man was found gathering wood in Numbers 15:32 (Sifra; Chizzkuni).

had a quarrel

Since he wanted to camp with the Danites (Sifra; Tanchuma 24).

blasphemed

(Saadia; Radak, Sherashim; cf. 24:15). Nakav in Hebrew. Or, 'pronounced' (Targum; 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 .
 Now there had come out among the Israelites a son of an Israelitish woman, but his father was an Egyptian. And this son of the Israelitish woman, and a man who was an Israelite, quarrelled in the camp. And the son of the Israelitish woman having named the name, cursed it. Upon which they brought him before Moses. Now his mother's name was Salomith, she was a daughter of Dabri, of the tribe of Dan. V. 12 will be placed with the next passage for context.

Context Group Version .
 And a son of a woman of Israel, who was also a son of a man of Egypt, went out among the sons of Israel; and the son of the Israeli woman and a man of Israel strove together in the camp: and the son of the Israeli woman slandered the name, and cursed; and they brought him to Moses. And his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan. And they put him in custody, that it might be declared to them at the mouth of YHWH.

English Standard Version .
 Green's Literal Translation .
 Legacy Standard Bible .
 Literal Standard Version .
 And a son of an Israeli woman goes out (and he [is] son of an Egyptian man) in the midst of the sons of Israel, and the son of the Israeli woman and a man of Israel strive in the camp, and the son of the Israeli woman execrates the Name and reviles; and they bring him to Moses; and his mother's name [is] Shelomith daughter of Dibri, of the tribe of Dan; and he causes him to rest in confinement —to explain to them by the mouth of YHWH.

Modern English Version .
 Modern Literal Version 2020 .
 And the son of an Israelite woman, whose father was an Egyptian, went out among the sons of Israel. And the son of the Israelite woman and a man of Israel struggled together in the camp, and the son of the Israelite woman blasphemed the Name and cursed. And they brought him to Moses. And his mother's name was Shelomith, the daughter of Dibri, of the tribe of Dan. And they put him in confinement, that it might be declared to them at the mouth of Jehovah.

New American Standard B. .
 New European Version .
 New King James Version .
 Niobi Study Bible .
 Owen's Translation .
 Revised Mechanical Trans. .
 ...and a son of a woman, one of Yisra'eyl, went out, and he is a son of a man, one of Mits'rayim, in the midst of the sons of Yisra'eyl, and they were struggling in the camp, the son, one of Yisra'eyl, and the man, one of Yisra'eyl, and the son of the woman, the one of Yisra'eyl, pierced through the title, and he belittled it, and they brought him to Mosheh, and the title of his mother is Sh'lomiyt, daughter of Divriy, belonging to the branch of Dan, and they will make him rest in the custody, to spread out to them by the mouth of 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:
 10-12

Leviticus 24:10a			
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
yâtsâ' (אָצַי) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth, to rise; to flow, to gush up [out]</i>	3 rd person masculine singular, Qal imperfect	Strong's #3318 BDB #422
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
îshshâh (אִשָּׁה) [pronounced eesh-SHAW]	<i>woman, wife; female [of animals]</i>	feminine singular noun	Strong's #802 BDB #61
Yis ^{re} êlîyth (תִּילְאָרְשִׁי) [pronounced yis-reh-ay-LEETH]	<i>God prevails; refers to a female descendant of Israel (Jacob), a female inhabitant of nation Israel; transliterated Israelitess</i>	feminine singular gentilic adjective	Strong's #3482 BDB #976

Translation: A son of an Israelite woman goes out.

At the center of this controversy is a young man, the son of an Israelite woman.

Leviticus 24:10b			
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
hûw' (אוּהוּ) [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
bên (בן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
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 24:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Mits ^e rîy (מִצְרַיִם) [pronounced mits ^e -REE]	<i>Egyptian, of Egypt; a Mitsrite, or inhabitant (or citizen) of Egypt (Mitsrajim)</i>	gentilic adjective	Strong's #4713 BDB #596
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (תַּוְכֶם) [pronounced taw-VEK ^e]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
<p>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 תַּוְכֶם. With the 1st person plural suffix, it means <i>in our midst</i>. With the 2nd person masculine plural suffix, it can mean <i>in your midst, among you</i>. With the 3rd person masculine plural suffix, it can mean <i>in their midst, among them</i>.</p>			
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

Translation: He [is] also the son of an Egyptian man [living] in the midst of the sons of Israel.

At first, I thought that this might be the other guy; however, the personal pronoun hûw' (הוא) [pronounced hoo] suggests that we continue speaking about the same person, who is the son of an Egyptian man. Recall that some people of Egypt joined the Israelites when they left Egypt. This man was married to an Israelite woman and he went with them.

Leviticus 24:10c

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
nâtsâh (נָטַשׁ) [pronounced naw-TSAW]	<i>to contend [struggle, strive] with one another; to lay waste [to a land], to strip a land bare in war]; to make desolate</i>	3 rd person masculine plural, Niphal imperfect	Strong's #5327 BDB #663
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

Leviticus 24:10c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
machăneh (מַחֲנֶה) [pronounced mah-khuh-NEH]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host</i>	masculine singular noun with the definite article	Strong's #4264 BDB #334
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
Yisr ^{el} êlîyth (יִשְׂרָאֵלִי) [pronounced yis-reh-ay-LEETH]	<i>God prevails; refers to a female descendant of Israel (Jacob), a female inhabitant of nation Israel; transliterated Israelitess</i>	feminine singular gentilic adjective	Strong's #3482 BDB #976
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
ʾîysh (אִישׁ) [pronounced eesh]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular construct (sometimes found where we would use a plural)	Strong's #376 BDB #35
Yisr ^{el} êlîy (יִשְׂרָאֵלִי) [pronounced yish-reh-ay-LEE]	<i>God prevails; refers to a descendant of Israel (Jacob), inhabitant of nation Israel; transliterated Israelite</i>	masculine singular gentilic adjective; with the definite article	Strong's #3481 BDB #976

Translation: [This] son of the Israelitess and [another] man of Israel are fighting in the camp.

This young man and someone else get into an altercation. They are in a fight in the camp.

Leviticus 24:10 A son of an Israelite woman goes out. He [is] also the son of an Egyptian man [living] in the midst of the sons of Israel. [This] son of the Israelitess and [another] man of Israel are fighting in the camp. (Kukis mostly literal translation)

Although it is not stated, the implication is that the half-Egyptian, half-Israelite was possibly looking for a fight; he is named first, although the verb for quarreling is in the 3rd person, masculine plural.

Leviticus 24:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâkab (נָכַב) [pronounced naw-KA ^{BV}]	<i>to bore [a hole], to perforate; to thrust through; to separate, to distinguish; to designate, to specify, to call by name; to curse [to pierce with cursing]</i>	3 rd person masculine singular, Qal imperfect	Strong #5344 BDB #666
bên (בֶּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119

Leviticus 24:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾishshâh (אִשָּׁה) [pronounced eesh-SHAW]	woman, wife; female [of animals]	feminine singular noun with the definite article	Strong's #802 BDB #61
Yisr ^{ei} êlîyth (תִּילְאָרְשִׁי) [pronounced yis-reh-ay-LEETH]	God prevails; refers to a female descendant of Israel (Jacob), a female inhabitant of nation Israel; transliterated <i>Israelitess</i>	feminine singular gentilic adjective with the definite article	Strong's #3482 BDB #976
ʾêth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
shêm (שֵׁם) [pronounced shame]	name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument	masculine singular noun with the definite article	Strong's #8034 BDB #1027

Translation: [While this is happening] the son of the Israelite woman curses the Name [of Y^ehowah].

There are several words that we need to examine here. Nâkab (בָּכַב) [pronounced naw-KA^BV] has several distinct meanings (like our English word *strike*). It can mean *to pierce* (2Kings 18:21 Isaiah 36:6) and it can mean *to curse, to blaspheme* (Numbers 23:8 Proverbs 11:26); the connection being the cutting through of something or someone. It also means *to expressly designate, expressly name* (Genesis 30:28 Numbers 1:17); and here I cannot make a connection (although, when I first read Genesis 30:28, I thought of *cutting a check*; but that doesn't jive there or elsewhere). All three meanings appear to occur an equal number of times (not very many) and they are not confined to any particular stem (although the latter usage is exclusive to the Niphal). However, we appear to have some disagreement concerning this verb. In this verse it is lacking a letter. Zodhiates, Strong's and the New Englishman's Concordance associates this verb with nâkab (Strong's #5344 BDB #666) whereas Owen and BDB associate this with the word qâbab (בָּבַק) [pronounced kaw^b-VA^BV] (Strong's #6895 BDB #866). To make matters even more interesting, this word (possibly) reoccurs twice in Leviticus 24:16 and they all associate it with nâkab (Strong's #5344 BDB #666) (it is more obvious in that verse). Damn.

Shêm (שֵׁם) [pronounced shame] is a word meaning *name* (used twice in this verse) and *reputation, character*. It is used twice in this verse, the first time as a direct object with a definite article, referring to Y^ehowah's name. Strong's #8034 BDB #1027. I believe one test of a degenerate society is their respect for God's name and in our culture, it is common on most television programs to here *God* used as a point of exclamation and in movies to use His name in profanity. There is just no respect or fear in our populace. In a theocracy, a person who blasphemed the name of Y^ehowah was sentenced to death. Up until now, we have not had many offenses which God did not handle directly. However, this boy blasphemed God's name and nothing has happened, so he is brought to Moses.

During the course of this altercation, the young man curses the Name. It is assumed the Name he has cursed is God's Name, and Moses (or possibly Joshua) does not even want to write that out in full. So they just write *curses the Name*.

Leviticus 24:11b			
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
qâlal (קָלַל) [pronounced kaw-LAL]	<i>to curse, to revile, to execrate; to see as despicable; to make despicable; to curse oneself; to bring a curse upon oneself; to revile</i>	3 rd person masculine singular, Piel imperfect	Strong's #7043 BDB #886

Translation: Indeed, he blasphemed.

We have a second word meaning *curse*; qâlal (קָלַל) [pronounced kaw-LAL] and it means *to treat something lightly, in a trifling manner* in the Niphal (1Samuel 18:22 Isaiah 49:6); *to curse, to despise, to be accursed* in the Piel (Leviticus 20:9 Deuteronomy 23:4), Pual (Job 24:18 Isaiah 65:20). The connection is simple; you may treat something as unimportant; and when that is intensified, you curse it. However, in the Qal stem, *swift, moving quickly, moving aside* seem to be the meaning (Genesis 8:8 2Samuel 1:23 Job 7:6). The Hiphil is a mixture of these meanings (Exodus 18:22 Isaiah 23:9 Jonah 1:5). I include several passages so that you can see in many cases the same author will use this word in several ways. Strong's #7043 BDB #886.

Another word for *curse* is used here to emphasize the thing which the young man did.

Leviticus 24:11c			
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
bôw' (אוּב) [pronounced boh]	<i>to take in, to bring [near, against, upon], to come in with, to carry, to cause to come [in], to gather, to bring to pass</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #935 BDB #97
'êth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
'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
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

Translation: So they brought him to Moses,...

They people witnessing this bring this man to Moses.

Leviticus 24:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
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
'êṁ (אֵם) [pronounced <i>aim</i>]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #517 BDB #51
Shelôwmîyth, Shelômîyth (שֵׁלֹמִית, תִּימֹלֶשׁ) [pronounced <i>shel-oh-MEETH</i>]	<i>peaceful; and is transliterated, Shelomith, Shelomyith</i>	feminine singular proper noun	Strong's #8019 BDB #1025
Even though this is listed here as a feminine singular, this name is used for some males in the Bible as well.			
bath (בַּת) [pronounced <i>bahth</i>]	<i>daughter; village</i>	feminine singular construct	Strong's #1323 BDB #123
Dibrîy (דִּבְרֵי) [pronounced <i>dihb-REE</i>]	<i>my word; and is transliterated, Dibri</i>	masculine singular proper noun	Strong's #1704 BDB #184
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
matteh (מַטֵּה) [pronounced <i>maht-TEH</i>]	<i>staff, branch, scepter, rod; branch; tribe</i>	masculine singular construct	Strong's #4294 BDB #641
Although this is a very common noun, this is the first time it is found in Leviticus.			
Dân (דָּן) [pronounced <i>dawn</i>]	<i>judge and is transliterated Dan</i>	masculine proper noun	Strong's #1835 BDB #192

Translation: ...[providing the information] that his mothers name [is] Shelomith, [that she is] Dibri's daughter from the tribe of Dan.

They find out all of the pertinent information about this man's background—his mother's name, and her branch of the tribe of Dan.

Leviticus 24:11 [While this is happening] the son of the Israelite woman curses the Name [of Y^ehowah]. Indeed, he blasphemed. So they brought him to Moses, [providing the information] that his mothers name [is] Shelomith, [that she is] Dibri's daughter from the tribe of Dan. (Kukis mostly literal translation)

Leviticus 24:12a			
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
nûwach (וּנַח) [pronounced NOO-ahkh]	<i>to deposit, to set down; to cause to rest [to set down]; to let remain, to leave; to depart from; to abandon; to permit</i>	3 rd person masculine plural, Hiphil imperfect; with the 3 rd person masculine singular suffix	Strong's #5117 (and #3240) BDB #628
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
mish ^e mâr (מִשְׁמָר) [pronounced mihs-MAWR]	<i>place of confinement, prison, guard, jail, guard post, watch, observance, that which is observed, rite</i>	masculine singular noun with the definite article	Strong's #4929 BDB #1038

Translation: They placed him in a under guard...

The young man is placed under guard (remember that we are out in the desert-wilderness and there are thousands of tents set up everywhere. We do not know what this looked like. I would suggest that several guards watched the young man, and that he was not placed in a tent.

Leviticus 24:12b			
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
pârâsh (פָּרַשׁ) [pronounced paw-RASH]	<i>to make clear, to make distinct, to clarify, to declare</i>	Qal infinitive construct	Strong's #6567 BDB #831
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
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
'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
peh (פֶּה) [pronounced peh]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular construct	Strong's #6310 BDB #804

Leviticus 24:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
<p>This combination of words literally means <i>upon the mouth of, on the mouth of</i>. These words are translated: <i>at the bidding of, at the commandment of, according to the word of, according to the mouth of, according to the command of; upon the testimony of; on the basis of; as had said</i>.</p>			
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: ...to [first] clarify to themselves [what the punishment should be] according to the word of Y^ehowah. (Kukis mostly literal translation)

Although it says here that the people needed clarification from God, God's laws are quite clear to this point. However, the people are uncertain. What is required is an execution. Are these people willing to do that? He is clearly an Israel (his mother is from the tribe of Dan). Doesn't this make some kind of difference? The answer is, *no, it does not*.

Leviticus 24:12 They placed him in a under guard to [first] clarify to themselves [what the punishment should be] according to the word of Y^ehowah. (Kukis mostly literal translation)

What has happened was disconcerting. Here is a young man who has seen the of the greatest miracles ever witnessed in history by the hand of God and he blasphemes the God Who has delivered him. The people who heard did not have any idea how to react or what to do. Since all of Y^ehowah's instructions were given verbally to Moses, their desire was to know what Y^ehowah would command in this situation.

Leviticus 24:10–12 A son of an Israelite woman goes out. He [is] also the son of an Egyptian man [living] in the midst of the sons of Israel. [This] son of the Israelitess and [another] man of Israel are fighting in the camp. [While this is happening] the son of the Israelite woman curses the Name [of Y^ehowah]. Indeed, he blasphemed. So they brought him to Moses, [providing the information] that his mothers name [is] Shelomith, [that she is] Dibri's daughter from the tribe of Dan. They placed him in a under guard to [first] clarify to themselves [what the punishment should be] according to the word of Y^ehowah. (Kukis mostly literal translation)

Leviticus 24:10–12 There was a young man in the camp of Israel who was the son of an Israelite mother and an Egyptian father, all of whom lived among the Israelites. The young man got into a fight with another man in Israel and, during the fight, he cursed the name of Jehovah. There was no question about this. He blasphemed God. They brought the young man to Moses, bringing with them the information that his mother's name was Shelomith, that she was Dibri's daughter, and they were all of the tribe of Dan. They put this young man under guard with the intent of clarifying what ought to be done, according to the word of Jehovah. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

God Clearly Tells the People What to Do

I thought surely that there had been a penalty assigned for such a thing, but not yet. People were told not to blaspheme the Lord (Exodus 22:28); and children were not to curse their parents or they would face death (Exodus 21:17 Leviticus 20:9). However, there was not a clearly spelled-out penalty for blasphemy of God until this passage. Now, in searching this out, a person is said to be cut off from his people if he blasphemes God in Numbers 15:30.

And so speaks Y^ehowah unto Moses, to say, “Cause to go out the one cursing unto from outside the camp and have been placed all hearing ones, their hands upon his head. And have stoned him all the company. And unto sons of Israel you will speak to say, ‘A man a man that curses his Elohim and he has lifted up his sin. And the one piercing (with cursing) a Name of Y^ehowah, dying he will be executed. Stoning, will stone in him all the congregation. Like the stranger, like the native-born, in his piercing with a cursing a name, he will be executed.

Leviticus
24:13–16

And so Y^ehowah spoke to Moses, saying, “Cause the one cursing to go outside the camp and all those hearing [the man curse] have placed their hands on his head. And all [this] assembly have stoned him. And you will speak to the sons of Israel, saying, ‘Any man that curses his Elohim, he has borne his sin. The one piercing (with cursing) the Name of Y^ehowah will surely be executed. All [this] assembly will surely stone him. As the immigrant, so the native-born, when he pierces with his cursing the Name [of Y^ehowah], he will be executed.

Jehovah spoke to Moses, saying this: “Take the one who cursed outside of the camp. All those who heard this man curse will go with him and they will all place their hands on his head. Then this group will stone him to death. Also, you will say this to the sons of Israel: ‘If a man curses his God, then he will be responsible for this sin. Anyone who curses the Name of Jehovah will always be executed. Those who hear him curse will assemble as a group and stone him to death. This is a law for the immigrant and for the native-born Israelite—if he curses the Name of Jehovah, he will be executed.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And so speaks Y^ehowah unto Moses, to say, “Cause to go out the one cursing unto from outside the camp and have been placed all hearing ones, their hands upon his head. And have stoned him all the company. And unto sons of Israel you will speak to say, ‘A man a man that curses his Elohim and he has lifted up his sin. And the one piercing (with cursing) a Name of Y^ehowah, dying he will be executed. Stoning, will stone in him all the congregation. Like the stranger, like the native-born, in his piercing with a cursing a name, he will be executed.

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.)

And the Lord spoke to Moses, Saying: Bring forth the blasphemer without the camp: and let them that heard him, put their hands upon his head: and let all the people stone him.

And thou shalt speak to the children of Israel: The man that curseth his God, shall bear his sin:

And he that blasphemeth the name of the Lord, dying let him die. All the multitude shall stone him, whether he be a native or a stranger. He that blasphemeth the name of the Lord, dying let him die.

Aramaic ESV of Peshitta

Mar-Yah spoke to Moshah, saying,

"Bring out of the camp him who cursed; and let all who heard him lay their hands on his head, and let all the congregation stone him.

You shall speak to the B'nai Yisrael, saying, 'Whoever curses his God shall bear his sin.

He who blasphemes the name of Mar-Yah, he shall surely be put to death; all the congregation shall certainly stone him: the foreigner as well as the native-born, when he blasphemes the Name, shall be put to death.

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,
 Bring forth him that cursed outside the camp, and all who heard shall lay their hands upon his head, and all the congregation shall stone him.
 And speak to the sons of Israel, and you shall say to them, Whosoever shall curse God shall bear his sin.
 And he that names the name of the Lord, let him die the death: let all the congregation of Israel stone him with stones; whether he be a stranger or a native, let him die for naming the name of the Lord.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English

And the Lord said to Moses,
 Take the curser outside the tent-circle; and let all in whose hearing the words were said put their hands on his head, and let him be stoned by all the people.
 And say to the children of Israel, As for any man cursing God, his sin will be on his head.
 And he who says evil against the name of the Lord will certainly be put to death; he will be stoned by all the people; the man who is not of your nation and one who is an Israelite by birth, whoever says evil against the holy Name is to be put to death.

Easy English
 Easy-to-Read Version–2008

Then the LORD said to Moses, "Bring the man who cursed to a place outside the camp. Then bring together everyone who heard him curse. They will put their hands on his head. And then all the people must throw stones at him and kill him. You must tell the Israelites: Anyone who curses their God must be punished. Anyone who speaks against the name of the LORD must be put to death. All the people must stone him. Any foreigner or anyone born in Israel who uses the Lord's name in a bad way must be put to death.

God's Word™

The LORD spoke to Moses, "The man who cursed my name must be taken outside the camp. All who heard him curse my name must lay their hands on his head. Then the whole congregation must stone him to death. "Also tell the Israelites: Those who treat their God with contempt will be punished for their sin. But those who curse the LORD'S name must be put to death. The whole congregation must stone them to death. It makes no difference whether they are Israelites or foreigners. Whoever curses the LORD'S name must die.

Good News Bible (TEV)

The LORD said to Moses, "Take that man out of the camp. Everyone who heard him curse shall put his hands on the man's head to testify that he is guilty, and then the whole community shall stone him to death. Then tell the people of Israel that anyone who curses God must suffer the consequences and be put to death. Any Israelite or any foreigner living in Israel who curses the LORD shall be stoned to death by the whole community.

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

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

Casual English Bible	.
Contemporary English V.	Finally, the LORD said to Moses: This man has cursed me! Take him outside the camp and have the witnesses lay their hands on his head. Then command the whole community of Israel to stone him to death. And warn the others that everyone else who curses me will die in the same way, whether they are Israelites by birth or foreigners living among you..
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Then Yahweh said to Moses, "Tie up and take outside the camp the man who has cursed me. There all those who heard what he said must put their hands on his head to indicate that he is guilty, and then all the people must kill him by throwing stones at him. Tell the Israelites, 'If anyone curses me, he must endure the consequences. So anyone who curses me must be executed. All the people must throw stones at him. It does not matter if he is a foreigner or an Israelite from birth. Anyone who curses me must be executed.

Partially literal and partially paraphrased translations:

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

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	<p>And Jehovah spoke to Moses, saying, Bring him who made light of <i>the Name</i> outside the camp, and let all who intelligently heard take hold with their hands on his head, and let all the congregation stone him. And speak to the children of Israel, saying, Any man who makes light of his God shall bear his sin. And he who punctures the name of Jehovah by making light of him,¹⁶ being put to death, he shall be put to death, and all the congregation stoning him, shall stone him; the foreigner and the native born, when he punctures the name shall be put to death.</p>
International Standard V	<p>¹⁶ 24:16 See last phrase of verse 15. The Lord then spoke to Moses, "Take the one who cursed outside the camp. Everyone who had heard him is to lay their hands on his head. Then the entire congregation is to stone him to death. Moreover, tell the Israelis that anyone who curses his God will bear the consequences of his own sin, because the one who blasphemes the name of the Lord is certainly to be put to death. The entire congregation is to stone him to death. As it is for the resident alien so it is to be with the native born: when he blasphemes the Name, he is to be put to death.</p>

H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	Then Yahweh spoke to Moses, saying, "Take the man who has cursed God outside the camp. All who heard him must lay their hands on his head, and then the entire assembly must stone him. You must explain to the people of Israel and say, 'Whoever curses his God must carry his own guilt. He who blasphemes the name of Yahweh must surely be put to death. All the assembly must certainly stone him, whether he is a foreigner or a native-born Israelite. If anyone blasphemes the name of Yahweh, he must be put to death.
Urim-Thummim Version	YHWH spoke to Moses saying, Bring him forward that has cursed outside the camp, and let all that heard him lay their hands on his head, and let all the gathering stone him. You will speak to the children of Israel saying, Whoever curses his Elohim, will bear his sin. And he that curses the Name of YHWH will certainly be put to death, and all the company will certainly stone him, whether a foreigner or native born, when he curses the Name of YHWH he will be put to death.
Wikipedia Bible Project	And Yahweh spoke to Moses, saying; Take the cursing one outside the camp, and all that hear will rest their hands on his head, and the entire congregation will stone him. And to the sons of Israel speak, saying: Each man who will curse his god, and he carried his sin. And the blasphemer of Yahweh's name will be killed dead. Stone the whole congregation will stone him. Stranger, citizen, when he blasphemes the name, he will be put to death.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Yahweh said to Moses, "Take the man who has cursed out of the camp. All who have heard him curse will lay their hands on his head and the entire assembly shall stone him to death. Then say this to the Israelites: The man who curses God shall pay for his sin and whoever blasphemes the name of Yahweh shall be put to death. The whole assembly shall stone him; the alien, like the native, shall be put to death when he blasphemes the Name. Jos 7:25; Acts 7:58
New American Bible (2011)	.
The Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	.
Hebraic Roots Bible	And YAHWEH spoke to Moses, saying, Bring out the reviler to the outside of the camp. And all those who heard shall lay their hands on his head, and all the congregation shall stone him. And you shall speak to the sons of Israel, saying, When any man curses his Elohim, then he shall bear his sin. And he who blasphemes the name of YAHWEH surely shall die. All the congregation shall certainly cast stones at him. As to the alien, so to a native, when he blasphemes the Name, he shall be executed.
Kaplan Translation	.
The Scriptures—2009	And יהוה spoke to Mosheh, saying, "Bring the one who has cursed outside the camp, and all those who heard him shall lay their hands on his head, and all the congregation shall stone him. "And speak to the children of Yisra'ël, saying, 'Anyone who curses his Elohim shall bear his sin.

Tree of Life Version 'And he who blasphemes the Name of יהוה shall certainly be put to death, and all the congregation certainly stone him, the stranger as well as the native. When he blasphemes the Name, he is put to death.
Then Adonai spoke to Moses, saying: "Bring the one who cursed, out of the camp, and let all who heard him lay their hands on his head, and have the entire congregation stone him.
"Then you will speak to Bnei-Yisrael, saying: Whoever curses his God will bear his sin. Whoever blasphemes the Name of Adonai must surely be put to death. The whole congregation must stone him. The outsider as well as the native-born, when he blasphemes the Name, is to be put to death.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible AND JESUS SPOKE TO MOSES, SAYING,
"BRING FORTH HIM THAT CURSED OUTSIDE THE CAMP, & ALL WHO HEARD SHALL LAY THEIR HANDS UPON HIS HEAD, & ALL THE CONGREGATION SHALL STONE HIM.
AND SPEAK TO THE SONS OF ISRAEL, AND YOU SHALL SAY TO THEM, 'WHOSOEVER SHALL CURSE THEOS (*The Alpha & Omega*) SHALL BEAR HIS SIN.
AND HE THAT NAMES THE NAME OF JESUS, LET HIM DIE THE DEATH: LET ALL THE CONGREGATION OF ISRAEL STONE HIM WITH STONES; WHETHER HE BE A STRANGER OR A NATIVE, LET HIM DIE FOR NAMING THE NAME OF JESUS.

Awful Scroll Bible Sustains To Become was to speak to Moses, to the intent:
Be bringing out, he that is making light of, without the camp, even those hearing it were to rest their hands upon his head, and the assembly is to have stoned him.
You was to speak to the sons of Contends-with-he-mighty, to the intent: Surely a man who makes light of he of mighty ones, is to have bore up his missing of the mark.
He piercing the name of Sustains To Become was to die a dying, even the assembly was to stone him a stoning; the nonnative and the native that is to pierce my name was to die.

Concordant Literal Version Yahweh spoke to Moses, saying.
Bring forth the maledictor outside the camp, and all the hearers will support their hands on his head, and the whole congregation will pelt him with stones.
And to the sons of Israel shall you speak, saying: In case any man maledicts his Elohim, then he will bear his own sin.
The blasphemer of the name of Yahweh shall be put to death, yea death. The whole congregation shall pelt, yea pelt him with stones. The sojourner as well as the native; when he blasphemes the Name, he shall be put to death.

exeGesés companion Bible And Yah Veh words to Mosheh, saying,
Bring him who abases outside the camp;
and have all who hear him
prop their hands on his head
and have all the witness stone him.
And you word to the sons of Yisra El, saying,
A man
- any man who abases his Elohim bears his sin:
and he who pierces the name of Yah Veh,
in deathifying, deathify him;
and in stoning, have all the witness stone him
- the sojourner as well as he who births in the land:
and when he pierces the name, deathify him.

Orthodox Jewish Bible And Hashem spoke unto Moshe, saying,
Bring forth him that hath blasphemed outside the machaneh; and let all that heard him lay their hands upon his head, and let kol HaEdah stone him.
And thou shalt speak unto the Bnei Yisroel, saying, Whosoever curseth Elohav shall bear his chet.
And he that blasphemeth the Shem of Hashem, he shall surely be put to death, and kol HaEdah shall certainly stone him; as well the ger, as the ezech, when he blasphemeth the Shem of Hashem, shall be put to death.

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

Bring forth him that reviled, unto the out-side of the camp, then shall all that heard [him] lay their hands upon his head,—and all the assembly shall stone him. And <unto the sons of Israel> shalt thou speak, saying,— ||What man soever curseth his God|| shall bear his sin. And ||he that contemptuously uttereth the name of Yahweh|| shall be ||surely put to death||, all the assembly shall ||surely stone|| him,—<as the sojourner, so the home-born> <when he contemptuously uttereth the Name> he shall be put to death.

Expanded/Embellished Bibles:

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

Then [Or "And"] Yahweh spoke to Moses, saying, "Bring the curser outside the camp, [Literally "to from an outside place of the camp"] and all the hearers shall place their hands on his head, and the whole community shall stone him. And you shall speak to the Israelites, [Literally "sons/children of Israel"] saying, 'Any man [Literally "A man a man"] when he curses his God shall bear [Or "and he shall bear"] his sin. And he who blasphemes Yahweh's name certainly shall be put to death; the whole community certainly shall stone him. As the alien, so the native shall be put to death at blaspheming his name.

Syndein/Thieme .
The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .
The Geneva Bible .
Kaplan Translation

Penalties for Blasphemy

God spoke to Moses, saying:

Take the blasphemer out of the camp, and let all who heard him place their hands on his head. The entire community shall then stone him to death.

Speak to the Israelites as follows:

Anyone who curses God shall bear his sin.

But if one actually blasphemes the name YHVH, he shall be put to death. The entire community shall stone him. Whether he is a proselyte or a native born [Israelite], he shall be put to death.

YHVH

The Tetragrammaton, which may not be pronounced (see Yad, Avodath Kokhavim 2:7).

proselyte

However, this is a prohibition for which even a gentile can be put to death, and hence, ger can be translated as 'foreigner.'

NET Bible® .
New American Bible (2011) .

New Catholic Bible .
 Rotherham's *Emphasized B.* .

Literal, almost word-for-word, renderings:

A Faithful Version	And the LORD spoke to Moses saying, "Bring forth the despiser <i>who blasphemed</i> outside the camp. And let all that heard him lay their hands on his head, <i>then</i> let all the congregation stone him. And you shall speak to the children of Israel saying, 'Whoever curses his God shall bear his sin. And he that blasphemes the name of the LORD shall surely be put to death. All the congregation shall surely stone him. The stranger as well as he that is born in the land; when he blasphemes the name <i>of the</i> LORD, he shall be put to death.
C. Thomson Updated OT Charles Thomson OT	And when they had committed him to custody, to pass sentence on him by the decree of the Lord, the Lord spoke to Moses, saying, Lead out him who cursed, without the camp, and all who heard shall lay their hands on his head, and all the congregation shall stone him. Then speak to the children of Israel, and thou shalt say to them, Be the man who he may who shall curse a god, he shall contract guilt; but let him who nameth the name of Lord be put to death. Let the whole congregation of Israel stone him with stones; whether he be a proselyte, or born among them, when he nameth the name of the Lord, let him die. V. 12 is included for context.
Context Group Version	And YHWH spoke to Moses, saying, Bring out him who has cursed outside the camp; and let all that heard him lay their hands on his head, and let all the congregation stone him. And you shall speak to the sons of Israel, saying, Any man who curses his God shall carry his disgrace. And he who slanders the name of YHWH, he shall surely be put to death; all the congregation shall certainly stone him: as well the sojourner, as the home-born, when he slanders the name [of YHWH], shall be put to death.
English Standard Version Green's Literal Translation	And Jehovah spoke to Moses, saying, Bring out the reviler to the outside of the camp. And all those who heard shall lay their hands on his head, and all the congregation shall stone him. And you shall speak to the sons of Israel, saying, When any man curses his God then he shall bear his sin. And he who blasphemes the name of Jehovah dying shall die. All the congregation shall certainly cast stones at him. As to the alien, so to a native, when he blasphemes the Name, he shall die.
Legacy Standard Bible Literal Standard Version	And YHWH speaks to Moses, saying, "Bring out the reviler to the outside of the camp; and all those hearing have laid their hands on his head, and all the congregation has stoned him. And you speak to the sons of Israel, saying, When any man reviles his God—then he has borne his sin; and he who is execrating the Name of YHWH is certainly put to death; all the congregation certainly casts stones at him; as a sojourner so a native, in his execrating the Name, he is put to death.
Modern English Version Modern Literal Version 2020	And Jehovah spoke to Moses, saying, Bring forth he who has cursed outside the camp and let all who heard him lay their hands upon his head and let all the congregation stone him. And you will speak to the sons of Israel, saying, Whoever curses his God will bear his sin. And he who blasphemes the name of Jehovah, he will surely be put to death. All the congregation will certainly stone him. As well the traveler, as the home-born, when he blasphemes the Name, will be put to death.
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, bring out the belittling one to the outside of

the camp, and all the ones hearing will support their hands upon his head, and all the company will kill him by stoning, and to the sons of Yisra'eyl you will speak saying, each man that will belittle his Elohiym, and he will lift up his failure, and the one piercing through the title of YHWH will surely be killed, all the company will surely kill him by stoning, like the immigrant, like a native, in his piercing through the title, he will be killed,...

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:
 13-16

Leviticus 24:13			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<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 <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'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
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

This is v. 1 and many previous verses from Leviticus.

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

Moses took this directly to God.

God spoke directly to this matter.

Remember how I previously suggested that Moses may have chosen to put the information about the different assemblies together in one place? Again, that was speculation on my part. However, at this point, we have the narrative integrated with God's words, given in response to the questions raised about the blasphemer.

Leviticus 24:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>cause to go out, lead out, bring out, carry out, draw out, take out [of money]; put forth, lay out, exact; promulgate; produce</i>	2 nd person masculine singular, Hiphil imperative	Strong's #3318 BDB #422
'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
qâlal (קָלַל) [pronounced kaw-LAL]	<i>cursing, execrating; seeing as despicable; making despicable</i>	masculine singular Piel participle with the definite article	Strong's #7043 BDB #886
'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
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
chûts (חוּץ) (חָוֶה) [pronounced khoots]	<i>outside, outward; street</i>	masculine singular noun	Strong's #2351 BDB #299
Together, these seem to simply mean, <i>from without, outside, on the outskirts of.</i>			
machăneh (מַחֲנֶה) [pronounced mah-khuh-NEH]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host</i>	masculine singular noun with the definite article	Strong's #4264 BDB #334

Translation: ...“Cause the one cursing to go outside the camp...

The one who has blasphemed is to be taken outside of the camp. This execution was not a public event; and his blood was not going to be shed inside the camp.

Leviticus 24:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or וַ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Leviticus 24:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
çâmak ^e (סָמַךְ:) [pronounced saw-MAHK ^e]	<i>to lean, to rest; to uphold, to support, to sustain, to aid; to place, to lay [something upon something else]; to approach</i>	3 rd person masculine plural, Qal perfect	Strong's #5564 BDB #701
kôl (כֹּל) [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
shâma' (שָׁמַעַ) [pronounced shaw-MAHG]	<i>hearing, listening; one who listens [hears]; one paying attention; to listening [and agreeing]</i>	masculine plural, Qal active participle	Strong's #8085 BDB #1033
'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
yâdôwth (יָדוֹת) [pronounced yawd-OATH]	<i>hands; strength, power (figuratively); parts, fractional parts, portions, shares</i>	feminine plural noun with the 3 rd person plural suffix	Strong's #3027 BDB #388
'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
rôsh (רֶשֶׁת אוֹ שֵׂאֵר) [pronounced rohsh]	<i>head [of a man, city, state, nation, place, family, priest], top [of a mountain]; chief, prince, officer; front, choicest, best; first; height [of stars]; sum, census</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7218 BDB #910

Translation: ...and all those hearing [the man curse] have placed their hands on his head.

The people who heard this man curse will place their hands on his head. Now, in an animal sacrifice, the person bringing the sacrifice often placed his hand on the head of the animal in order to transfer his sin onto the animal (the transferal of sin was symbolic, not real). However, when all of these people place their hands on his head, they are indicating that his sin stays with him.

Now, bear in mind, while all this takes place, the young man can believe in the Revealed God, the God Whom he cursed, and be regenerated during his execution (which is, of course, true of any person who is executed).

Leviticus 24:14c

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

Leviticus 24:14c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
râgam (רָגַם) [pronounced raw-GAHM]	<i>to execute by stoning, to bring together, to heap up, to pile, to pile up stones, to cast stones, to stone, to colour, to paint (in the sense of throwing something on paper)</i>	3 rd person masculine plural, Qal perfect	Strong's #7275 BDB #920
'êth (אֵת) [pronounced ayth]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 rd person masculine singular suffix	Strong's #853 BDB #84
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
'êdâh (הֵדָע) [pronounced ġā-DAWH]	<i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i>	feminine singular noun with the definite article	Strong's #5712 BDB #417

Translation: And all [this] assembly have stoned him.

This assembly of those hearing him curse will stone the man.

Leviticus 24:13–14 And so Y^ehowah spoke to Moses, saying, “Cause the one cursing to go outside the camp and all those hearing [the man curse] have placed their hands on his head. And all [this] assembly have stoned him. (Kukis mostly literal translation)

Hearing God's name used in a profane way was disconcerting (which it should be for us). The hands being laid on the young man is the way they testified to his guilt. It was also a way of transferring sin, but that is not what is being done here.

God tells Moses, “Take this man outside the camp and stone him.”

Leviticus 24:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
'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 construct	Strong's #1121 BDB #119

Leviticus 24:15a

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
dâbar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<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>	2 nd person masculine singular, Piel imperfect	Strong's #1696 BDB #180
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

Translation: And you will speak to the sons of Israel, saying,...

God then tells Moses, "You are now going to give a few principles to the sons of Israel which are related to this execution."

Leviticus 24:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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
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
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.			
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
qâlal (לָלַל) [pronounced <i>kaw-LAL</i>]	<i>to curse, to revile, to execrate; to see as despicable; to make despicable; to curse oneself; to bring a curse upon oneself; to revile</i>	3 rd person masculine singular, Piel imperfect	Strong's #7043 BDB #886

Leviticus 24:15b

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

Translation: ...'Any man that curses his Elohim,...

"This applies to any man who curses his God," so Moses will speak to the people.

Leviticus 24:15c

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
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up, to bear, to carry</i>	3 rd person masculine singular, Qal perfect	Strong's #5375 BDB #669
chêṭ ^o (חַטָּא) [pronounced kheyṭ]	<i>sin, offense, fault; penalty for sin, guilt for sin; calamity</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #2399 BDB #307

Translation: ...he has borne his sin.

"That man will bear his sin." In other words, he will be executed for this sin.

Leviticus 24:15 *And you will speak to the sons of Israel, saying, 'Any man that curses his Elohim, he has borne his sin.* (Kukis mostly literal translation)

As we have seen, bearing one's sin means to bear the punishment for one's sin.

Leviticus 24:16a

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
nâkab (נָכַב) [pronounced naw-KA ^{BV}]	<i>the one boring [a hole], perforating; thrusting through; separating, the one able to distinguish; a person designated, one who specifies, calling by name; a person cursing [to pierce with cursing]; the one cursing</i>	masculine singular, Qal active participle	Strong #5344 BDB #666
shêm (שָׁמָ) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular construct	Strong's #8034 BDB #1027

Leviticus 24:16a			
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
mûwth (תומ) [pronounced <i>mooth</i>]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	Qal infinitive absolute	Strong's #4191 BDB #559
mûwth (תומ) [pronounced <i>mooth</i>]	<i>to be executed, to be killed, to be assassinated</i>	3 rd person masculine singular, Hophal imperfect	Strong's #4191 BDB #559

Translation: The one piercing (with cursing) the Name of Y^ehowah will surely be executed.

Any person who curses the Name of Y^ehowah will be executed. The people should have no confusion over this law.

Any person among the Jews was treated the same way in this regard. This was a capital offense. God continues with a short list of capital offenses. Now let's examine a few renderings of the next verse:

The Amplified Bible
The Emphasized Bible

"And he who kills any man shall surely be put to death."

"And when any man by smiting taketh the life of any human being he shall be surely put to death."

KJV "And he that killeth any man shall surely be put to death."

NASB "And if a man takes the life of any human being, he shall surely be put to death."

NIV "If anyone takes the life of a human being, he must be put to death."

NRSV "Anyone who kills a human being shall be put to death."

Young's Lit. Translation "And when a man smiteth any soul of man, he is certainly put to death."

As usual, *Young's Translation* is the closest to the original, with *The Emphasized Bible* close behind. They all mean roughly the same thing; however if the literal translation conveys the meaning, I believe that we should go with the literal translation.

Leviticus 24:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
râgam (רָגַם) [pronounced <i>raw-GAHM</i>]	<i>to execute by stoning, to bring together, to heap up, to pile, to pile up stones, to cast stones, to stone, to colour, to paint (in the sense of throwing something on paper)</i>	Qal infinitive absolute	Strong's #7275 BDB #920
râgam (רָגַם) [pronounced <i>raw-GAHM</i>]	<i>to execute by stoning, to bring together, to heap up, to pile, to pile up stones, to cast stones, to stone, to colour, to paint (in the sense of throwing something on paper)</i>	3 rd person masculine plural, Qal imperfect	Strong's #7275 BDB #920

Leviticus 24:16b			
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 masculine singular suffix	No Strong's # BDB #88
kôl (ל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
‘êdâh (עֲדָה) [pronounced gâ-DAWH]	<i>company, congregation, assembly, meeting; a company of people assembled together by appointment, a group of people acting together</i>	feminine singular noun with the definite article	Strong's #5712 BDB #417

Translation: All [this] assembly will surely stone him.

A person who has cursed God is not stoned by the entire congregation of Israel, but by an assembly of those who heard him curse.

Leviticus 24:16c			
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 or approximation	No Strong's # BDB #453
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
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison or approximation	No Strong's # BDB #453
When the kaph preposition is doubled, it should be rendered as...and as, as...so; how...thus; as well...as.			
‘ez ^e râch (אֲרָח) [pronounced ez ^e -RAWKH]	<i>native-born, arising from the soil, home born, native</i>	masculine singular noun with the definite article	Strong's #249 BDB #280

Translation: As the immigrant, so the native-born,...

This will be true of the immigrant as well as for those born in Israel. Or, for that period of time, any person born in the desert-wilderness.

Leviticus 24:16d			
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
nâkab (בָּכַב) [pronounced naw-KA ^{BV}]	<i>to bore [a hole], to perforate; to thrust through; to separate, to distinguish; to designate, to specify, to call by name; to curse [to pierce with cursing]</i>	Qal infinitive construct with the 3 rd person masculine singular suffix	Strong #5344 BDB #666
shêm (שָׁמָה) [pronounced shame]	<i>name, reputation, character; fame, glory; celebrated; renown; possibly memorial, monument</i>	masculine singular noun	Strong's #8034 BDB #1027
mûwth (מוֹת) [pronounced mooth]	<i>to be executed, to be killed, to be assassinated</i>	3 rd person masculine singular, Hophal imperfect	Strong's #4191 BDB #559

Translation: ...when he pierces with his cursing the Name [of Y^ehowah], he will be executed. (Kukis mostly literal translation)

Anyone who curses Y^ehowah, that man will be executed.

Leviticus 24:16 The one piercing (with cursing) the Name of Y^ehowah will surely be executed. All [this] assembly will surely stone him. As the immigrant, so the native-born, when he pierces with his cursing the Name [of Y^ehowah], he will be executed. (Kukis mostly literal translation)

All blasphemers in Israel are to be executed, no matter what their national origins happen to be.

Leviticus 24:13–16 And so Y^ehowah spoke to Moses, saying, “Cause the one cursing to go outside the camp and all those hearing [the man curse] have placed their hands on his head. And all [this] assembly have stoned him. And you will speak to the sons of Israel, saying, ‘Any man that curses his Elohim, he has borne his sin. The one piercing (with cursing) the Name of Y^ehowah will surely be executed. All [this] assembly will surely stone him. As the immigrant, so the native-born, when he pierces with his cursing the Name [of Y^ehowah], he will be executed. (Kukis mostly literal translation)

Leviticus 24:13–16 Jehovah spoke to Moses, saying this: “Take the one who cursed outside of the camp. All those who heard this man curse will go with him and they will all place their hands on his head. Then this group will stone him to death. Also, you will say this to the sons of Israel: ‘If a man curses his God, then he will be responsible for this sin. Anyone who curses the Name of Jehovah will always be executed. Those who hear him curse will assemble as a group and stone him to death. This is a law for the immigrant and for the native-born Israelite—if he curses the Name of Jehovah, he will be executed. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

The Consistent and Fair Laws of God

And a man that strikes any soul of a human being, dying, he will be executed. And the one striking the soul of a beast, he will restore her, soul in exchange for soul. And a man that gives a blemish in his associate, as which he does, so it will be done to him: a breaking in exchange for a breaking, an eye in exchange for an eye, a tooth in exchange for a tooth. As which he gives a blemish in a man, so it is done to him.

Leviticus
24:17–20

A man who assaults the person [lit., *soul, life*] of [another] human being, he will certainly be executed. And the one striking down the life of an animal, he will restore it, life for life. And the man that gives a disfigurement to his neighbor, just as he does [to his neighbor], so it will be done to him: a fracture for a fracture, an eye for an eye, a tooth for a tooth. Just as he gives a disfigurement to [another] human being, so it will be done to him.

If a man assaults another man, taking his life, that man will certainly be executed. If someone causes the death of another's animal, he must restore that to him. If a man causes some disfigurement to his neighbor—say he does this in connection with an assault—the same thing must be done to him: a fracture for a fracture, an eye for an eye, and a tooth for a tooth. Just as he has cause some sort of lasting disfigurement to another person, so it will be done to him.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And a man that strikes any soul of a human being, dying, he will be executed. And the one striking the soul of a beast, he will restore her, soul in exchange for soul. And a man that gives a blemish in his associate, as which he does, so it will be done to him: a breaking in exchange for a breaking, an eye in exchange for an eye, a tooth in exchange for a tooth. As which he gives a blemish in a man, so it is done to him.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	He that striketh and killeth a man: dying let him die. He that killeth a beast, shall make it good that is to say, shall give beast for beast. He that giveth a blemish to any of his neighbours: as he hath done, so shall it be done to him: Breach for breach, eye for ere, tooth for tooth, shall he restore. What blemish he gave, the like shall he be compelled to suffer.
Aramaic ESV of Peshitta	""He who strikes any man mortally shall surely be put to death. He who strikes an animal mortally shall make it good, life for life. If anyone injures his neighbour; as he has done, so shall it be done to him: fracture for fracture, eye for eye, tooth for tooth; as he has injured someone, so shall it be done to him.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And whosoever shall strike a man and he die, let him die the death. And whosoever shall strike a beast, and it shall die, let him render life for life. And whosoever shall inflict a blemish on his neighbor, as he has done to him, so shall it be done to himself in return;

bruise for bruise, eye for eye, tooth for tooth: as anyone may inflict a blemish on a man, so shall it be rendered to him.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	<p>And anyone who takes another's life is certainly to be put to death. And anyone wounding a beast and causing its death, will have to make payment for it: a life for a life. And if a man does damage to his neighbour, as he has done, so let it be done to him; Wound for wound, eye for eye, tooth for tooth; whatever damage he has done, so let it be done to him.</p>
Easy English Easy-to-Read Version–2008	<p>. "And whoever kills another person must be put to death. Whoever kills an animal that belongs to another person must give another animal to take its place. "And whoever causes an injury to their neighbor must be given the same kind of injury: a broken bone for a broken bone, an eye for an eye, and a tooth for a tooth. The same kind of injury a person gives another person must be given that person. "Whoever kills another person must be put to death. Whoever kills an animal must replace it, life for life. Whoever injures a neighbor must receive the same injury in return—a broken bone for a broken bone, an eye for an eye, a tooth for a tooth. Whoever injures another person must receive the same injury in return.</p>
God's Word™	<p>"Whoever kills another person must be put to death. Whoever kills an animal must replace it, life for life. Whoever injures a neighbor must receive the same injury in return—a broken bone for a broken bone, an eye for an eye, a tooth for a tooth. Whoever injures another person must receive the same injury in return.</p>
Good News Bible (TEV)	<p>"Any who commit murder shall be put to death, and any who kill an animal belonging to someone else must replace it. The principle is a life for a life. "If any of you injure another person, whatever you have done shall be done to you. If you break a bone, one of your bones shall be broken; if you put out an eye, one of your eyes shall be put out; if you knock out a tooth, one of your teeth shall be knocked out. Whatever injury you cause another person shall be done to you in return.</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>Death is also the penalty for murder, but the killing of an animal that belongs to someone else requires only that the animal be replaced. Personal injuries to others must be dealt with in keeping with the crime-- a broken bone for a broken bone, an eye for an eye, or a tooth for a tooth.</p>
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	<p>Also, if anyone murders another person, the people must execute him. And anyone who kills another person's animal must give that person a live animal to replace the one that he killed. And if one person injures another person, the injured person is allowed to injure the person who injured him in the same way.</p>

If someone breaks one of another person's bones, that person is allowed to break one of the bones of the person who injured him. If someone gouges out an eye of another person, that person is allowed to gouge out the eye of the person who injured him. If someone knocks out the tooth of another person, that person is allowed to knock out one of his teeth. What is done to the offender must be the same as what he did to the other person.

Partially literal and partially paraphrased translations:

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

Mostly literal renderings (with some occasional paraphrasing):

Berean Study Bible .
 Christian Standard Bible .
 Conservapedia Translation .
 Revised Ferrar-Fenton Bible .
 God's Truth (Tyndale) .
 The Heritage Bible .
 And he who kills any soul of man shall surely be put to death.
 And he who kills a soul of animal shall make it complete, soul for soul.
 And because a man gives a blemish in his neighbor, what he has done, so shall it be done to him;
 Break for break, eye for eye, tooth for tooth; what he has given for a blemish in a man, so shall it be given to him.

International Standard V "If a man beats a human being [Lit. soul of mankind] to death, [The Heb. lacks to death] he is certainly to be executed, but whoever beats an animal to death is to replace it, life for life.
 "If a man disfigures his fellow, whatever he did is to be done to him also. Fracture for fracture, eye for eye, tooth for tooth, just as he had caused a disfigurement against another man, so it is to be done against him.

H. C. Leupold .
 Lexham English Bible .
 NIV, ©2011 .
 Unfolding Bible Literal Text If anyone strikes down another human being, he must certainly be put to death.
 If anyone strikes down someone's animal, he must pay it back, life for life.
 If anyone injures his neighbor, it must be done to him as he did to his neighbor: fracture for fracture, eye for eye, tooth for tooth. As he has caused an injury to a person, so must it also be done to him.

Urim-Thummim Version He that slays any man will certainly be put to death.
 He that slays a living being will make restitution, living being for living being.
 And if a man causes a disfigurement in his neighbor, as he has done so let the same be done to him.
 Fracture for fracture, eye for eye, tooth for tooth, as he has caused a disfigurement in a man so it will be done to him, repeating to him exactly the same as he has done.

Wikipedia Bible Project And a man who will strike taking a man's soul, will be killed dead.
 And the one who strikes taking a beast's soul, will pay, a soul for a soul.
 And a man who will maim his friend, as he has done, thus will be done to him.
 A broken-bone for a broken-bone, an eye for an eye, a tooth for a tooth. As he has maimed the man, so he will be given.

Catholic Bibles (those having the imprimatur):Christian Community (1988) **The law of retaliation**

- Whoever kills a man shall be put to death.

Whoever kills an animal shall replace the loss, life for life. If a man injures his neighbor, as he has done, so shall it be done to him. Fracture for fracture, eye for eye, tooth for tooth, just as he has injured another, so shall it be done to him. He who kills a beast shall make up for it, and he who kills a man shall be put to death. V. 21 is included for context.

- 24.17 Eye for eye. In verse 19 we have the so-called “Law of Talion.” This law seems cruel. It appears to accept vengeance as normal. But, in fact, it was an attempt to limit violent impulses such as resentment or the desire for retaliation. This law establishes that an enemy should only be hurt in proportion to the harm suffered: an eye for an eye, a tooth for a tooth. This was a way of civilizing people who were quite far from the Christian ideal. Forgiveness, as Christ preached it, is something radically new.

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

Jewish/Hebrew Names Bibles:

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

Whoever mortally strikes down any man must surely be put to death.
 Whoever mortally strikes down an animal is to make restitution—life for life.
 If anyone injures his neighbor, as he has done, the same is to be done to him:
 fracture for fracture, eye for eye, tooth for tooth. Just as he has injured someone,
 so it should it be done to him.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible .
 Awful Scroll Bible .

Was a man to smite a breathing human, he was to die a dying.
 He smiting a dumb beast, was to restore it with a breathing one.
 Was a man to cause a defect on his associate, as he is to have done, was to be done to him,
 fracture for fracture, eye for eye, tooth for tooth, as he was to cause the defect on
 he of mankind, so was it to be requited.

Concordant Literal Version . companion
 exeGeses companion Bible .

And a man who smites a human soul,
 in deathifying, deathify him:
 and he who smites the soul of an animal,
 shalam for it; soul for soul:
 and when a man gives a blemish in his friend;
 as he works, work thus to him:
 breach for breach
 eye for eye
 tooth for tooth:

Orthodox Jewish Bible	as he gives a blemish in a human, so be it given him. And he that taketh the nefesh of any man shall surely be put to death. And he that taketh the nefesh of a beast shall make it good; nefesh tachat nefesh. And if a man cause a mum in his neighbor; as he hath done, so shall it be done to him; Fracture for fracture, eye for eye, tooth for tooth; as he hath caused a mum in an adam, so shall it be done to him.
Rotherham's <i>Emphasized B.</i>	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	" 'And when a man kills any human being, he certainly shall be put to death. And he who kills [Literally "he who kills the soul of" or "he who kills the life of"] a domestic animal must repay for it life in place of life. And when a man causes [Literally "gives"] a physical defect in his fellow citizen according to [Literally "as that"] what he has done, so it shall be done to him: fracture in place of fracture, eye in place of eye, tooth in place of tooth—according to [Literally "as that"] the physical defect he causes [Literally "gives"] to the person, likewise it shall be caused [Literally "given"] to him.
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	One who takes a human life must be put to death. If one kills an animal, he must pay for it, [the value of] a life for a life. If one maims his neighbor, he must be penalized accordingly. Thus, full compensation must be paid for a fracture or the loss of an eye or a tooth. If one inflicts injury on another person, he must [pay as if the same injury were] inflicted on him. the value of (obvious from context). penalized accordingly Idiomatically expressed as, 'as he did, so shall be done to him.' full compensation... See Exodus 21:24,25. pay as if... (Rashi; Bava Kama 84a). That is, one must pay the amount a person would to avoid such an injury.

NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	And <when [any man] by smiting taketh the life ^e of any human being> he shall be surely put to death. And he that by smiting taketh away the life ^f of a beast shall make it good,—life for life. ^g And <when [any man] inflicteth a blemish upon his neighbour> <as he hath done>, so shall it be done to him: <fracture for fracture, eye for eye, tooth for tooth> <as he inflicteth a blemish upon a human being> so shall one be inflicted upon him. ^e MI.: "smiteth the soul."

^fMI.: “smiteth the soul.”

^gMI.: “soul for soul.”

Literal, almost word-for-word, renderings:

A Faithful Version	. maim
C. Thomson Updated OT	.
Charles Thomson OT	.
Context Group Version	And a man that strikes any life of man, shall surely be put to death. And he who strikes a beast mortally shall make it good, life for life. And if a man causes a blemish in his neighbor; as he has done, so it shall be done to him: breach for breach, eye for eye, tooth for tooth; as he has caused a blemish in man, so it shall be given to him.
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And he who slays any man mortally will surely be put to death. And he who slays a beast mortally will make it good, life in exchange for life. And if a man causes a blemish in his neighbor, as he has done, so will it be done to him: injury for injury, eye in exchange for eye, tooth in exchange for tooth, as he has caused a blemish in a man, so will it be rendered to him.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and a man that will attack any soul of a human will certainly be killed, and the one attacking a soul of a beast will make restitution for her, a being in place of a beast, and a man that will give a blemish to his neighbor, just as he did so, will be done to him. Shattering in place of shattering, eye in place of eye, tooth in place of tooth, just as he will place a blemish in the human, so will he be placed in him,...
Updated Bible Version 2.17	.
A Voice in the Wilderness	Any one who strikes the soul of a man shall be executed to death. Whoever strikes the soul of a beast shall make good; soul for soul. If a man causes a blemish to his neighbor, as he has done, so shall it be done to him; break for break, eye for eye, tooth for tooth; as he has given a blemish to a man, so shall it be done to him.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:

17-20

Leviticus 24:17

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or וי) [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 24:17

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
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
nâkâh (נָכַח) [pronounced naw-KAWH]	<i>to smite, to assault, to hit, to strike, to strike [something or someone] down, to defeat, to conquer, to subjugate</i>	3 rd person masculine singular, Hiphil imperfect	Strong #5221 BDB #645
kôl (כֹּל) [pronounced koh]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
nephesh (נֶפֶשׁ) [pronounced NEH-fesh]	<i>soul, life, living being; person; breath; mind; desire, volition; will</i>	feminine singular construct	Strong's #5315 BDB #659
ʾâdâm (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun	Strong's #120 & #121 BDB #9
The word <i>the Adam</i> can mean <i>man, mankind, humankind, men, human beings</i> .			
mûwth (מוּת) [pronounced mooth]	<i>to die; to perish, to be destroyed; to be put to death; to die prematurely [by neglect of wise moral conduct]</i>	Qal infinitive absolute	Strong's #4191 BDB #559
mûwth (מוּת) [pronounced mooth]	<i>to be executed, to be killed, to be assassinated</i>	3 rd person masculine singular, Hophal imperfect	Strong's #4191 BDB #559

Translation: A man who assaults the person [lit., soul, life] of [another] human being, he will certainly be executed.

There are two words for *man* here: ʾîysh (אִישׁ) [pronounced eesh] means *man* (Strong's #376 BDB #35); and this is the generic name for man from which Adam chose the name for *woman*. The second word for man is ʾâdâm (אָדָם) [pronounced aw-DAWM], which can be the proper name for *Adam*, another name for *man* or a name for the human race, e.g., *human being, mankind*. Strong's #120 & #121 BDB #9.

There are two words for *man* here: ʾîysh (אִישׁ) [pronounced eesh] means *man* (Strong's #376 BDB #35); and this is the generic name for man from which Adam chose the name for *woman*. The second word for man is ʾâdâm (אָדָם) [pronounced aw-DAWM], which can be the proper name for *Adam*, another name for *man* or a name for the human race, e.g., *human being, mankind*. Strong's #120 & #121 BDB #9.

If one man attacks another man and kills him, he will be executed. This is life for a life.

Leviticus 24:17 A man who assaults the person [lit., soul, life] of [another] human being, he will certainly be executed. (Kukis mostly literal translation)

Leviticus 24:18			
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
nâkâh (הִכָּה) [pronounced <i>naw-KAWH</i>]	<i>the one striking [assaulting, hitting]; striking, hitting; defeating, conquering, subjugating</i>	Hiphil participle; masculine singular construct	Strong #5221 BDB #645
nephesh (נֶפֶשׁ) [pronounced <i>NEH-fesh</i>]	<i>soul, life, living being; person; breath; mind; desire, volition; will</i>	feminine singular construct	Strong's #5315 BDB #659
b ^e hêmâh (בְּהֵמָה) [pronounced <i>b^ehay-MAW</i>]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense	Strong's #929 BDB #96
shâlêm (שָׁלַם) [pronounced <i>shaw-LAME</i>]	<i>to make secure, to keep safe; to complete (finish); to make good; to restore, to requite, to recompense (pay)</i>	3 rd person masculine singular, Piel imperfect with the 3 rd person feminine singular suffix	Strong's #7999 BDB #1022
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
tachath (תַּחַת) [pronounced <i>TAH-khahth</i>]	<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
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 striking down the life of an animal, he will restore it, life for life.

What the man will do is the 3rd person masculine singular, Piel imperfect, 3rd person feminine singular suffix of shâlêm (שָׁלַם) [pronounced *shaw-LAME*] and it means *to complete, to make perfect, to restore*. By killing the animal, or wounding it, the owner was made incomplete; when he replaces the animal, he is making the owner complete.

If a man kills an animal belonging to another, he must restore that animal. There is no differentiation made here for accidental harm versus intentional harm.

Leviticus 24:18 And the one striking down the life of an animal, he will restore it, life for life. (Kukis mostly literal translation)

Leviticus 24:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Leviticus 24:19a			
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
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
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 imperfect	Strong's #5414 BDB #678
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> ¹⁶			
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
ʿâmîyth (עִמִּית) [pronounced ʿaw-MEETH]	<i>associate, neighbor, relation, fellow</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #5997 BDB #765

Translation: And the man that gives a disfigurement to his neighbor,...

Let's say there is a fight and one man disfigures another.

Leviticus 24:19b			
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
ʾăsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81

Together, kaʾăsher (כִּאֲשֶׁר) [pronounced kah-uh-SHER] means *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*. Back in 1Sam. 12:8, I rendered this *for example*. In Genesis 44:1, I have translated this, *as much as*.

¹⁶ From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 9, 2015.

Leviticus 24:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
kên (כֵּן) [pronounced <i>kane</i>]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to be done [made, produced]; to be offered, to be observed, to be used; was made [constructed, fashioned], to be formed, to be prepared</i>	3 rd person masculine singular, Niphal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>le</i>]	<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: ...just as he does [to his neighbor], so it will be done to him:...

In the case of one man disfiguring another, the same will be done to him.

Leviticus 24:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shêber (שֶׁבֶר) [pronounced <i>SHAY-ber</i>]	<i>a breaking, fracture, breach [of a wall]; the breaking open [of a dream], an interpretation or solution [of a dream]; destruction (ruin, shattering) [of a kingdom; of men]; a breaking [of the mind], terror; quarries; a crushing [of corn, grain]; corn, grain [which has been crushed or threshed]</i>	masculine singular noun	Strong's #7667 & 7668 BDB #991
tachath (תַּחַת) [pronounced <i>TAH-khahth</i>]	<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
shêber (שֶׁבֶר) [pronounced <i>SHAY-ber</i>]	<i>a breaking, fracture, breach [of a wall]; the breaking open [of a dream], an interpretation or solution [of a dream]; destruction (ruin, shattering) [of a kingdom; of men]; a breaking [of the mind], terror; quarries; a crushing [of corn, grain]; corn, grain [which has been crushed or threshed]</i>	masculine singular noun	Strong's #7667 & 7668 BDB #991

Leviticus 24:20a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘ayin (עַיִן) [pronounced GAH-yin]	<i>spring, fountain; eye, spiritual eyes</i>	feminine singular noun	Strong's #5869 (and #5871) BDB #744
tachath (תַּחַת) [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
‘ayin (עַיִן) [pronounced GAH-yin]	<i>spring, fountain; eye, spiritual eyes</i>	feminine singular noun	Strong's #5869 (and #5871) BDB #744
shên (שֵׁן) [pronounced shayn]	<i>tooth [of man, lex talionis, beast], a sharp pointed rock; tine (of fork); ivory [= tooth of an elephant] [as material, of commerce]</i>	feminine singular noun	Strong's #8127 BDB #1042
tachath (תַּחַת) [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
shên (שֵׁן) [pronounced shayn]	<i>tooth [of man, lex talionis, beast], a sharp pointed rock; tine (of fork); ivory [= tooth of an elephant] [as material, of commerce]</i>	feminine singular noun	Strong's #8127 BDB #1042

Translation: ...a fracture for a fracture, an eye for an eye, a tooth for a tooth.

Whatever the injury is, there must be an equal injury given to the perpetrator.

I would assume that some bargaining could be done here. This meant for the payment to be equivalent and not excessive or less than.

Leviticus 24:19–20a **And the man that gives a disfigurement to his neighbor, just as he does [to his neighbor], so it will be done to him: a fracture for a fracture, an eye for an eye, a tooth for a tooth.** (Kukis mostly literal translation)

This is one area where we are far behind the Arab peoples. Punishment should be equal to the crime; too many of our punishments are too easy and too many are too hard. A prison sentence often means condemning a person to homosexual rape (which should be punished by execution; as should any forcible rape). Not only does this fill up our prisons, but it is not apropos punishment. The word disfigurement is the same as the word used for *defect* or *blemish* on animals who are unfit for sacrifice to Y^ehowah. The verb I will cover at another time.

The principle here is that the penalty should be appropriate to the crime, no more and no less. A criminal who is given a second chance via parole without being appropriately punished is a crime waiting to happen. Not everyone should do jail time; judges who have attempted to be creative in order to punish the criminals without jail time should often be commended for their initiative. This does not always mean necessarily that the exact same disfigurement should be given the criminal assailant (although that would be appropriate in many situations) but that the punishment should be equal to the crime.

This is a difficult translation and I may not have given it justice. One key verb can be translated *give, set, put* and the twice used preposition can be rendered *in, into, at, by with against*. Let me give a couple of other renderings, not to criticize them, but to give a fuller understanding to you:

<i>The Amplified Bible</i>	Fracture for fracture, eye for eye, tooth for tooth; as he has caused a blemish or disfigurement on a man, so shall it be done to him.
<i>The Emphasized Bible</i>	...fracture for fracture, eye for eye, tooth for tooth as he inflicted a blemish upon a human being, so shall one be inflicted upon him.
NASB	...just as he has injured a man, so it shall be inflicted on him.
NIV	As he has injured the other, so he is to be injured.
NRSV	...the injury inflicted is the injury to be suffered.
<i>Young's Lit. Translation</i>	...breach for breach, eye for eye, tooth for tooth; as he putteth a blemish in a man so it is done in him.

Of these translations, *Young's* is probably the most consistent and accurate. Our only problem is that when we think of a facial blemish, we do not picture in our minds serious disfigurement, which this particular word can mean. Notice that motivation and personal circumstances, insanity, diminished capacity are not germane to the assignment of punishment. As he does, it is done to him. It is simple and quick. Our Lord quoted this verse: "**You have heard that it was said, An eye for an eye, and a tooth for a tooth; but I say to you, do not resist him the evil one; but whoever slaps you on your right cheek, turn to him the other also. And if any one wants to sue you, and take your shirt, let him have your coat also.**" (Matthew 5:38–39). Jesus Christ is not contradicting Scripture because "**The Scripture cannot be broken.**" (John 10:35); He is clarifying Scripture. This passage is strictly within the confines of a government, law enforcement and a court system. This is not to be quoted or used for personal vendettas. When it comes to a personal problem with another person, you learn to give and to yield; you do not retaliate. If necessary, God will get revenge on your behalf (which I have seen done). Our battle is not with our fellow human beings, but against unseen powers; **our struggle is not against flesh and blood, but against the world forces of this darkness, against the spiritual [forces] of wickedness in the heavenlies** (Ephesians 6:12). Finally, we are on the defensive against the powers which are against us, as our Lord says in Matthew 5:38. We do not have to go looking for the powers of darkness; they are around us ever moment of every day. It is only our wall of fire, the protection of God the Holy Spirit and our guardian angels, which preserve us.

Leviticus 24:20b

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
'āsher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
Together, ka'āsher (כֹּאֲשֶׁר) [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> .			
nāthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
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

Leviticus 24:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
James Rickard: <i>the Noun MEUM, מַחֲמָה...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> ¹⁷			
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
'ādām (אָדָם) [pronounced aw-DAWM]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun with the definite article	Strong's #120 & #121 BDB #9
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
'āsâh (אָשָׂה) [pronounced gaw-SAWH]	<i>to be done [made, produced]; to be offered, to be observed, to be used; was made [constructed, fashioned], to be formed, to be prepared</i>	3 rd person masculine singular, Niphal imperfect	Strong's #6213 BDB #793
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: Just as he gives a disfigurement to [another] human being, so it will be done to him. (Kukis mostly literal translation)

Whatever a man does to another, so it will be done back to him.

Leviticus 24:20b Just as he gives a disfigurement to [another] human being, so it will be done to him. (Kukis mostly literal translation)

Leviticus 24:17–20 A man who assaults the person [lit., soul, life] of [another] human being, he will certainly be executed. And the one striking down the life of an animal, he will restore it, life for life. And the man that gives a disfigurement to his neighbor, just as he does [to his neighbor], so it will be done to him: a fracture for a fracture, an eye for an eye, a tooth for a tooth. Just as he gives a disfigurement to [another] human being, so it will be done to him. (Kukis mostly literal translation)

Leviticus 24:17–20 If a man assaults another man, taking his life, that man will certainly be executed. If someone causes the death of another's animal, he must restore that to him. If a man causes some disfigurement to his neighbor—say he does this in connection with an assault—the same thing must be done to him: a fracture for a fracture, an eye for an eye, and a tooth for a tooth. Just as he has cause some sort of lasting disfigurement to another person, so it will be done to him. (Kukis paraphrase)

I notice immediately just how repetitious the passage is. I could write it off as a summarization of this chapter, but it seems to summarize a very short section, and it more repeats what is found elsewhere than actually repeat it. For that reason, I am at a loss to explain it and why it is placed here.

¹⁷ From <http://gracedoctrine.org/proverbs-chapter-9/> accessed December 9, 2015.

It is not wrong nor is it contradictory, but why does God say essentially the same thing right in a row?

And the one striking down a beast, he will restore her. And the one striking down [another] human being, he will be executed. A judgment, one, is to the immigrant just as [it is for] the native-born [man]. For I [am] Y^ehowah your Elohim.’ ”

Leviticus
24:21–22

[If] one strikes down a [domesticated] animal, [then] he will restore it [to the owner]. [If] one strikes down [another] person [and he dies, then] he will be executed. [There] will be one judicial sentence for the immigrant just [as it is] for the native [Israelite], for I [am] Y^ehowah your Elohim.’ ”

If anyone destroys a domesticated animal, then he will restore it to the owner. If anyone kills any person, then that man will be executed. There will be only one set of judicial outcomes for these offenses, whether committed by an immigrant or by an Israelite, for I am Jehovah your God.’ ”

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)	And the one striking down a beast, he will restore her. And the one striking down [another] human being, he will be executed. A judgment, one, is to the immigrant just as [it is for] the native-born [man]. For I [am] Y ^e howah your Elohim.’ ”
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	He that striketh a beast, shall render another. He that striketh a man shall be punished. Let there be equal judgment among you, whether he be a stranger, or a native that offends: because I am the Lord your God.
Aramaic ESV of Peshitta	He who kills an animal shall make it good; and he who kills a man shall be put to death. You shall have one kind of law, for the foreigner as well as the native-born: for I am Mar-Yah your God.”
Original Aramaic Psalms	.
V. Alexander’s Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa’s Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	Whosoever shall strike a man, and he shall die, let him die the death. There shall be one judgment for the stranger and the native, for I <i>am</i> the Lord your God.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	He who puts a beast to death will have to make payment for it; he who puts a man to death will himself be put to death. You are to have the same law for a man of another nation living among you as for an Israelite; for I am the Lord your God.
Easy English	.

Easy-to-Read Version–2008	Whoever kills an animal must pay for the animal. But whoever kills another person must be put to death. "The law will be the same for foreigners and for people from your own country. This is because I am the LORD your God."
God's Word™	Whoever kills an animal must replace it. Whoever kills a person must be put to death. The same rule applies to every one of you. It makes no difference whether you are a foreigner or an Israelite, because I am the LORD your God."
Good News Bible (TEV)	Whoever kills an animal shall replace it, but whoever kills a human being shall be put to death. This law applies to all of you, to Israelites and to foreigners living among you, because I am the LORD your God."
<i>The Message</i>	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	It's possible to pay the owner for an animal that has been killed, but death is the penalty for murder. I am the LORD your God, and I demand equal justice both for you Israelites and for those foreigners who live among you.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Whoever kills another person's animal must give that person a live animal to replace the one that he killed, but the people must execute anyone who murders another person. You Israelites and foreigners who live among must all have that same law. I, Yahweh your God, am the one who has commanded 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	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And he who kills an animal shall make it complete, and he who kills a man shall be put to death. There shall be one judgment for the foreigner and for the native born, because I am Jehovah, your God.

International Standard V	“Whoever beats an animal to death is to replace it, but whoever who beats a human being to death [The Heb. lacks to death] is to be put to death. “You are to have for yourselves consistent [Lit. one] procedures in deciding a case. As it is for the resident alien, so it is for the native born. I am the Lord your God.”
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	.
Urim-Thummim Version	He that slaughters an animal will make compensation but he who slays a man is put to death. You will have one Court of Law, whether for a foreigner or one native born because I am YHWH your Elohim.
Wikipedia Bible Project	And the one that strikes a beast will pay, and the one that strikes a man will be killed One judgement will you have, the stranger will be as the citizen, because I am Yahweh, your God.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	He who kills a beast shall make up for it, and he who kills a man shall be put to death. There shall be one law, the same for the alien and the native, for I am Yahweh, your God.” Num 15:16
New American Bible (2011)	.
The Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible–1989	.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	Thus, if one kills an animal, he must pay for it, but if one kills a human being, he must be put to death. There shall be one law for you, for both the proselyte and the native born, for I am God, Lord of you [all].
The Scriptures–2009	‘And he who strikes a beast repays it, and he who strikes a man to death is put to death. ‘You are to have one right-ruling, for the stranger and for the native, for I am יהוה your Elohim.’ ”
Tree of Life Version	“Whoever kills an animal is to make restitution, but the one who kills a man is to be put to death. You are to have one standard of justice for the outsider as well as the native-born, for I am Adonai your God.”

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

Alpha & Omega Bible	WHOSOEVER SHALL SMITE A MAN, AND HE SHALL DIE, LET HIM DIE THE DEATH. THERE SHALL BE ONE JUDGMENT FOR THE STRANGER AND THE NATIVE, FOR I AM JESUS YOUR THEOS (<i>The Alpha & Omega</i>).”
Awful Scroll Bible	He smiting a dumb beast was to restore it, and he smiting a human was to die. One judgment is for the nonnative and the native; I am Sustains To Become, he of mighty ones.

Concordant Literal Version	The smiter of a beast shall repay for it, but the smiter of a human shall be put to death. The same judgment shall you come to have; for the sojourner as well as the native shall it be: for I, Yahweh, am your Elohim.
exeGeses companion Bible	And he who smites an animal, shall pay for it: and deathify him who smites a human. Have one judgment, as becomes the sojourner, thus the native: for I - Yah Veh your Elohim.
Orthodox Jewish Bible	And he that killeth a beast, he shall retribute it; and he that killeth a man, he shall be put to death. Ye shall have mishpat echad, as well for the ger, as for the ezech: for I am Hashem Eloheichem.
Rotherham's <i>Emphasized B.</i>	.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	And a killer of a domestic animal must repay for it, and a killer of a human shall be put to death. You must have [Literally "it shall be for you"] one norm; as for the alien, so [Hebrew "as"] it must be for the native, because I am Yahweh your God.' "
Syndein/Thieme	.
The Voice	.

Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	.
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	And he that killeth ^h a beast shall make it good,—and he that killeth a human being shall be put to death. <One rule>i shall ye have, <as the sojourner> so the home-born shall be,— For I—Yahweh am your God. ^h MI.: "smiteth."

Literal, almost word-for-word, renderings:

A Faithful Version	. restore
C. Thomson Updated OT	.
Charles Thomson OT	Whosoever shall smite a man so that he die, let him be put to death, shall be one and the same decision for the proselyte, and for the neighbour; for I am the Lord your God.
Context Group Version	And he who kills a beast shall make it good: and he who kills man shall be put to death. You (pl) shall have one manner of law, as well for the sojourner, as for the home-born: for I am YHWH your (pl) God.
English Standard Version	.

Green's Literal Translation	And he who smites an animal to death shall repay it; and he who smites a man to death shall be put to death. One judgment shall be for you whether an alien or a native; for I am Jehovah your God.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And he who kills a beast will make it good. And he who kills a man will be put to death. You* will have one manner of law, as for the traveler, as for the home-born, because I am Jehovah your* God.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and the one attacking a beast, he will make restitution for her, and the one hitting a human will be killed. One decision will exist for you, like the immigrant like the native he will exist, given that I am YHWH your Elohiym,...
Updated Bible Version 2.17	.
A Voice in the Wilderness	And whoever kills a beast shall make compensation; but whoever kills a man shall be put to death. You shall have the same law for the sojourner and for the native; for I am Jehovah your God.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

The gist of this passage:
21-22

Leviticus 24:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâkâh (נָכַח) [pronounced <i>naw-KAWH</i>]	<i>the one striking [assaulting, hitting]; striking, hitting; defeating, conquering, subjugating</i>	Hiphil participle; masculine singular construct	Strong #5221 BDB #645
b ^e hêmâh (בְּהֵמָה) [pronounced <i>b^ehay-MAW</i>]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense	Strong's #929 BDB #96
shâlêm (שָׁלַם) [pronounced <i>shaw-LAME</i>]	<i>to make secure, to keep safe; to complete (finish); to make good; to restore, to requite, to recompense (pay)</i>	3 rd person masculine singular, Piel imperfect with the 3 rd person feminine singular suffix	Strong's #7999 BDB #1022

Translation: [If] one strikes down a [domesticated] animal, [then] he will restore it [to the owner].

This is almost identical to v. 18.

There are three statements made here at the end. They are more or less a summation of what has become before. However, this phrase is so much like the statement in v. 18, that I do not know why it was added.

Leviticus 24:21b			
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
nâkâh (נָכָה) [pronounced <i>naw-KAWH</i>]	<i>the one striking [assaulting, hitting]; striking, hitting; defeating, conquering, subjugating</i>	Hiphil participle; masculine singular construct	Strong #5221 BDB #645
'âdâm (אָדָם) [pronounced <i>aw-DAWM</i>]	<i>a man, a human being, mankind; transliterated Adam</i>	masculine singular noun with the definite article	Strong's #120 & #121 BDB #9
mûwth (מוּת) [pronounced <i>mooth</i>]	<i>to be executed, to be killed, to be assassinated</i>	3 rd person masculine singular, Hophal imperfect	Strong's #4191 BDB #559

Translation: [If] one strikes down [another] person [and he dies, then] he will be executed.

This is pretty much a repetition of v. 17. I don't know why it would be added again so soon. I have two theories: (1) This is a summary passage. The problem with that is, the summary is not much shorter than the previous passage. (2) This is a continuation of Moses (or Joshua) moving this information around. God may have given six verses at different times, and Moses or Joshua put them together here, because they were so similar. Quite frankly, I am not pleased with either explanation.

Leviticus 24:21 [If] one strikes down a [domesticated] animal, [then] he will restore it [to the owner]. [If] one strikes down [another] person [and he dies, then] he will be executed. (Kukis mostly literal translation)

These two laws are repeated and summarized; God has no problem with repetition.

Leviticus 24:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mîsh ^e pâṭ (מִשְׁפָּט) [pronounced <i>mish^e-PAWT</i>]	<i>judgement, justice, a verdict rendered by a judge, a judicial decision, a judicial sentence, a verdict, a judgement of the court</i>	masculine singular noun	Strong's #4941 BDB #1048
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine singular numeral adjective	Strong's #259 BDB #25
hâyâh (הָיָה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224

Leviticus 24:22a			
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 with the 2 nd person masculine plural suffix	No Strong's # BDB #510
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison or approximation	No Strong's # BDB #453
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
kaph or k ^e (כ) [pronounced k ^e]	<i>like, as, according to; about, approximately</i>	preposition of comparison or approximation	No Strong's # BDB #453
When the kaph preposition is doubled, it should be rendered as... <i>and as, as...so; how...thus; as well...as.</i>			
'ez ^e râch (אֲרָח) [pronounced ez ^e -RAWKH]	<i>native-born, arising from the soil, home born, native</i>	masculine singular noun with the definite article	Strong's #249 BDB #280
Most of this is just v. 16c.			

Translation: [There] will be one judicial sentence for the immigrant just [as it is] for the native [Israelite],...

When there is a sentence or a judicial verdict, it does not change depending upon the race of the person that the law applies to. The law is to apply equally to the immigrant and to the native-born Israelite.

This is a repeat of v. 16.

My third hypothesis is, God is simply summing up the most important aspect of what He has just said.

Leviticus 24:22b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 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

Leviticus 24:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
<p>ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]</p>	<p><i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i></p>	<p>masculine plural noun with the 2nd person masculine plural suffix</p>	<p>Strong's #430 BDB #43</p>

Translation: ...for I [am] Y^ehowah your Elohim.' ” (Kukis mostly literal translation)

God is able to set down these rules because He is the God of Israel and He purchased them as slaves from Egypt.

Leviticus 24:22 [There] will be one judicial sentence for the immigrant just [as it is] for the native [Israelite], for I [am] Y^ehowah your Elohim.' ” (Kukis mostly literal translation)

Criminal laws do not carry with them a double standard favoring either party. No matter who commits the infraction, it carries the same penalty. Even though Y^ehowah is specifically the God to the Jews, He is not strictly a national God as were the gods of the heathen. His Laws stood for all mankind and what was wrong for a Jew to do was also wrong for a gentile.

Leviticus 24:21–22 [If] one strikes down a [domesticated] animal, [then] he will restore it [to the owner]. [If] one strikes down [another] person [and he dies, then] he will be executed. [There] will be one judicial sentence for the immigrant just [as it is] for the native [Israelite], for I [am] Y^ehowah your Elohim.' ” (Kukis mostly literal translation)

Leviticus 24:21–22 If anyone destroys a domesticated animal, then he will restore it to the owner. If anyone kills any person, then that man will be executed. There will be only one set of judicial outcomes for these offenses, whether committed by an immigrant or by an Israelite, for I am Jehovah your God.' ” (Kukis paraphrase)

Chapter Outline

Charts, Graphics and Short Doctrines

The Blasphemer is Stoned to Death

And so speaks Moses unto sons of Israel and so they bring out the cursing one unto from outside the encampment. And so they stoned him [with] a stone. And sons of Israel did just as commanded Y^ehowah Moses.

Leviticus
24:23

So Moses spoke to the sons of Israel. Therefore, they bring out the cursing one to outside the camp and they stone him [with] stones. The sons of Israel did exactly as Y^ehowah commanded Moses.

These were the words that Moses said to the sons of Israel. Therefore, they complied and took the young man guilty of cursing God outside the Hebrew encampment and stoned him to death there. The sons of Israel did exactly what Jehovah commanded Moses to do.

Here is how others have translated this passage:

Ancient texts:

Masoretic Text (Hebrew)

And so speaks Moses unto sons of Israel and so they bring out the cursing one unto from outside the encampment. And so they stoned him [with] a stone. And sons of Israel did just as commanded Y^ehowah Moses.

Dead Sea Scrolls
Jerusalem targum

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Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And Moses spoke to the children of Israel. And they brought forth him that had blasphemed, without the camp; and they stoned him. And the children of Israel did as the Lord had commanded Moses.
Aramaic ESV of Peshitta	Mosha spoke to the B'nai Yisrael; and they brought forth him who had cursed out of the camp, and stoned him with stones. The B'nai Yisrael did as Mar-Yah commanded Mosha.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And Moses spoke to the children of Israel, and they brought him that had cursed out of the camp, and they stoned him with stones. And the children of Israel did as the Lord commanded Moses.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And Moses said these words to the children of Israel, and they took the man who had been cursing outside the tent-circle and had him stoned. The children of Israel did as the Lord gave orders to Moses.
Easy English	.
Easy-to-Read Version–2008	Then Moses spoke to the Israelites, and they took the man who cursed to a place outside the camp. Then they killed him with stones. So the Israelites did just what the LORD had commanded Moses.
<i>God's Word</i> ™	Moses spoke to the people of Israel. So the man who had cursed the LORD'S name was taken outside the camp. There they stoned him to death as the LORD commanded Moses. The Israelites did as the LORD commanded Moses.
Good News Bible (TEV)	When Moses had said this to the people of Israel, they took the man outside the camp and stoned him to death. In this way the people of Israel did what the LORD had commanded Moses.
<i>The Message</i>	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	When Moses finished speaking, the people did what the LORD had told Moses, and they stoned to death the man who had cursed the LORD.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.

Unfolding Bible Simplified Then Moses told the Israelites what they must do to the man who cursed Yahweh, so they took the man outside the camp and killed him by throwing stones at him. They did what Yahweh commanded Moses to tell them to do.

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 Moses spoke to the children of Israel, and they brought him out who had made light of *the Name* outside of the camp, and stoned him with stones. And the children of Israel did what Jehovah commanded Moses.
 International Standard V So Moses spoke to the Israelis and they brought the one who cursed outside the camp and stoned him to death with boulders. The Israelis did just as the Lord had commanded Moses.
 H. C. Leupold .
 Lexham English Bible .
 NIV, ©2011 .
 Unfolding Bible Literal Text .
 Urim-Thummim Version .
 Wikipedia Bible Project .

Catholic Bibles (those having the imprimatur):

Christian Community (1988) So Moses spoke to the Israelites and they brought the man who had cursed outside the camp and stoned him. In this way the Israelites did as Yahweh had commanded Moses.
 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 Moses related [all] this to the Israelites, and they took the blasphemer out of the camp, pelting him to death with stones. The Israelites thus did as God had commanded Moses.
 The Scriptures–2009 And Mosheh spoke to the children of Yisra'ël, and they brought the one who cursed outside the camp, and stoned him with stones. And the children of Yisra'ël did as הויה commanded Mosheh.

Tree of Life Version So Moses spoke to Bnei-Yisrael, and they led the one who had cursed out of the camp, then stoned him with rocks. Thus Bnei-Yisrael did as Adonai commanded Moses.

Weird English, Old English, Anachronistic English Translations:

Alpha & Omega Bible · AND MOSES SPOKE TO THE CHILDREN OF ISRAEL, AND THEY BROUGHT HIM THAT HAD CURSED OUT OF THE CAMP, AND STONED HIM WITH STONES: AND THE CHILDREN OF ISRAEL DID AS JESUS COMMANDED MOSES.

Awful Scroll Bible Moses was to declare these, to the sons of Contends-with-he-mighty, even were they to bring out he making light of it, without the camp, and were to stone him with stones. The sons of Contends-with-he-mighty are to have effected, as Sustains To Become is to have given charge to Moses.

Concordant Literal Version Thus Moses spoke to the sons of Israel, and they brought forth the maledictor outside the camp and pelted him with stones. So the sons of Israel did just as Yahweh had instructed Moses.

exeGeses companion Bible And Mosheh words to the sons of Yisra El, to bring him who abased outside the camp and stone him with stones: and the sons of Yisra El work as Yah Veh misvahed Mosheh.

Orthodox Jewish Bible And Moshe spoke to the Bnei Yisroel, that they should bring forth him that had blasphemed out of the machaneh, and stone him with stones. And the Bnei Yisroel did as Hashem commanded Moshe.

Rotherham's *Emphasized B.* So then Moses spake unto the sons of Israel, and they took forth the reviler, unto the outside of the camp, and stoned him with stones. Thus ||the sons of Israel|| did', as Yahweh commanded' Moses.

Expanded/Embellished Bibles:

The Amplified Bible .

The Expanded Bible .

Kretzmann's Commentary .

Lexham English Bible Thus [Or "And"] Moses spoke to the Israelites, [Literally "sons/children of Israel"] and they brought the curser outside the camp, [Literally "to from an outside place of the camp"] and they stoned him with stones, and the Israelites [Literally "sons/children of Israel"] did just as Yahweh had commanded Moses.

Syndein/Thieme .

The Voice .

Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation .

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.* .

Literal, almost word-for-word, renderings:

A Faithful Version	And Moses spoke to the children of Israel that they should bring the despiser <i>who blasphemed</i> outside the camp and stone him with stones. And the children of Israel did as the LORD commanded Moses.
C. Thomson Updated OT Charles Thomson OT	. Thereupon Moses spoke to the children of Israel, and they brought forth him who had cursed, without the camp, and stoned him with stones. And when the children of Israel had done as the Lord commanded Moses, .
Context Group Version	.
English Standard Version	.
Green's Literal Translation	And Moses spoke to the sons of Israel, and they brought the reviler to the outside of the camp and stoned him with stones. And the sons of Israel did as Jehovah had commanded Moses.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And Moses spoke to the sons of Israel and they brought out him who had cursed out of the camp and stoned him with stones. And the sons of Israel did as Jehovah commanded Moses.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and Mosheh spoke to the sons of Yisra'eyl, and they brought out the belittling one to the outside of the camp, and killed him by stoning with stones, and the sons of Yisra'eyl did just as YHWH directed Mosheh,...
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:

Leviticus 24:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
dābar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<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
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Leviticus 24:23a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'el (אֵל) [pronounced eh]l]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^e râ'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: So Moses spoke to the sons of Israel.

What we just read were the words that Moses spoke to the people of Israel. God spoke to Moses and Moses to the people.

Leviticus 24:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce</i>	3 rd person masculine plural, Hiphil imperfect	Strong's #3318 BDB #422
'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
qâlal (קָלַל) [pronounced kaw-LAL]	<i>cursing, execrating; seeing as despicable; making despicable</i>	masculine singular Piel participle with the definite article	Strong's #7043 BDB #886
'el (אֵל) [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
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
chûts (חוּץ) (חָוֶץ) [pronounced khoots]	<i>outside, outward; street</i>	masculine singular noun	Strong's #2351 BDB #299

Leviticus 24:23b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
Together, these seem to simply mean, <i>from without, outside, on the outskirts of</i> .			
machăneh (מַחֲנֶה) [pronounced mah-khuh-NEH]	<i>camp, encampment; an army camp; those who are camped [army, company, people]; the courts [of Jehovah]; the heavenly host</i>	masculine singular noun with the definite article	Strong's #4264 BDB #334

Translation: Therefore, they bring out the cursing one to outside the camp...

The Israelites took the man who cursed God outside of the encampment.

Leviticus 24:23c

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
râgam (רָגַם) [pronounced raw-GAHM]	<i>to execute by stoning, to bring together, to heap up, to pile, to pile up stones, to cast stones, to stone, to colour, to paint (in the sense of throwing something on paper)</i>	3 rd person masculine plural, Qal imperfect	Strong's #7275 BDB #920
'êth (אֵת) [pronounced ayth]	<i>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
'eben (אֶבֶן) [pronounced EH ^B -ven]	<i>a stone [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance</i>	feminine singular noun	Strong's #68 BDB #6

Translation: ...and they stone him [with] stones.

They stoned this man with stones.

Leviticus 24:23d

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
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 24:23d

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
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person plural, Qal perfect	Strong's #6213 BDB #793
kaph or k ^e (כּ) [pronounced <i>k^e</i>]	<i>like, as, according to; about, approximately</i>	preposition of comparison, resemblance or approximation	No Strong's # BDB #453
'âsher (אֲשֶׁר) [pronounced <i>ash-ER</i>]	<i>that, which, when, who, whom; where</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
Together, ka'âsher (כְּאֲשֶׁר) [pronounced <i>kah-uh-SHER</i>] 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> .			
tsâvâh (צָוָה) [pronounced <i>tsaw-VAW</i>]	<i>to commission, to mandate, to appoint; to ordain; to lay charge upon, to give charge to, to charge [command, order]; to instruct [as in, giving an order]</i>	3 rd person masculine singular, Piel perfect	Strong's #6680 BDB #845
YHWH (יהוה) [pronunciation is possibly <i>yohh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'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
Mosheh (מֹשֶׁה) [pronounced <i>moh-SHEH</i>]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602

Translation: The sons of Israel did exactly as Y^ehowah commanded Moses. (Kukis mostly literal translation)

The people did exactly what God commanded Moses to do.

Leviticus 24:23 So Moses spoke to the sons of Israel. Therefore, they bring out the cursing one to outside the camp and they stone him [with] stones. The sons of Israel did exactly as Y^ehowah commanded Moses. (Kukis mostly literal translation)

And this is the first recorded execution as performed by the state.

Leviticus 24:23 So Moses spoke to the sons of Israel. Therefore, they bring out the cursing one to outside the camp and they stone him [with] stones. The sons of Israel did exactly as Y^ehowah commanded Moses. (Kukis mostly literal translation)

Leviticus 24:23 These were the words that Moses said to the sons of Israel. Therefore, they complied and took the young man guilty of cursing God outside the Hebrew encampment and stoned him to death there. The sons of Israel did exactly what Jehovah commanded Moses to do. (Kukis paraphrase)

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

A Set of Summary Doctrines and Commentary

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

Why Leviticus 24 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 24

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 24

[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 24

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

* So literally.

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

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

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

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

[Beginning of Document](#)

[Chapter Outline](#)

[Charts, Graphics, Short Doctrines](#)

[Introduction and Text](#)

[First Verse](#)

[Addendum](#)

www.kukis.org

[Leviticus folder](#)

[Exegetical Studies in Leviticus](#)

Addendum

This footnote was referenced in [Leviticus 24:11](#).

Extensive Footnote on Punctured (the Heritage Bible)

11 24:11 punctured. The wrong translation of a word can result in erroneous doctrine. The Hebrew, naqav, means to puncture, to bore or perforate. In Lev 24:11 the man punctured the Name, and the next phrase specifies in what way he punctured it, he made light of it. He bored through, he perforated the Name of Jehovah, Lev 24:16. His wrong use of the name of Jehovah is made clear by the additional word made light of. Made light of is the Hebrew word qalal, to make light of, to consider trifling, of no worth. The man blasphemed the name of Jehovah, making His name of no worth. Lev 24:23 declares that they stoned him for making light of the name of God. KJV translated the same word curse in Numb 23:8, 25, when Balak was trying to get Balaam to curse Israel. There are a number of such inconsistencies in KJV, which I was not aware of until I began to translate every verse and every word. The Jews over one thousand years later, about 280 BC,

Extensive Footnote on Punctured (the Heritage Bible)

gathered six men from each tribe of Israel to Alexandria, Egypt, and made a Greek translation of the Hebrew Bible. Greek had become the major language of the world after the conquest of Alexander the Great, 336-323 BC. The Greek translation became known as the Septuagint from its being translated by the seventy-two Hebrew elders. Septuagint means seventy. When they translated Lev 23:11 they translated naqav as pronounced instead of punctured or blasphemed. So the Jews came to believe that God's name, Jehovah, was too sacred to pronounce. The Septuagint translation of naqav as pronounced instead of blasphemed gave rise to the superstitious notion that to pronounce the name of Jehovah would bring a curse on you instead of a blessing, although God's name as Jehovah had been called on and pronounced since the days of Enos, the son of Seth, Gen 4:26. Where the word JeHoVaH occurred in the Hebrew Scripture the Septuagint translators substituted the Greek word Adonai, Lord. The KJV translators followed this, and put LORD everywhere that JeHoVaH appeared. Thus, the benefit and blessing of the believer's pronouncing the name of Jehovah in faith was denied to millions of faithful people because of an erroneous translation of one word, naqav. That is why The Heritage Bible gives the exact word to the extent possible, and uses the same word, rather than synonyms, to translate the same Hebrew or Greek word. Words are spirit, life, and power, John 6:63. Words are seeds that produce a specific plant, Luk 8:11. You cannot substitute tomato seeds for squash seeds and get squash. All seeds produce the plant God created them to produce. Words do the same thing in the human spirit, soul, and body. That is why that we must be as accurate as possible in translation. These words produce specific fruit in the human life. We want our lives to be the kind of gardens that the Word of God is able to produce. To do that, we must be accurate in the word-seeds sown. [Note: Hebrew was originally written with consonants only, with no vowels. That is why Jehovah was written JHWH or JHVH, and that is why you see it written different ways, Jehovah, Yahweh, etc.] All you have to do to prove to yourself that God did not condemn the man for pronouncing the name Jehovah is read the rest of the Bible to Malachi. The name Jehovah is pronounced many times in almost every chapter. If God had judged the man for pronouncing His name, Moses would have ceased to pronounce it immediately. Think biblically, not according to the notions of man.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

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

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

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

Word Cloud from a Reasonably Literal Paraphrase of Leviticus 24

Word Cloud from Exegesis of Leviticus 24¹⁸

These two graphics should be very similar; this means that the exegesis of Leviticus 24 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

¹⁸ Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.