

# LEVITICUS 25

Written and compiled by Gary Kukis

**Leviticus 25:1–55**

**Sabbath Year; Year of Jubilee;  
Property Redemption; Hebrew Slaves**

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

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

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

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

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

**Preface:** Leviticus 25 covers a variety of topics: the Sabbath Year and the Year of Jubilee (neither of which appears to have been followed by the Hebrew people); the redemption of property; and how to treat a Hebrew slave.

The Bible Summary of Leviticus 25 (in 140 characters or less): *Every seventh year the land shall rest. Every fiftieth year shall be a jubilee, when property shall be restored and slaves released.*<sup>1</sup>

There are many **chapter commentaries** on the book of Leviticus. This will be the most extensive examination of Leviticus 25, 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 25:

#### Introduction

vv. 1–7	<b>The Sabbath Year</b>
vv. 8–19	<b>The Year of Jubilee</b>
vv. 20–22	<b>God's Provision in Consecutive Sabbath Years</b>
vv. 23–34	<b>The Law of Redemption with Respect to Property</b>
vv. 35–46	<b>The Treatment of Hebrew Citizens who have Become Poor</b>
vv. 47–55	<b>The Treatment of Hebrew Slaves</b>

#### Chapter Summary

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### Charts, Graphics and Short Doctrines:

Preface	<b>Quotations</b>
Introduction	<b>Titles and/or Brief Descriptions of Leviticus 25</b> (by various commentators)
Introduction	<b>Brief, but insightful observations of Leviticus 25</b> (various commentators)
Introduction	<b>Fundamental Questions About Leviticus 25</b>
Introduction	<b>The Prequel of Leviticus 25</b>
Introduction	<b>The Principals of Leviticus 25</b>
Introduction	<b>The Places of Leviticus 25</b>
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Introduction	<b>A Synopsis of Leviticus 25</b>
Introduction	<b>Outlines of Leviticus 25</b> (Various Commentators)
Introduction	<b>A Synopsis of Leviticus 25 from the Summarized Bible</b>

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

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**The Big Picture (Leviticus 1–15)**

**Changes—additions and subtractions (for Leviticus 25)**

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**Isaiah 5:1–7a**

**What Happens in the Year of Jubilee**

Summary  
Summary  
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Summary  
Summary

- A Set of Summary Doctrines and Commentary**
- Why Leviticus 25 is in the Word of God**
- What We Learn from Leviticus 25**
- Jesus Christ in Leviticus 25**
- Edersheim Summarizes Leviticus 25**

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- Extensive Footnote for Leviticus 25:1–22** (from the Christian Community Bible)
- Footnotes on Liberty and Jubilee** (from the Christian Community Bible)
- Extensive Footnote on Redemption** (from the Heritage Bible)
- Footnote on helping the poor** (from the Christian Community Bible)
- Slavery** (by R. B. Thieme, Jr.)

- Josephus' History of this Time Period**
- A Complete Translation of Leviticus 25**
- Doctrinal Teachers Who Have Taught Leviticus 25**
- Word Cloud from a Reasonably Literal Paraphrase of Leviticus 25**
- Word Cloud from Exegesis of Leviticus 25**

<b>Introduction and Text</b>	<b>First Verse</b>	<b>Addendum</b>
<a href="http://www.kukis.org">www.kukis.org</a>	<a href="#">Leviticus folder</a>	<a href="#">Exegetical Studies in Leviticus</a>

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

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

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

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

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

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

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

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

<a href="#">Chapter Outline</a>	<a href="#">Charts, Graphics and Short Doctrines</a>
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## An Introduction to Leviticus 25

**Introduction:** One of the most fascinating portions of the Law is the Sabbath year and the Year of Jubilee. Leviticus 25 will cover these two periods of time and several other topics. Much of the end of this chapter deals with land and slavery and their redemption with respect to the Year of Jubilee. That is, a Jewish slave would

be released in the Year of Jubilee; what about his redemption prior to that? That is what much of the remainder of Leviticus 25 deals with. A key word in this chapter is *shûwb* (שׁוּב) [pronounced *shoo<sup>b</sup>v*]; it means *return*, and it is found ten times in this chapter. Primarily we see a man's possession (in this context, his property) returned to him. In fact, the way it reads most of the time is that *he is returned unto his possession*. Another word often found in this chapter is *yâtsâ`* (יָצָא) [pronounced *yaw-TZAWH*] and it means *to go out, to come out*; however, in this context it occasionally means *to revert*. It is found nine times in this chapter and well over a thousand times in the Bible. Concerning this chapter, Zodhiates writes: *The provisions of this chapter prevent overworking the land, call for regular land redistribution, and forbid perpetual servitude...these things were not proposed merely as sound social legislation, for each one had a specific theological cause as well. Servants were to be released in the Year of Jubilee because God had rescued the Israelites from Egypt and they were all His servants (Leviticus 25:55). The land was to be redeemed regularly, because it actually belonged to God, not Israel (Leviticus 25:23–24).*<sup>2</sup>

Leviticus 25 contains a number of topics, many of which were ignored by the Hebrew people and are ignored today by the *entire-Bible folk*. By that term, I mean those who see no difference between Israel and the church, or believe that the church has replaced Israel, or believe that the whole Bible is to be obeyed at every point. There are things in this chapter which the Hebrew people never followed (or almost never); and these same things are not followed even by the weirdest of *Christian* cults. Those people who try to sell you on keeping the Sabbath never haul you over to Leviticus 25 and say, “Now listen to this revelation, my brothers. From this oint forward, our church is going to celebrate the Year of Jubilee.” No matter how weird or far out a cult might get, it is not going to do that.

I write these things, so that you can think about yourself and about the application of these things with reference to you specifically.

First of all, there was a Sabbath year for the people to adhere to and celebrate. That is, for a year, they would just let their fields go fallow and they would be limited as to where they could go and harvest from their land. What they could not do his plant and harvest their own land. “How the heck are we going to eat?” Believe it or not, that is actually one of the verses from this chapter. Or a paraphrase of same.

No matter how much an organization, cult, or denomination demands that you keep the Sabbath day, they never say, “You must keep the Sabbath year!” And yet here it is, clearly stated, what the Sabbath year is and what you must and must not do during the Sabbath year (vv. 3–7). As an aside, the Hebrew people did not follow this mandate either.

The Year of Jubilee gets quite the treatment in this chapter, vv. 8–22; and the redemption of property (vv. 23–34) is mostly related to the Year of Jubilee. That is 27 verses on this year of years, and yet, when do we read about the Jews following these statutes? You would think that at the top of this chapter it reads: *Now, this stuff you can ignore*. That heading is not there, but insofar as the Hebrew people are concerned, it might as well have been.

Now, don't misunderstand what I am saying about this chapter. I am not pouring out contempt for the Hebrew people or citing this as another place where they failed and proclaim, “So God had to take their spiritual position from them.” These are things which are simply a matter of human history. We deal with them as objectively as possible, and are careful not to draw false conclusions as a result.

Temporarily, God has gone with a new program, the Church Age. This is the mystery age inserted prior to the end of the Jewish Age. This does not, in any way, imply that God has completely abandoned the Hebrew people. That is a solid wrong point of view. Antisemitism is just as wrong today as it was when David reigned. Many of God's prophecies—I say *many*, I should say *almost all*—will be fulfilled by the Hebrew people. The Jewish Age will resume at some point in the future, and Jesus will rule the world from Jerusalem in the Millennium. It does not get much more Jewish than that. We live during a wonderful period of human history, but do not suppose that God has abandoned His people. You could not misunderstand the Bible more if you think that.

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<sup>2</sup> Zodhiates *The Complete Word Study Old Testament*, p. 336.

Now, as an aside, with land being returned (in theory) to the original owner on the Year of Jubilee, this is not communism or socialism. This will be explained further when we study these passages.

Now, about half of this chapter is given over to the individual Hebrew who is poor or even destitute. This was to be applied directly then; and we should be able to make application of these principles even today.

Briefly—and I could have prefaced every chapter of the Torah with this—the Mosaic Law is for Israel specifically, and the statutes cited are specifically for them. That does not mean that we simply set this information aside and never give it any thought. This information is pertinent to us today, but without directly applying it.

Another general comment on this chapter: there were times when I struggled with individual phrases or full sentences (and sometimes entire verses) when it came to translating them. Most of the time I simply work with the Hebrew and develop a translation from that. However, I found it necessary a number of times in this chapter to look at common literal translations to help me put together a good translation (my e-sword is set up to show me the translation for the Modern Literal Version 2020, the English Standard Version, Green's Literal Translation, the Updated Bible Version 2.17 (I may replace this one in the group), the Webster Bible and the World English Bible (the WEB version). I can generally come up with a reasonable translation from these.

### **Titles and/or Brief Descriptions of Leviticus 25 (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 25 (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 25**

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

It is important to understand what has gone before.

### The Prequel of Leviticus 25

Leviticus 25 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 25

**Characters**

**Commentary**

Characters	Commentary

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

We need to know where this chapter takes place.

### The Places of Leviticus 25

**Place**

**Description**

Place	Description

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

### By the Numbers

**Item**

**Duration; size**

Item	Duration; size





Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, Leviticus 25.

[Chapter Outline](#)

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

### The Big Picture (Leviticus 1–15)

Scripture	Text/Commentary
God speaks to Moses from the Tabernacle.	
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 25):** 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

### The Sabbath Year

Exodus 23:10–11 Deuteronomy 15:1–11

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

Kukis slavishly literal:

**And so speaks Y<sup>e</sup>howah unto Moses in a mountain of Sinai, to say, "Speak unto sons of Israel and you have said unto them, 'When you (all) have come into the land I am giving to you (all), and has kept a rest, the land, a Sabbath to Y<sup>e</sup>howah.**

Leviticus  
25:1–2

Kukis mostly literal:

**Y<sup>e</sup>howah spoke to Moses on Mount Sinai, saying, "Speak to the sons of Israel and you have said to them, 'When you (all) come into the land I am giving to you (all), and the land has kept a rest, a Sabbath to Y<sup>e</sup>howah.**

Kukis paraphrase:

**Jehovah spoke to Moses on Mount Sinai, saying, "Speak to the sons of Israel and say this to them: 'When you come into the land that I have given you, the land itself will keep a rest, a Sabbath, to 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 translation<sup>3</sup>; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

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

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

<sup>3</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

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

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

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

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

Underlined words indicate differences in the text.

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

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

The Targum of Onkelos is actually the Pentateuchal Targumim, which are The Targums of Onkelos and Jonathan Ben Uzziel. On the Pentateuch With The Fragments of the Jerusalem Targum From the Chaldee by J. W. Etheridge, M.A. From [http://www.becomingjewish.org/texts/targum/onkelos\\_Leviticus.html](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 <sup>e</sup> howah unto Moses in a mountain of Sinai, to say, "Speak unto sons of Israel and you have said unto them, 'When you (all) have come into the land I am giving to you (all), and has kept a rest, the land, a Sabbath to Y <sup>e</sup> howah.
Dead Sea Scrolls	.
Targum (Onkelos)	. Translation for Onkelos and Pseudo-Jonathan by J. W. Etheridge, M.A. (1862).
Targum (Pseudo-Jonathan)	.
Jerusalem targum	.
Updated Douay-Rheims <sup>4</sup>	.
Douay-Rheims 1899 (Amer.)	And the Lord spoke to Moses in mount Sinai, saying: Speak to the children of Israel, and thou shalt say to them: When you shall have entered into the land which I will give you, observe the rest of the sabbath of the Lord.
Aramaic ESV of Peshitta	Mar-Yah said to Mosha in Mount Sinai, "Speak to the B'nai Yisrael, and tell them, 'When you come into the land which I give you, then the land shall keep a Sabbath to Mar-Yah.
Lamsa's Peshitta (Syriac)	.
V. Alexander's Aramaic T.	.
Samaritan Pentateuch	.
Updated Brenton (Greek) <sup>5</sup>	And the Lord spoke to Moses on Mount Sinai, saying, Speak to the children of Israel, and you shall say to them, When you come into the land which I give to you, then the land shall rest, to keep its Sabbaths to the Lord.

Significant differences:

### Limited Vocabulary Translations:<sup>6</sup>

Bible in Basic English	And the Lord said to Moses on Mount Sinai, Say to the children of Israel, When you come into the land which I will give you, let the land keep a Sabbath to the Lord.
Easy English	.
Easy-to-Read Version–2008	The LORD spoke to Moses at Mount Sinai. He said, "Tell the Israelites: When you enter the land that I am giving to you, you must let the land have a special time of rest. This will be a special time of rest to honor the LORD.
God's Word™	The LORD spoke to Moses on Mount Sinai, "Tell the Israelites: When you come into the land I'm giving you, the land will celebrate a year to honor the LORD.
Good News Bible (TEV)	The LORD spoke to Moses on Mount Sinai and commanded him to give the following regulations to the people of Israel. When you enter the land that the LORD is giving you, you shall honor the LORD by not cultivating the land every seventh year.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

<sup>4</sup> I have simply taken the 1899 American version and updated the thee's and the thou's.

<sup>5</sup> I am using the Complete Apostles Bible, available through e-sword.

<sup>6</sup> Many of these Bibles fall into 2 or more categories. The CEV, for instance, is **approved** by the Catholic Church, it is a limited vocabulary Bible, and it is a paraphrase, for the most part.

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

Casual English Bible	.
Contemporary English V.	When Moses was on Mount Sinai, the LORD told him to say to the community of Israel: After you enter the land that I am giving you, it must be allowed to rest one year out of every seven.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
UnfoldingWord (Simplified) <sup>7</sup>	Yahweh said to Moses on Mount Sinai, "Tell the Israelites that Yahweh is giving these commands to them: When you enter the land that he is about to give you, every seventh year you must honor him by not planting any crops. You must allow the ground to rest.

**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	Then the LORD said to Moses on Mount Sinai, "Speak to the Israelites and say, 'When you enter the land I am giving you, the land itself must observe a Sabbath to the LORD.
Conservapedia	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	.
International Standard V	<b>Sabbatical Years</b> The Lord spoke to Moses on Mount Sinai. "Tell the Israelis that when you enter the land that I'm about to give you, you are to let the land observe a Sabbath to the Lord. For six years you may plant your fields, and for six years you may prune your vineyard and gather its produce. V. 3 is included for context.
Lexham English Bible NIV, ©2011	.
Unfolding Word Literal Text <sup>8</sup>	Yahweh spoke to Moses on Mount Sinai, saying, "Speak to the people of Israel and say to them, 'When you come into the land that I give you, then the land must be made to keep a Sabbath for Yahweh.
Urim-Thummim Version	YHWH spoke to Moses in Mount Sinai saying, Speak to the children of Israel and say to them, When you come into the land that I give you, then the land will keep a Sabbath to YHWH.
Wikipedia Bible Project <sup>9</sup>	And Yahweh spoke to Moses on Mount Sinai, saying: Speak to the sons of Israel and you said to them: When you come to the land which I am giving to you, and you rested the Earth a rest for Yahweh.

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

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

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

**Catholic Bibles (those having the imprimatur):**Christian Community (1988) **The sabbatical year and jubilee**

- Yahweh spoke to Moses on Mount Sinai: “Speak to the Israelites and tell them: When you enter the land I am giving you, let the land rest for Yahweh every seventh year.

Extensive **footnote** is placed in the **Addendum**.

New American Bible(2011)<sup>10</sup> .  
 The Catholic Bible .  
 New Jerusalem Bible .  
 NRSV (Anglicized Cath. Ed.) .  
 Revised English Bible–1989<sup>11</sup> .

**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 on Mount Sinai, saying, “Speak to the children of Yisra’ēl, and say to them, ‘When you come into the land which I give you, then the land shall observe a Sabbath to הוה.  
 Tree of Life Version Then Adonai said to Moses on Mount Sinai, “Speak to Bnei-Yisrael and tell them: When you come into the land which I give you, then the land is to keep a Shabbat to Adonai.

**Weird English, Ⓢ English, Anachronistic English Translations:**

Alpha & Omega Bible<sup>12</sup> AND JESUS SPOKE TO MOSES IN THE MOUNT SINAI, SAYING, “SPEAK TO THE CHILDREN OF ISRAEL, AND YOU SHALL SAY TO THEM, ‘WHENSOEVER YOU SHALL HAVE ENTERED INTO THE LAND, WHICH I GIVE TO YOU, THEN THE LAND SHALL REST WHICH I GIVE TO YOU, FOR ITS REST DAYS TO JESUS.  
 Awful Scroll Bible Sustains To Become was to speak to Moses on Mount Sinai, to the intent: Be speaking to the sons of Contends-with-he-mighty even is you to have said: As you was to come in the solid grounds that I am granting to you, the solid grounds are to have rested a sabbath, to Sustains To Become.  
 Concordant Literal Version Yahweh spoke to Moses on mount Sinai, saying. Speak to the sons of Israel and say to them:When you come into the land that I am giving to you, the land will pause for a sabbath to Yahweh.  
 exeGeses companion Bible **SHABBATH YEAR**  
 And Yah Veh words to Mosheh in mount Sinay, saying,  
 Word to the sons of Yisra El and say to them,  
 When you come to the land I give you,  
 shabbathize the land - a shabbath to Yah Veh.  
 Orthodox Jewish Bible **BEHAR**  
 And Hashem spoke unto Moshe in Mt. Sinai, saying,

<sup>10</sup> From <https://bible.usccb.org/bible> accessed on various dates.

<sup>11</sup> From <https://alkitab.mobi/2/reb/> accessed on various dates.

<sup>12</sup> The A&O Bible follows the Greek text.

Speak unto the Bnei Yisroel, and say unto them, When ye come into HaAretz which I give you, then shall HaAretz observe a Shabbos rest unto Hashem.

Rotherham's *Emphasized B.*

§ 22. The Sabbath of the Land, and the Jubilee.

### Chapter 25.

And Yahweh spake unto Moses in Mount Sinai, saying—

Speak unto the sons of Israel, and thou shalt say unto them:—

<When ye enter into the land which ||||| am giving you> then shall the land keep a sabbath unto Yahweh.

### Expanded/Embellished Bibles:

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

### *The Sabbath Year*

Then [Or "And"] Yahweh spoke to Moses on Mount Sinai, [Literally "the mountain of Sinai"] saying, "Speak to the Israelites, [Literally "sons/children of Israel"] and say to them, 'When you [Plural] come into the land that I am about to give to you, [Plural] then [Or "and"] the land shall observe a Sabbath for Yahweh.

Syndein/Thieme .  
 The Voice .

### Bible Translations with Many Footnotes:

The Complete Tanach<sup>13</sup> .  
 The Geneva Bible .  
 Kaplan Translation .

### *The Sabbatical Year*

God spoke to Moses at Mount Sinai, telling him to speak to the Israelites and say to them:

When you come to the land that I am giving you, the land must be given a rest period, a sabbath to God.

### at Mount Sinai

At this time, the Israelites were still at the foot of Mount Sinai (cf. Numbers 10:11,12; see Josephus, Antiquities 3:12:3; Baaley Tosafoth). Or, 'on Mount Sinai' (Sifra; Rashi). According to this, the section from here until the end of the book (see Leviticus 27:34) was given before the tabernacle was erected (Rashbam). Some say that it was given during Moses' first 40 days on the mountain, and was the 'book of covenant' ( Exodus 24:7) that Moses read to the Israelites (Ibn Ezra; Chizzkuni). According to others, it was given during the last 40 day period, while Moses was obtaining the second Tablets, and thus, it constituted a new covenant (Ramban; Abarbanel). Some say that Moses declared it to the Israelites at that time (Ibid.).

NET Bible® .  
 New American Bible(2011)<sup>14</sup> .  
 Rotherham's *Emphasized B.* .

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

A Faithful Version .  
 C. Thomson Updated OT .

<sup>13</sup> Also know as the Complete Tanach (and as *The Complete Jewish Bible*) with Rashi's Commentary. I do not know who did the original translation, but it has been edited by translator and scholar, Rabbi A.J. Rosenberg. It is found [here](#).

<sup>14</sup> Also called the revised edition. Found here: <http://www.usccb.org/bible/books-of-the-bible/index.cfm>

Charles Thomson OT<sup>15</sup>

The Lord spoke to Moses, saying, Speak to the children of Israel, and thou shalt say unto them, When you are come into the land which I give you, the land which I give you must rest sabbaths for the Lord.

Context Group Version .

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 at Mount Sinai, saying, Speak to the sons of Israel and say to them, When you\* come into the land which I give you\*, then the land will keep a Sabbath to Jehovah.

New American Standard B. .

New European Version .

New King James Version .

Niobi Study Bible .

Revised Mechanical Trans.<sup>16</sup> ...and YHWH spoke to Mosheh in the hill of Sinai saying, speak to the sons of Yisra'eyl and you will say to them, given that you will come to the land which I am giving to you, and the land will cease a ceasing for 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:**

Leviticus 25:1			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong #
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]	to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce	3 <sup>rd</sup> person masculine singular, Piel imperfect	Strong's #1696 BDB #180
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as Jehovah, Yahweh, Y <sup>e</sup> howah	proper noun	Strong's #3068 BDB #217
'el (אֵל) [pronounced eh/]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

<sup>15</sup> Thompson's translation follows the Greek text.

<sup>16</sup> From <https://www.mechanical-translation.org/index.html>



Leviticus 25:1			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong #
Mosheh (מֹשֶׁה) [pronounced moh-SHEH]	<i>to draw out [of the water] and is transliterated Moses</i>	masculine proper noun	Strong's #4872 BDB #602
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
har (הַר) [pronounced har]	<i>hill; mountain, mount; hill-country, a mountainous area, mountain region</i>	masculine singular construct	Strong's #2022 (and #2042) BDB #249
Çîynai (יַיִן) [pronounced see-NAH-ee]	<i>thorny; transliterated Sinai</i>	singular proper noun	Strong's #5514 BDB #696
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

**Translation:** Y<sup>e</sup>howah spoke to Moses on Mount Sinai, saying,...

The prefixed b<sup>e</sup>yth preposition refers to proximity. The camp of the Israelites was near Mount Sinai; Moses was not going up on Mount Sinai anymore, as the footnote in the NASB seems to indicate.

The only difference between the form of this phrase and previous ones is the inclusion of Mount Sinai. This is only referenced once before in the book of Leviticus. [Leviticus 7:37–38 This is the law of the burnt offering, the grain offering, the sin offering, the guilt offering, the ordination offering, and the peace offering, which the LORD gave Moses on Mount Sinai on the day He commanded the Israelites to present their offerings to the LORD in the Wilderness of Sinai.](#) Twice more in Leviticus, the fact that this is what God said to Moses on Mount Sinai is mentioned. The next two times we read this, it pretty much indicates that all of Leviticus came from Mount Sinai. That is, Moses did not run back and forth in each chapter to get the information for that chapter, but he likely received all of this information during the forty days that he was on the mountain.

Leviticus 25:1 Y<sup>e</sup>howah spoke to Moses on Mount Sinai, saying,... (Kukis mostly literal translation)

Leviticus 25:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
dâbar (דָּבַר) [pronounced daw <sup>b</sup> -VAHR]	<i>speak [on, further], talk [and back with action], give an [your] opinion, expound, make a formal speech, speak out; continue [to speak], promise, propose, declare, proclaim, announce</i>	2 <sup>nd</sup> person masculine singular, Piel imperative	Strong's #1696 BDB #180

Leviticus 25:2a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'el (לָ) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bânîym (בְּנֵי) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #559 BDB #55
'el (לָ) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #413 BDB #39

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

This phrase is found in pretty much every chapter of Leviticus.

Leviticus 25:2b			
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
bôw' (בֹּוֹ) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #935 BDB #97
'el (לָ) [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
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Leviticus 25:2b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ăšher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58
nâthan (נָתַן) [pronounced naw-THAHN]	<i>is giving, granting, is placing, putting, setting; is making</i>	Qal active participle	Strong's #5414 BDB #678
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition; with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510

**Translation:** ...'When you (all) come into the land I am giving to you (all),...

God speaks of all the people coming into the land which He is giving to Israel.

Leviticus 25:2c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâbath (שַׁבָּת) [pronounced shaw- BAHTH]	<i>to rest, to keep a day of rest, to celebrate the Sabbath; to sit down [still]; to cease, to desist, to leave off, to discontinue</i>	3 <sup>rd</sup> person feminine singular, Qal perfect	Strong's #7673 BDB #991 & #992
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
shâbbath (שַׁבָּת) [pronounced shawb- BAHTH]	<i>ceasing, resting; desisting; transliterated Sabbath</i>	feminine/masculine singular noun	Strong's #7676 BDB #992
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yhoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** ...and the land has kept a rest, a Sabbath to Y<sup>e</sup>howah. (Kukis mostly literal translation)

The land itself will keep a rest, a Sabbath, to Y<sup>e</sup>howah. Exactly what that means will be explained in the subsequent verses.

Leviticus 25:2 ...“Speak to the sons of Israel and you have said to them, ‘When you (all) come into the land I am giving to you (all), and the land has kept a rest, a Sabbath to Y<sup>e</sup>howah. (Kukis mostly literal translation)

Even what God has given the Israelites must be rested. God provides for everything. We can do absolutely nothing to earn or to deserve what God has given us.

Leviticus 25:1–2 Y<sup>e</sup>howah spoke to Moses on Mount Sinai, saying, “Speak to the sons of Israel and you have said to them, ‘When you (all) come into the land I am giving to you (all), and the land has kept a rest, a Sabbath to Y<sup>e</sup>howah. (Kukis mostly literal translation)

Leviticus 25:1–2 Jehovah spoke to Moses on Mount Sinai, saying, “Speak to the sons of Israel and say this to them: ‘When you come into the land that I have given you, the land itself will keep a rest, a Sabbath, to Jehovah. (Kukis paraphrase)

Six years you will sow your fields and six years you will prune your vineyard and collect her produce; and in the year the seventh a resting of a Sabbath-rest`is for the land, a resting for Y<sup>e</sup>howah. Your field you will not sow and your vineyard you will not prune. After growth, your harvest, you will not harvest and grapes of an unintended vine you will not cut off. A year of a Sabbath-rest will be for the land.

Leviticus  
25:3–5

You will sow your fields [for] six years and you will cultivate your vineyard [for] six years and collect its produce [over that period of time]. The seventh year will be a [year of] rest, a Sabbath-rest for the land, a rest regarding Y<sup>e</sup>howah. You will not sow your field, you will not cultivate your orchard, you will not harvest [any] volunteer plants or cut off grapes of your unintended vine. [There] will be a Sabbath-rest for the land.

This is all about the Sabbath year. For six years, the cultivate your fields and your vineyard and you collect their produce over that period of time. However, the seventh year will be a year of rest for the land, a Sabbath-rest with regards to Jehovah. Even if there are volunteer plants and grapes which grow, you will not harvest either. This Sabbath-rest is for the land.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)

Six years you will sow your fields and six years you will prune your vineyard and collect her produce; and in the year the seventh a resting of a Sabbath-rest`is for the land, a resting for Y<sup>e</sup>howah. Your field you will not sow and your vineyard you will not prune. After growth, your harvest, you will not harvest and grapes of an unintended vine you will not cut off. A year of a Sabbath-rest will be for the land.

Dead Sea Scrolls

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Jerusalem targum

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Targum (Onkelos)

.

Targum (Pseudo-Jonathan)

.

Aramaic Targum

.

The Psalms Targum

.

Updated Douay-Rheims

.

Douay-Rheims 1899 (Amer.)

Six years thou shalt sow thy field and six years thou shalt prune thy vineyard, and shalt gather the fruits thereof.

But in the seventh year there shall be a sabbath to the land, of the resting of the Lord. Thou shalt not sow thy field, nor prune thy vineyard.

Aramaic ESV of Peshitta	<p>What the ground shall bring forth of itself, thou shalt not reap: neither shalt thou gather the grapes or the firstfruits as a vintage. For it is a year of rest to the land. Six years you shall sow your field, and six years you shall prune your vineyard, and gather in its fruits;</p> <p>but in the seventh year there shall be a Sabbath of solemn rest for the land, a Sabbath to Mar-Yah. You shall not sow your field or prune your vineyard. What grows of itself in your harvest you shall not reap, and the grapes of your undressed vine you shall not gather. It shall be a year of solemn rest for the land.</p>
Original Aramaic Psalms V. Alexander's Aramaic T. Plain English Aramaic Bible Lamsa's Peshitta (Syriac) Samaritan Pentateuch Updated Brenton (Greek)	<p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>.</p> <p>Six years you shall sow your field, and six years you shall prune your vine, and gather in its fruit.</p> <p>But in the seventh year shall be a Sabbath, it shall be a rest to the land, a Sabbath unto the Lord: you shall not sow your field, and you shall not prune your vine. And you shall not gather the spontaneous produce of your field, and you shall not gather fully the grapes of your dedication: it shall be a year of rest to the land.</p>

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	<p>For six years put seed into your land, and for six years give care to your vines and get in the produce of them;</p> <p>But let the seventh year be a Sabbath of rest for the land, a Sabbath to the Lord; do not put seed into your land or have your vines cut.</p> <p>That which comes to growth of itself may not be cut, and the grapes of your uncared-for vines may not be taken off; let it be a year of rest for the land.</p>
Easy English Easy-to-Read Version–2008	<p>.</p> <p>You will plant seed in your field for six years. You will trim your vineyards for six years and bring in its fruits. But during the seventh year, you will let the land rest. This will be a special time of rest to honor the LORD. You must not plant seed in your field or trim your vineyards. You must not cut the crops that grow by themselves after your harvest. You must not gather the grapes from your vines that are not trimmed. The land will have a year of rest.</p>
<i>God's Word</i> <sup>TM</sup>	<p>Then, for six years you may plant crops in your fields, prune your vineyards, and gather what they produce. However, the seventh year will be a festival year for the land. It will be a year to honor the LORD. Don't plant crops in your fields or prune your vineyards. Don't harvest what grows by itself or harvest grapes from your vines. That year will be a festival for the land.</p>
Good News Bible (TEV)	<p>You shall plant your fields, prune your vineyards, and gather your crops for six years. But the seventh year is to be a year of complete rest for the land, a year dedicated to the LORD. Do not plant your fields or prune your vineyards. Do not even harvest the grain that grows by itself without being planted, and do not gather the grapes from your unpruned vines; it is a year of complete rest for the land.</p>
<i>The Message</i> Names of God Bible NIRV New Simplified Bible	<p>.</p> <p>.</p> <p>.</p> <p>.</p>

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

Casual English Bible	.
Contemporary English V.	You may raise grain and grapes for six years, but the seventh year you must let your fields and vineyards rest in honor of me, your LORD. This is to be a time of complete rest for your fields and vineyards, so don't harvest anything they produce.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	During six years, you are to plant crops in your fields, prune your grapevines, and harvest your crops. But during the seventh year you must allow your fields to rest, in order to honor Yahweh. Do not plant seeds in your fields or prune your grapevines during the seventh year. In the seventh year, you must not bring workers together to harvest whatever grain has grown in your fields; you must not bring workers together to harvest whatever grapes have grown on the vines that you did not cut back. You must allow the land to rest for that one year.

### 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	For six years you may sow your field and prune your vineyard and gather its crops. But in the seventh year there shall be a Sabbath of complete rest for the land—a Sabbath to the LORD. You are not to sow your field or prune your vineyard. You are not to reap the aftergrowth of your harvest or gather the grapes of your untended vines. The land must have a year of complete rest.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	You shall sow your field six years, and you shall prune your vineyard, and gather in its increase six years, And the seventh year shall be a Sabbath, a great solemn Sabbath to the land, a Sabbath for Jehovah; you shall not sow your field, and you shall not prune your vineyard. You shall not reap the volunteer harvest, and you shall not clip off the grapes of unpruned vines, because it is a year of solemn Sabbath to the land.
International Standard V	"But the seventh year is to be a Sabbath of rest for the land—a Sabbath for the Lord. You are not to plant your field or prune your vineyard. You are not to gather what grows from the spilled kernels of your crops. You are not to pick the grapes of your untrimmed vines. Let it be a year of Sabbath for the land. V. 3 was placed with the previous passage for context.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	You must plant your field for six years, and for six years you must prune your vineyard and gather the produce. But in the seventh year, a Sabbath of solemn rest for the land must be observed, a Sabbath for Yahweh. You must not plant your field

	or prune your vineyard. You must not conduct an organized harvest of whatever grows by itself, and you must not conduct an organized harvest of whatever grapes grow on your unpruned vines. This will be a year of solemn rest for the land.
Urim-Thummim Version	For 6 years you will sow your field, and for 6 years you will prune your vineyard, and gather in its produce. And in the 7th year a Sabbath of rest is for the land, a Sabbath to YHWH, your field you will not sow and your vineyard you will not prune. What grows of itself of your harvest you will not reap, and the grapes of your untrimmed vines you will not cut off, a SABBATICAL YEAR of rest there will be for the land.
Wikipedia Bible Project	Six years, you will seed your field, and six years, you will prune your vineyards, and you gathered its bounty. And on the seventh year, it will be a rest-sabbath for the Earth, a rest for Yahweh. You will not seed your field, and you will not prune your vineyards. And the wild-growth of your harvest you will not reap, and the grapes of your wild-vine you will not gather. It will be a sabbatical year for the earth.

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

Christian Community (1988)	For six years you shall sow your field, prune your vineyard and harvest the produce, but in the seventh year the land shall have a rest, or sabbath, a sabbath for Yahweh. You shall not sow your field nor prune your vineyard; you shall not reap the aftergrowth of your harvest nor gather the grapes of your uncultivated vines. A portion of v. 5 will be placed with the next passage for context.
New American Bible (2011)	.
The Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible	.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	.
The Scriptures—2009	'Six years you sow your field, and six years you prune your vineyard, and gather in its fruit, but in the seventh year the land is to have a Sabbath of rest, a Sabbath to יהוה. Do not sow your field and do not prune your vineyard. 'Do not reap what grows of its own of your harvest, and do not gather the grapes of your unpruned vine, for it is a year of rest for the land.
Tree of Life Version	For six years you may sow your field and for six years you may prune your vineyard and gather in its fruits. But in the seventh year there is to be a Shabbat rest for the land—a Shabbat to Adonai. You are not to sow your field or prune your vineyard. You are not to reap what grows by itself during your harvest nor gather the grapes of your untended vine. It is to be a year of Shabbat rest for the land.

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

Alpha & Omega Bible	SIX YEARS YOU SHALL SOW YOUR FIELD, AND SIX YEARS YOU SHALL PRUNE YOUR VINE, AND GATHER IN ITS FRUIT. BUT IN THE SEVENTH YEAR SHALL BE A REST DAY, IT SHALL BE A REST TO THE LAND, A REST DAY TO JESUS: YOU SHALL NOT SOW YOUR FIELD, AND YOU SHALL NOT PRUNE YOUR VINE.
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Awful Scroll Bible	AND YOU SHALL NOT GATHER THE SPONTANEOUS PRODUCE OF YOUR FIELD, AND YOU SHALL NOT GATHER FULLY THE GRAPES OF YOUR DEDICATION: IT SHALL BE A YEAR OF REST TO THE LAND.
Concordant Literal Version	Six years was you to sow seed on your field, and for six years was you to prune your vineyard, and is to have gathered of its yield. The seventh year is a sabbath rest for the solid grounds, even a sabbath to Sustains To Become - was you to sow seed in your field, either was you to prune your vineyard? Was that spilled from your harvest to be reaped? - indeed was you to restrain the grapes of your untrimmed vine? - It is a year of rest to the solid grounds.
exeGesese companion Bible	Six years shall you sow your field, and six years shall you prune your vineyard and gather its yield. Yet in the seventh year there shall be a sabbath of cessation for the land, a sabbath to Yahweh. Your field you shall not sow, and your vineyard you shall not prune;" The self-sown of your harvest you shall not reap, and the grapes of your untrimmed vines you shall not pick. A year of cessation shall it be for the land. Six years seed your field and six years pluck your vineyard and gather in the produce thereof; and the seventh year becomes a shabbath - a shabbathism to the land; a shabbath to Yah Veh: neither seed your field nor pluck your vineyard: nor harvest the spontaneous growth of your harvest, nor clip the grapes of your separatism: for it is a year of shabbathism to the land:...
Orthodox Jewish Bible	Six years thou shalt sow thy sadeh, and six years thou shalt prune thy kerem, and gather in the fruit thereof; But in the Shanah HaShevi'it shall be a Shabbos Shabbaton unto HaAretz, a Shabbos unto Hashem; thou shalt neither sow thy sadeh, nor prune thy kerem (vineyard).
Rotherham's <i>Emphasized B.</i>	That which groweth of its own accord of thy harvest thou shalt not reap, neither gather the grapes of thy untended vine; for it is Shnat Shabbaton unto HaAretz. <Six years> shalt thou sow thy field, and <six years> shalt thou prune thy vineyard,—and gather the increase thereof; but <in the seventh year—a sabbath of sacred rest> shall there be unto the land, a sabbath unto Yahweh: <thy field> shalt thou not sow, and <thy vineyard> shalt thou not prune; <that which groweth of itself of thy harvest> shalt thou not reap; and <the grapes of thine unpruned vines> shalt thou not cut off; <a year of sacred rest> shall there be to the land.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	Six years you [Singular throughout this verse] shall sow your field, and six years you shall prune your vineyard, and you shall gather its yield. But [Or "And"] in the seventh year it shall be a Sabbath of complete rest [Literally "a Sabbath of 'Sabbathation.'" "Sabbathation" is not a real word, but it is devised as an attempt to convey the sounds of the related nouns in the Hebrew phrase] for the land—a Sabbath for Yahweh; you [Singular throughout this verse] must not sow your field, and you must not prune your vineyard. You [Singular throughout this verse] must not reap your harvest's aftergrowth, and you must not harvest the grapes of your unpruned vines—it shall be a year of complete rest [Literally "a year of a rest period"] for the land.
Syndein/Thieme	.



The Voice .

### Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation

For six years you may plant your fields, prune your vineyards, and harvest your crops,

but the seventh year is a sabbath of sabbaths for the land. It is God's sabbath during which you may not plant your fields, nor prune your vineyards.

Do not harvest crops that grow on their own and do not gather the grapes on your unpruned vines, since it is a year of rest for the land.

**but the seventh year...**

See Exodus 23:10,11.

**Do not harvest...**

(see Yad, Shemitah 4:1,2).

**unpruned vines**

(Ramban). Nazir in Hebrew. Or, 'vines kept from others' (Rashi), 'best vines' (Saadia), 'vines with which you have not worked' (Radak, Sherashim), or 'vines you have left alone' (Ibn Janach).

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

Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather the fruit thereof. But in the seventh year there shall be sabbaths; there shall be a rest for the land; sabbaths for the Lord. Thou shalt neither sow thy field nor prune thy vineyard, nor reap the spontaneous productions of thy field, nor gather the grapes of thy dedication. It shall be a year of rest for the land.

Context Group Version

Six years you shall sow your field, and six years you shall prune your vineyard, and gather in the fruits; but in the seventh year shall be a Sabbath of solemn rest for the land, a Sabbath to YHWH: you shall neither sow your field, nor prune your vineyard. That which grows of itself of your harvest you shall not reap, and the grapes of your undressed vine you shall not gather: it shall be a year of solemn rest for the land.

English Standard Version .

Green's Literal Translation . unkept

Legacy Standard Bible .

Literal Standard Version

[For] six years you sow your field, and [for] six years you prune your vineyard, and have gathered its increase, and in the seventh year is a Sabbath of rest for the land, a Sabbath to YHWH; you do not sow your field, and you do not prune your vineyard; you do not reap the spontaneous growth of your harvest, and you do not gather the grapes of your separated thing; it is a year of rest for the land.

Modern English Version .

Modern Literal Version 2020

Six years you will sow your field and six years you will prune your vineyard and gather in the fruits of it, but in the seventh year will be a Sabbath of solemn rest for the land, a Sabbath to Jehovah. You will neither sow your field, nor prune your vineyard. What grows of itself of your harvest you will not reap and the grapes of your undressed vine you will not gather. It will be a year of solemn rest for the land.

New American Standard B. .

New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	Six years you will sow your field, and six years you will pluck your vineyard and you will gather her production, and in the seventh year a ceasing rest period will exist for the land, a ceasing for YHWH, you will not sow your field, and you will not pluck your vineyard. You will not sever the after growth of your harvest, you will not fence in the grapes of your dedicated place, a year of a rest period will exist for the land,...
Updated Bible Version 2.17 A Voice in the Wilderness	Six years you shall sow your field, and six years you shall prune your vineyard, and gather its produce; but in the seventh year there shall be a rest of Sabbath observance for the land, a sabbath unto Jehovah. You shall neither sow your field nor prune your vineyard. What grows of its own accord of your harvest you shall not reap, nor gather the grapes of your untended vine, for it is a year of rest for the land.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

**The gist of this passage:**

3-5

Leviticus 25:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shêsh (שש) [pronounced <i>shaysh</i> ]	<i>six</i>	masculine form of numeral; construct form	Strong's #8337 BDB #995
I have that this is a masculine singular construct; Bible Hub lists it as a feminine singular construct; Owens lists it simply as a numeral. In terms of understanding, the differences here are unimportant.			
shânîym (שנִיִּם) [pronounced <i>shaw-NEEM</i> ]	<i>years</i>	feminine plural noun	Strong's #8141 BDB #1040
zâra' (זָרָא) [pronounced <i>zaw-RAH</i> ]	<i>to scatter, to disperse [seed], to sow, to produce [seed], to yield [seed]; metaphorically to sow [justice, injustice, good, evil]</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #2232 BDB #281
sâdeh (שָׂדֶה) [pronounced <i>saw-DEH</i> ]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #7704 BDB #961

**Translation:** You will sow your fields [for] six years...

Sabbath years will be very similar to Sabbath days. The fields will be sown for six years.

Leviticus 25:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shêsh (שֵׁשׁ) [pronounced <i>shaysh</i> ]	<i>six</i>	masculine form of numeral; construct form	Strong's #8337 BDB #995
shânîym (שָׁנַיִם) [pronounced <i>shaw-NEEM</i> ]	<i>years</i>	feminine plural noun	Strong's #8141 BDB #1040
zâmar (זָמַר) [pronounced <i>zaw-MAHR</i> ]	<i>to prune, to cut off (i.e., to divide up [something] into its various parts)</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #2168 (& #2167) BDB #274
kerem (כֶּרֶם) [pronounced <i>keh-REM</i> ]	<i>vineyard, orchard, a cultivated garden</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #3754 BDB #501
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âçaph (אַצַּף) [pronounced <i>aw-SAHF</i> ]	<i>to collect, to relocate, to transfer, to transport, to gather (together), to gather and remove, to remove</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #622 BDB #62
'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
t <sup>e</sup> bûw'âh (תְּבוּאָה) [pronounced <i>t<sup>e</sup>b-oo-AW</i> ]	<i>produce, product; crops, harvest, yield; income, revenue; gain (of wisdom) (figuratively); product of lips (figuratively)</i>	feminine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #8393 BDB #100

**Translation:** ...and you will cultivate your vineyard [for] six years and collect its produce [over that period of time].

The vines will be cultivated over a period of six years.

During this time, all of the produce will be harvested.

Leviticus 25:3 You will sow your fields [for] six years and you will cultivate your vineyard [for] six years and collect its produce [over that period of time]. (Kukis mostly literal translation)

Sow and prune are both in the imperfect tense, indicating continual work is to be done on these properties. Some people raised grain, others grapes.

Leviticus 25:4a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i> ]	<i>year</i>	feminine singular noun; with the definite article	Strong's #8141 BDB #1040
sh <sup>e</sup> bîy'îy (שִׁבְעִי) [pronounced <i>sh<sup>e</sup>-bee-EE</i> ]	<i>seventh</i>	masculine singular adjective; numeral ordinate with the definite article	Strong's #7637 BDB #988
shâbbath (שַׁבָּת) [pronounced <i>shawb-BAHTH</i> ]	<i>ceasing, resting; desisting; transliterated Sabbath</i>	feminine/masculine singular noun; construct form	Strong's #7676 BDB #992
shabbâthôn (שַׁבְּתוֹן) [pronounced <i>shab-baw-THONE</i> ]	<i>a Sabbath-rest, a Sabbath observance, Sabbatism, a day of solemn rest, rest</i>	masculine singular noun	Strong's #7677 BDB #992
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

**Translation:** The seventh year will be a [year of] rest, a Sabbath-rest for the land,...

There will be a rest or a Sabbath for the seventh year. The land will be given a rest.

Leviticus 25:4b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shâbbath (שַׁבָּת) [pronounced <i>shawb-BAHTH</i> ]	<i>ceasing, resting; desisting; transliterated Sabbath</i>	feminine/masculine singular noun	Strong's #7676 BDB #992
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	<i>transliterated variously as Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217

**Translation:** ...a rest regarding Y<sup>e</sup>howah.

This rest is related to Y<sup>e</sup>howah, their God.

Leviticus 25:4a-b The seventh year will be a [year of] rest, a Sabbath-rest for the land, a rest regarding Y<sup>e</sup>howah. (Kukis mostly literal translation)

Here is an idea which unfortunately never caught on in many places. One thing which interested me in the California school system is that at one time they had what was known as a Sabbatical where a teacher could take a break from teaching, go out into the world and learn and be paid a partial salary. This was a command to all the Jews from Y<sup>e</sup>howah. They were to rest for one full year and allow Y<sup>e</sup>howah to provide for them.

For the Jews, the Sabbath year meant a number of things: A one year rest from their lives of labor (Leviticus). A rest for the land (Leviticus 25:5). The spontaneous produce of the fields was for everyone, but particularly for the poor (Exodus 23:11 Leviticus 25:6). This was a time for the debtor to be released from his creditor (Deuteronomy 15:1–2). We have a similar practice today; credit reports carry information of bad debts on them for approximately seven years, then those are removed. During the Feast of Tabernacles during this year, the Law was to be read publicly to the people (Deuteronomy 31:10–12).

As a point of agriculture, certain types of bushes, trees and vines do better when old growth has been removed. Growth which has become damaged or old or diseased should always be removed (in fact, I still remember a landscape architect friend of mine who gave me the general rule for pruning trees—if it is diseased, dying, crossing or damaged, you prune it). On certain types of trees (such as the Crape Myrtle), pruning improves the way it looks and stimulates greater growth. So it is with grape bushes. Also, the branches of the Jews, which were not bearing fruit, were pruned so that the branches of the church age believers could be grafted in—and because of that, we have seen amazing growth spurts (Romans 11:17–24). This will help us somewhat with the meaning of the Year of Jubilee, the topic we will begin in v. 8.

So what does this Sabbath year mean, besides rest and total dependence upon God for His provision? The land is Israel. The land will stop producing as it is supposed to after a certain time. Sowing, reaping and harvesting are often related to the teaching of the gospel and man's response to it (see the parable of the sower). God will stop planting and harvesting in the land of Israel at the beginning of the Church Age—not forever, but He will let the land rest. The vineyard means the same thing.

We find the vineyard in...

### Isaiah 5:1–7a

Let me sing now for my well-beloved [Israel] a song of my beloved concerning His vineyard:

My well-beloved had a vineyard on a fertile hill.  
 And He dug it all around, removed its stones, and planted it with the choicest vine.  
 And He built a tower in the middle of it, and hewed out a wine vat in it;  
 Then he expected to produce good grapes, but it produced worthless ones.  
 And now, O inhabitants of Jerusalem, and men of Judah, judge between Me and My vineyard:  
 What More was there to do for My vineyard that I have not done in it?  
 Why, when I expected to produce grapes did it produce worthless ones?

So now, let Me tell you what I am going to do to My vineyard:  
 I will remove its fence and it will be consumed;  
 I will break down its wall and it will become trampled ground;  
 And I will lay it wast; it will not be pruned or hoed, but briars and thorns will come up.  
 I will also command the clouds to rain no rain upon it.

For the vineyard of Y<sup>e</sup>howah of the armies is the house of Israel and the men of Judah His delightful plant.

God will cease pruning and taking care of his vine, Israel, and stop taking the grapes from it as a yearly harvest, but He will allow this vine to run wild. God's produce will come from those living in the church age, and not from Israel as a nation, but from individuals Jews as members of the church. Read also John 15:1–11.

[Chapter Outline](#)

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Leviticus 25:4c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
sâdeh (שָׂדֶה) [pronounced saw-DEH]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #7704 BDB #961
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
zâra' (זָרָא) [pronounced zaw-RAH]	<i>to scatter, to disperse [seed], to sow, to produce [seed], to yield [seed]; metaphorically to sow [justice, injustice, good, evil]</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #2232 BDB #281
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kerem (כֶּרֶם) [pronounced keh-REM]	<i>vineyard, orchard, a cultivated garden</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #3754 BDB #501
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
zâmar (זָמַר) [pronounced zaw-MAHR]	<i>to prune, to cut off (i.e., to divide up [something] into its various parts)</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #2168 (& #2167) BDB #274

**Translation:** You will not sow your field, you will not cultivate your orchard,...

In this seventh year, the field is not to be sown and the orchard is not to be cultivated.

Leviticus 25:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
çâphîyach (צֹפְיָח) [pronounced saw-FEE-ahkh]	<i>growth from spilled kernels, after-growth, volunteer plants</i>	masculine singular noun <sup>2</sup> ; construct form	Strong's #5599 BDB #705

Leviticus 25:5a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qâtsîyr (רִצֵּק) [pronounced kaw-TZEER]	<i>harvesting, harvest; process of harvesting; crop, what is harvested or reaped; time of harvest</i>	masculine singular construct with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #7105 BDB #894
lô' (אֵל or אֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
qâtsar (רִצַּק) [pronounced kaw-TSAR]	<i>to be short, to come short of, to cut off [with regards to grain], to reap, to harvest; to be impatient [vexed, grieved]</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #7114 BDB #894

**Translation:** ...you will not harvest [any] volunteer plants...

Even if volunteer plants come up, they are not to be harvested.

Leviticus 25:5b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'ênâb (בְּנֵב) [pronounced gay-NAWB <sup>v</sup> ]	<i>grape (s)</i>	masculine plural construct	Strong's #6025 BDB #772
nâzîyr (רִזֵּן) [pronounced naw-ZEER]	<i>consecrated one; devoted one, transliterated Nazirite; also: untrimmed (vine), separated, set apart from; distinguished</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5139 BDB #634

There is a connection between these various renderings. It is a crown which separates one man entirely from every other man; the crown is on the head and the Nazirites crown is his hair, which is untrimmed, like the vines during the Sabbath Year.

lô' (אֵל or אֹל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
bâtsar (רִצַּב) [pronounced baw-TZAR]	<i>to cut off, to cut away, to cut out, to dig up, to restrain, to withhold</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1219 BDB #130

By application of *to cut out, to dig up*, this word can mean *to gather, to harvest*, insofar as they are cutting out the harvest from the field.

**Translation:** ...or cut off grapes of your unintended vine.

Even if vines had grapes, the vineyard owner is not to cut off these bunches of grapes.

I should probably say a little bit about Strong's #5139 BDB #634, which is the word generally rendered *Nazirite*.

Leviticus 25:4c–5b *You will not sow your field, you will not cultivate your orchard, you will not harvest [any] volunteer plants or cut off grapes of your unintended vine.* (Kukis mostly literal translation)

*What grows of itself* is one word meaning *growth from spilled kernels*. When corn is harvested, some of the kernels fall and become seeds and then sprout the next year, apart from any encouragement or re-seeding. What it amounts to is that this crop is growing of itself and by itself. Even if grape vines are not trimmed back, or pruned, still grapes will occur on the vines, although not as many as would be case with pruning first taking place. However, this is not a year of reduced activity where they Israelites don't have to work quite as hard as before; they are not working whatsoever when it comes to harvesting. From v. 7, it appears as though they could go out into the fields and take what they needed for their own personal use, but they were apparently not to harvest as they did during the other six years. The Jews were to live from the land as God provided for them, not as they worked the land.

Leviticus 25:5c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shânâh (שָׁנָה) [pronounced shaw-NAW]	year	feminine singular construct	Strong's #8141 BDB #1040
shabbâthôn (שַׁבָּתוֹן) [pronounced shab-baw- THONE]	a Sabbath-rest, a Sabbath observance, Sabbatism, a day of solemn rest, rest	masculine singular noun	Strong's #7677 BDB #992
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l <sup>o</sup> ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
'erets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun with the definite article	Strong's #776 BDB #75

**Translation:** *[There] will be a Sabbath-rest for the land.* (Kukis mostly literal translation)

The seventh year would be a year of rest for the land.

Leviticus 25:5c *[There] will be a Sabbath-rest for the land.* (Kukis mostly literal translation)

Leviticus 25:3–5 *You will sow your fields [for] six years and you will cultivate your vineyard [for] six years and collect its produce [over that period of time]. The seventh year will be a [year of] rest, a Sabbath-rest for the land, a rest regarding Y<sup>e</sup>howah. You will not sow your field, you will not cultivate your orchard, you will not harvest [any] volunteer plants or cut off grapes of your unintended vine. [There] will be a Sabbath-rest for the land.* (Kukis mostly literal translation)

Leviticus 25:3–5 *This is all about the Sabbath year. For six years, the cultivate your fields and your vineyard and you collect their produce over that period of time. However, the seventh year will be a year of rest for the land, a Sabbath-rest with regards to Jehovah. Even if there are volunteer plants and grapes which grow, you will not harvest either. This Sabbath-rest is for the land.* (Kukis paraphrase)



And was a Sabbath of the land to you (all) for food, to you and to your male slave and to your maid and to your hireling and to your immigrant, the ones dwelling with you; and to your livestock and to the living thing which [is] in your land; was all her produce to eat.

Leviticus  
25:6–7

[This] will be to you (all) a Sabbath of the land for food, to you and to your male slave, and to your maid, and to your hireling, and to your immigrant, the ones who dwell [there] with you; and [also] for your livestock and to what is living in your land, and is all [the earth's] produce to eat.

For all of you, the seventh year will be a Sabbath of the land in relation to food. You, your male slave, your maid, your hireling and the immigrant which lives there with you; also also your livestock and anything else which is living in your land. The produce from the land belongs to all of these as the available produce to eat.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)	And was a Sabbath of the land to you (all) for food, to you and to your male slave and to your maid and to your hireling and to your immigrant, the ones dwelling with you; and to your livestock and to the living thing which [is] in your land; was all her produce to eat.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	But they shall be unto you for meat, to thee and to thy manservant, to thy maidservant and thy hireling, and to the strangers that sojourn with thee. All things that grow shall be meat to thy beasts and to thy cattle.
Aramaic ESV of Peshitta	The Sabbath of the land shall be for food for you; for yourself, for your servant, for your maid, for your hired servant, and for your stranger, who lives as a foreigner with you. For your livestock also, and for the animals that are in your land, shall all its increase be for food.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And the Sabbaths of the land shall be food for you, and for your man servant, and for your maid servant, and your hireling, and the stranger that abides with you. And for your cattle, and for the wild beats that are in your land, shall every fruit of it be for food.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And the Sabbath of the land will give food for you and your man-servant and your woman-servant and those working for payment, and for those of another country who are living among you; And for your cattle and the beasts on the land; all the natural increase of the land will be for food.
Easy English	.
Easy-to-Read Version–2008	"The land will have a year of rest, but you will still have enough food. There will be enough food for your men and women servants. There will be food for your hired workers and for the foreigners living in your country. And there will be enough food for your cattle and other animals to eat.
God's Word™	Whatever the land produces during that year is for all of you to eat—for you, your male and female slaves, your hired workers, foreigners among you, your animals, and the wild animals in your land. Everything the land produces will be yours to eat.
Good News Bible (TEV)	Although the land has not been cultivated during that year, it will provide food for you, your slaves, your hired men, the foreigners living with you, your domestic animals, and the wild animals in your fields. Everything that it produces may be eaten.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	However, you and your slaves and your hired workers, as well as any domestic or wild animals, may eat whatever grows on its own.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	But you are permitted to eat whatever crops have grown by themselves during that year. You and your male and female servants, and workers whom you have hired, and any foreigners who are living among you—you may all eat those things. And your livestock and the wild animals in your land are permitted to eat them during that year as well.

#### 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	Whatever the land yields during the Sabbath year shall be food for you—for yourself, your manservant and maidservant, the hired hand or foreigner who stays with you, and for your livestock and the wild animals in your land. All of its growth may serve as food.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.

God's Truth (Tyndale) The Heritage Bible	.	The Sabbath of the land shall be food for you; for you, and for your servant, and for your maid, and for those hired by you for wages, and for your foreigner who lodges with you, For your animals, and for the living things in your land; all its increase shall be food.
International Standard V	.	You may take the Sabbath produce [The Heb. lacks produce] of the land for your food—you, your male and maid servants, your hired laborers, and the resident alien with you. The cattle and the wild animals in your land—everything it produces—are for your food.
H. C. Leupold Lexham English Bible NIV, ©2011 Unfolding Bible Literal Text	.	Whatever the unworked land grows during the Sabbath year will be food for you. You, your male and female servants, your hired servants and the foreigners who live with you may gather food, and your livestock and also wild animals may eat whatever the land produces.
Urim-Thummim Version	.	And the Sabbath of the land will provide food for yourself and for your slave and your female slave, and the hired laborer and the foreigner that resides with you, and for your cattle, and all the living things that are in your land, this is all your increase for food.
Wikipedia Bible Project	.	And the sabbath of the earth is for you, to eat. For you and for your slave and for your female slave, and for your hired hand, and for the settlers that stay with you. And for your beasts, and for the animal which is in your land, all its bounty will be, for eating.

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

Christian Community (1988)	.	This shall be a year of rest for the land, but whatever it produces of it - self will provide food for you, for your male and female slaves, for your hired servant and for the stranger who lives with you. Its produce will likewise provide food for your livestock and for the wild animals on your land. A portion of v. 5 is included for context.
New American Bible (2011)	.	
The Catholic Bible	.	
New Jerusalem Bible	.	
NRSV (Anglicized Cath. Ed.)	.	
Revised English Bible–1989	.	

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

Complete Jewish Bible	.	
exeGesés companion Bible	.	
Hebraic Roots Bible	.	
Kaplan Translation	.	
The Scriptures–2009	.	'And the Sabbath of the land shall be to you for food, for you and your servant, and for your female servant and your hired servant, and for the stranger who sojourns with you, and for your livestock and the beasts that are in your land. All its crops are for food.
Tree of Life Version	.	Whatever the Shabbat of the land produces will be food for yourself, for your servant, for your maidservant, for your hired worker and for the outsider dwelling among you. Even for your livestock and for the animals that are in your land—all its increase will be enough food.

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

Alpha & Omega Bible	. abides
Awful Scroll Bible	The sabbath of the solid grounds is to be, that eaten by your men servants and maidservants, he hired, and the strangers staying with you, also for the dumb beasts of the solid grounds, surely its produce is to be eaten by these.
Concordant Literal Version	Yet the sabbath yield of the land you will come to have as food for you, for your servant and for your maidservant, for your hireling and for your guest, those sojourning with you, for your domestic beast and for the wild animal which are in your land; all its yield shall be for eating.
exeGesés companion Bible	...and the shabbath of the land becomes your food - for you and for your servant and for your maid and for your hireling and for your settler sojourning with you and for your animals and for the live beings in your land - all the produce thereof is to eat.
Orthodox Jewish Bible	And the Shabbos of HaAretz shall be food for you; for thee, and for thy eved, and for thy maid, and for thy hired servant, and for thy toshav (guest) that sojourneth with thee. And for thy cattle, and for the wild animal that are in thy land, shall all the tevuah (increase) thereof be to eat.
Rotherham's <i>Emphasized B.</i>	So shall the sabbath of the land be unto you for food: <unto thee, and unto thy servant and unto thy handmaid,—and unto thy hireling, and unto thy settlers that are sojourning with thee; and unto thy tamebeasts, and unto the wild-beasts that are in thy land> shall belong all the increase thereof, for food.

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	And a Sabbath of the land shall be for food for you: [Plural] for you [Singular here and through the rest of this verse] and for your slave and for your slave woman and for your hired worker and for your temporary residents [Collective singular; Hebrew "temporary resident"] who are dwelling as aliens with you; and all its yield shall be for your [Singular throughout this verse] domestic animal and for the wild animal, which are in your land to eat.
Syndein/Thieme	.
The Voice	.

**Bible Translations with Many Footnotes:**

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	[What grows while] the land is resting may be eaten by you, by your male and female slaves, and by the employees and resident hands who live with you. All the crops shall [also] be eaten by the domestic and wild animals that are in your land. <b>What grows...</b> (Saadia; Ibn Ezra).
NET Bible®	.
New American Bible (2011)	.

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

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

A Faithful Version	Rather, the Sabbath yield of the land shall be food for you, for you and for your servant, and for your slave woman and for your hired servant, and for your stranger who stays with you, And for your livestock, and for the beast that is in your land, shall all the increase of it be for food.
C. Thomson Updated OT	.
Charles Thomson OT	.
Context Group Version	.
English Standard Version	.
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	And the sabbath of the land shall be to you for food, to you, and to your male slave, and to your female slave, and to your hired one, and to your tenant, those living among you; and to your livestock, and to the animal in your land, all its produce shall be for food.
Modern English Version	.
Modern Literal Version 2020	And the Sabbath of the land will be for food for you*: for you and for your servant and for your maid and for your hired servant and for your stranger, who travels with you. And for your cattle and for the beasts that are in your land, all the increase of it will be for food.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and a ceasing of the land will exist for you for food, for you and for your servants and for your bondwoman and for your hireling and for your settlers immigrating with you and for your beast and for the living ones <sup>[828]</sup> which are in your land, all of her production will exist for eating,...
Updated Bible Version 2.17	.
A Voice in the Wilderness	. sojourn
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

### The gist of this passage:

6-7

### Leviticus 25:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person feminine singular, Qal perfect	Strong's #1961 BDB #224

Leviticus 25:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shâbbath (שַׁבָּת) [pronounced <i>shawb-BAHTH</i> ]	<i>ceasing, resting; desisting; transliterated Sabbath</i>	feminine/masculine singular construct	Strong's #7676 BDB #992
'erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
lâmed (ל) [pronounced <i>l'</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition; with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510
lâmed (ל) [pronounced <i>l'</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ôkêlâh (אֹכֵלָהּ) [pronounced <i>oak-LAW</i> ]	<i>food, eating; object of devouring [consuming] [by beasts, by fire, in judgment]</i>	feminine singular noun	Strong's #402 BDB #38

**Translation:** [This] will be to you (all) a Sabbath of the land for food,...

Previously, it sounds as if the crops which have come up voluntarily are not to be eaten. However, this passages makes it sound like the field which had volunteer plants could be used for food.

This passage starts out by saying that this would be a time when the volunteer crops would not be harvested, but perhaps the was specifically applied to the crops which were cultivated (the grains and the vines). All their land would be under a Sabbath for a year, but very specifically, the big crops were left entirely alone.

Leviticus 25:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l'</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition; with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>l'</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'ebed (עֶבֶד) [pronounced <i>GE<sup>B</sup>-ved</i> ]	<i>slave, servant; worker; underling; subject</i>	masculine singular noun with a 2 <sup>nd</sup> person masculine singular suffix	Strong's #5650 BDB #713
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Leviticus 25:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmâh (אָמָה) [pronounced <i>aw-MAW</i> ]	<i>maid, maidservant, handmaid, female servant, female slave</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #519 BDB #51
This is the first occurrence of male and female servant.			
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
sâkiyr (סָכִיר) [pronounced <i>saw-KEER</i> ]	<i>hired or hireling, employee, hired servant, hired laborer; mercenary</i>	masculine singular adjective; with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #7916 & #7917 BDB #969
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
tôwshâb (בְּשׂוּת) [pronounced <i>toh-SHAWB</i> ']	<i>emigrant, stranger, sojourner [not naturalized; without rights], temporary visitor</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #8453 BDB #444
gârîym (גֵּרִים) [pronounced <i>gaw-REEM</i> ]	<i>visitors, temporary residents, sojourners; the ones dwelling</i>	masculine plural, Qal active participle; with the definite article	Strong's #1481 BDB #157
'îm (עִם) [pronounced <i>geem</i> ]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity; with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5973 BDB #767

**Translation:** ...to you and to your male slave, and to your maid, and to your hireling, and to your immigrant, the ones who dwell [there] with you;...

There are many people who had to eat. The individual to whom God was speaking (and this would include his family), his male servant and female servant, anyone who has been hired to work there, and immigrant living on the property as a temporary resident. All of them had to eat.

Leviticus 25:7a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
b <sup>e</sup> hêmâh (בְּהֵמָה) [pronounced <i>b<sup>e</sup>hay-MAW</i> ]	<i>beasts [a collective of all animals]; mammal (s), beast, animal, cattle, livestock [domesticated animals]; wild beasts</i>	feminine singular noun often used in the collective sense; with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #929 BDB #96
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
chayyâh (חַיִּי) [pronounced <i>khay-YAWH</i> ]	<i>living thing, animal, life, organisms, life form; appetite, revival, renewal; community, family, assembled group, allied families, bands</i>	substantive; feminine singular noun; can be used in a collective sense; with the definite article	Strong's #2416 BDB #312
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #776 BDB #75

**Translation:** ...and [also] for your livestock and to what is living in your land,...

The domesticated animals and those wild in the field had to eat.

Leviticus 25:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person feminine singular, Qal perfect	Strong's #1961 BDB #224
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481



Leviticus 25:7b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
t <sup>e</sup> bûw'âh (תְּבוּאָה) [pronounced t <sup>e</sup> b-oo-AW]	<i>produce, product; crops, harvest, yield; income, revenue; gain (of wisdom) (figuratively); product of lips (figuratively)</i>	feminine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #8393 BDB #100
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âkal (אָכַל) [pronounced aw-KAHL]	<i>to eat; to dine; to devour, to consume, to destroy</i>	Qal infinitive construct	Strong's #398 BDB #37

**Translation:** ...and is all [the earth's] produce to eat. (Kukis mostly literal translation)

What the earth produced on its own would be eaten by these groups.

Leviticus 25:6–7 [This] will be to you (all) a Sabbath of the land for food, to you and to your male slave, and to your maid, and to your hireling, and to your immigrant, the ones who dwell [there] with you; and [also] for your livestock and to what is living in your land, and is all [the earth's] produce to eat. (Kukis mostly literal translation)

God was asking a lot of the Israelites. He was asking them to trust Him entirely during that seventh year for their provisions. To the best of my knowledge, we have no record of the Jews ever believing Y<sup>e</sup>howah here and taking a Sabbath year.

During that economy, instead of planting, harvesting, trading, and storing, the Jews apparently were allowed to go out to their fields, take what they needed and use that day by day for their sustenance. However, it may be that this is not allowed. This will be covered in more detail in vv. 20–22.

Leviticus 25:6–7 For all of you, the seventh year will be a Sabbath of the land in relation to food. You, your male slave, your maid, your hireling and the immigrant which lives there with you; also also your livestock and anything else which is living in your land. The produce from the land belongs to all of these as the available produce to eat. (Kukis paraphrase)

## Chapter Outline

## Charts, Graphics and Short Doctrines

### The Year of Jubilee

What we are studying in this section is the Year of Jubilee.

**And you have counted to yourself seven Sabbaths of years, seven years, seven times. And has been to you days of seven, Sabbaths of years, nine and forty a year. And you have caused a shophar of a shouting in the new moon, the seventh in the ten, the new moon. In a Day of Atonements, you (all) have caused to pass through a shophar in all your land.**

Leviticus  
25:8–9

**You will count off to yourself seven Sabbaths [or, weeks] of years—seven times seven years. And the seven days is to you Sabbaths of years, [every] forty-nine years. On the tenth [day] of the seventh month, you will sound a loud shophar. On [this], the Day of Atonement, you will cause the shophar to pass through in all your land.**

**You will keep track of the years, counting off seven weeks of years—that is, seven time seven years. Every forty-nine years you will celebrate the Sabbath of years. And on the tenth day of the seventh month, you will sound the great horn. On this, the Day of Atonement, you will cause the great horn to pass through all the land, marking this Year of Jubilee.**

Here is how others have translated this passage:

### Ancient texts:

Masoretic Text (Hebrew)	And you have counted to yourself seven Sabbaths of years, seven years, seven times. And has been to you days of seven, Sabbaths of years, nine and forty a year. And you have caused a shophar of a shouting in the new moon, the seventh in the ten, the new moon. In a Day of Atonements, you (all) have caused to pass through a shophar in all your land.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Thou shalt also number to thee seven weeks of years: that is to say, seven times seven, which together make forty-nine years. And thou shalt sound the trumpet in the seventh month, the tenth day of the month, in the time of the expiation in all your land.
Aramaic ESV of Peshitta	""You shall count off seven Sabbaths of years, seven times seven years; and there shall be to you the days of seven Sabbaths of years, even forty-nine years. Then you shall sound the loud shofar on the tenth day of the seventh month. On the Day of Atonement you shall sound the shofar throughout all your land.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And you shall reckon to yourself seven Sabbaths of years, seven times seven years; and they shall be to you seven weeks of years, forty-nine years. In the seventh month, on the tenth day of the month, you shall make a proclamation with the sound of a trumpet in all your land; on the Day of Atonement you shall make a proclamation with a trumpet in all your land.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And let seven Sabbaths of years be numbered to you, seven times seven years; even the days of seven Sabbaths of years, that is forty-nine years; Then let the loud horn be sounded far and wide on the tenth day of the seventh month; on the day of taking away sin let the horn be sounded through all your land.
Easy English	.
Easy-to-Read Version—2008	"You will also count seven groups of seven years. This will be 49 years. During that time there will be seven years of rest for the land. On the Day of Atonement, you must blow a ram's horn. That will be on the tenth day of the seventh month. You must blow the ram's horn through the whole country.

God's Word™	"Count seven of these years seven times for a total of 49 years. On the tenth day of the seventh month, the special day for the payment for sin, sound rams' horns throughout the country.
Good News Bible (TEV)	Count seven times seven years, a total of forty-nine years. Then, on the tenth day of the seventh month, the Day of Atonement, send someone to blow a trumpet throughout the whole land.
<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.	Once every forty-nine years on the tenth day of the seventh month, which is also the Great Day of Forgiveness, trumpets are to be blown everywhere in the land.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	After every forty-nine years has ended, you must do this for the celebration of Jubilee. On the tenth day of the seventh month of the next year, blow trumpets throughout the country, to announce the Day of Atonement
.	.

### 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	And you shall count off seven sabbaths of years—seven times seven years—so that time of the seven sabbatical years amounts to forty-nine years. Then you are to sound the trumpet far and wide on the tenth day of the seventh month, on the Day of Atonement. You shall sound it throughout your land.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And you shall tally up seven Sabbaths of years to you, seven times seven years; seven Sabbaths of years shall be to you, forty-nine years. And you shall cause the trumpet <sup>9</sup> of shouting of joy to cross over on the tenth of the seventh new moon, the day of covering; you shall make the trumpet to cross over your whole land. <sup>9</sup> <b>25:9-10 trumpet of shouting</b> of joy. jubilee, showphar teruw'ah, which is the trumpet of shouting. Jubilee is a Hebrew word, yobele found in verse 10, meaning blast of the trumpet. The word for cross over is abar in Hebrew. It means to cross over, or to cover as the male animal crosses over, or covers the female in copulation to cause pregnancy and birth. This act of release and liberty described

in the next verses is to impregnate the land with the obedience, faith, love, and joy of Jehovah to rejuvenate the people and the land so that they can reproduce abundantly. The year of jubilee, yowbele in verse 10, was the year everyone and everything was released from debt, rested in Jehovah for the entire year, so that everyone including the land received relief to start over. This release impregnated everyone and everything for renewed and abundant reproduction. The Hebrew of 25:9-10 makes this clear. It is an extremely important economic fact that there is a major economic collapse and rejuvenation about every fifty years whether people plan it or not. It is the law of Jubilee.

International Standard V

“Count for yourselves seven years of Sabbaths, seven times seven years. This set of seven weeks of years total forty nine years for you. Sound a horn on the tenth day of the seventh month of this fiftieth year. [The Heb. lacks of this fiftieth year] Likewise on the Day of Atonement sound the horn throughout your land.

H. C. Leupold

Lexham English Bible

NIV, ©2011

Unfolding Bible Literal Text

Urim-Thummim Version

.  
.  
.  
. totaling  
You will count 7 Sabbaths of years to yourself, 7 X 7 years, and the period of 7 Sabbaths of years will equal for you 49 years. Then you will sound the ram's horn of the JUBILEE on the 10th day of the 7th month, on the day of Propitiatory-Covering will you make the ram's horn resound throughout all your land.

Wikipedia Bible Project

And you counted for yourself seven years--- seven years seven times. And the days of the seven sabbatical years were for you forty nine years.  
And you brought a warning shofar (ram's horn) on the seventh month, on the tenth of the month, on the day of atonement, you will pass a shofar in all your land.

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

Christian Community (1988) When seven sabbaths of years have passed, that is, seven times seven years, there shall be the time of the seven weeks of years, that is forty-nine years. Then on the tenth day of the seventh month sound the trumpet loudly. On this Day of Atone ment sound the trumpet all through the land. Is 61:2

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 count seven Sabbaths of years for yourself, seven times seven years. And the time of the seven Sabbaths of years shall be to you forty-nine years. ‘You shall then sound a shophar-sound on the tenth day of the seventh new moon, on Yom haKippurim<sup>a</sup> cause a shophar<sup>b</sup> to sound through all your land.

<sup>a</sup>Day of the Coverings or Day of Atonement.

<sup>b</sup>Animal horn - traditionally a ram’s horn.

Tree of Life Version

“You are to count off seven Shabbatot of years—seven times seven years, so that the time is seven Shabbatot of years—49 years.  
Then on the tenth day of the seventh month, on Yom Kippur, you are to sound a shofar blast—you are to sound the shofar all throughout your land.

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

Alpha & Omega Bible  
Awful Scroll Bible

.  
You is to have counted seven sabbath years, even seven occurrences of seven years, as to days, so seven sabbaths of years, even forty and nine years. A blast of the horn of the ram is to have pass through, on the tenth of the seventh moon month, a day of covering over, even was the horn of the ram to pass through the solid grounds.

Concordant Literal Version  
exeGeses companion Bible

.  
**SHOPHAR OF BLASTING**  
And scribe to yourselves seven shabbaths of years  
- seven times seven years;  
and the days of the seven shabbaths of years  
become forty-nine years to you:  
and pass the shophar of blasting  
in the seventh month, on the tenth of the month,  
in Yom Kippurim  
pass the shophar throughout all your land:...

Orthodox Jewish Bible

And thou shalt count seven Shabbatot of shanim unto thee, seven times seven shanim; and the period of the sheva Shabbatot of shanim shall be unto thee forty and nine shanim.  
Then shalt thou cause the shofar to sound a broken blast on the tenth day of the seventh month, in the Yom HaKippurim shall ye make the shofar sound throughout all your land.

Rotherham's *Emphasized B.* .

**Expanded/Embellished Bibles:**

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

***The Year of Jubilee***

“ ‘And you [Singular throughout this verse] shall count for yourself seven Sabbaths of years, seven times seven years, and they shall be for you time periods of [Literally “days of”] years: forty-nine [Literally “nine and forty”] years. And you [Singular] shall cause a loud horn blast [Literally “a ram’s horn of a blast”] to be heard on the seventh month on the tenth of the month; on the Day of Atonement you [Plural] shall cause a ram’s horn to be heard in all your [Plural] land.

Syndein/Thieme .  
The Voice .

**Bible Translations with Many Footnotes:**

The Complete Tanach .  
The Geneva Bible .  
Kaplan Translation

***The Jubilee***

You shall count seven sabbatical years, that is, seven times seven years. The period of the seven sabbatical cycles shall thus be 49 years.  
Then, on the 10th day of the seventh month, you shall make a proclamation with the ram's horn. This proclamation with the ram's horn is thus to be made on Yom Kippur.

***seventh month***

Tishrei. See Leviticus 23:27.

NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	And thou shalt count to thee seven weeks <sup>a</sup> of years, seven years, seven times,—so shall the days of the seven weeks <sup>b</sup> of years become to thee, forty-nine years. Then shalt thou cause a signal-horn to pass through, in the seventh month, on the tenth of the month: <on the Day of Propitiation> <sup>c</sup> shall ye cause a horn to pass throughout all your land. <sup>a</sup> Or: "sabbaths." <sup>b</sup> See prev. <sup>c</sup> Or: "the Sin-covering' Day."

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

A Faithful Version	.
C. Thomson Updated OT	.
Charles Thomson OT	Moreover thou shalt reckon for thyself seven rests of years, seven times seven years, and these forty nine years, shall be the seven weeks of years; and you shall make proclamation with the sound of a trumpet, throughout all your land, in the seventh month, and tenth day of the month; On the day of the atonement, you shall make proclamation with a trumpet, throughout all your land, and dedicate the fiftieth year, and proclaim liberty in the land, to all the inhabitants thereof. And this shall be a year of rest, a Jubilee for you; and every one shall return to his possession, and every one shall go to his family. V. 10 is included for context.
Context Group Version	And you shall number seven Sabbaths of years to yourself, seven times seven years; and there shall be to you the days of seven Sabbaths of years, even forty nine years. Then you shall send abroad the loud shofar on the tenth day of the seventh month; in the day of atonement you (pl) shall send abroad the shofar throughout all your (pl) land.
English Standard Version	.
Green's Literal Translation	And you shall number to yourself seven sabbaths of years, seven years times seven, and all the days of the seven sabbaths of years shall be to you forty nine years. And you shall let a ram's horn resound, a signal in the seventh month, in the tenth of the month; in the day of atonement, let a ram's horn pass throughout all your land; and you shall make the fiftieth year holy, one year. And you shall proclaim liberty in the land to those living in it; it shall be a jubilee to you. And you shall return every man to his possession; yea, you shall turn back each to his family. V. 10 is included for context.
Legacy Standard Bible	.
Literal Standard Version	And you have numbered seven Sabbaths of years for yourself, seven times seven years, and the days of the seven Sabbaths of years have been forty-nine years for you, and you have caused a horn of shouting to pass over in the seventh month, on the tenth of the month; in the Day of Atonements you cause a horn to pass over through all your land; and you have hallowed the year, the fiftieth year; and you have proclaimed liberty in the land to all its inhabitants; it is a Jubilee for you; and you have turned back each to his possession; indeed, you return each to his family. V. 10 is included for context.
Modern English Version	.
Modern Literal Version 2020	And you will number seven Sabbaths of years to you, seven times seven years and there will be to you the days of seven Sabbaths of years, even forty-nine years. Then you will send abroad the loud trumpet on the tenth day of the seventh month. In the day of atonement you* will send abroad the trumpet throughout all your* land.
New American Standard B.	.
New European Version	.

New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and you will count for yourself seven ceasings of years, seven years seven times, and days of seven ceasings of years will exist for you, nine and forty years, and you will make the ram horn a signal to cross over in the tenth one of the seventh new moon, on the day of atonements you will make the ram horn cross over in all your land,...
Updated Bible Version 2.17	.
A Voice in the Wilderness	And you shall count seven sabbaths of years for yourself, seven times seven years; and the time of the seven sabbaths of years shall be to you forty-nine years. Then you shall cause the shofar of jubilation to sound on the tenth day of the seventh month; on the Day of Atonement you shall make the shofar to pass throughout all your land.
Webster's Bible Translation	.
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

**The gist of this passage:**

8-9

**Leviticus 25:8a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
çâphar (סָפַר) [pronounced <i>saw-FAHR</i> ]	<i>to scratch, to scrape; to polish; to inscribe [letters in a stone]; to number, to count; to take account of, to consider</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #5608 BDB #707
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510
sheba <sup>c</sup> (עֶבֶשׁ) [pronounced <i>she<sup>b</sup>-VAHG</i> ]	<i>seven</i>	numeral masculine noun	Strong's #7651 BDB #987 & #988
shâbbath (שַׁבָּת) [pronounced <i>shawb-BAHTH</i> ]	<i>ceasing, resting; desisting; transliterated Sabbath</i>	feminine/masculine plural noun, construct state	Strong's #7676 BDB #992
shânîym (שָׁנִים) [pronounced <i>shaw-NEEM</i> ]	<i>years</i>	feminine plural noun	Strong's #8141 BDB #1040
sheba <sup>c</sup> (עֶבֶשׁ) [pronounced <i>she<sup>b</sup>-VAHG</i> ]	<i>seven</i>	numeral masculine noun	Strong's #7651 BDB #987 & #988

Leviticus 25:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shânîym (שָׁנַיִם) [pronounced shaw-NEEM]	years	feminine plural noun	Strong's #8141 BDB #1040
sheba' (עֶבֶשׁ) [pronounced she <sup>b</sup> -VAHG]	seven	numeral masculine noun	Strong's #7651 BDB #987 & #988
p <sup>e</sup> â <sup>m</sup> îym (פְּעֻמִּימ) [pronounced peh-ġaw-MEEM]	times, beats, feet, occurrences, steps; the connotation is the passage of time	feminine plural noun	Strong's #6471 BDB #821

**Translation:** You will count off to yourself seven Sabbaths [or, weeks] of years—seven times seven years.

The people were to keep track of the years and count off seven weeks of years or seven time seven years.

Leviticus 25:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 <sup>rd</sup> person plural, Qal perfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to	directional/relational preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510
yâmîym (יָמִיִּם) [pronounced yaw-MEEM]	days, a set of days; time of life, lifetime; a specific time period, a year	masculine plural construct	Strong's #3117 BDB #398
sheba' (עֶבֶשׁ) [pronounced she <sup>b</sup> -VAHG]	seven	numeral masculine noun	Strong's #7651 BDB #987 & #988
shâbbath (שַׁבָּת) [pronounced shawb-BAHTH]	ceasing, resting; desisting; transliterated Sabbath	feminine/masculine plural noun, construct state	Strong's #7676 BDB #992
shânîym (שָׁנַיִם) [pronounced shaw-NEEM]	years	feminine plural noun with the definite article	Strong's #8141 BDB #1040
têsha' (עֶשֶׂת) [pronounced TAY-shahġ]	nine, ninth	masculine singular noun; ordinal or cardinal numeral	Strong's #8672 BDB #1077
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251



Leviticus 25:8b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾar <sup>e</sup> bâʿîym (אַרְבַּעִים) [pronounced ar <sup>e</sup> -BAW- GEEM]	forty	undecidable plural noun; construct form	Strong's #705 BDB #917
shânâh (שָׁנָה) [pronounced shaw-NAW]	year	feminine singular noun	Strong's #8141 BDB #1040

**Translation:** And the seven days is to you Sabbaths of years, [every] forty-nine years.

And here we have a lot of repetition—the upshot of this is that something is going to occur every 49 years, so that this will occur at least once in every Jew's life. Now would be a good time for a short lexicon of terms:

1. Sheba<sup>c</sup> (עֶבֶר) [pronounced she<sup>b</sup>-VAHG] means seven.
2. Shâbbath (שַׁבָּת) [pronounced shawb-BAHTH] means Sabbath (taken from a very which means *cease, rest desist*). As we have seen, the Sabbath is the seventh day.

Some translations make it sound as though there are several different words to be found here; however, we have a repetition of *seven* and *Sabbaths*.

There will be another Sabbath year every forty-nine years.

Leviticus 25:8 You will count off to yourself seven Sabbaths [or, weeks] of years—seven times seven years. And the seven days is to you Sabbaths of years, [every] forty-nine years. (Kukis mostly literal translation)

Leviticus 25:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
ʿâbar (אַבַּר) [pronounced gaw <sup>b</sup> -VAHR]	to cause [make] to pass over, to cause [allow] to pass through, to bring [over, to]; to transmit, to send over; to pass by sin, to cause to pass away, to cause to take away; to remit, to forgive	2 <sup>nd</sup> person masculine singular, Hiphil perfect	Strong's #5674 BDB #716
shôwphâr (שׁוֹפָר) (also רֶפֶשׁ) [pronounced shoh- FAWR]	horn, trumpet; transliterated shophar	masculine singular construct	Strong's #7782 BDB #1051
t <sup>e</sup> rûw'âh (תְּרוּעָה) [pronounced t'rû-AWH]	a shout, a cry; a tumult, a loud noise; a joyful noise, rejoicing; a war cry, a cry for battle; the blast [of war, alarm or joy]	feminine singular noun	Strong's #8643 BDB #929
b <sup>e</sup> (בּ) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88

Leviticus 25:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
chôdesh (חֹדֶשׁ) [pronounced KHOH-desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun; with the definite article	Strong's #2320 BDB #294
shêbîy'iy (שִׁבְעִי) [pronounced shê-bee-EE]	<i>seventh</i>	masculine singular adjective; numeral ordinate with the definite article	Strong's #7637 BDB #988
bê (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
‘âsôr (אֲסוֹר) [pronounced gaw-SOHR]	<i>a ten, a decade; tenth; ten-stringed harp</i>	masculine singular noun with the definite article	Strong's #6218 BDB #797
chôdesh (חֹדֶשׁ) [pronounced KHOH-desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun; with the definite article	Strong's #2320 BDB #294

**Translation:** On the tenth [day] of the seventh month, you will sound a loud shophar.

In terms of the time here, I followed what other translators have done with this sentence.

The shophar is a ram's horn and this would announce the Year of Jubilee.

Leviticus 25:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bê (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today or this day (with a definite article); possibly immediately</i>	masculine singular construct	Strong's #3117 BDB #398
kîppurîym (כִּיפּוּרִים) [pronounced kip-poo-REEM]	<i>atonements, atonement, covering, propitiatory, and it is always found in the plural</i>	plural noun, abstract; but generally translated as a singular noun; with the definite article	Strong's #3725 BDB #498
‘âbar (אָבַר) [pronounced gaw <sup>b</sup> -VAHR]	<i>to cause [make] to pass over, to cause [allow] to pass through, to bring [over, to]; to transmit, to send over; to pass by sin, to cause to pass away, to cause to take away; to remit, to forgive</i>	2 <sup>nd</sup> person masculine plural, Hiphil perfect	Strong's #5674 BDB #716

Leviticus 25:9b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shôwphâr (שׁוֹפָר) (also רֶפֶשׁ) [pronounced <i>shoh-FAWR</i> ]	<i>horn, trumpet; transliterated shophar</i>	masculine singular noun	Strong's #7782 BDB #1051
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #776 BDB #75

**Translation:** On [this], the Day of Atonement, you will cause the shophar to pass through in all your land. (Kukis mostly literal translation)

The date given is for the Day of Atonement of that year, and the ram's horn would pass through the land on that day in that year announcing the observance of the Day of Atonement during the Year of Jubilee.

The Day of Atonement foreshadowed Jesus going to the cross and paying for our sins. Prior to this event, the sins of man were covered over, which is the meaning of atonement. They were temporarily covered over until that time.

Leviticus 25:9 On the tenth [day] of the seventh month, you will sound a loud shophar. On [this], the Day of Atonement, you will cause the shophar to pass through in all your land. (Kukis mostly literal translation)

The blast of the horn could mark a time for alarm, a time for war (Numbers 10:9); they were used to arouse the people of Israel in the morning (Numbers 10:12); and it marked the Day of Atonements and the Year of Jubilee. I am not certain whether the horn or trumpet was actually a part of the Feast of Trumpets, however, as we do not technically have the word *trumpet* (i.e., in the Hebrew) in connection with that feast.

The Day of Atonements is also called (depending upon the translation) The Day of Atonement, The Day of Propitiation, or The Sin-Covering Day.

Leviticus 25:8–9 You will count off to yourself seven Sabbaths [or, weeks] of years—seven times seven years. And the seven days is to you Sabbaths of years, [every] forty-nine years. On the tenth [day] of the seventh month, you will sound a loud shophar. On [this], the Day of Atonement, you will cause the shophar to pass through in all your land. (Kukis mostly literal translation)

Leviticus 25:8–9 You will keep track of the years, counting off seven weeks of years—that is, seven time seven years. Every forty-nine years you will celebrate the Sabbath of years. And on the tenth day of the seventh month, you will sound the great horn. On this, the Day of Atonement, you will cause the great horn to pass through all the land, marking this Year of Jubilee. (Kukis paraphrase)

And you (all) will consecrate a year of the fifties year. And you (all) have proclaimed liberty in the land to all her inhabitants. A jubilee she is to you (all). And you (all) have returned each man unto his possession, each man unto his family you (all) will return. A jubilee she [is], a year of the fifties, a year will be for you (all). You (all) will not scatter (seed) and you (all) will not harvest directly from her untrimmed vine. For a jubilee she [is]; holy she is to you (all). From the field, you (all) will eat her produce.

Leviticus  
25:10–12

You (all) will set aside a year, the fiftieth year. You (all) will proclaim liberty to all the [lit., her, its] inhabitants in the land. It is a Year of Jubilee to you (all). You (all) will return, each man to his [original] inheritance, you (all) will return, each man to his [original] family. It will be to you (all) a [year of] Jubilee, the fiftieth year, [and this] year will be for you (all). You (all) will not scatter seed and you (all) will not harvest directly from the [lit., her, its] untrimmed vine. For it is [the Year of] Jubilee; it is set apart for you (all). You (all) will [only] eat the produce from the [lit., her, its] [uncultivated] field.

You will set aside as holy the fiftieth year, the Year of Jubilee. You will proclaim liberty to all of the land's inhabitants. This is the Year of Jubilee to you all. At this time, you will return to your original inheritance and return to your original family. This Year of Jubilee, the fiftieth year, is for all of you. You will not work this year as in previous years. You will not plant seeds and you will not harvest the grapes, even from the uncultivated vine in your vineyard. Because this is the Year of Jubilee, it is set apart for all of you. You may go into the uncultivated fields and gather produce from there to eat.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)	And you (all) will consecrate a year of the fifties year. And you (all) have proclaimed liberty in the land to all her inhabitants. A jubilee she is to you (all). And you (all) have returned each man unto his possession, each man unto his family you (all) will return. A jubilee she [is], a year of the fifties, a year will be for you (all). You (all) will not scatter (seed) and you (all) will not harvest directly from her untrimmed vine. For a jubilee she [is]; holy she is to you (all). From the field, you (all) will eat her produce.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And thou shalt sanctify the fiftieth year, and shalt proclaim remission to all the inhabitants of thy land: for it is the year of jubilee. Every man shall return to his possession, and every one shall go back to his former family: Because it is the jubilee and the fiftieth year. You shall not sow, nor reap the things that grow in the field of their own accord, neither shall you gather the firstfruits of the vines, Because of the sanctification of the jubilee. But as they grow you shall presently eat them.
Aramaic ESV of Peshitta	You shall make the fiftieth year holy, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee to you; and each of you shall return to his own property, and each of you shall return to his family. That fiftieth year shall be a jubilee to you. In it you shall not sow, neither reap that which grows of itself, nor gather from the undressed vines. For it is a jubilee; it shall be holy to you. You shall eat of its increase out of the field.

Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And you shall sanctify the year, the fiftieth year, and you shall proclaim a release upon the land to all that inhabit it. It shall be given a year of release, a jubilee for you; and each one shall depart to his possession, and you shall go each to his family. This is a jubilee of release, the year shall be to you the fiftieth year: you shall not sow, nor reap the produce that comes of itself from the land, neither shall you gather it dedicated fruits. For it is a jubilee of release; it shall be holy to you, you shall eat its fruits off the fields.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And let this fiftieth year be kept holy, and say publicly that everyone in the land is free from debt: it is the Jubilee, and every man may go back to his heritage and to his family. Let this fiftieth year be the Jubilee: no seed may be planted, and that which comes to growth of itself may not be cut, and the grapes may not be taken from the uncared-for vines. For it is the Jubilee, and it is holy to you; your food will be the natural increase of the field.
Easy English	.
Easy-to-Read Version–2008	You will make the 50th year a special year. You will announce freedom for everyone living in your country. This time will be called 'Jubilee.' Each of you will go back to your own property. And each of you will go back to your own family. The 50th year will be a special celebration for you. Don't plant seeds, don't harvest the crops that grow by themselves, and don't gather grapes from the vines that are not trimmed. That year is Jubilee. It will be a holy time for you. You will eat the crops that come from the field.
God's Word™	Set apart the fiftieth year as holy, and proclaim liberty to everyone living in the land. This is your jubilee year. Every slave will be freed in order to return to his property and to his family. That fiftieth year will be your jubilee year. Don't plant or harvest what grows by itself or pick grapes from the vines in the land. The jubilee year will be holy to you. You will eat what the field itself produces.
Good News Bible (TEV)	In this way you shall set the fiftieth year apart and proclaim freedom to all the inhabitants of the land. During this year all property that has been sold shall be restored to the original owner or the descendants, and any who have been sold as slaves shall return to their families. You shall not plant your fields or harvest the grain that grows by itself or gather the grapes in your unpruned vineyards. The whole year shall be sacred for you; you shall eat only what the fields produce of themselves.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	This fiftieth year is sacred--it is a time of freedom and of celebration when everyone will receive back their original property, and slaves will return home to their families. This is a year of complete celebration, so don't plant any seed or harvest what your fields or vineyards produce. In this time of sacred celebration you may eat only what grows on its own.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Set apart that year in order to honor Yahweh. You must proclaim everywhere, to all the people, that this year will be the time for giving the land back to the families that first owned it when Yahweh brought you into your land. It will also be the time for setting free any of Yahweh's people who are slaves. This year of Jubilee, the fiftieth year, will be a year in which you must rejoice and obey Yahweh's special instructions. During that year do not plant anything, and do not harvest in your usual manner the crops or grapes that have grown by themselves. It will be a year for you to rejoice in, the year of Jubilee. You will treat it as special, and eat only what has grown by itself.

#### Partially literal and partially paraphrased translations:

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

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

Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And you shall sanctify the fiftieth year, and call out liberty <sup>10a</sup> throughout all the land to all its inhabitants; it shall be jubilee <sup>10b</sup> to you; and you shall return every man to his possession, and you shall return every man to his family. A jubilee year shall be that fiftieth year to you; you shall not sow, and you shall not reap what voluntarily grows, and not clip off from your unpruned vine, Because that jubilee shall be holy to you; you shall eat the increase out of the field.
International Standard V	The two extensive <b>footnotes</b> have been placed in the <b>Addendum</b> . "Set aside and consecrate the fiftieth year to declare liberty throughout the land for all of its inhabitants. It is to be a jubilee for you. Every person [Lit. man] is to return to his own land that he has inherited. "Likewise, every person is to return to his clan. The fiftieth year is to be a year of jubilee for you. You are not to sow or harvest the spilled kernels that grow of itself or pick grapes from the untrimmed vines because it's jubilee. It's sacred for you. But you may eat its produce from the field.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.

Unfolding Bible Literal Text	You must set apart the fiftieth year to Yahweh and proclaim liberty throughout the land to all its inhabitants. It will be a Jubilee for you, in which property and slaves must be returned to their families. The fiftieth year will be a Jubilee for you. You must not plant or conduct an organized harvest. Eat whatever grows by itself, and gather the grapes that grow on the unpruned vines. For it is a Jubilee, which will be holy for you. You must eat the produce that grows by itself out of the fields.
Urim-Thummim Version	And you will consecrate the 50th year and proclaim liberty throughout all the land to all its inhabitants, it will be a Jubilee for you and you will return every man to his own property, and you will return every man to his family. A Jubilee occurs on the 50th year for you, you will not sow or reap what self-generates, nor gather the grapes in it of your untrimmed vines. For its the Jubilee! and it will be Holy to you; you will eat the produce directly out of the field itself.
Wikipedia Bible Project	And you will bless the fiftieth year, and you called freedom in the land, for all its inhabitants. It is a Jubilee, it will be so for you. And you returned each man to his holdings, and each man to his family return. It is a Jubilee, year fifty, it will be for you. You will not seed, you will not harvest its wild-growth, and you will not reap its wild-growth grapes. Because it is a Jubilee. It will be holy for you. From the field, you will eat its bounty.

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

Christian Community (1988)	Keep holy the fiftieth year and proclaim freedom for all the inhabitants of the land. It shall be a jubilation year for you when each one shall recover his property and go back to his family. In this fiftieth year, your year of Jubilee, you shall neither sow nor reap the after growth, nor gather the grapes from the uncultivated vines. This Jubilee year shall be holy for you, and you shall eat what the field yields of itself without cultivation. Is 61:2
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	. unkempt
Kaplan Translation	.
The Scriptures–2009	'And you shall set the fiftieth year apart, and proclaim release throughout all the land to all its inhabitants, it is a <u>Yobel</u> <sup>c</sup> for you. And each of you shall return to his possession, and each of you return to his clan. <sup>c</sup> See Explanatory Notes: <u>Yobel</u> . The primary meaning of the word <u>Yobbel</u> appears to be that of a ram's horn - See Shem 19:13,16 / Exodus 19:13, Exodus 19:16. The term is also used in Way 25:8-16 / Leviticus 25:8-16 for the proclamation of the Fiftieth Year (Jubilee) by the sounding of the Shophar on Yom haKippurim (Day of Atonement / Coverings). 'The fiftieth year is a <u>Yobel</u> to you. Do not sow, nor reap what grows of its own, nor gather from its unpruned vine. 'It is a <u>Yobel</u> , it is set-apart to you. Eat from the field its crops.
Tree of Life Version	.

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

Alpha & Omega Bible  
Awful Scroll Bible

.  
You is to have set apart the fiftieth year. That year you is to have proclaimed liberty, to they dwelling on the solid grounds, it is a jubilee. You is to have turn back the men to their takings hold, surely was you to turn back everyone to their family.

The jubilee is the fiftieth year - was you that year to sow seed? - was you to reap that what spilled? - either was you to restrain your untrimmed vines? -

It is a jubilee, even is it set apart - was you to eat the produce of the field? -

Concordant Literal Version

And you will hallow the year, the fiftieth year, and proclaim liberty in the land to all its dwellers. A jubilee year shall this one be for you; each of you will return to his holding, and each of you shall return to his family.

A jubilee year shall this one, the fiftieth year, be for you; you shall not sow nor shall you reap its self-sown, neither shall you pick its untrimmed vines, for this is the jubilee. Holy shall it be for you: directly from the field you shall eat its yield.

exeGeses companion Bible

...and hallow that year - the fiftieth year  
and call liberty throughout all the land  
to all the who settle therein:  
it becomes a jubilee to you;  
and every man returns to his possession  
and every man returns to his family.  
A jubilee year - that fiftieth year to you:  
neither seed nor harvest the spontaneous growth,  
nor clip of your separatism:  
for it is the jubilee; it becomes holy to you:  
eat the produce thereof from the field.

Orthodox Jewish Bible

And ye shall treat as kadosh the fiftieth year, and proclaim deror (freedom) throughout all the land unto all the inhabitants thereof; it shall be a Yovel (Jubilee) unto you; and ye shall return every man unto the ancestral heritage of his possession, and ye shall return every man unto his mishpochah.

A Yovel shall that fiftieth year be unto you; ye shall not sow, neither reap that which groweth of itself in it, nor gather the grapes in it of thy untended vine, For it is the Yovel; it shall be kodesh unto you; ye shall eat the tevuah (increase) thereof out of the sadeh.

Rotherham's *Emphasized B.* .

### Expanded/Embellished Bibles:

*The Amplified Bible* .

The Expanded Bible .

Kretzmann's Commentary

Lexham English Bible

And you [Plural throughout this verse] shall consecrate the fiftieth year, and you shall proclaim a release in the land for all its inhabitants. It is a Jubilee; it shall be for you, and you shall return. You must return—everyone to his property and everyone to his clan. [Or “each of you must return to his property and to his clan”] You [Plural throughout this verse] shall have the fiftieth year as a Jubilee; [Literally “a Jubilee it the year of the fiftieth year it shall be for you”] you must not reap its aftergrowth, and you must not harvest its unpruned vines. Because it is a Jubilee, it shall be holy to you. You must eat its [That is, the field's] produce from the field.

Syndein/Thieme .

The Voice .

### Bible Translations with Many Footnotes:

The Complete Tanach .



The Geneva Bible  
Kaplan Translation

.  
You shall sanctify the fiftieth year, declaring emancipation [of slaves] all over the world. This is your jubilee year, when each man shall return to his hereditary property and to his family.

The fiftieth year shall [also] be a jubilee to you insofar as you may not sow, harvest crops growing of their own accord, nor gather grapes from unpruned vines during that [year].

The jubilee shall thus be holy to you. You shall eat the crops from the field that [year].

**slaves**

Hebrew slaves; see Leviticus 25:46 (Rosh HaShanah 9b). See Exodus 21:6.

**all over the world**

(Rosh HaShanah 9b). Literally, 'for the land and all who live on it.' Jubilee was only in force as long as the majority of tribes owned their hereditary lands; thus, it ceased to be in force after the ten tribes were exiled (Arukhin 32b; Yad, Shemitah 10:8). The laws of Hebrew slaves and houses in walled cities were also in force only as long as the jubilee (Arukhin 29a; Yad, Shemitah 10:9).

NET Bible®

New American Bible (2011)

New Catholic Bible

Rotherham's *Emphasized B.*

.  
So shall ye hallow the fiftieth year, and proclaim freedom throughout the land, to all the dwellers thereof,—<a jubilee><sup>d</sup> shall it be unto you, and ye shall return every man unto his possession, and <every' man, unto his family> shall ye return.

<A jubilee> shall that fiftieth year be unto you,—ye shall not sow, neither shall ye reap the self-grown corn thereof, nor cut off the grapes of the unpruned vines thereof. For <a jubilee> it is', <holy> shall it be unto you,—<out of the field> shall ye eat her increase.

<sup>d</sup>Or: "cry of joy."

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

A Faithful Version

C. Thomson Updated OT

Charles Thomson OT

Context Group Version

.  
And you (pl) shall make the fiftieth year special, and proclaim liberty throughout the land to all the inhabitants: it shall be a jubilee {or trumpet} to you (pl); and you (pl) shall return every man to his possession, and you (pl) shall return every man to his family. A jubilee {or trumpet} shall that fiftieth year be to you (pl): you (pl) shall not sow, neither reap that which grows of itself in it, nor gather [the grapes] in it of the undressed vines. For it is a jubilee {or trumpet}; it shall be special to you (pl): you (pl) shall eat the increase out of the field.

English Standard Version

Green's Literal Translation

.  
It is a jubilee, the fiftieth year; it is a year to you. You shall not sow, nor reap that which grows of itself, nor gather from its unkept vines; for it is a jubilee, it is holy to you; you shall eat its increase out of the field. V. 10 was placed with the previous passage for context.

Legacy Standard Bible

Literal Standard Version

.  
It [is] a Jubilee, the fiftieth year, it is a year for you; you do not sow, nor reap its spontaneous growth, nor gather its separated things; for it [is] a Jubilee—it is holy to you; you eat its increase from the field; you return each to his possession in this Year of the Jubilee. This is vv. 11–13 in the LSV.

Modern English Version

Modern Literal Version 2020	<p>And you* will sanctify the fiftieth year and proclaim liberty throughout the land to all the inhabitants of it. It will be a jubilee to you* and you* will return every man to his possession and you* will return every man to his family.                  That fiftieth year will be a jubilee to you*. You* will not sow, neither reap what grows of itself in it, nor gather in it of the undressed vines.                  Because it is a jubilee; it will be holy to you*. You* will eat the increase of it out of the field.</p>
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	<p>... and you will set apart the year, the fiftieth year, and you will call out a free flowing in the land to all her settlers, she, she will exist for you as a jubilee, and you will turn back a man to his holdings, and a man to his clan you will turn back. She is a jubilee year, the fiftieth year will exist for you, you will not sow, and you will not sever her after growth, and you will not fence in her dedicated places, given that she is a special jubilee, she will exist for you, from the field you will eat her production.</p>
Updated Bible Version 2.17	.
A Voice in the Wilderness	<p>And you shall consecrate the fiftieth year, and proclaim liberty throughout all the land to all its inhabitants. It shall be a Jubilee for you; and each of you shall return to his possession, and each of you shall return to his family. The fiftieth year shall be a Jubilee to you; in it you shall neither sow nor reap what grows of its own accord, nor gather the grapes of your untended vine. For it is the Jubilee; it shall be holy to you; you shall eat its produce from the field.</p>
Webster's Bible Translation	. hallow
World English Bible	.
Young's Literal Translation	.
Young's Updated LT	.

**The gist of this passage:**  
10-12

Leviticus 25:10a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qâdash (קִדַּשׁ) [pronounced <i>kaw-DAHSH</i> ]	<i>to regard as holy, to declare holy or sacred; to consecrate, to sanctify, to inaugurate with holy rites; to set apart for a spiritual purpose</i>	2 <sup>nd</sup> person masculine plural, Piel perfect	Strong's #6942 BDB #872
'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
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i> ]	<i>year</i>	feminine singular construct	Strong's #8141 BDB #1040
châmishîym (חֲמִישִׁים) [pronounced <i>khuh-mih-SHEEM</i> ]	<i>fifty, fifties</i>	plural numeral with the definite article	Strong's #2572 BDB #332

## Leviticus 25:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shânâh (שָׁנָה) [pronounced shaw-NAW]	year	feminine singular noun	Strong's #8141 BDB #1040

**Translation:** You (all) will set aside a year, the fiftieth year.

The people are to count the forty-nine years, but the fiftieth year is the Year of Jubilee.

## Leviticus 25:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
qârâ' (אָרָה) [pronounced kaw-RAW]	to call, to proclaim, to read, to call to, to call out to, to assemble, to summon; to call, to name [when followed by a lâmed]	2 <sup>nd</sup> person masculine plural, Qal perfect	Strong's #7121 BDB #894
d <sup>e</sup> rôwr (רוֹדֵד) [pronounced dehr-ORE]	a flowing, a free run, liberty; possibly, clear, pure	masculine singular noun	Strong's #1865 BDB #204
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular noun with the definite article	Strong's #776 BDB #75
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to	directional/relational preposition	No Strong's # BDB #510
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered all of, all; any of	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
yâshab (בָּשֵׁב) [pronounced yaw- SHAHBV]	those inhabiting, those staying, those dwelling in, the inhabitants of, the ones dwelling in, dwellers of, those sitting [here], the ones sitting	masculine plural, Qal active participle; with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #3427 BDB #442

**Translation:** You (all) will proclaim liberty to all the [lit., her, its] inhabitants in the land.

Liberty will be proclaimed throughout the land.

## Leviticus 25:10c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yôbêl (לְבוֹי); yôwbêl (לְבוֹי) [pronounced yoh <sup>b</sup> -VAYL]	<i>ram, ram's horn, trumpet, cornet; jubilee, jubilation; possibly, a cry of joy; transliterated, Jobel, Yobel</i>	masculine singular noun	Strong's #3104 BDB #385
hîy' (אִיה) [pronounced hee]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is</i> , <i>is</i> implied	Strong's #1931 BDB #214
hâyâh (הִיָּה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510

**Translation:** It is a Year of Jubilee to you (all).

The word yôwbêl (לְבוֹי) [pronounced yoh<sup>b</sup>-VAYL] literally means *ram's horn* (Exodus 19:13 Joshua 6:4–6) and Rotherham footnotes this as a *cry of joy*. *Jubilee* is a transliteration from the Latin, which is a transliteration of the later Greek translations (not the Septuagint), which is a transliteration of this word. The Greek is ἰωβελ which became jobeleus/jubeleus in the Vulgate, jubile in the KJV (ZPEB suggests that it may have been dissyllabic), and, finally, jubilee in most modern translations. We will not cover this doctrine, as the remainder of Leviticus 25 and a portion of 27 will be devoted to this Year of Jubilee. The Septuagint renders this word by ἄφεσις [pronounced *Ah-fe-sis*] and it means *release (from captivity) and pardon, cancellation*.<sup>17</sup>

This will be a Year of Jubilee.

## Leviticus 25:10d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shûwb (שׁוּב) [pronounced shoo <sup>b</sup> v]	<i>to return, to turn, to turn back, to turn away (aside); to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	2 <sup>nd</sup> person masculine plural, Qal perfect	Strong's #7725 BDB #996
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
'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

<sup>17</sup> Rotherham footnotes this as *cry of joy*, but I don't find that substantiated in the Hebrew.

Leviticus 25:10d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾăchûzzâh (אחֲזָזָה) [pronounced uh-khooz-ZAW]	possession [of land, slaves, etc.], land possession; inheritance	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #272 BDB #28
ʾîysh (אִישׁ) [pronounced eesh]	a man, a husband; anyone; a certain one; each, each one, each man, everyone	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
ʾel (אֶל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
mish <sup>e</sup> pâchâh (משפּחָה) [pronounced mish-paw- KHAWH]	family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4940 BDB #1046
shûwb (שׁוּב) [pronounced shoo <sup>b</sup> v]	to return, to turn, to turn back, to turn away (aside); to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #7725 BDB #996

**Translation:** You (all) will return, each man to his [original] inheritance, you (all) will return, each man to his [original] family.

The people will return to their original land (or original inheritance) and to their original family. This will cause a husband to return to his original family and a wife to return to hers, and these will be different families.

Now, logically, for this year (it appears to be the entire year), this is how things will be. What happens with the children of such marriages? Do they go back with the father or their mother? Logically, marriages will not be dissolved. So, at some point, the parents would reunite. Where would the reunite? Logically, on whatever property they have acquired during that time. However, what takes us from the Year of Jubilee to the next year is rather confusing (this is the remainder of this passage).

From what I can pick up, I do not think that the Year of Jubilee was ever celebrated. “We are fine where we are, we are not going back,” seems to be the attitude, despite the repeated refrain, “This year of Jubilee is for you.”

Now, when they followed the regular Sabbath, they followed that hard. They made up a few dozen additional regulations to have the same force of law as that which is written in their Scriptures. But the Sabbath year and the Year of Jubilee, not so much.

This is quite fascinating to me and we might call this the Great Reset (unfortunately, that is a political term today describing something which is rather sinister). I would imagine that this would give the people throughout the land of Israel a great retrospection of their lives and well as it would key them in to their own family history and how this all relates to God.

At first glance, this appears to be to me a foreshadowing of the Millennium or possibly even of the final state, which is heaven (which we know very little about).

Now, we study things like this not because we are supposed to be following these laws of God, but to understand what God planned with Israel and what these things mean. I also think that it is a good idea for many believers to have some working knowledge of the Mosaic Law. If you understand the Mosaic Law, then you also understand that, no matter how conservative a Jewish family is today, they are not following the Mosaic Law at all. They are following the traditions that they were brought up with. Just as the ancient Hebrew peoples followed some laws but not others (as discussed), so it is today, but to the point where there is almost no intersection between what the people do today and what God told the people to do through Moses 3500 years ago.

Leviticus 25:10 You (all) will set aside a year, the fiftieth year. You (all) will proclaim liberty to all the [lit., her, its] inhabitants in the land. It is a Year of Jubilee to you (all). You (all) will return, each man to his [original] inheritance, you (all) will return, each man to his [original] family. (Kukis mostly literal translation)

This is absolutely incredible; whatever possessions of another that you have acquired from him over the years will have his possession (in the singular, this is going to be land; which is why many translators render this word *property*) returned to him and whatever men you have taken as slaves over the years will be returned to their families. They will be freed. It is a time of liberty and freedom. This also prevented the accumulation of too much wealth (in the way of property) in the hands of a few. Wealth does tend to accumulate, and often to the detriment of the poor and middle class. This is not an anti-capitalistic stance, per se; as God required this only every fifty years, not all wealth was redistributed, and this was never an issue in the New Testament.

### What Happens in the Year of Jubilee

In the Year of Jubilee, we have the following occurrences:

1. On the Great Day of Atonement in the Year of Jubilee, the trumpets are sounded throughout the land to announce this year (Leviticus 25:9–10).
2. The land was given rest, as in a Sabbath year (Leviticus 25:11).
3. Since the land would lie fallow for two consecutive years, God in the sixth year would give enough of a yield for the Jews to survive for two more years (Leviticus 25:20–22 2Kings 19:29 Isaiah 37:30).
4. All real estate reverted back to the original family owners, making most real estate transactions long-term lease-holds (Leviticus 25:13–16, 28–34).
5. Similarly, all Jewish slaves were to be released, with their families, in the Year of Jubilee (Leviticus 25:39–41).

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### Leviticus 25:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yôbêl (יָבֵל); yôwbêl (יָבִיל) [pronounced yoh <sup>b</sup> -VAYL]	<i>ram, ram's horn, trumpet, cornet; jubilee, jubilation; possibly, a cry of joy; transliterated, Jobel, Yobel</i>	masculine singular noun	Strong's #3104 BDB #385
hîy' (הִיא) [pronounced hee]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214

Leviticus 25:11a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shânâh (שָׁנָה) [pronounced shaw-NAW]	year	feminine singular construct	Strong's #8141 BDB #1040
châmishîym (חֲמִישִׁימ) [pronounced khuh-mih-SHEEM]	fifty, fifties	plural numeral with the definite article	Strong's #2572 BDB #332
shânâh (שָׁנָה) [pronounced shaw-NAW]	year	feminine singular noun	Strong's #8141 BDB #1040
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to	directional/relational preposition with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510
This is very similar to v. 10c.			

**Translation:** It will be to you (all) a [year of] Jubilee, the fiftieth year, [and this] year will be for you (all).

We have this phrase, or something similar to it, repeated throughout these three verses. Each time, the people of Israel are told, *this is for you all*.

Leviticus 25:11b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לֹא or לוֹ) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
zâra' (זָרָא) [pronounced zaw-RAH]	to scatter, to disperse [seed], to sow, to produce [seed], to yield [seed]; metaphorically to sow [justice, injustice, good, evil]	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #2232 BDB #281
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹ) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
qâtsar (קָצַר) [pronounced kaw-TSAR]	to be short, to come short of, to cut off [with regards to grain], to reap, to harvest; to be impatient [vexed, grieved]	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #7114 BDB #894
'êth (אֵת) [pronounced ayth]	with, at, near, by, among, directly from	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85

## Leviticus 25:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
nâzîyr (נָזִיר) [pronounced naw-ZEER]	<i>consecrated one; devoted one, transliterated Nazarite; also: untrimmed (vine), separated, set apart from; distinguished</i>	masculine plural noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #5139 BDB #634

**Translation:** You (all) will not scatter seed and you (all) will not harvest directly from the [lit., her, its] untrimmed vine.

The people were not forbidden from working in the Year of Jubilee, but they were not to plant or to work in their vineyards. Those specific places were to be left alone entirely.

Leviticus 25:11 It will be to you (all) a [year of] Jubilee, the fiftieth year, [and this] year will be for you (all). You (all) will not scatter seed and you (all) will not harvest directly from the [lit., her, its] untrimmed vine. (Kukis mostly literal translation)

This is very similar to the Sabbath year; total dependence upon God for their day to day provisions.

## Leviticus 25:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
yôbêl (יָבֵל); yôwbêl (יָבוּי) [pronounced yoh <sup>b</sup> -VAYL]	<i>ram, ram's horn, trumpet, cornet; jubilee, jubilation; possibly, a cry of joy; transliterated, Jobel, Yobel</i>	masculine singular noun	Strong's #3104 BDB #385
hîy' (הִיא) [pronounced hee]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular noun	Strong's #6944 BDB #871
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510

**Translation:** For it is [the Year of] Jubilee; it is set apart for you (all).

The Year of Jubilee is set part or holy to the people of Israel.



## Leviticus 25:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
sâdeh (שָׂדֵה) [pronounced <i>saw-DEH</i> ]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular noun with the definite article	Strong's #7704 BDB #961
'âkal (אָכַל) [pronounced <i>aw-KAHL</i> ]	<i>to eat; to dine; to devour, to consume, to destroy</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #398 BDB #37
'êth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
t <sup>e</sup> bûw'âh (תְּבוּאָה) [pronounced <i>t<sup>e</sup>b-oo-AW</i> ]	<i>produce, product; crops, harvest, yield; income, revenue; gain (of wisdom) (figuratively); product of lips (figuratively)</i>	feminine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #8393 BDB #100

**Translation:** You (all) will [only] eat the produce from the [lit., her, its] [uncultivated] field.

When a Hebrew family owned land, it was not all cultivated. There may be some forested sections or just open fields with bushes and whatever, and that was simply left there unfallowed. From these portions of their land (and perhaps they were not even confined to their own land) they could go out and forage for food.

Leviticus 25:12 For it is [the Year of] Jubilee; it is set apart for you (all). You (all) will [only] eat the produce from the [lit., her, its] [uncultivated] field. (Kukis mostly literal translation)

So the Jews are allowed to take in on a day by day basis their food; they are just not allowed to engage in farming; however limited.

Leviticus 25:10–12 You (all) will set aside a year, the fiftieth year. You (all) will proclaim liberty to all the [lit., her, its] inhabitants in the land. It is a Year of Jubilee to you (all). You (all) will return, each man to his [original] inheritance, you (all) will return, each man to his [original] family. It will be to you (all) a [year of] Jubilee, the fiftieth year, [and this] year will be for you (all). You (all) will not scatter seed and you (all) will not harvest directly from the [lit., her, its] untrimmed vine. For it is [the Year of] Jubilee; it is set apart for you (all). You (all) will [only] eat the produce from the [lit., her, its] [uncultivated] field. (Kukis mostly literal translation)

You may have noticed that in vv. 11–12, I have either used commas or long hyphens around *jubilee*. *Jubilee* is a masculine singular noun and the pronoun *it* has been in the feminine singular, usually referring to something else directly in the verse. Also, since the word *year* is in the feminine singular, and I believe that the Hebrew allows us to insert *year* anytime we see *jubilee* and *it* together.

Leviticus 25:10–12 You will set aside as holy the fiftieth year, the Year of Jubilee. You will proclaim liberty to all of the land's inhabitants. This is the Year of Jubilee to you all. At this time, you will return to your original inheritance and return to your original family. This Year of Jubilee, the fiftieth year, is for all of you. You will not work this year as in previous years. You will not plant seeds and you will not harvest the grapes, even from the uncultivated vine in your vineyard. Because this is the Year of Jubilee, it is set apart for all of you. You may go into the uncultivated fields and gather produce from there to eat. (Kukis paraphrase)

I think the concept here is, each man returns to his original inheritance. If he sold any of it, he will have the opportunity to purchase it back at a fair price, considering how much time the purchaser has owned and benefitted from that piece of property.

The diminishing of the price and the increasing of the price appears to work like this: (1) if the person who bought this piece of property from you has many years left in his life, or in the lives of his children, he can ask a higher price for it. Or, let's say that the person wanting to purchase back his inheritance has a long time remaining in his life, then he will pay a higher price for it. (2) If the person who bought this piece of property has less time remaining, then a lower price for the land would be appropriate.

**In the year of the Yobel, this [is]: you (all) will return, each one, unto his [original] inheritance. And that, you (all) will sell anything to your associate or require from a hand of your associate. You (all) will not cheat anyone his brother. In a counting of years, after the Yobel, you will acquire from your associate. In a counting of years, yields he will sell to you. To a mouth of a multitude of years you will increase his purchase; and to a mouth of a few years, you will diminish his purchase, for a counting of production, he is selling to you. And you (all) will not cheat each one his associate and you will fear from your Elohim, for I [am] Y<sup>e</sup>howah your Elohim.**

Leviticus  
25:13–17

**In the year of Jubilee, you (all) will return, each one [of you] to his [original] inheritance. And if you sell anything to your neighbor or buy from your neighbor's hand, you (all) will not cheat anyone his brother. In counting up the years after the [year of] Jubilee, you will purchase from your neighbor [a previous possession]; and according to the number of years of crop [harvests] he will sell to you. According to many years, you will increase his purchase [amount]; and according to fewer years, you will diminish his purchase [price], because of the number of crops [which] he sells to you. Furthermore, you will not cheat [one] man his neighbor, but you have feared your Elohim, for I [am] Y<sup>e</sup>howah your Elohim.**

**When the year of Jubilee comes about, everyone will return to his original inheritance. You may end up working out a deal to either buy from your neighbor or sell to him, but you will not cheat one another. You will determined the number of years that this land has been used, prior to this time, and offer a fair price for it. If there was a long period of time that the new owner owned the land, then he will get a lower price, as he has had a long time to profit from the land. However, if he has only acquired this land recently, then his profit from the land will have been limited, and he must be compensated a reasonable amount, according to the circumstances. You will not cheat one another, for I am Jehovah your God and you will fear Me.**

Here is how others have translated this passage:

#### **Ancient texts:**

Masoretic Text (Hebrew)

In the year of the Yobel, this [is]: you (all) will return, each one, unto his [original] inheritance. And that, you (all) will sell anything to your associate or require from a hand of your associate. You (all) will not cheat anyone his brother. In a counting of years, after the Yobel, you will acquire from your associate. In a counting of years, yields he will sell to you. To a mouth of a multitude of years you will increase his purchase; and to a mouth of a few years, you will diminish his purchase, for a counting of production, he is selling to you. And you (all) will not cheat each one his associate and you will fear from your Elohim, for I [am] Y<sup>e</sup>howah your Elohim.

Dead Sea Scrolls

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Jerusalem targum

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Targum (Onkelos)

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Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	In the year of the jubilee all shall return to their possessions. When thou shalt sell any thing to thy neighbour, or shalt buy of him: grieve not thy brother. But thou shalt buy of him according to the number of years from the jubilee. And he shall sell to thee according to the computation of the fruits. The more years remain after the jubilee, the more shall the price increase: and the less time is counted, so much the less shall the purchase cost. For he shall sell to thee the time of the fruits. Do not afflict your countrymen: but let every one fear his God. Because I am the Lord your God.
Aramaic ESV of Peshitta	"In this Year of Jubilee each of you shall return to his property. "If you sell anything to your neighbour, or buy from your neighbour, you shall not wrong one another. According to the number of years after the Jubilee you shall buy from your neighbour. According to the number of years of the crops he shall sell to you. According to the length of the years you shall increase its price, and according to the shortness of the years you shall diminish its price; for he is selling the number of the crops to you. You shall not wrong one another; but you shall fear your God: for I am Mar-Yah your Go.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	In the year of the release, even the jubilee of it, shall each one return to his possession. And if you should sell a possession to your neighbor, or if you should buy of your neighbor, let not a man oppress his neighbor. According to the number of years after the jubilee shall you buy of your neighbor, according to the number of years of the fruits shall he sell to you. According as there may be a greater number of years he shall increase the value of his possession, and according as there may be a less number of years he shall lessen the value of his possession; for according to the number of his crops, so shall he sell to you. Let not a man oppress his neighbor, and you shall fear the Lord your God: I am the Lord your God.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	In this year of Jubilee, let every man go back to his heritage. And in the business of trading goods for money, do no wrong to one another. Let your exchange of goods with your neighbours have relation to the number of years after the year of Jubilee, and the number of times the earth has given her produce. If the number of years is great, the price will be increased, and if the number of years is small, the price will be less, for it is the produce of a certain number of years which the man is giving you.
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And do no wrong, one to another, but let the fear of your God be before you; for I am the Lord your God.

Easy English

Easy-to-Read Version–2008

In the year of Jubilee, you will go back to your own property.

"Don't cheat your neighbors when you sell your land to them. Don't cheat one another when you buy or sell land. If you want to buy your neighbor's land, count the number of years since the last Jubilee, and use that number to decide the right price. You are only buying the rights for harvesting crops until the next Jubilee. If there are many years before the next Jubilee, the price will be high. If the years are few, the price will be lower. So your neighbor is really only selling a number of crops to you. At the next Jubilee, the land will again belong to that family. You must not cheat each other. You must honor your God. I am the LORD your God.

God's Word™

"In this jubilee year every slave will be freed in order to return to his property. If you sell anything to your neighbor or buy anything from him, don't take advantage of him. When you buy property from your neighbor, take into account the number of years since the jubilee. Your neighbor must sell it to you taking into account the number of crops until the next jubilee. If there are still many years until the jubilee, you will pay more for it. If there are only a few years until the jubilee, you will pay less for it because he is selling you only the number of crops. Never take advantage of each other. Fear your God, because I am the LORD your God.

Good News Bible (TEV)

In this year all property that has been sold shall be restored to its original owner. So when you sell land to an Israelite or buy land, do not deal unfairly. The price is to be set according to the number of years the land can produce crops before the next Year of Restoration. If there are many years, the price shall be higher, but if there are only a few years, the price shall be lower, because what is being sold is the number of crops the land can produce. Do not cheat an Israelite, but obey the LORD your God.

The Message

Names of God Bible

NIRV

New Simplified Bible

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

Casual English Bible

Contemporary English V.

During this year, all property must go back to its original owner. So when you buy or sell farmland, the price is to be determined by the number of crops it can produce before the next Year of Celebration. Don't try to cheat. If it is a long time before the next Year of Celebration, the price will be higher, because what is really being sold are the crops that the land can produce. I am the LORD your God, so obey me and don't cheat anyone.

The Living Bible

New Berkeley Version

New Life Version

New Living Translation

The Passion Translation

Unfolding Bible Simplified

In that year of celebration, the year of Jubilee, and everyone must return to their property to the original owner of it. If you sell some of your land to a fellow Israelite or if you buy some land from one of them, you must treat that person fairly. If you buy land, the price that you will pay will depend on the number of years until the next celebration of Jubilee. If someone sells land to you, he will charge a price that reflects the number of years remaining until the next year of celebration of Jubilee, when all property will be returned to their original owners. If there will be many years before the next time for the celebration of Jubilee, the price will be higher. If

there will be only a few years until the next year of celebration, the price will be lower. You could say that what he is really selling you is the number of crops you could harvest before the next year of the celebration of Jubilee. Do not cheat each other. Instead, honor Yahweh. It is Yahweh, whom we Israelites worship, who is commanding us to do these things.

### Partially literal and partially paraphrased translations:

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

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

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

In the year of this jubilee you shall return every man to his possession.  
 And if you sell anything to your neighbor, or set up anything for purchase from your neighbor's hand, you shall not oppress one another.

By the number of years after the jubilee you shall set it up from your neighbor, and by the number of years of the increase he shall sell it to you.

By the abundance of years you shall increase its price, and by the fewness of years you shall diminish its price, because he is selling to you the number of increases.

You shall not oppress one another; you shall fear your God, because I am Jehovah, your God.

International Standard V "During this year of jubilee, each person is to return to his own land that he has inherited. So if you had sold property [Lit. sold a ware] to a neighbor or had acquired land from your neighbor, you are not to cheat one another. According to the number of years after the jubilee, you may buy from your neighbor. And according to the number of years with crops, he may sell to you. If the number of years are more, increase the selling price. If the years be few, decrease its selling price, because he's selling to you according to the volume [Lit. number] of produce. No one is to cheat his neighbor. Instead, you are to fear your God, because I am the Lord your God.

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

You must return everyone to his own property in this year of Jubilee. If you sell any land to your neighbor or buy any land from your neighbor, you must not cheat or wrong each other. If you buy land from your neighbor, consider the number of years and crops that can be harvested until the next Jubilee. Your neighbor selling the land must consider that also. A larger number of years until the next Jubilee will increase the value of land, and a smaller number of years until the next Jubilee will decrease the value, because the number of harvests the land will produce for the new owner is related to the number of years before the next Jubilee. You must not cheat or wrong one another; instead, you must honor your God, for I am Yahweh your God.

Urim-Thummim Version	In the year of this Jubilee you will return every man to his own property. And if you sell something to your neighbor, or buy something from your neighbor's hand, you will not maltreat one another. You must pay your neighbor according to the number of years since the Jubilee, and he in turn must sell to you according to the remaining amount of annual produce. If the years are many you will increase the price, and if the years are fewer then you will decrease the price, for it's the amount of produce that he is selling to you. You will not maltreat one another but you will respect your Elohim because I am YHWH your Elohim.
Wikipedia Bible Project	In this Jubilee year, you will return each man to his holding. And if you will sell a good to your compatriot, or you will buy from the hand of your compatriot, do not wrong one another. At a certain number of years after the Jubilee you will buy from your compatriot, according to the number of years of harvesting, he will sell to you. And if the years are many, his price will increase, and if the years are few, his price will decrease, because he is selling you the number of yields. And you will not do wrong, man to his compatriot, and you feared your God, because I am Yahweh your God.

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

Christian Community (1988) .	
New American Bible (2011) .	
The Catholic Bible	In this year of Jubilee each of you shall recover his own property. When you sell something to your neighbor or buy something from him, do not wrong one another. According to the number of years after the Jubilee, you shall buy it from your neighbor and according to the number of years left for harvesting crops he shall sell to you. When the years are many the price shall be greater and when the years are few the price shall be less, for it is the number of crops that he is selling to you. So you shall not wrong one another but you shall fear your God, for I am Yahweh, your God.
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	In the jubilee year, every man shall return to his hereditary property. Thus, when you buy or sell [land] to your neighbor, do not cheat one another. You are buying [only] according to the number of years after the jubilee; [therefore], he is selling it to you for the number of years that [the land] will produce crops [until the next jubilee]. Since he is selling it to you for the number of crops, you must increase the price if it will be for many years, and decrease it if there are few. You will then not be cheating one another. You shall fear your God, since it is I who am God your Lord.
The Scriptures–2009	'In the Year of this Yobel let each one of you return to his possession. 'And when you sell whatever to your neighbour or buy from the hand of your neighbour, do not exploit one another. 'According to the number of years after the Yobel you buy from your neighbour, and according to the number of years of crops he sells to you.

'According to the greater number of years you increase its price, and according to the fewer number of years you diminish its price, because he sells to you according to the number of the years of the crops.

'And do not oppress one another, but you shall fear your Elohim. For I am יהוה your Elohim.

Tree of Life Version

In this Year of Jubilee each of you will return to his property.

"If you sell anything to your neighbor or buy from your neighbor, you are not to wrong one another. Corresponding to the number of years after the Jubilee you are to purchase land from your neighbor's hand. He is to sell it to you based on the number of years of crops. In proportion to the extent of years you may increase its price, or decrease its price in proportion to the fewness of years, because he is selling a number of harvests to you. You are not to cheat one another, but fear your God, for I am Adonai your God.

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

Alpha & Omega Bible  
Awful Scroll Bible

. Value

The year of the jubilee, you was to turn back the men to their takings hold. Was you to sell your merchandise to your associate, or is you to buy from the hand of your associate - was a man to maltreat his brother? -

By the number of years after the jubilee, was you to buy them from your associate, and by the number of the years of its gain was he to sell them, even to the end of the extent of years - was there to be an increase of the price? - Also to the end of the fewness of the years - was there to be a diminish of the price? - For the number of yields he is selling it -

Was a man to maltreat his associate? - You is to have held awful he of mighty ones, even am I to be Sustains To Become he of mighty ones.

Concordant Literal Version

In this year of the jubilee each of you shall return to his holding.

So in case you should sell land-use in a sale to your companion or buy it from the hand of your companion, you must not tyrannize, a man over his brother.

By the number of years after the jubilee shall you buy land-use from your companion. By the number of the years of yield shall he sell it to you.

Corresponding to the great number of years shall you increase its acquisition price, and corresponding to the few number of years shall you decrease its acquisition price, because it is the number of yields he is selling to you.

So you should not tyrannize, a man over his companion. You will fear your Elohim:for I, Yahweh, am your Elohim.

exeGeses companion Bible

In the year of this jubilee

every man returns to his possession.

And when in selling, you sell to your friend,  
or chattelize of the hand of your friend,  
oppress not man to brother:

according to the number of years after the jubilee  
chattelize of your friend

and according

to the number of years of the produce

he sells to you:

according to the abundance of years

you abound the equity thereof

and according to the diminishing of years

you diminish the equity thereof:

for according

to the number of the produce he sells to you.

And oppress not man to friend;

	but awe your Elohim for I - Yah Veh your Elohim.
Orthodox Jewish Bible	In this Shnat Yovel ye shall return every man unto his possession. And if thou sell ought unto thy neighbor, or buyest ought of thy neighbor's hand, ye shall not take advantage of one another. According to the number of shanim after the Yovel thou shalt buy of thy neighbor, and according unto the number of shanim of the tevuot (harvests, increases) he shall sell unto thee. According to the multitude of shanim thou shalt increase the price thereof, and according to the fewness of shanim thou shalt diminish the price of it; for according to the number of the shanim of the tevuot doth he sell unto thee. Ye shall not therefore take advantage of one another; but thou shalt fear Eloheicha: for I am Hashem Eloheichem.
Rotherham's <i>Emphasized B.</i>	<In this same jubilee' year> shall ye return every man unto his possession. And <when ye sell anything to thy neighbor, or buy aught at thy neighbour's hand> do not overreach one another. <By the number of years after the jubilee> shalt thou buy of thy neighbour,—<by the number of the years of increase> shall he sell unto thee; <according to the multitude of the years> shalt thou increase the price thereof, and <according to the fewness of the years> shalt thou diminish the price thereof,— because <the sum of the increase> it is' that he selleth thee. So then ye shall not overreach one another; but thou shalt stand in awe of thy God,—for   I—Yahweh   am your God.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	“ In this Year of Jubilee each of you [Plural] shall return [Literally “you shall return a man” or “you shall return everyone”] to his property. And when you [Plural] sell something to your [Singular] fellow citizen or you buy from your [Singular] neighbor's hand, you [Plural] must not oppress one another. [Literally “a man his brother”] You [Singular throughout this verse] must buy from your fellow citizen according to the number of years after the Jubilee; he must sell to you according to the number of years of yield. You [Singular throughout this verse] must increase its price according to a greater number of years, [Literally “to the mouth of many of the years”] but [Or “and”] you must decrease its price according to a lesser number of years, [Literally “to the mouth of few of the years”] because he is selling its yields to you. And you [Plural] must not oppress one another, [Literally “a man his citizen”] but [Or “and”] you [Singular] shall revere your God, because I am Yahweh, your [Plural] God.
Syndein/Thieme	.
The Voice	.

### Bible Translations with Many Footnotes:

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

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



C. Thomson Updated OT  
Charles Thomson OT

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In this year of release, proclaimed by the sound of trumpets, every one shall return to his possession. Whether therefore thou sellest to thy neighbour, or purchasest of thy neighbour, let no man take advantage of his neighbour. According to the number of years after the jubilee, thou shalt purchase of thy neighbour; and according to the number of years of crops, he shall sell to thee. In proportion to the greater number of years, thou shalt rate his possession higher, and according to the fewness of the years, thou shalt rate it lower. For according to the number of crops, so shall he sell to thee. V. 17 will be placed with the next passage for context.

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

. trumpet  
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And when you sell anything to your fellow, or buy from the hand of your fellow, you do not oppress one another; you buy from your fellow by the number of years after the Jubilee; he sells to you by the number of the years of increase; you multiply its price according to the multitude of the years, and you diminish its price according to the fewness of the years; for [it is] a number of increases [that] he is selling to you; and you do not oppress one another, and you have been afraid of your God; for I [am] your God YHWH. V. 13 was placed with the previous passage for context.

Modern English Version  
Modern Literal Version 2020

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In this year of jubilee you\* will return every man to his possession. And if you sell anything to your neighbor, or buy of your neighbor's hand, you\* will not wrong each other. According to the number of years after the jubilee you will buy of your neighbor and according to the number of years of the crops he will sell to you. According to the multitude of the years you will increase the price of it and according to the fewness of the years you will diminish the price of it, because the number of the crops he sells to you.  
And you\* will not wrong each other, but you will fear your God, 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.

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In the year of this jubilee you will turn a man to his holdings, and, given that you will sell merchandise to your neighbor, or purchase from the hand of your neighbor, you will not make a man suppressed by his brother. By the number of years after the jubilee you will purchase from your neighbor, by the number of years he will sell productions to you. By the mouth<sup>[829]</sup> of an abundance of years you will make his acquirings increase, and by the mouth of the lesser years you will make his acquirings less, given that the number of productions he is selling to you, and you will not make a man suppressed by his neighbor, and you will fear your Elohiym, given that I am YHWH your Elohiym,...

**829.** Meaning "according to."

Updated Bible Version 2.17  
A Voice in the Wilderness

. associate  
In the Year of Jubilee, each of you shall return to his possession. And if you sell anything to your neighbor or buy from your neighbor's hand, you shall not oppress one another. According to the number of years after the Jubilee you shall buy from your neighbor, and according to the number of years of crops he shall sell to you. According to the multitude of years you shall increase its price, and according to the fewer number of years you shall diminish its price; for he sells to you according to

the number of the crops. Therefore you shall not oppress one another, but you shall fear your God; 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:**  
13-17

Leviticus 25:13a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular construct	Strong's #8141 BDB #1040
yôbêl (יָבֵל); yôwbêl (יְבוּי) [pronounced yoh <sup>b</sup> -VAYL]	<i>ram, ram's horn, trumpet, cornet; jubilee, jubilation; possibly, a cry of joy; transliterated, Jobel, Yobel</i>	masculine singular noun with the definite article	Strong's #3104 BDB #385
zô'th (זֹה) [pronounced zoth]	<i>here, this, this one; thus; possibly another</i>	feminine of singular zeh; demonstrative pronoun, adverb; with the definite article	Strong's #2063 (& 2088, 2090) BDB #260

**Translation:** In the year of Jubilee, you (all) will return,...

One of the things a person will do is return to his original inheritance.

It is not clear how they are received. I think the idea is, such a person would camp out, outside the house of the people who own that inheritance now.

Leviticus 25:13b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shûwb (שׁוּב) [pronounced shoo <sup>b</sup> v]	<i>to return, to turn, to turn back, to turn away (aside); to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #7725 BDB #996
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
'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

## Leviticus 25:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾăchûzzâh (אחֻזָּה) [pronounced <i>uh-khooz-ZAW</i> ]	<i>possession [of land, slaves, etc.], land possession; inheritance</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #272 BDB #28

**Translation:** ...each one [of you] to his [original] inheritance.

Each person is going to be at his original inheritance and, I would suspect, he will think about it. Has he increased his inheritance? Did he have to sell a portion of it off to survive? What happened over this past 50 years?

This allows a man to take stock of himself and his achievements or losses or the years. Furthermore, how does this relate to God? Where are they in their relationship with God?

Leviticus 25:13 In the year of Jubilee, you (all) will return, each one [of you] to his [original] inheritance. (Kukis mostly literal translation)

The land is *released* to the original family; the debt is *anceled* against them. As was noted previously, this is where the Greek word in the Septuagint comes from Romans. The translators took into account what occurred during the Year of Jubilee and appropriately assigned a Greek word to relay that information.

The NIV Study Bible: *The Lord prohibited the accumulation of property to the detriment of the poor.*<sup>18</sup>

## Leviticus 25:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471

Together, the wâw conjunction and the kîy conjunction literally mean *and for, and that*; however, together, they can be taken to mean *when, that, for, because, how*. Many people translate these two words as, *and if, if* (in Leviticus 25:14). By far, the largest number of translators went with *and if*.

mâkar (מָכַר) [pronounced <i>maw-KAHR</i> ]	<i>to sell, to sell [betroth] [a daughter]; to sell [deliver over] [a people]</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #4376 BDB #569
mimkâr (מִמְכָּר) [pronounced <i>mim-KAWR</i> ]	<i>sale, ware, that being sold, a thing being sold</i>	masculine singular noun	Strong's #4465 BDB #569

In Leviticus 25:14, this is also translated, *anything, aught, [nothing], a possession, merchandise, land, property, something, whatever*. The definitions given above were rarely used.

<sup>18</sup> p. 178.

Leviticus 25:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
ʿâmîyth (עִמִּית) [pronounced <i>gaw-MEETH</i> ]	<i>associate, neighbor, relation, fellow</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5997 BDB #765
This word is found 11 times in the book of Leviticus and once in the book of Zechariah. It is found nowhere else in the Bible (I was expecting to find a different word here).			
ʾôw (או) [pronounced <i>oh</i> ]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
qânâh (קָנָה) [pronounced <i>kaw-NAWH</i> ]	<i>to get, acquire, obtain; [of God] to found, to originate, to create; to possess; to redeem [His people]; [of Eve] to acquire; to acquire [knowledge, wisdom]; to buy [purchase, redeem]</i>	Qal infinitive absolute	Strong's #7069 BDB #888
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from; some of; on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
yâd (יָד) [pronounced <i>yawd</i> ]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular construct	Strong's #3027 BDB #388
ʿâmîyth (עִמִּית) [pronounced <i>gaw-MEETH</i> ]	<i>associate, neighbor, relation, fellow</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5997 BDB #765

**Translation:** [And if you sell anything to your neighbor or buy from your neighbor's hand,...](#)

There are several words that we should look at here. We have seen before the word ʿâmîyth (עִמִּית) [pronounced *gaw-MEETH*] which means *associate, fellow*. I have translated this *neighbor*, although coming up with an accurate rendering is difficult. This is a person who might be a neighbor, but not necessarily. They may know one another only through this one particular business transaction. This person is probably a Jew, but not necessarily. It is someone else who also lives in the land.

God is allowing the people involved a buying and selling to put things back where they were originally. When a person owns land and is farming that land, he will either make money or lose it. The end result is, over several decades, a person might acquire more land and increase the size of his farm; or, if he has done poorly over the years, he might sell parcels of his land to a neighbor, so boost himself up with the cash.

Leviticus 25:14b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾal (אל) [pronounced a]l	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
yânâh (יָנָה) [pronounced yaw-NAW]	<i>to treat violently, to maltreat; to do wrong to; to take advantage of, to cheat</i>	2 <sup>nd</sup> person masculine plural, Hiphil imperfect	Strong's #3238 BDB #413
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
ʾêth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
ʾâch (אָח) [pronounced awhk]	<i>brother, half-brother; kinsman or relative close; one who resembles</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #251 BDB #26

**Translation:** ...you (all) will not cheat anyone his brother.

The verb is the 2<sup>nd</sup> person masculine plural, Hiphil imperfect jussive of yânâh (יָנָה) [pronounced yaw-NAW]; BDB gives the renderings *suppress, oppress, maltreat*. The NASB and translates this *do wrong*. The NRSV uses *cheat*, which I personally like; and *take advantage*, as found in the NIV, I like even more. Personally I would go with *take unfair advantage* or *exploit*. You will find that this meaning seems to work better than *vex, oppress*, etc. in passages such as Exodus 22:21 Isaiah 49:26 Jeremiah 22:3 Ezekiel 45:8 46:18.

The property is not returned for free; that there is an honest price given for it.

God warns the people involved, do not take this time as your opportunity to cheat one another. This business deal, if one happens, needs to be fair.

Leviticus 25:14 *And if you sell anything to your neighbor or buy from your neighbor's hand, you (all) will not cheat anyone his brother.* (Kukis mostly literal translation)

Leviticus 25:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
miç <sup>e</sup> phâr (מִצְפָּאֵר) [pronounced mis <sup>e</sup> -FAWR]	<i>number, counted, numerical total; a recounting, a narration</i>	masculine singular construct	Strong's #4557 BDB #708

Leviticus 25:15a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shânîym (שָׁנִיִּם) [pronounced shaw-NEEM]	years	feminine plural noun	Strong's #8141 BDB #1040
'achar (אַחַר) [pronounced ah-KHAHR]	after, following, behind; afterwards, after that; another	preposition/adverb	Strong's #310 BDB #29
yôbêl (יּוֹבֵל); yôwbêl (לְיּוֹבֵל) [pronounced yoh <sup>b</sup> -VAYL]	ram, ram's horn, trumpet, cornet; jubilee, jubilation; possibly, a cry of joy; transliterated, Jobel, Yobel	masculine singular noun with the definite article	Strong's #3104 BDB #385
qânâh (קָנָה) [pronounced kaw-NAWH]	to get, acquire, obtain; [of God] to found, to originate, to create; to possess; to redeem [His people]; [of Eve] to acquire; to acquire [knowledge, wisdom]; to buy [purchase, redeem]	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #7069 BDB #888
min (מִן) [pronounced min]	from, off, out from, of, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
'êth (אֶת) [pronounced ayth]	with, at, near, by, among, directly from	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
Together, min 'êth mean <i>from proximity with, from with, from close proximity to, to proceed from someone</i> . A good up-to-date rendering might be <i>directly from</i> . The idea is, the person that these prepositions refer to is supposed to directly be involved in the action or in whatever is being requested.			
Bible Hub has this as the sign of the direct object instead, which is:			
'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
Min + the sign of the direct object appear to simply mean, <i>from</i> .			
'âmîyth (אִמִּיִּת) [pronounced gaw-MEETH]	associate, neighbor, relation, fellow	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5997 BDB #765

**Translation:** In counting up the years after the [year of] Jubilee, you will purchase from your neighbor [a previous possession];...

In one circumstance, you might be someone who has sold parcels of your land to a neighbor, and the Year of Jubilee gives you the chance to buy that land back. The idea is, you work with the land that you had to a point where you have prospered enough to purchase this land back. God uses this year of Jubilee to allow you to do that.

Leviticus 25:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
miç <sup>e</sup> phâr (מִצְפָּהר) [pronounced mis <sup>e</sup> -FAWR]	<i>number, counted, numerical total; a recounting, a narration</i>	masculine singular construct	Strong's #4557 BDB #708
shânîym (שָׁנִיִּם) [pronounced shaw-NEEM]	<i>years</i>	feminine plural construct	Strong's #8141 BDB #1040
t <sup>e</sup> bûw'âh (תְּבוּאָה) [pronounced t <sup>e</sup> b-oo-AW]	<i>produce, product; crops, harvest, yield; income, revenue; gain (of wisdom) (figuratively); product of lips (figuratively)</i>	feminine plural noun	Strong's #8393 BDB #100
mâkar (מָכַר) [pronounced maw-KAHR]	<i>to sell, to sell [betroth] [a daughter]; to sell [deliver over] [a people]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #4376 BDB #569
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510

**Translation:** ...and according to the number of years of crop [harvests] he will sell to you.

Your neighbor has owned this land for so many years; and you, the former owner, have only so many years left in your own life with which to make good on this purchase. These things must be taken into consideration when determining a purchase price.

Leviticus 25:15 In counting up the years after the [year of] Jubilee, you will purchase from your neighbor [a previous possession]; and according to the number of years of crop [harvests] he will sell to you. (Kukis mostly literal translation)

My impression here is that we are going to take into account inflation. NASB has a footnote mentioning *hands*, but that word is not found in this verse. They possibly missed the previous verse at one time and were taking up the slack for that.

The selling back of a piece of property was not a sloppy process where sketches were made on a cave wall or a group of men stood around some piles of sticks and mumbled things. The money was carefully weighed, deeds of various types were drawn up (albeit, not quite as elaborate as the paperwork in a property settlement of modern times, where most closing involve the killing of one tree to provide the paper); and the deeds which were used described the land being transferred in detail. Furthermore, this was done in the presence of several witnesses, to insure the finality and the authenticity of the sale (see Jeremiah 32:9–12 and Genesis 23:4–20)..

Leviticus 25:16a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
peh (פ) [pronounced <i>peh</i> ]	<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
Sometimes the lâmed preposition and peh mean <i>at the rate of, according to</i> . These words are also translated <i>with the mouth of, by the edge of, with the</i> . Literally, this is <i>to a mouth of; less literally, to the mouths of</i> .			
rôb (ר) [pronounced <i>roh<sup>b</sup>v</i> ]	<i>multitude, much, abundance, greatness; plenty</i>	masculine singular construct	Strong's #7230 BDB #913
shânîym (שָׁנִים) [pronounced <i>shaw-NEEM</i> ]	<i>years</i>	feminine plural noun with the definite article	Strong's #8141 BDB #1040
râbâh (רָבַח) [pronounced <i>raw<sup>b</sup>-VAWH</i> ]	<i>to make [do] much; to multiply, to increase; to give much; to lay much; to have much; to make great; many [as a Hiphil infinitive construct]</i>	2 <sup>nd</sup> person masculine singular, Hiphil imperfect	Strong's #7235 BDB #915
miq <sup>e</sup> nâh (מִקְנָה) [pronounced <i>mihk-NAW</i> ]	<i>a purchase, a buying; a document of purchase; cost, price, a purchase-price; that which is purchased; a possession [gained by purchase]</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4736 BDB #889

**Translation:** According to many years, you will increase his purchase [amount];...

Now, if the purchaser has many years in front of him to enjoy the purchase of his own property back, then he is going to pay a higher amount. This means that he only recently sold this property to his neighbor.

The higher purchase price will reflect the fact that you, the buyer, will have a long period of time in front of you to make money; and that the seller, your neighbor, only had a short period of time with this land to make money from it. The end result would be a higher price point for the property.

Leviticus 25:16b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510



## Leviticus 25:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
peh (פֶּה) [pronounced <i>peh</i> ]	<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
Sometimes the lâmed preposition and peh mean <i>at the rate of, according to</i> . These words are also translated <i>with the mouth of, by the edge of, with the</i> . Literally, this is <i>to a mouth of</i> ; less literally, <i>to the mouths of</i> .			
mâ'at̄ (מָאֵט) [pronounced <i>maw-ḠAHT</i> ]	<i>to be, to become small, to be few, to be diminished; to be diminutive</i>	Qal infinitive construct	Strong's #4591 BDB #589
shânîym (שָׁנַיִם) [pronounced <i>shaw-NEEM</i> ]	<i>years</i>	feminine plural noun with the definite article	Strong's #8141 BDB #1040
mâ'at̄ (מָאֵט) [pronounced <i>maw-ḠAHT</i> ]	<i>to make small, make few, diminish; to give less</i>	2 <sup>nd</sup> person masculine singular, Hiphil imperfect	Strong's #4591 BDB #589
miq <sup>e</sup> nâh (מִקְנָה) [pronounced <i>mihk-NAW</i> ]	<i>a purchase, a buying; a document of purchase; cost, price, a purchase-price; that which is purchased; a possession [gained by purchase]</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4736 BDB #889

**Translation:** ...and according to fewer years, you will diminish his purchase [price],...

Now you may have sold this property to your neighbor a long time ago, meaning that you will have fewer years in front of you (and in front of him) to make money from the land. Therefore, the price point is going to be lower. So the same piece of property can be sold below market or above market, depending upon how much time you will be able to farm it in the future.

## Leviticus 25:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
miç <sup>e</sup> phâr (מִסְפָּר) [pronounced <i>mis<sup>e</sup>-FAWR</i> ]	<i>number, counted, numerical total; a recounting, a narration</i>	masculine singular construct	Strong's #4557 BDB #708
t <sup>e</sup> bûw'âh (תְּבוּאָה) [pronounced <i>t<sup>e</sup>b-oo-AW</i> ]	<i>produce, product; crops, harvest, yield; income, revenue; gain (of wisdom) (figuratively); product of lips (figuratively)</i>	feminine plural noun	Strong's #8393 BDB #100
hûw' (הוּ) [pronounced <i>hoo</i> ]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214

## Leviticus 25:16c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mâkar (מָכַר) [pronounced maw- KAHR]	<i>selling, selling [betrothing] [a daughter]; selling [delivering over] [a people]</i>	masculine singular, Qal active participle	Strong's #4376 BDB #569
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510

In both vv. 15–16, Bible Hub has this as a feminine singular suffix; but it is a masculine singular suffix in Owens. Whether masculine or feminine, this is all based upon the vowel points added to the text (ֵ before the suffix indicates female and ם before the suffix indicates male; so this is a 2<sup>nd</sup> person feminine singular suffix. Does this imply that, after a long period of time (whatever portion of 49 years), one is probably going to do business with the surviving wife as opposed to the husband, who originally purchased the property in question.

If you need to see this with your own eyes, the general rules are found [here](#); and Bible Hub's interlinear Bible is found [here](#). Owens' work is not online (I have a hard copy of his work right out in front of me at all times while I am writing).

**Translation:** ...because of the number of crops [which] he sells to you.

What possibly has occurred is, the person who owns this property truly is your next door neighbor and you have even purchased crops from him grown on your land, the land that you originally owned.

Leviticus 25:16 [According to many years, you will increase his purchase \[amount\]; and according to fewer years, you will diminish his purchase \[price\], because of the number of crops \[which\] he sells to you.](#) (Kukis mostly literal translation)

V. 16 literally begins with *according to the mouth*; however, BDB gives alternate translations for *mouth* as it is used as a preposition: *in proportion to, according to the measure, in accordance with*<sup>19</sup>.

If the property has been cultivated for a long time, it is worth more; and if has been held a shorter time, often meaning that it has not been fully farmed, then it is worth less. And, as I mentioned, there may be an element of inflation figured in here.

## Leviticus 25:17a

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

Interestingly enough, there are two main negative particles in the Hebrew, and this verb took the other particle earlier in this passage (in v. 14b).

<sup>19</sup> See BDB p. 805 and Genesis 34:26 43:7 Exodus 17:13 34:27 Leviticus 27:8 Jeremiah 29:16.

Leviticus 25:17a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yânâh (יָנָאָה) [pronounced yaw-NAW]	<i>to treat violently, to maltreat; to do wrong to; to take advantage of, to cheat</i>	2 <sup>nd</sup> person masculine plural, Hiphil imperfect	Strong's #3238 BDB #413
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
ʾêth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
ʿâmîyth (עִמִּית) [pronounced ǵaw-MEETH]	<i>associate, neighbor, relation, fellow</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5997 BDB #765

**Translation:** Furthermore, you will not cheat [one] man his neighbor,...

First and foremost, this is to be a fair and above-board transaction.

Leviticus 25:17b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yârêʾ (יָרֵא) [pronounced yaw-RAY]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #3372 BDB #431
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʾĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43

**Translation:** ...but you have feared your Elohim,...

One thing which will keep the transaction fair is if you and your neighbor both fear God.

## Leviticus 25:17c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
ʾānîy (אני) [pronounced <i>aw-NEE</i> ]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
ʾĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #430 BDB #43

Although this phrase is found many times in the last few chapters of Leviticus; this is its first occurrence in Leviticus 17.

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

These orders stand for all time because Y<sup>e</sup>howah speaks these words to Moses.

Leviticus 25:17 Furthermore, you will not cheat [one] man his neighbor, but you have feared your Elohim, for I [am] Y<sup>e</sup>howah your Elohim. (Kukis mostly literal translation)

The motivation for honesty is respect and fear of God. People seem to have a problem with that. A properly behaved child when young has a healthy respect/fear for his parents. When he is good, he is praised, and when he is bad, he is spanked. A child who does not fear his parents at age six is out of control and remains out of control at least into his twenties and sometimes for the rest of his life. However, the child who at age six fears and respects his parents has a much better chance at becoming a well-adjusted adolescent and young adult. This respect eventually extends to all figures of authority. Just as a child's attitude toward the authority of his parents evolves from simple fear to respect (we are talking about an ideal situation); so a believer as he matures finds his attitude toward God's authority changing from fear of discipline to respect for God's perfection and desire for the best for us (again, this is an ideal situation).

Leviticus 25:13–17 In the year of Jubilee, you (all) will return, each one [of you] to his [original] inheritance. And if you sell anything to your neighbor or buy from your neighbor's hand, you (all) will not cheat anyone his brother. In counting up the years after the [year of] Jubilee, you will purchase from your neighbor [a previous possession]; and according to the number of years of crop [harvests] he will sell to you. According to many years, you will increase his purchase [amount]; and according to fewer years, you will diminish his purchase [price], because of the number of crops [which] he sells to you. Furthermore, you will not cheat [one] man his neighbor, but you have feared your Elohim, for I [am] Y<sup>e</sup>howah your Elohim. (Kukis mostly literal translation)

Leviticus 25:13–17 When the year of Jubilee comes about, everyone will return to his original inheritance. You may end up working out a deal to either buy from your neighbor or sell to him, but you will not cheat one another. You will determined the number of years that this land has been used, prior to this time, and offer a fair price for it. If there was a long period of time that the new owner owned the land, then he will get a lower price, as he has had a long time to profit from the land. However, if he has only acquired this land recently, then his profit from the land will have been limited, and he must be compensated a reasonable amount, according to the circumstances. You will not cheat one another, for I am Jehovah your God and you will fear Me. (Kukis paraphrase)

The big problem here is that the people did not observe the Year of Jubilee. None of these laws meant that people had to buy or sell formerly owned land. It gave them an opportunity to do so, and it appears to the original owner had the right to do this.

What follows are some general instructions.

**And you (all) have done My statutes and My judgments you (all) will keep and you (all) have done them; and you (all) have dwelt upon the land with regards to safety. And has given the land her fruit and you have eaten with regard to satiety; and you (all) have remained with regards to safety upon her.**

Leviticus  
25:18–19

**[If] you (all) perform My statutes and you (all) keep My judgments, and you (all) have done them; then you (all) will safely dwell upon the land. And the land shall yield its fruit and you will eat [it] to satiety; and you will remain safely on [the land].**

**If you perform My status and keep My judgments, doing them as explained in the Scriptures, then you may live securely upon the land of promise. Furthermore, this land will yield up its production to you and you will eat your fill. You will remain safely on this land.**

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)	And you (all) have done My statutes and My judgments you (all) will keep and you (all) have done them; and you (all) have dwelt upon the land with regards to safety. And has given the land her fruit and you have eaten with regard to satiety; and you (all) have remained with regards to safety upon her.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Do my precepts, and keep my judgments, and fulfil them: that you may dwell in the land without any fear. And the ground may yield you its fruits, of which you may eat your fill, fearing no man's invasion.
Aramaic ESV of Peshitta	""Therefore you shall do my statutes, and keep my ordinances and do them; and you shall dwell in the land in safety. The land shall yield its fruit, and you shall eat your fill, and dwell therein in safety.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And you shall keep all My ordinances, and all My judgments; and you shall observe them, and you shall keep them, and dwell securely in the land. And the land shall yield her increase, and you shall eat to your fullness, and shall dwell securely in it.

Significant differences:

**Limited Vocabulary Translations:**

Bible in Basic English	So keep my rules and my decisions and do them, and you will be safe in your land. And the land will give her fruit, and you will have food in full measure and be safe in the land.
Easy English	.
Easy-to-Read Version–2008	"Remember my laws and rules. Obey them and you will live safely in your country. And the land will produce good crops for you. Then you will have plenty of food, and you will live safely on the land.
God's Word™	"Obey my laws, and carefully follow my rules. Then you will live securely in the land. The land will give you its products, and you will eat all you want and live there securely.
Good News Bible (TEV)	Obey all the LORD's laws and commands, so that you may live in safety in the land. The land will produce its crops, and you will have all you want to eat and will live in safety.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	If you obey my laws and teachings, you will live safely in the land and enjoy its abundant crops.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	Obey all my laws carefully. If you do that, you will continue to live safely in your country. The crops will grow well on the land, and you will have plenty to eat.

**Partially literal and partially paraphrased translations:**

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

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

Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And you shall do my enactments, and hedge about my judgments, and do them, and you shall dwell in the land in safety. And the land shall give her fruit, and you shall eat to satisfaction, and dwell in it in safety.

International Standard V	“Observe my statutes and keep my ordinances. Do them so that you may live securely in the land. Then the land will yield its fruit and you’ll eat to your satisfaction and live securely.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	.
Urim-Thummim Version	You will institute my statutes and observe my judgments and do them and you will live in the land in security. Then the land will yield its produce and you will eat your fill, and live in security.
Wikipedia Bible Project	And you followed my laws and kept my judgements and you did them, and you settled on the land safely. And the land gave its fruit, and you ate to satiety, and you settled safely upon it.

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

Christian Community (1988)	Carry out my precepts and obey my laws. In that way you will live securely in the land. The land will give its fruit so that you may have food in abundance and live securely.
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	Keep My decrees and safeguard My laws. If you keep them, you will live in the land securely. The land will produce its fruit, and you will eat your fill, thus living securely in [the land]..
The Scriptures–2009	‘And you shall do My laws and guard My right-rulings, and shall do them. And you shall dwell in the land in safety, ‘and the land shall yield its fruit, and you shall eat to satisfaction, and shall dwell there in safety.
Tree of Life Version	. carry them out

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

Alpha & Omega Bible	.
Awful Scroll Bible	You is to have effected my prescription, even is to have observed my custom and effected them, that you is to have dwelt on the solid grounds in security. Indeed the solid grounds are to have given its fruit, and you is to have eaten to satiation and dwelt in security.
Concordant Literal Version	Observe My statutes and My judgments; you shall guard yourselves and keep them; then you may dwell on the land in trust. The land will give its fruit, and you will eat to satisfaction and dwell in trust on it.
exeGesés companion Bible	Work my statutes and guard my judgments and work them; and settle in the land confidently. And the land gives her fruit

Orthodox Jewish Bible	and you eat to satiety and settle confidently. Wherefore ye shall do My chukkot, and be shomer over My mishpatim, and do them; and ye shall dwell in HaAretz in safety. And HaAretz shall yield her pri, and ye shall eat your fill, and dwell therein in safety.
Rotherham's <i>Emphasized B.</i>	.

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	“ ‘And you [Plural throughout this verse] shall do my statutes, and you must keep my regulations, and you shall do them, so that [Or “and”] you shall live securely [Literally “with confidence”] on the land. And the land shall give its fruit, and you [Plural throughout this verse] shall eat your fill, [Literally “to contentment”] and you shall live securely [Literally “with confidence”] on it.
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>	Wherefore ye shall do my statutes, and <my regulations> shall ye observe, and do them,—so shall ye dwell upon the land with confidence; <sup>e</sup> and the land shall yield her fruit; and ye shall eat to the full,—and shall dwell with confidence thereupon. <sup>e</sup> Or: “safety.”

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

C. Thomson Updated OT	.
Charles Thomson OT	Let no man take advantage of his neighbour. Thou shalt fear the Lord thy God. I am the Lord your God, therefore you shall practise all my rules of rectitude, and all my judgments, and keep and do them; so shall you dwell securely in the land, and the land shall yield its productions; and you shall eat plentifully, and dwell securely therein. V. 17 is included for context.
Context Group Version	.
English Standard Version	"Therefore you shall do my statutes and keep my rules and perform them, and then you will dwell in the land securely. The land will yield its fruit, and you will eat your fill and dwell in it securely.
Green's Literal Translation	And you shall do My statutes, and you shall keep my judgments and shall do them; and you shall live on the land securely. And the land shall give its fruit, and you shall eat to satisfaction; and you shall dwell securely on it.
Legacy Standard Bible	.
Literal Standard Version	And you have done My statutes, and you keep My judgments, and have done them, and you have dwelt on the land confidently, and the land has given its fruit, and you have eaten to satiety, and have dwelt confidently on it.
Modern English Version	.



Modern Literal Version 2020	Therefore you* will do my statutes and keep my ordinances and do them and you* will dwell in the land in safety. And the land will yield its fruit and you* will eat your* fill and dwell in safety in it.
New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	.
Owen's Translation	.
Revised Mechanical Trans.	...and you will do my customs, and my decisions you will safeguard, and you will do them, and you will settle upon the land in safety, and the land will give her produce, and you will eat to satisfaction, and you will settle safely upon her,...
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:**  
18-19

Leviticus 25:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 <sup>nd</sup> person masculine plural; Qal perfect	Strong's #6213 BDB #793
'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
chuqqôwth (חֻקֹּתֶיךָ) [pronounced <i>khoo-KOWTH</i> ]	<i>those things which are established or defined; statutes, ordinances, laws [often of God]</i>	feminine plural noun with the 1 <sup>st</sup> person singular suffix	Strong's #2708 BDB #349
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'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
mîsh <sup>e</sup> pâṭîym (מִשְׁפָּטֶיךָ) [pronounced <i>mish<sup>e</sup>-paw-TEEM</i> ]	<i>laws; judgements; appeals; responsibilities; privileges; customs; justice; verdicts rendered by a judge, judicial decisions, judicial sentences</i>	masculine plural noun with the 1 <sup>st</sup> person singular suffix	Strong's #4941 BDB #1048
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i> ]	<i>to keep, to guard, to protect, to watch, to preserve</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #8104 BDB #1036

## Leviticus 25:18a

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

**Translation:** [If] you (all) perform My statutes and you (all) keep My judgments, and you (all) have done them;...

God gives Moses some general instructions to pass along to the people. Throughout this past month or two, God is giving his various statutes and judgments, and He encourages the people to do what He tells them to do.

In the context—I am assuming that this is the context—God is speaking of the Sabbath year and the Year of Jubilee. These Sabbaths are for His people, but this appears to be one of the places where the Hebrew people come up short.

## Leviticus 25:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâshab (בָּשַׁב) [pronounced <i>yaw-SHAH<sup>EV</sup></i> ]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	2 <sup>nd</sup> person masculine plural, Qal perfect	Strong's #3427 BDB #442
‘al (לְעַל) [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
’erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
b <sup>e</sup> ṭach (בְּטַח) [pronounced <i>BEH-tahkh</i> ]	<i>as an adverb, safely, without fear, securely, confidently</i>	adverb	Strong's #983 BDB #105

**Translation:** ...then you (all) will safely dwell upon the land.

A result of doing what God tells the people to do is, they will live in safety and with confidence on the land.

The use of the preposition *on, upon* emphasizes the yield or produce of the land.

Leviticus 25:18 [If] you (all) perform My statutes and you (all) keep My judgments, and you (all) have done them; then you (all) will safely dwell upon the land. (Kukis mostly literal translation)

God's commandments involve active participation. There are certain things that the Jews must actually do, as we have seen, in order to obey these laws and ordinances. What is implied in this verse is that their obedience to and the guarding of God's Law is a part of their security package. They do that and God sees to their security in the land.

Leviticus 25:19a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set; to make</i>	3 <sup>rd</sup> person feminine singular, Qal perfect	Strong's #5414 BDB #678
'erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
p <sup>e</sup> rîy (פִּרְיָ) [pronounced <i>p<sup>e</sup>ree</i> ]	<i>fruit, produce (of the ground); fruit, offspring, children, progeny (of the womb); fruit (of one's actions, labor), yield</i>	masculine singular construct with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #6529 BDB #826
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âkal (אָכַל) [pronounced <i>aw-KAHL</i> ]	<i>to eat; to dine; to devour, to consume, to destroy</i>	2 <sup>nd</sup> person masculine plural, Qal perfect	Strong's #398 BDB #37
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
sôba <sup>c</sup> (עָבַשׁ) [pronounced <i>SOH-bahg</i> ]	<i>satiety, the act of being sated, abundance, satiation</i>	masculine singular noun	Strong's #7648 BDB #959

**Translation:** And the land shall yield its fruit and you will eat [it] to satiety;...

The land which will be given to the Hebrew people will yield its produce to them. They will eat this produce to a point of satiety. They will be filled by the fruit of the land.

Leviticus 25:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâshab (יָשַׁב) [pronounced <i>yaw-SHAH<sup>B</sup>V</i> ]	<i>to remain, to stay; to dwell, to live, to inhabit, to reside; to sit</i>	2 <sup>nd</sup> person masculine plural, Qal perfect	Strong's #3427 BDB #442

Leviticus 25:19b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
b <sup>e</sup> tach (בטח) [pronounced BEH-tahkh]	<i>as an adverb, safely, without fear, securely, confidently</i>	adverb	Strong's #983 BDB #105
‘al (על) [pronounced ‘ah/]	<i>upon, beyond, on, against, over above, by, beside; because of, on account of</i>	preposition of relative proximity with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #5921 BDB #752

**Translation:** ...and you will remain safely on [the land]. (Kukis mostly literal translation)

They will live securely upon the land; but all of this is predicated by them following God's statutes and judgments.

Leviticus 25:19 And the land shall yield its fruit and you will eat [it] to satiety; and you will remain safely on [the land]. (Kukis mostly literal translation)

The land will sustain the Jews and provide them with more than enough food.

Leviticus 25:18–19 [If] you (all) perform My statutes and you (all) keep My judgments, and you (all) have done them; then you (all) will safely dwell upon the land. And the land shall yield its fruit and you will eat [it] to satiety; and you will remain safely on [the land]. (Kukis mostly literal translation)

Leviticus 25:18–19 If you perform My status and keep My judgments, doing them as explained in the Scriptures, then you may live securely upon the land of promise. Furthermore, this land will yield up its production to you and you will eat your fill. You will remain safely on this land. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## God's Provision in Consecutive Sabbath Years

And when you (all) will say, 'How do we keep on eating in the year the seventh? Lo, we will not scatter (seed) and we will not gather our produce.' And I will command My blessing to you (all) in the year the sixth; and [the land] has produced the product for three years. And so you (all) will scatter (seed) the year the eighth and you (all) have eaten from the produce, old, as far as the year the ninth. As far as comes in her produce, you will eat [the] old [produce].

Leviticus  
25:20–22

And if you (all) say, 'How can we continue to eat in the seventh year? Look, we are not sowing and we are not gathering our produce.' Therefore, I will command My blessing toward you (all) in the sixth year so that [the land] produces crops for the [next] three years. So you will [return to] sowing (seed) in the eighth year, but you will eat from the older produce until the ninth year. You will eat the old [produce] until the new crops come in.

I realize that you will probably remark, 'What can we eat in that seventh year, if we are now sowing and reaping our crops?' Therefore, I will comment My blessing toward all of you in the sixth year so that you produce enough crops for the next three years. So when you return to sowing seed in the eighth year, you will still have leftover produce which will last you part way into the ninth year. Therefore, just keep eating the excess older grains while waiting for the new crops to be harvested.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)	And when you (all) will say, 'How do we keep on eating in the year the seventh? Lo, we will not scatter (seed) and we will not gather our produce.' And I will command My blessing to you (all) in the year the sixth; and [the land] has produced the product for three years. And so you (all) will scatter (seed) the year the eighth and you (all) have eaten from the produce, old, as far as the year the ninth. As far as comes in her produce, you will eat [the] old [produce].
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	But if you say: What shall we eat the seventh year, if we sow not, nor gather our fruits? I will give you my blessing the sixth year: and it shall yield the fruits of three years. And the eighth year you shall sow, and shall eat of the old fruits, until the ninth year: till new grow up, you shall eat the old store.
Aramaic ESV of Peshitta	If you said, "What shall we eat the seventh year? Behold, we shall not sow, nor gather in our increase;" then I will command my blessing on you in the sixth year, and it shall bring forth fruit for the three years. You shall sow the eighth year, and eat of the fruits, the old store; until the ninth year, until its fruits come in, you shall eat the old store.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And if you should say, What shall we eat in this seventh year, if we do not sow nor gather in our fruits? Then will I send My blessing upon you in the sixth year, and the land shall produce its fruits for three years. And you shall sow in the eighth year, and eat old fruits till the ninth year: until its fruit come, you shall eat old fruits of the old.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	And if you say, Where will our food come from in the seventh year, when we may not put in seed, or get in the increase Then I will send my blessing on you in the sixth year, and the land will give fruit enough for three years.
------------------------	---

And in the eighth year you will put in your seed, and get your food from the old stores, till the fruit of the ninth year is ready.

Easy English

Easy-to-Read Version–2008

.  
"But maybe you will say, 'If we don't plant seeds or gather our crops, we will not have anything to eat during the seventh year.' I will order my blessing to come to you during the sixth year. The land will continue growing crops for three years. When you plant in the eighth year, you will still be eating from the old crop. You will eat the old crop until the ninth year, when the crop you planted in the eighth year comes in.

God's Word™

You may ask, 'What will we eat in the seventh year if we do not plant or bring in our crops?'

I will give you my blessing in the sixth year so that the land will produce enough for three years. You will plant again in the eighth year but live on what the land already produced. You will eat it, even in the ninth year, until the land produces more.

Good News Bible (TEV)

But someone may ask what there will be to eat during the seventh year, when no fields are planted and no crops gathered. The LORD will bless the land in the sixth year so that it will produce enough food for two years. When you plant your fields in the eighth year, you will still be eating what you harvested during the sixth year, and you will have enough to eat until the crops you plant that year are harvested.

The Message

Names of God Bible

NIRV

New Simplified Bible

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

Casual English Bible

Contemporary English V.

.  
Don't ever worry about what you will eat during the seventh year when you are forbidden to plant or harvest. I will see to it that you harvest enough in the sixth year to last for three years. In the eighth year you will live on what you harvested in the sixth year, but in the ninth year you will eat what you plant and harvest in the eighth year.

The Living Bible

New Berkeley Version

New Life Version

New Living Translation

The Passion Translation

Unfolding Bible Simplified

.  
But you may ask, "If we do not plant or harvest our crops during the seventh year, what will we have to eat?"

Yahweh answers you that he will bless you very much during the sixth year, with the result that during that year there will be enough crops to provide food for you for three years. Then, after you plant seed during the eighth year and wait for the crops to grow, you will eat the food grown in the sixth year; you will continue to eat it until you harvest your crops in the ninth year.

#### **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	"Now if you ask, 'What will we eat during the seventh year? After all, we may not plant or even gather our produce!' I'll command my blessing on you during the sixth year so that it will yield produce for three years! That way, you are to sow in the eighth year, eating the produce from the old harvest. Until the ninth year when its produce comes in, you'll eat from the old harvest."
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	You might say, "What will we eat during the seventh year? Look, we cannot plant or gather our produce." I will command my blessing to come upon you in the sixth year, and it will produce harvest enough for three years. You will plant in the eighth year and continue to eat from the previous years' produce and the stored food. Until the harvest of the ninth year comes in, you will be able to eat from the provisions stored in the previous years.
Urim-Thummim Version	And if you will ask how can we eat in the 7th year if we do not sow or harvest our produce? Then I will command my blessing upon you in the 6th year and it will yield produce for 3 years. And you have sown the 8th year, and have eaten of the old increase until the 9th year, until the coming in of its produce you will consume the old.
Wikipedia Bible Project	And if you said, "What will we eat in the seventh year? For we will not seed, and we will not gather our bounty." And I have commanded my blessing to you, on the sixth year, and the harvest will be made as for three years. And you seeded the eighth year, and you ate from the old yield, until the ninth year, until its yield will come, you will eat the old.

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

Christian Community (1988)	But if you ask, "What will we eat in the seventh year if we do not sow or gather crops?" see that I will send you my blessing in the sixth year that it may produce enough for three years. So in the eighth year the remains of the old crop will provide you with what to sow and to eat until the harvest of the ninth year is ready.
New American Bible (2011)	.
The Catholic Bible	.
New Jerusalem Bible	.
NRSV (Anglicized Cath. Ed.)	.
Revised English Bible—1989	.

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

Complete Jewish Bible	.
exeGesés companion Bible	.
Hebraic Roots Bible	.
Kaplan Translation	.
The Scriptures—2009	.
Tree of Life Version	Now if you ask: What are we to eat during the seventh year if, see, we are not to sow, nor gather in our increase?

Now I will command My blessing to you in the sixth year, so that it will yield a harvest sufficient for three years. When you sow during the eighth year, you will still be eating the old, stored harvest until the harvest of the ninth year comes in.

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

Alpha & Omega Bible	.
Awful Scroll Bible	Was you to say: Were we to eat in the seventh year, even were we to sow seed, or were to gather of its yield? - I am to have commanded my approval to be on the sixth year, and prepared a crop for the three years! You is to have sowed seed in the eighth year, and is to have eaten of the old yield, until the ninth year, until the yield that is to come in, was you to eat of the old.
Concordant Literal Version	Since you might say:What shall we eat in the seventh year? Behold, we may not sow nor gather our yield!" I will enjoin My blessing for you in the sixth year, and it will give the yield for three years. While you sow in the eighth year you will eat from the yield in storage until the ninth year. Until its yield comes in you shall eat from the storage.
exeGesés companion Bible	And when you say, What eat we the seventh year? behold, we neither seed nor gather in our produce! Then I misvah my blessing on you in the sixth year to work the fruit of three years. And the eighth year, you seed and eat yet of old produce until the ninth year; until her produce comes in, eat of the old.
Orthodox Jewish Bible	And if ye shall say, What shall we eat in the shanah hashevi'it? Behold, we shall not sow, nor gather in our tevuah; Then I will command Birkhati (My Blessing) upon you in the sixth year, and it shall bring forth the tevuah for shalosh hashanim. And ye shall sow the shanah hasheminit, and eat yet of tevuah yashan (old increase) until the ninth year; until her harvest come in, ye shall eat of the yashan (old).

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	And if you [Plural] should say, "What shall we eat in the seventh year, if [Literally "look"] we do not sow and we do not gather its yield?" then [Or "and"] I will command my blessing for you [Plural] in the sixth year, so that [Or "and"] it will make [Or "produce"] the yield for three years. And you [Plural throughout this verse] will sow in the eighth year, and you shall eat from the old yield; [The verse divides here] until the ninth year, until the coming of its yield, you shall eat the old yield.
Syndein/Thieme	.
The Voice	.

### Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.



## Kaplan Translation

In the seventh year, you might ask, 'What will we eat [in the jubilee year]? We have not planted nor have we harvested crops.'

I will direct My blessing to you in the sixth year, and [the land] will produce enough crops for three years.

You will therefore be eating your old crops when you plant [after] the eighth year. You will still be eating your old crops until the crops of the ninth year are ripe.

***In the seventh year***

(Ramban). Or, 'You might ask, 'What will we eat in the seventh year?' '  
(Rashi).

***after***

(According to Ramban, loc. cit.). Because it is forbidden to plant in the jubilee year. According to Rashi, 'in,' since the eighth year is a regular year.

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.* .Rotherham's *Emphasized B.* And ≤since ye may say,

What shall we eat in the seventh' year?

Lo! we are not to sow,<sup>f</sup> neither are we to gather our increase!≥

Therefore will I command my blessing upon you<sub>2</sub> in the sixth' year,—and it shall make the increase of three years; and ye shall sow<sub>2</sub> the eighth' year, and eat of old store,—<until the ninth' year, until the coming in of the increase thereof> shall ye eat old store.

<sup>f</sup>I.e.: "supposing we do not sow."—O.G. 243b.

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

A Faithful Version .

C. Thomson Updated OT .

Charles Thomson OT

Now if you should say, What shall we eat in this seventh year, if we neither sow nor gather our produce?

I indeed will send my blessing for you, in the sixth year, and it will make the products thereof sufficient for the three years. Though you are to sow in the eighth year, yet on account of the produce, you shall eat the old, even to the ninth year, even till the products of that come in, you shall eat of the old store.

Context Group Version

And if you (pl) shall say, What shall we eat the seventh year? Look, we shall not sow, nor gather in our increase; then I will command my esteeming on you (pl) in the sixth year, and it shall bring out fruit for the three years. And you (pl) shall sow the eighth year, and eat of the fruits, the old store; until the ninth year, until its fruits come in, you (pl) shall eat the old store.

English Standard Version . arrive

Green's Literal Translation .

Legacy Standard Bible .

Literal Standard Version .

Modern English Version .

Modern Literal Version 2020

And if you\* will say, What will we eat the seventh year? Behold, we will not sow, nor gather in our increase, then I will command my blessing upon you\* in the sixth year and it will bring forth fruit for the three years. And you\* will sow the eighth year and eat of the fruits, the old storage, until the ninth year. Until its fruits come in, you\* will eat the old storage.

New American Standard B. .

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation  
Revised Mechanical Trans.

...and, given that you will say, what will we eat in the seventh year, though we will not sow and we will not gather his productions, then I will direct my presents to you in the sixth year, and she will do the production for the three years, and you will sow the eighth year, and you will eat from the stored production until the ninth year, until her production comes, you will eat what is stored,...

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

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

### Leviticus 25:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
Together, the wâw conjunction and the kîy conjunction literally mean <i>and for, and that</i> ; however, together, they can be taken to mean <i>when, that, for, because, how</i> . Many people translate these two words as, <i>and if, if</i> (in Leviticus 25:14). By far, the largest number of translators went with <i>and if</i> .			
'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>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #559 BDB #55
mâh (מַה) [pronounced <i>maw</i> ]	<i>what, how, why</i>	interrogative; exclamatory particle	Strong's #4100 BDB #552
This very common particle makes its first appearance in Leviticus right here.			
'âkal (אָכַל) [pronounced <i>aw-KAHL</i> ]	<i>to eat; to dine; to devour, to consume, to destroy</i>	1 <sup>st</sup> person plural, Qal imperfect	Strong's #398 BDB #37
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i> ]	<i>year</i>	feminine singular noun; with the definite article	Strong's #8141 BDB #1040
sh <sup>e</sup> bîyîy (שִׁבְעִי) [pronounced <i>sh<sup>e</sup>-bee-EE</i> ]	<i>seventh</i>	masculine singular adjective; numeral ordinate with the definite article	Strong's #7637 BDB #988

**Translation:** And if you (all) say, 'How can we continue to eat in the seventh year?

Having proposed the concept of a Sabbath year, God realizes that there will be unspoken objections. The people may speak aloud; but no doubt, many of them will be thinking, “If we aren’t farming in that seventh year, what exact are we going to eat?” It is a fair question.

However, right at this moment, every single day, the people of God, in the desert-wilderness, are receiving manna. They receive it every day in the morning, except for the seventh day. God gives them a double portion on Fridays, so that they will not have to gather additional manna on Saturdays.

Leviticus 25:20b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hên (הן) [pronounced hayn]	lo!, behold, observe, look, look here, get this, listen, listen up	demonstrative adverb/interjection	Strong's #2005 BDB #243
lô' (לא or לול) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
zâra' (זרע) [pronounced zaw-RAH]	to scatter, to disperse [seed], to sow, to produce [seed], to yield [seed]; metaphorically to sow [justice, injustice, good, evil]	1 <sup>st</sup> person plural, Qal imperfect	Strong's #2232 BDB #281
wê (or vê) (ו, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
lô' (לא or לול) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âçaph (אסף) [pronounced aw-SAHF]	to collect, to relocate, to transfer, to transport, to gather (together), to gather and remove, to remove	1 <sup>st</sup> person masculine singular, Qal imperfect	Strong's #622 BDB #62
'êth (את) [pronounced ayth]	generally untranslated; possibly be translated to, toward (s)	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
têbûw'âh (תבואה) [pronounced t <sup>e</sup> b-oo-AW]	produce, product; crops, harvest, yield; income, revenue; gain (of wisdom) (figuratively); product of lips (figuratively)	feminine singular noun with the 1 <sup>st</sup> person plural suffix	Strong's #8393 BDB #100

**Translation:** Look, we are not sowing and we are not gathering our produce.'

This reasoning is sound. “If we are not sowing or reaping, what exactly are we to eat?”

However, God Himself is posing this question. “I know this is on your minds. Let Me say it and then I will answer it.”

Leviticus 25:20 And if you (all) say, ‘How can we continue to eat in the seventh year? Look, we are not sowing and we are not gathering our produce.’ (Kukis mostly literal translation)

This could be more informally rendered; **Okay, suppose that we do not sow and we do not harvest our produce?** This is a reasonable objection. The Jews have to eat and certainly they wonder if they do not reap or sow, what can they eat?

Leviticus 25:21a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tsâvâh (צַוָּה) [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>	1 <sup>st</sup> person singular, Piel perfect	Strong's #6680 BDB #845
'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
b <sup>e</sup> râkâh (בְּרַכָּה) [pronounced <i>braw-KAW</i> ]	<i>blessing, benediction, invocation of good; extremely fortunate and happy; a gift, a present; peace, prosperity</i>	feminine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #1293 BDB #139
The first time this word appears in the book of Leviticus.			
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition; with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i> ]	<i>year</i>	feminine singular noun; with the definite article	Strong's #8141 BDB #1040
shishshîyth (שִׁשִּׁיִּת) [pronounced <i>shish-SHEETH</i> ]	<i>sixth</i>	feminine singular numeral ordinal; with the definite article	Strong's #8345 BDB #995

**Translation:** **Therefore, I will command My blessing toward you (all) in the sixth year...**

The first verb is tsâvâh (צַוָּה) [pronounced *tsaw-VAW*] and BDB lists its meanings as *to lay charge upon, give charge to, charge command, order*. Strong's #6680 BDB #845. The latter two are probably the most consistently used. Some crops are ripe for a sort time and that is it; many are used year round, but only have certain times when they may be reaped. Since the Jews would take a year off, they would have nothing growing for that year or for the next so God would see to it that they would be provided for during the sixth, seventh and eighth years.

Everything ultimately comes from God. God promises that He will give great blessing to the Israelites in the sixth year (just as He provided additional manna on day six in the desert-wilderness).

Leviticus 25:21b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to produce, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 <sup>rd</sup> person feminine singular, Qal perfect	Strong's #6213 BDB #793
ʾêth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
t <sup>e</sup> bûw'âh (תְּבוּאָה) [pronounced <i>t<sup>e</sup>b-oo-AW</i> ]	<i>produce, product; crops, harvest, yield; income, revenue; gain (of wisdom) (figuratively); product of lips (figuratively)</i>	feminine singular noun with the definite article	Strong's #8393 BDB #100
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
shâlôsh (שָׁלוֹשׁ) [pronounced <i>shaw-LOHSH</i> ]	<i>a three, a trio, a triad, a threesome</i>	numeral; masculine singular noun	Strong's #7969 BDB #1025
shânîym (שָׁנַיִם) [pronounced <i>shaw-NEEM</i> ]	<i>years</i>	feminine plural noun with the definite article	Strong's #8141 BDB #1040

**Translation:** ...so that [the land] produces crops for the [next] three years.

God then makes the incredible promise, "I won't just give you enough for the next year or two; I will see that you have such an abundance of crops that this will continue into the third year.

Leviticus 25:21 Therefore, I will command My blessing toward you (all) in the sixth year so that [the land] produces crops for the [next] three years. (Kukis mostly literal translation)

Leviticus 25:22a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (וּ) [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
zâra' (זָרָא) [pronounced <i>zaw-RAH</i> ]	<i>to scatter, to disperse [seed], to sow, to produce [seed], to yield [seed]; metaphorically to sow [justice, injustice, good, evil]</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #2232 BDB #281
ʾêth (אֶת) [pronounced <i>ayth</i> ]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84

## Leviticus 25:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shânâh (שָׁנָה) [pronounced shaw-NAW]	year	feminine singular noun; with the definite article	Strong's #8141 BDB #1040
sh <sup>e</sup> mîynîyth (תִּינִינִיחַ) [pronounced sh <sup>e</sup> -mee-NEETH]	eight; eighth key; octave; transliterated sheminith	feminine singular adjective numeral; with the definite article	Strong's #8066 & #8067 BDB #1033

**Translation:** So you will [return to] sowing (seed) in the eighth year,...

The people sowed their fields in the sixth year, skipped the seventh year, and then they would return to their fields in the eighth year to sow seed again.

That is what they were supposed to do (the Hebrew people did not do this; they mostly ignored their Sabbath years).

## Leviticus 25:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
'âkal (אָכַל) [pronounced aw-KAHL]	to eat; to dine; to devour, to consume, to destroy	2 <sup>nd</sup> person masculine plural, Qal perfect	Strong's #398 BDB #37
min (מִן) [pronounced min]	from, off, out from, of, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
t <sup>e</sup> bûw'âh (תְּבוּאָה) [pronounced t <sup>e</sup> b-oo-AW]	produce, product; crops, harvest, yield; income, revenue; gain (of wisdom) (figuratively); product of lips (figuratively)	feminine singular noun with the definite article	Strong's #8393 BDB #100
yâshân (יָשָׁן) [pronounced yaw-SHAWN]	old (as an adjective); as a substantive, meaning that which is stored, the old thing, the thing which remains	masculine singular adjective; substantive	Strong's #3465 BDB #445

This is a relatively rare word found in only eight places (Leviticus 25:22 26:10 Nehemiah 3:6 12:39 Song of Songs 7:13 Isaiah 22:11\*).

The more common word for *old*, is zâkên (זָקֵן) [pronounced zaw-KANE].

'ad (עַד) [pronounced gahd]	as far as, even to, up to, until	preposition of duration or of limits	Strong's #5704 BDB #723
shânâh (שָׁנָה) [pronounced shaw-NAW]	year	feminine singular noun; with the definite article	Strong's #8141 BDB #1040

## Leviticus 25:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
t <sup>e</sup> shîy'îyth (תשי׳ית) [pronounced t <sup>e</sup> -shee- GEETH]	ninth	feminine singular adjective/numeral ordinal; with the definite article	Strong's #8671 BDB #1077

**Translation:** ...but you will eat from the older produce until the ninth year.

The Hebrew people will continue to have enough grains to last them into the next three years (starting in the sixth), so they will even have some leftover grain going into ninth year.

## Leviticus 25:22c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ad (עד) [pronounced gahd]	as far as, even to, up to, until	preposition of duration or of limits	Strong's #5704 BDB #723
bôw' (אוב) [pronounced boh]	to come in, to come, to go in, to go, to enter, to advance; to attain	Qal infinitive construct	Strong's #935 BDB #97
t <sup>e</sup> bûw'âh (תבואה) [pronounced t <sup>e</sup> b-oo-AW]	produce, product; crops, harvest, yield; income, revenue; gain (of wisdom) (figuratively); product of lips (figuratively)	feminine singular noun with the 3 <sup>rd</sup> person feminine singular suffix	Strong's #8393 BDB #100
'âkal (אכל) [pronounced aw-KAHL]	to eat; to dine; to devour, to consume, to destroy	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #398 BDB #37
yâshân (ישן) [pronounced yaw- SHAWN]	old (as an adjective); as a substantive, meaning that which is stored, the old thing, the thing which remains	masculine singular adjective; substantive	Strong's #3465 BDB #445

**Translation:** You will eat the old [produce] until the new crops come in. (Kukis mostly literal translation)

God tells the people, "Just keep on eating the grain until you finish it. Observe the Sabbath years and I will take care of you all." It is here that the people did not trust God.

Leviticus 25:22 So you will [return to] sowing (seed) in the eighth year, but you will eat from the older produce until the ninth year. You will eat the old [produce] until the new crops come in. (Kukis mostly literal translation)

Here is where context is important. There are two Sabbath years, so to speak, back to back. The Sabbath Year itself and the Year of Jubilee were two times when the land was to lie fallow. Therefore, Y<sup>e</sup>howah promised enough produce for the Jews to last them through those two years.

One of the problems that a lot of businesses face is burnout. Even though this all has spiritual meaning, it still would make good psychological sense. We have seen that having a day off is needful for all those who work; a year off every seven years would allow a person to rest and recuperate and recharge their batteries.

What is the spiritual meaning of the year of Jubilee, when all of the slaves are set free and the land is returned? The freeing of the slaves is obviously the freedom we receive as redeemed by our Lord's blood. Isaiah mentions

this in Isaiah 61:1, which is quoted by our Lord during a very dramatic moment in the temple when He began His public ministry. **And the book of the prophet Isaiah was handed to Him. And He opened the book and found the place where it was written,** The Spirit of the Lord is upon Me because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives and recovery of sight to the blind, to set free those who are downtrodden, to proclaim the favorable year of the Lord. **And He closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed upon Him. and He began to say to them, "Today, this Scripture has been fulfilled in your hearing."** (Luke 4:17–21 Isaiah 61:1–2b). This is the first advent of our Lord.

Now, with respect to the land, the Jews were removed from God's plan as a nation somewhere between 30 and 70 AD and they were removed from their land. They have never taken back the full amount of land as given them by God. God will restore them to the land; God will resume His plan with the nation Israel at the end of the Church Age. This is taught by the Year of Jubilee, announced on that Great Day of Atonement. This is the second advent of our Lord.

Leviticus 25:20–22 And if you (all) say, 'How can we continue to eat in the seventh year? Look, we are not sowing and we are not gathering our produce.' Therefore, I will command My blessing toward you (all) in the sixth year so that [the land] produces crops for the [next] three years. So you will [return to] sowing (seed) in the eighth year, but you will eat from the older produce until the ninth year. You will eat the old [produce] until the new crops come in. (Kukis mostly literal translation)

Leviticus 25:20–22 I realize that you will probably remark, 'What can we eat in that seventh year, if we are now sowing and reaping our crops?' Therefore, I will comment My blessing toward all of you in the sixth year so that you produce enough crops for the next three years. So when you return to sowing seed in the eighth year, you will still have leftover produce which will last you part way into the ninth year. Therefore, just keep eating the excess older grains while waiting for the new crops to be harvested. (Kukis paraphrase)

## Chapter Outline

## Charts, Graphics and Short Doctrines

### The Law of Redemption with Respect to Property

**And the land will not be sold to finality for to Me [is] the land, for immigrants and strangers you (all) [are] with Me. And in all land of My possession, a right of redemption you (all) will give to the land.**

Leviticus  
25:23–24

**The land will not be sold in perpetuity for the land [is] Mine [and] because you (all) [are] immigrants and temporary residents from Me. Throughout the entire land of My possession, you (all) will grant to the land a right of redemption.**

**This land is unique in all the earth because it belongs to Me; therefore, you may not permanently sell any section of it. Because you all are immigrants and temporary residents, brought to this land by Me, possession at any given time is at My discretion. Therefore, throughout the land of My possession, you will all grant the right of redemption to any portion of land not originally belonging to your family.**

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)

And the land will not be sold to finality for to Me [is] the land, for immigrants and strangers you (all) [are] with Me. And in all land of My possession, a right of redemption you (all) will give to the land.



Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	The land also shall not be sold for ever: because it is mine, and you are strangers and sojourners with me. For which cause all the country of your possession shall be under the condition of redemption.
Aramaic ESV of Peshitta	"The land shall not be sold in perpetuity, for the land is mine; for you are strangers and live as foreigners with me. In all the land of your possession you shall grant a redemption for the land.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And the land shall not be sold for a permanence; for the land is Mine, because you are strangers and sojourners before Me. And in every land of your possession, you shall allow ransoms for the land.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	No exchange of land may be for ever, for the land is mine, and you are as my guests, living with me for a time. Wherever there is property in land, the owner is to have the right of getting it back.
Easy English	.
Easy-to-Read Version–2008	"The land really belongs to me, so you cannot sell it permanently. You are only foreigners and travelers living on my land with me. People might sell their land, but the family will always get their land back.
God's Word™	"Land must never be sold permanently, because the land is mine. To me you are strangers without permanent homes. People must always have the right to buy their property back.
Good News Bible (TEV)	Your land must not be sold on a permanent basis, because you do not own it; it belongs to God, and you are like foreigners who are allowed to make use of it. When land is sold, the right of the original owner to buy it back must be recognized.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	No land may be permanently bought or sold. It all belongs to me--it isn't your land, and you only live there for a little while. When property is being sold, the original owner must be given the first chance to buy it.
The Living Bible	.
New Berkeley Version	.
New Life Version	.

New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	You must not sell any of your land to belong to someone else permanently, because the land is not yours. It is really mine, and you are only living on it temporarily and farming it for me. Throughout the country that you will possess, you must remember that if someone sells some of his land to you, he is permitted to buy it back from you at any time.

### 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	The land shall not be sold forever, because the land is mine; because you are foreigners, and those who lodge with me. And in all the land of your possession you shall give a redemption for the land.
International Standard V	<b>Land Redemption</b> "The land is not to be sold with any finality, because the land belongs to me. You're sojourners and travelers [Lit. you are travelers with me] with me. So throughout all of your land inheritance, [Or possession] grant the right of redemption for the land.
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	The land must not be sold to a new permanent owner, because the land is mine. You are all foreigners and temporary residents on my land. You must observe the right of redemption for all the land that you acquire; you must allow the land to be bought back by the family from whom you bought it.
Urim-Thummim Version	The land will not be sold permanently, for the land is mine because you are temporary inhabitants and visitors with me. And in every land of your possession you will constitute a right of redemption for the land.
Wikipedia Bible Project	And the land will not be sold in perpetuity, because the land is for me. Because you are strangers and settlers with me. And in all the land of your possessions, you will grant a release to the land.

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

Christian Community (1988)	The land shall not be sold forever for the land is mine, where you are but strangers and guests of mine. In all the territory you occupy, the land is to be redeemed. Ps 39:13
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	Since the land is Mine, no land shall be sold permanently. You are foreigners and resident aliens as far as I am concerned, and therefore, there shall be time of redemption for all your hereditary lands.
The Scriptures—2009	'And the land is not to be sold beyond reclaim, for the land is Mine, for you are sojourners and settlers with Me.
Tree of Life Version	'And provide for a redemption for the land, in all the land of your possession.

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

Alpha & Omega Bible	· AND THE LAND SHALL NOT BE SOLD FOR A PERMANENCE; FOR THE LAND IS MINE, BECAUSE YOU ARE STRANGERS AND SOJOURNERS BEFORE ME. AND IN EVERY LAND OF YOUR POSSESSION, YOU SHALL ALLOW RANSOMS FOR THE LAND.
Awful Scroll Bible	Was the solid grounds to be sold as a finality, even the solid grounds, to nonnatives and strangers? Of the solid grounds of your taking hold, was you to give redemption of the solid grounds.
Concordant Literal Version	The land-use, it shall not be sold in perpetuity, for the land is Mine, since you are sojourners and guests with Me. So with all your holding of land, a redemption shall you give for the land.
exeGesés companion Bible	Sell not the land ad infinitum: for the land is mine, for you are sojourners and settlers with me: and in all the land of your possession give a redemption for the land.
Orthodox Jewish Bible	HaAretz shall not be sold permanently: for HaAretz is Mine, for ye are gerim and toshavim with Me. And in all the erez of your possession ye shall grant a Geulah for HaAretz.
Rotherham's <i>Emphasized B.</i>	The land moreover, shall not be sold beyond recovery, for <mine> is the land,—for <sojourners and settlers> ye are' with me'. And <in all the land of your possession> a <right of redemption> shall ye give to the land.

**Expanded/Embellished Bibles:**

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	" 'But [Or "And"] the land must not be sold in [Or "for"] perpetuity, because the land is mine, because you [Plural] are aliens and temporary residents with me. And in all your [Plural] property's land you [Plural] must provide redemption for the land.
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 The land shall not be sold forever, for the land is Mine, for you are strangers and pilgrims with Me. And in all the land of your possession you shall grant a redemption for the land.

C. Thomson Updated OT .  
 Charles Thomson OT Now the land must not be sold forever; for the land is mine. Because you are strangers, and sojourners before me, therefore in all the land of your possession, you shall grant a right of redeeming the land.

Context Group Version .  
 English Standard Version .  
 Green's Literal Translation And the land shall not be sold in perpetuity; for the land is Mine; for you are aliens and tenants with Me. And you shall grant a redemption for the land in all the land of your possession.

Legacy Standard Bible .  
 Literal Standard Version And the land is not sold—to extinction, for the land [is] Mine, for you [are] sojourners and settlers with Me; and in all the land of your possession you give a redemption for the land.

Modern English Version .  
 Modern Literal Version 2020 And the land will not be sold in perpetuity, because the land is mine. Because you\* are strangers and travelers with me. And you\* will grant a redemption for the land in all the land of your\* possession.

New American Standard B. .  
 New European Version .  
 New King James Version .  
 Niobi Study Bible .  
 Owen's Translation .  
 Revised Mechanical Trans. ...and the land will not be sold permanently, given that the land belongs to me, given that you are immigrants and settlers with me, and in all the land of your holdings, you will give redemption to the land,...

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

**The gist of this passage:**  
 23-24

Leviticus 25:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

Leviticus 25:23a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lō' (לא or לוּל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mâkar (מָכַר) [pronounced maw-KAHR]	<i>to be sold; to sell oneself [as a slave]</i>	3 <sup>rd</sup> person feminine singular, Niphal imperfect	Strong's #4376 BDB #569
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
tsemithuth/tsemîythuth (תְּתִימָצ/תְּתִימָצ) [pronounced tsem-ee-THOOTH]	<i>completion, finality, in perpetuity</i>	feminine singular noun; only found with the lâmed preposition	Strong's #6783 BDB #856

**Translation:** [The land will not be sold in perpetuity...](#)

In Israel, there is no such thing as a permanent bill of sale when it comes to a piece of property. If land was originally granted to the Cohen family, then they had very specific rights to that land, even if it had been sold to the Stein family over on the adjacent parcel. The Cohen family might have some financial woes, so they find themselves selling a few acres to the Steins. In the 50<sup>th</sup> year, God tells them, "You can buy that land back."

Leviticus 25:23b			
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
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510
'erets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

**Translation:** [...for the land \[is\] Mine...](#)

"Ultimately," God tells them, "this land belongs to Me." Woody Guthrie used to sing the song, "This land belongs to you and me." Well, Israel's land is not like that. The land of Israel belongs to God.

Leviticus 25:23c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
gêrîym (גֵּרִים) [pronounced gay-REEM]	<i>sojourners, strangers, immigrants [or, outsiders], temporary residents [inhabitants]; newcomers without inherited [property] rights</i>	masculine plural noun	Strong's #1616 BDB #158
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tôwshâb (בְּשׂוּט) [pronounced toh-SHAWB <sup>v</sup> ]	<i>emigrant, stranger, sojourner [not naturalized; without rights], temporary visitor</i>	masculine plural noun	Strong's #8453 BDB #444
'attem (אַתֶּם) [pronounced aht-TEM]	<i>you all, you guys, you (often, the verb to be is implied)</i>	2 <sup>nd</sup> person masculine plural, personal pronoun	Strong's #859 BDB #61
'îm (עִם) [pronounced géem]	<i>with, at, by, near; like; from; against; toward; as long as; beside, except; in spite of</i>	preposition of nearness and vicinity with the 1 <sup>st</sup> person singular suffix	Strong's #5973 BDB #767

**Translation:** ...[and] because you (all) [are] immigrants and temporary residents from Me.

The people in Israel are called immigrants and temporary residents here. God gave them the land, so they are not immigrants or temporary residents in that land. However, when it comes to the buying and selling of land, they are as if they are immigrants or temporary residents. Their land ownership is limited.

The key is, *did this land belong to your father and his father, and his father's father?*

Quite obviously, it would be very difficult to enforce this today, as there would have been extensive records back then regarding land deeds and ownership. Half the book of Joshua essentially gives the bare outline to this.

Leviticus 25:23 **The land will not be sold in perpetuity for the land [is] Mine [and] because you (all) [are] immigrants and temporary residents from Me.** (Kukis mostly literal translation)

Here is a law which is peculiar to the Israelites; the land is Y<sup>e</sup>howah's and they could not make a final sale on their land to someone who was not a believer. It is analogous to an unbeliever gaining access to heaven. The closest they might come is being married to a believer who is mature. However, this cannot occur in perpetuity; that is, forever. This means that at best, a non-Jew could lease a portion of the land for 48 years. The land is a promise from God to Noah, to Abraham Isaac and Jacob. **All these died in doctrine, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth** (Hebrews 11:13).

Quite frankly, Israel did not like this law, so it appears that they mostly ignored it.

Leviticus 25:24			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
kôl (כֹּל) [pronounced <i>kohl</i> ]	<i>every, each, all of, all; any of, any; some have translated, all manner of</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
'erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
'ăchûzzâh (אֲחֻזָּזָה) [pronounced <i>uh-khooz-ZAW</i> ]	<i>possession [of land, slaves, etc.], land possession; inheritance</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #272 BDB #28
ge'ullâh (גְּאֻלָּה) [pronounced <i>gheh-ool-LAW</i> ]	<i>kin, redemption, right of redemption, price of redemption</i>	feminine singular noun	Strong's #1353 BDB #145
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set; to make</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
'erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75

**Translation:** Throughout the entire land of My possession, you (all) will grant to the land a right of redemption. (Kukis mostly literal translation)

The word translated *right of redemption* is ge'ullâh (גְּאֻלָּה) [pronounced *gheh-ool-LAW*], and it means, *kin, redemption, right of redemption, price of redemption*. Strong's #1353 BDB #145. This indicates that the original family owners have a right of redemption, a right to purchase back land which they had to sell previously.

Leviticus 25:24 Throughout the entire land of My possession, you (all) will grant to the land a right of redemption. (Kukis mostly literal translation)

All of the land is Y<sup>e</sup>howah's and He mandated that the land could always be repurchased by the original family; and, if they lacked the means to do so, it would be returned to the original family on the Year of Jubilee. This right is a part of the deed to the land.

Leviticus 25:23–24 The land will not be sold in perpetuity for the land [is] Mine [and] because you (all) [are] immigrants and temporary residents from Me. Throughout the entire land of My possession, you (all) will grant to the land a right of redemption. (Kukis mostly literal translation)

Leviticus 25:23–24 This land is unique in all the earth because it belongs to Me; therefore, you may not permanently sell any section of it. Because you all are immigrants and temporary residents, brought to this land by Me, possession at any given time is at My discretion. Therefore, throughout the land of My possession, you will all grant the right of redemption to any portion of land not originally belonging to your family. (Kukis paraphrase)

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Admittedly, I am having some difficulty determining exactly what takes place in this Year of Jubilee. What appears to be the case is, prior to the year of Jubilee, if someone has sold part of his inheritance to someone else, he has the right to redeem that thing, by whatever means, up until the Year of Jubilee. At that time, the property reverts back to him and his family.

This is not communism because the state does not own the property and the state does not dispose of the property with respect to the needs of the state. This is not capitalism because the seller could establish any price that he wanted for the land. This is not capitalism, because the land eventually reverts back to the family it was given to. Hence the importance of keeping excellent property records and the importance of the land distribution which will take place in the book of Joshua.

Essentially, the Year of Jubilee might be called the *great reset*, except that term, in 2024 (when I am writing this) has a very negative connotation related to government control.

Although the words which follow concerning the thing sold are non-specific, it seems like we are dealing primarily with land. This would indicate that the great reset is not like we begin the game of monopoly again, and everyone goes back to zero. Liquid assets, like domesticated animals and silver and gold, remain in the hands of whoever earned these things. The long-term asset of land was supposed to eventually return to the family who originally owned it. So the Year of Jubilee did not gather up all of the assets and simply return them or redistribute them so that everyone was equal. However, this was done with the land.

All of this is theoretical because Israel does not appear to have fully followed the statutes of the Year of Jubilee.

**When has been impoverished your brother and he sells from his possession and has come his redeemer, the near one, unto him, and he has been a redeemer [for] the thing sold of his brother. And a man when [there] is no [one] for him redeeming, and has reached his hand and he has attained as a sufficiency of his redemption (price). And he has computed years of his sale and he has returned the [amount] remaining to the man whom he sold to him, and he has returned his possession. And if has not attained his hand a sufficiency of to return to him and has been his thing sold in a hand of the redeemer to him as far as a year of the Yobel, and has gone forth in the Yobel and he has returned to his possession.**

Leviticus  
25:25–28

**When your brother has been impoverished and he sells from his possession; and his near redeemer has come to him, and he has been the redeemer [for] the thing sold by his brother. Or when the man has no one to redeem for him, but his hand has reached and he has attained the sufficiency of his redemption price. Then he has computed the years [gone by since] his sale and he has returned the [amount] remaining to the man to whom he sold [it], then he has returned his possession [to him]. But if his hand has not attained the sufficiency to return [this thing] to him, then what was sold will [remain] in the hand of the redeemer until the year of Jubilee. In the [year of] Jubilee, he will come forth and he has returned to his possession.**



If your brother, a fellow Hebrew, has become impoverished so that he must sell a portion of his inheritance; but a near redeemer has come forth on his behalf to redeem the thing sold by your brother, then you will sell it back to him. Or, let's say the man has no relative to redeem this property, but he has saved enough to pay the redemption price. Then he will compute the number of years before the year of Jubilee and pay a price based upon that determination, so the man to whom he sold a portion of his inheritance will return it to him. But let's say he does not save enough to buy his property back, then what he sold will be returned to him from the man who bought it in the year of Jubilee. So he can come forth in the year of Jubilee and return to the land which he previously sold.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)	When has been impoverished your brother and he sells from his possession and has come his redeemer, the near one, unto him, and he has been a redeemer [for] the thing sold of his brother. And a man when [there] is no [one] for him redeeming, and has reached his hand and he has attained as a sufficiency of his redemption (price). And he has computed years of his sale and he has returned the [amount] remaining to the man whom he sold to him, and he has returned his possession. And if has not attained his hand a sufficiency of to return to him and has been his thing sold in a hand of the redeemer to him as far as a year of the Yobel, and has gone forth in the Yobel and he has returned to his possession.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	If thy brother being impoverished sell his little possession, and his kinsman will: he may redeem what he had sold. But if he have no kinsman, and he himself can find the price to redeem it: The value of the fruits shall be counted from that time when he sold it. And the overplus he shall restore to the buyer, and so shall receive his possession again. But if his hands find not the means to repay the price, the buyer shall have what he bought, until the year of the jubilee. For in that year all that is sold shall return to the owner, and to the ancient possessor.
Aramaic ESV of Peshitta	"If your brother becomes poor, and sells some of his possessions, then his kinsman who is next to him shall come, and redeem that which his brother has sold. If a man has no one to redeem it, and he becomes prosperous and finds sufficient means to redeem it; then let him reckon the years since its sale, and restore the surplus to the man to whom he sold it; and he shall return to his property. But if he is not capable in getting it back for himself, then what he has sold shall remain in the hand of the one who has purchased it until the Year of Jubilee: and in the Jubilee it shall be released, and he shall return to his property.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And if your brother who is with you is poor, and should have sold part of his possession, and his kinsman who is near to him come, then he shall redeem the possession which his brother has sold.

And if one have no near kinsman, and he prosper with his hand, and he find sufficient money, even his ransom; then shall he calculate the years of his sale, and he shall give what is due to the man to whom he sold it, and he shall return to his possession. But if his hand has not prospered sufficiently, so as that he should restore the money to him, then he that bought the possessions shall have them till the sixth year of the release; and it shall go out in the release, and the owner shall return to his possession.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	<p>If your brother becomes poor, and has to give up some of his land for money, his nearest relation may come and get back that which his brother has given up. And if he has no one to get it back for him, and later he himself gets wealth and has enough money to get it back; Then let him take into account the years from the time when he gave it up, and make up the loss for the rest of the years to him who took it, and so get back his property. But if he is not able to get it back for himself, then it will be kept by him who gave a price for it, till the year of Jubilee; and in that year it will go back to its first owner and he will have his property again.</p>
Easy English Easy-to-Read Version–2008	<p>. If someone in your country becomes very poor and must sell their property, a close relative must come and buy it back. If there is not a close relative to buy back the land, the person might get enough money to buy it back. Then the years must be counted since the land was sold. That number must be used to decide how much to pay for the land. The person must then buy back the land, and it will be their property again. But if this first owner cannot find enough money to buy the land back, it will stay in the hands of the one who bought it until the year of Jubilee. Then during that special celebration, the land will go back to the first owner's family. So the property will again belong to the right family.</p>
<i>God's Word™</i>	<p>If your brother becomes poor and sells some of his property, then the one who can assume responsibility, his nearest relative, must buy back what he sold. If a man doesn't have anyone to buy it back for him, but if he prospers and earns enough to buy it back himself, he must count the years from its sale. Then he will pay what is left to the man to whom he sold it, and it will be his property again. However, if he cannot earn enough to buy it back, what he sold stays in the hands of the buyer until the year of jubilee. In the jubilee it will be released, and he will own it again.</p>
Good News Bible (TEV)	<p>If any of you Israelites become poor and are forced to sell your land, your closest relative is to buy it back. If you have no relative to buy it back, you may later become prosperous and have enough to buy it back yourself. In that case you must pay to the one who bought it a sum that will make up for the years remaining until the next Year of Restoration, when you would in any event recover your land. But if you do not have enough money to buy the land back, it remains under the control of the one who bought it until the next Year of Restoration. In that year it will be returned to its original owner.</p>
<i>The Message</i>	<p>.</p>
Names of God Bible	<p>.</p>
NIRV	<p>.</p>
New Simplified Bible	<p>.</p>

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

Casual English Bible	.
Contemporary English V.	If any of you Israelites become so poor that you are forced to sell your property, your closest relative must buy it back, if that relative has the money. Later, if you can afford to buy it, you must pay enough to make up for what the present owner will lose on it before the next Year of Celebration, when the property would become yours again. But if you don't have the money to pay the present owner a fair price, you will have to wait until the Year of Celebration, when the property will once again become yours.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	So if one of your fellow Israelites becomes poor and sells some of his property to you for money, the person who is most closely related to him is permitted to come and buy back that land for him. However, if a man has no one to buy the land for him, but if he himself prospers again and has saved enough money to buy that land back, he must calculate how many years there will be until the next year of celebration. Then he must pay to the man who bought the land the money that the other man would have earned by growing crops on that land for those years. But if the original owner does not have enough money to buy back the land that he sold, it will continue to belong to the man who bought it until the next year of the celebration of Jubilee. In that year he will take possession of it again, and he will be able to farm it again.

#### Partially literal and partially paraphrased translations:

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

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

Berean Study Bible	If your brother becomes impoverished and sells some of his property, his nearest of kin may come and redeem what his brother has sold. Or if a man has no one to redeem it for him, but he prospers and acquires enough to redeem his land, he shall calculate the years since its sale, repay the balance to the man to whom he sold it, and return to his property. But if he cannot obtain enough to repay him, what he sold will remain in possession of the buyer until the Year of Jubilee. In the Jubilee, however, it is to be released, so that he may return to his property.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	If your brother becomes poor, and has sold away some of his possession, and if any of his near of kin come to redeem <sup>25</sup> it, then he shall redeem what his brother sold. And if there is no man to redeem it, and his hand can reach to come forth with enough to redeem it, Then let him calculate the years of its sale, and return what is left to the man to whom he sold it; so that he may return to his possession.

And if his hand cannot reach enough to restore it to him, then what was sold shall be in the hand of the one who set it up until the year of jubilee; and in the jubilee it shall go out, and he shall return to his possession.

<sup>25</sup>The extensive **footnote** on redemption is placed in the **Addendum**.

International Standard V

“If your brother is poor so that he had to a sell portion of his inheritance, then his nearest kinsman redeemer is to come and redeem what his brother has sold. If a person [Lit. man] doesn’t have a kinsman redeemer but has become rich [Lit. but his hands had overtaken with blessings] and found sufficient means for his redemption, then let him account for the years for which it was sold, return the excess to the person to whom it was sold, and then return to his property. If he’s not able to redeem it back for himself, [Lit. If his hand can’t acquire it back for himself] then what he sold is to remain in the hand of the buyer until the year of jubilee. In the jubilee, it is to be returned so he may return to his property.

H. C. Leupold

Lexham English Bible

NIV, ©2011

Unfolding Bible Literal Text

If your fellow Israelite became poor and for that reason sold some of his property, then his nearest relative may come and buy back the property that he sold to you. If a man has no relative to redeem his property, but if he has prospered and has the ability to redeem it, then he may calculate the years since the land was sold and repay the balance to the man to whom he sold it. Then he may return to his own property. But if he is not able to get the land back for himself, then the land he has sold will remain in the ownership of the one who bought it until the year of Jubilee. At the year of Jubilee, the land will be returned to the man who sold it, and the original owner will return to his property.

Urim-Thummim Version

If your brother has grown poor and has sold away some of his property, and if any of his family kin comes to redeem it, then he will redeem what his brother sold. And if the man has no kin to redeem it, and himself is able to redeem it then he must reckon the years since the purchase and repay the purchaser the balance up through the Jubilee, so that he may return to his property. But if he is not able to acquire it, then what is sold will remain the property of the buyer until the year of Jubilee, and in the Jubilee it will be returned to him, and he will return to his property.

Wikipedia Bible Project

If your brother will dwindle, and he sold of his holdings, and his redeemer comes, who is close to him, and he redeemed that sold by his brother. And a man who would not have a redeemer, and his means allow, and he found for his redemption. And he calculated the years of his selling, and he returned the remainder to the man who sold to him, and he returned to his holding. And if his means do not allow him to return it, and the sale will remain in the hand of the buyer, until the Jubilee year. And he will leave on the Jubilee, and return to his holdings.

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

Christian Community (1988)

When your brother becomes poor and sells his property, his nearest relative is to come and buy back what his relative has sold. If the man has no relatives to buy back his property, but later has sufficient means to redeem it, he will calculate the value based on the number of years since he sold it and refund the balance to the man to whom he sold it and in that way he shall recover his property. But if he does not find the means to repay him, what has been sold shall remain with the buyer until the Jubilee year when it must be given back to its original owner. Ru 4:1

New American Bible (2011)

The Catholic Bible

New Jerusalem Bible

NRSV (Anglicized Cath. Ed.)

Revised English Bible–1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

exeGeses companion Bible .

Hebraic Roots Bible .

Kaplan Translation .

The Scriptures–2009

'When your brother becomes poor, and has sold some of his possession, and his redeemer, a close relative comes to redeem it, then he shall redeem what his brother sold.

'And when the man has no one to redeem it, but he himself becomes able to redeem it, then let him count the years since its sale, and return the remainder to the man to whom he sold it, that he shall return to his possession.

'And if his hand has not found enough to give back to him, then what was sold shall remain in the hand of him who bought it until the Year of Yobel. And it shall be released in the Yobel, and he shall return to his possession.

Tree of Life Version

"If your brother becomes poor and sells some of his property, then his nearest kinsman may come and redeem what his brother has sold. If a man has no kinsman-redeemer, but he himself recovers and finds sufficient means to redeem it, then let him reckon the years since its sale and restore the surplus to the man to whom he sold it. Then he will return to his property. But if he is not able to get it back for himself, then what he has sold is to remain in the hand of the one who has bought it until the Year of Jubilee. Then in the Jubilee it should be released, so he may return to his property.

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

Alpha & Omega Bible .

Awful Scroll Bible

. sufficiently

Was your brother to become poor, and is to have sold his taking hold, and a kindred is to have come in redeeming it, it is to have been redeemed, that your brother sold - is the man being with a kinsman-redeemer? - is his hand to have been sufficient to attain to it, even is to have attain to his redemption? -

He is to have reckoned the years of the sale, and is to have turned back that being surplus, to the man he is to have sold it to, and he is to have turn back his taking hold.

Either is his hand sufficient, to have come upon to turn back that sold, then it is to be in the hand of he buying it, until the year of jubilee. On the jubilee, he is to have gone out to him, and is to have turn back his taking hold.

Concordant Literal Version

In case your brother is reduced to poverty and sells use of some of his holding, then his redeemer, one near to him, will come and redeem his brother's sold land-use. And in case a man comes to have no redeemer yet his own hand can afford it so that he finds sufficient means for its redemption, then he will compute the years of its sale and restore the superfluity to the man to whom he sold it; then he will return to his holding. Yet if he does not find his means sufficient to restore it to him then his sold land-use will come into the hand of the one buying it until the year of the jubilee. Then it will come forth in the jubilee, and he will return to his holding.

exeGeses companion Bible

When your brother impoverishes  
and sells his possession;  
and when any of his near of kin comes to redeem it,  
then he redeems what his brother sold:  
and if his hand finds not sufficient to redeem  
and his own hand attains to redeem it;  
then have him fabricate

the years of the sale thereof  
and restore the leftovers  
to the man to whom he sold it  
so that he returns to his possession.  
And if his hand  
finds not sufficient to restore it to him,  
then what is sold  
remains in the hand of him who chattered it  
until the year of jubilee:  
and in the jubilee it goes out  
and he returns to his possession.

Orthodox Jewish Bible

If thy brother become poor, and hath sold away some of his possession, and his Go'el HaKarov (Near Kinsman Redeemer) come to redeem it, then shall he redeem that which his brother sold.  
And if the man does not have for him a Go'el, and himself be able to effect the Geulah,  
Then let him count the shanim from the sale thereof, and refund the balance unto the man to whom he sold it; that he may return unto his possession.  
But if he be not able to restore it to him, then that which is sold shall remain in the hand of him that hath bought it until the Shnat HaYovel; and in the Yovel it shall be returned, and he shall return unto his possession.

Rotherham's *Emphasized B.* .

### Expanded/Embellished Bibles:

*The Amplified Bible* .

The Expanded Bible .

Kretzmann's Commentary

Lexham English Bible

“ ‘When your [Singular] brother becomes poor and he sells part of his property, then [Or “and”] his nearest redeemer [Literally “his redeemer the nearest to him”] shall come, and he shall redeem the thing sold by his brother. But [Or “And”] if [Or “when”] a man does not have [Literally “it is not for him”] a redeemer, then [Or “and”] he prospers [Literally “his hand produces”] and he finds enough for his redemption, then [Or “and”] he shall calculate the years of its selling, and he shall refund the balance to the man to whom he sold it , and he shall return to his property. But [Or “And”] if his hand does not find enough to refund to him, then [Or “and”] what he has sold [Literally “his thing sold”] shall be in the buyer’s hand until the Year of Jubilee; and it shall go out of the buyer’s hand [Meaning derived from context; an alternative translation could be “shall not be released” (cf. NKJV, NRSV, ESV, NJPS) or “shall not revert” (NASB, NET)] in the Jubilee, and he shall return to his property.

Syndein/Thieme .

The Voice .

### Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation

#### *Redemption of Land*

If your brother becomes impoverished and sells some of his hereditary land, a close relative can come and redeem what his kinsman has sold.  
[The same is true] if a man does not have anyone to redeem it, but gains enough wealth to be able to redeem it himself.  
He shall then calculate the number of years for which [the land] has been sold, and return the balance to the buyer. He can then return to his hereditary land.

If he does not have the means to retrieve [the land], then that which he has sold shall remain with the buyer until the jubilee year. It is then released by the jubilee, so that [the original owner] can return to his hereditary land.

**a close relative...**

(cf. Kiddushin 21b; Yad, Shemithah 11:18). This is true even against the buyer's will (Rashi). However, it can only be redeemed after two years have elapsed from the time of sale (Yad, Shemithah 11:9).

**the number of years...**

From the time of sale until the jubilee year.

NET Bible®

New American Bible (2011)

New Catholic Bible

Rotherham's *Emphasized B.*

<When<sup>9</sup> thy brother waxeth poor, and so selleth aught of his possession> then may his kinsman that is near unto him come in, and redeem that which was sold by his brother.

And <when ||any man|| hath no kinsman,—but his own hand getteth enough, so that he findeth what is needed to redeem it> then shall he reckon the years since he sold it, and restore the overplus to the man to whom he sold it,—and shall return to his possession. But <if his hand have not found enough to get it back unto him> then shall that which he sold remain in the hand of him that bought it until the year of the jubilee,—and shall go out in the jubilee, and he shall return unto his possession.

<sup>9</sup>Some cod. (w. Sam., Sep., Syr.) have: “And when”—G.n.

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

A Faithful Version

If your brother has become poor and has sold his possessions, and if any of his relatives come to redeem it, then he shall redeem that which his brother sold. And if the man has no redeemer, and he himself is able to redeem it, and he has enough for its redemption, Then let him count the years of the sale of it and restore the surplus to the man to whom he sold it, so that he may return to his possession. But if he is not able to restore to him, then that which is sold shall remain in the hand of him that has bought it until the year of jubilee. And in the jubilee it shall go out, and he shall return to his possession.

C. Thomson Updated OT

Charles Thomson OT

And if thy brother who is with thee become poor, and sell any part of his possession; when he who is next of kin to him cometh, he shall redeem what his brother hath sold. And if any person hath none to redeem, and his own hand hath attained, and found a sufficiency, he shall have the right of redemption. And he shall compute the years of his sale, and pay back what is still due to the man to whom he sold it. So shall he return to his possession. But if his hand cannot attain a sufficiency to repay him, the sale shall be good to him who purchased, until the last sixth year of the jubilee, and in the jubilee, he shall quit, and the seller shall return to his possession.

Context Group Version

If your brother has grown poor, and sells some of his possession, then his kinsman that is next to him shall come, and shall ransom that which his brother has sold. And if a man has no one to ransom it, and he has grown rich and finds enough to ransom it; then let him count the years of the sale, and restore the surplus to the man to whom he sold it; and he shall return to his possession. But if he is not able to get it back for himself, then that which he has sold shall remain in the hand of him who has bought it until the year of jubilee {or trumpet}: and in the jubilee {or trumpet} it shall go out, and he shall return to his possession.

English Standard Version

"If your brother becomes poor and sells part of his property, then his nearest redeemer shall come and redeem what his brother has sold. If a man has no one to redeem it and then himself becomes prosperous and finds sufficient means to

redeem it, let him calculate the years since he sold it and pay back the balance to the man to whom he sold it, and then return to his property. But if he does not have sufficient means to recover it, then what he sold shall remain in the hand of the buyer until the year of jubilee. In the jubilee it shall be released, and he shall return to his property.

Green’s Literal Translation  
 Legacy Standard Bible  
 Literal Standard Version

. Own hand

.  
 When your brother becomes poor, and has sold his possession, then his redeemer who is near to him has come, and he has redeemed the sold thing of his brother; and when a man has no redeemer, and his own hand has attained [means], and he has found [it] as sufficient [for] its redemption, then he has reckoned the years of its sale, and has given back that which is over to the man to whom he sold [it], and he has returned to his possession. And if his hand has not found sufficiency to give back to him, then his sold thing has been in the hand of him who buys it until the Year of Jubilee; and it has gone out in the Jubilee, and he has returned to his possession.

Modern English Version  
 Modern Literal Version 2020

.  
 If your brother becomes poor and sells some of his possession, then his kinsman who is next to him will come and will redeem what his brother has sold. And if a man has no one to redeem it and he becomes rich and finds sufficient to redeem it, then let him reckon the years of the sale of it and restore the excess to the man to whom he sold it and he will return to his possession. But if he is not able to get it back for himself, then what he has sold will remain in the hand of him who has bought it until the year of jubilee. And in the jubilee it will go out and he will return to his possession.

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

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 ...given that your brother will be low, and he will sell his holdings, and a near one to him will come redeeming him, and he will redeem the merchandise of his brother, and a man that will not exist for him a redeemer, and his hand will reach, and he will find as sufficient his redemption, and he will plan the years of his merchandise, and he will make the exceedings turn back to the man which he sold to him, and he will turn back to his holdings, and if his hand did not find sufficiency to turn back to him, then his merchandise will exist in the hand of the one purchasing him, until the year of the jubilee, and he will go out in the jubilee, and he will turn back to his holdings,...

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

. Wax  
 . remainder  
 . overplus  
 .  
 .  
 .

**The gist of this passage:**  
 25-28

Leviticus 25:25a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471



## Leviticus 25:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mûwk (מֹוֹק) [pronounced <i>mook</i> ]	<i>to become thin, (figuratively) to be impoverished; to be low, to be depressed, to be (grow) poor</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #4134 BDB #557
'âch (אָח) [pronounced <i>awhk</i> ]	<i>brother, half-brother; kinsman or relative close; one who resembles</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #251 BDB #26
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mâkar (מָכַר) [pronounced <i>maw-KAHR</i> ]	<i>to sell, to sell [betroth] [a daughter]; to sell [deliver over] [a people]</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #4376 BDB #569
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'ăchûzzâh (אֲחֻזָּזָה) [pronounced <i>uh-khooz-ZAW</i> ]	<i>possession [of land, slaves, etc.], land possession; inheritance</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #272 BDB #28

**Translation:** When your brother has been impoverished and he sells from his possession;...

Generally speaking, the word 'âch (אָח) [pronounced *awhk*] means simply *brother*, as in Genesis 4:2 27:6. However, there are times that it refers to a close relative, as in Genesis 14:14, 16 (Lot was Abram's nephew, not his brother) Leviticus 10:4; and this word can refer to one's *fellow-countrymen* (Leviticus 19:17 25:14, 46). Strong's #251 BDB #26. That which belongs to a fellow Jew was lost due to his brother's poverty.

A *brother* refers to a fellow Israelite. People run into trouble or have difficulties, and sometimes they must negotiate what they have in order to keep their heads above water. Here, a person has sold a portion of his inheritance, meaning a piece of his land.

## Leviticus 25:25b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bôw' (בָּוֹ) [pronounced <i>boh</i> ]	<i>to come in, to come, to go in, to go, to enter, to advance; to attain</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #935 BDB #97
gâ'al (גָּאֵל) [pronounced <i>gaw-AHL</i> ]	<i>redeeming, purchasing; redeemer, kinsman-redeemer, purchaser</i>	Qal active participle; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1350 BDB #145

Leviticus 25:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qârôb (בִּרְקָ) or qârôwb (בוֹרְקָ) [pronounced kaw-RO <sup>B</sup> V]	<i>near [in place or time], contiguous, imminent, within a short pace; short, shortness; near in relation, intimate acquaintance; that which is familiar to us; one who brings aide to another; soon, presently</i>	masculine adjective; can be used as a substantive; with the definite article	Strong's #7138 BDB #898
'el (אֶל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #413 BDB #39

**Translation:** ...and his near redeemer has come to him,...

His nearest kinsman must redeem the land; that is, he must purchase it back on behalf of his brother and the family. Kinsman here is not the Hebrew word for *kinsman*, but the Qal active participle of gâ'al (אָגַל) [pronounced *gaw-AHL*], the verb for *redeem, purchase*. We find it translated *avenger* in Numbers 35:12, and elsewhere as *revenger, kinsman, kinsman-redeemer*; however, this is the verb for *redeem* found in the Qal participle. The verb is so ancient as to its origins, that its original meaning is lost to antiquity, if it were any different. However, properly, it means, In the Qal participle, *redeemer, purchaser*. Rendering this as *kinsman-redeemer* do is more by interpretation than by translation. Strong's #1350 BDB #145.

Now, with this verb, we have the definite article and the adjective qârôb (בִּרְקָ) [pronounced *kaw-RO<sup>B</sup>V*], which means *near, contiguous, imminent, near in relation*. Strong's #7138 BDB #898.

However, there comes a point where a near redeemer comes to this man. A near redeemer is someone to whom this man is related, and he has the means to purchase his land back.

Leviticus 25:25c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וַ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gâ'al (אָגַל) [pronounced <i>gaw-AHL</i> ]	<i>to act as a kinsman, to do the part of the next-of-kin, to act as a kinsman-redeemer; marrying a brother's widow to raise up a child to him; to redeem [from slavery, land, by payment], to claim; to purchase; to exact vengeance</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1350 BDB #145
'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

Leviticus 25:25c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mimkâr (מִמְכָר) [pronounced mim-KAWR]	<i>sale, ware, that being sold, a thing being sold</i>	masculine singular construct	Strong's #4465 BDB #569
'âch (אָח) [pronounced awhk]	<i>brother, half-brother; kinsman or relative close; one who resembles</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #251 BDB #26

**Translation:** ...and he has been the redeemer [for] the thing sold by his brother.

This relative comes along, and he will become the redeemer for the land his brother sold. That is, he will be given the right to buy the land back.

Remember that whomever bought the land in the first place has been able to use it to produce crops or to feed his animals all of this time. The concept of buying land then was to use it to increase one's wealth using that land.

Leviticus 25:25 *When your brother has been impoverished and he sells from his possession; and his near redeemer has come to him, and he has been the redeemer [for] the thing sold by his brother.* (Kukis mostly literal translation)

One is not to sell his property unless he becomes destitute and then God prefers that a kinsman-redeemer step in and purchase the land. And, in any case, the land never becomes a permanent possession of anyone else but it eventually reverts back to the family. Essentially, a person who has become destitute leases his land out; he does not deliver a clear title.

We have a situation in 1Kings 21 where King Ahab desires a plot of ground that belongs to Naboth; however, Naboth recognized that this land was his families and because he was not destitute, he could not sell the land to Ahab. This is an application of this passage. See Jeremiah 32:6–15 also.

In some circumstances, the kinsman-redeemer was obligated to marry the widow as well (Deuteronomy 25:5–10). This helps to explain what occurred in Ruth 4:1–8, when Boaz was speaking with a close relative concerning Ruth's widowhood and the redemption of Naomi's land.

The underlying spiritual principle in all this is that someone who is sold into slavery and has not the means to purchase himself out of this slavery must be redeemed by a kinsman-redeemer. Our kinsman is Jesus Christ, come in the flesh (which makes Him our kinsman) and the redemption price was His spiritual death on the cross (which tends to sound mild, but He endured the equivalent of our eternal punishment on the cross). Let me go out on a tangent here. We deserve eternal torment for the sins that we have committed, for our rebellion against God, for our constant actions against Him. You might well wonder how can our punishment, multiplied by the number of people who were born on this earth, multiplied by an eternity of torment could be paid for on the cross in a finite amount of time? Other than explain that the intense suffering was beyond anything imaginable, even by those in torments now; in mathematics, there are infinite series—an infinite sum of numbers, each additional number adding more to the entire sum—which so have a definite sum, even though they are infinite. All I can say is that this is analogous; an infinite amount of pain and suffering brought to one point in time upon one person on our behalf. That was the cross.

Leviticus 25:26a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîysh (אִישׁ) [pronounced <i>eesh</i> ]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lô' (לֹא or לוֹא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
gâ'al (גָּאֵל) [pronounced <i>gaw-AHL</i> ]	<i>redeeming, purchasing; redeemer, kinsman-redeemer, purchaser</i>	masculine singular, Qal active participle	Strong's #1350 BDB #145

**Translation:** Or when the man has no one to redeem for him,...

Now, there may be the situation where the person who was impoverished does not have any family member who can redeem the land for him.

Leviticus 25:26b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâsag (נָשַׁג) [pronounced <i>naw-SAHG</i> ]	<i>to reach, to attain, to overtake; to cause to reach; to be able to be secure; to have enough</i>	3 <sup>rd</sup> person feminine singular, Hiphil perfect	Strong's #5381 BDB #673
yâd (יָד) [pronounced <i>yawd</i> ]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3027 BDB #388
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Leviticus 25:26b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mâtsâ' (מצא) [pronounced <i>maw-TSAW</i> ]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #4672 BDB #592
kaph or k <sup>e</sup> (כ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
day (דאי) [pronounced <i>dahee, dahy</i> ]	<i>sufficiency, a large enough quantity, enough, abundance</i>	substantive which can act like an adverb; masculine singular construct	Strong's #1767 BDB #191
ge'ullâh (גאלה) [pronounced <i>gheh-ool-LAW</i> ]	<i>kin, redemption, right of redemption, price of redemption</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1353 BDB #145

**Translation:** ...but his hand has reached and he has attained the sufficiency of his redemption price.

In this case, the person who sold the property has enough money saved himself to purchase that property back.

Leviticus 25:26 Or when the man has no one to redeem for him, but his hand has reached and he has attained the sufficiency of his redemption price. (Kukis mostly literal translation)

Here is a person who did not have a redeemer, but he has attempted to reach out to his friends and family and has attained the amount necessary to redeem the property (this is a figure of speech that we find here, similar to the one where we are said to dig deep enough into our pockets to find the money to do something).

Leviticus 25:27a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châshab (חשב) [pronounced <i>khaw-SHAB<sup>v</sup></i> ]	<i>to compute, to reckon, to consider, to think about, to mediate upon</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #2803 BDB #362
'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
shânîym (שנים) [pronounced <i>shaw-NEEM</i> ]	<i>years</i>	feminine plural construct	Strong's #8141 BDB #1040

Leviticus 25:27a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mimkâr (מִמְכָר) [pronounced mim-KAWR]	sale, ware, that being sold, a thing being sold	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4465 BDB #569
wê (or vê) (וְ, or וּ) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
shûwb (שׁוּב) [pronounced shoo <sup>b</sup> v]	to return, to turn, to turn back, to turn away (aside); to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #7725 BDB #996
'êth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated to, toward (s)	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
'âdaph (עָדַף) [pronounced aw-DAF]	remaining over, that which is in excess, having more (a surplus, an excess); being more	masculine singular, Qal active participle; with the definite article	Strong's #5736 BDB #727
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by	directional/relational preposition	No Strong's # BDB #510
'îysh (אִישׁ) [pronounced eesh]	a man, a husband; anyone; a certain one; each, each one, each man, everyone	masculine singular noun (sometimes found where we would use a plural); with the definite article	Strong's #376 BDB #35
'âsher (אֲשֶׁר) [pronounced uh-SHER]	that, which, when, who, whom; where; in that, in which, in what	relative pronoun; sometimes the verb to be is implied	Strong's #834 BDB #81
mâkar (מָכַר) [pronounced maw-KAHR]	to sell, to sell [betroth] [a daughter]; to sell [deliver over] [a people]	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #4376 BDB #569
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510

**Translation:** Then he has computed the years [gone by since] his sale and he has returned the [amount] remaining to the man to whom he sold [it],...

In order to buy the property back, some computation must be made when it comes to the time which has already elapsed and the time remaining until the Year of Jubilee (where the land automatically reverts back, no matter what).

Leviticus 25:27b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shûwb (שׁוּב) [pronounced <i>shoo<sup>b</sup>v</i> ]	<i>to return, to turn, to turn back, to turn away (aside); to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #7725 BDB #996
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
'ăchûzzâh (אֲחֻזָּזָה) [pronounced <i>uh-khooz-ZAW</i> ]	<i>possession [of land, slaves, etc.], land possession; inheritance</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #272 BDB #28

**Translation:** ...then he has returned his possession [to him].

When he buys back his land, it is returned to him. This right of redemption apparently remains in effect until the Year of Jubilee.

Leviticus 25:27 Then he has computed the years [gone by since] his sale and he has returned the [amount] remaining to the man to whom he sold [it], then he has returned his possession [to him]. (Kukis mostly literal translation)

Without going into the Hebrew, he sold his land some time ago. He is to account for the years that it has been sold and, when he redeems it, he must also pay what might be considered interest or inflation. Whatever the case, he must pay more than he received for the property.

Leviticus 25:28a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'îm (אִם) [pronounced <i>eem</i> ]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
lô' (לֹא or לוֹא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mâtsâ' (מָצָא) [pronounced <i>maw-TSAW</i> ]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover; to meet (encounter)</i>	3 <sup>rd</sup> person feminine singular, Qal perfect	Strong's #4672 BDB #592

Leviticus 25:28a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3027 BDB #388
day (דַּי) [pronounced dahee, dahy]	<i>sufficiency, a large enough quantity, enough, abundance</i>	substantive which can act like an adverb; masculine singular construct	Strong's #1767 BDB #191
shûwb (שׁוּב) [pronounced shoo <sup>b</sup> v]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	Hiphil infinitive construct	Strong's #7725 BDB #996
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510

**Translation:** But if his hand has not attained the sufficiency to return [this thing] to him,...

Obviously, there is the possibility that the man who was impoverished will never build up enough assets to buy back his land.

Leviticus 25:28b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1961 BDB #224
mimkâr (מִמְכָר) [pronounced mim-KAWR]	<i>sale, ware, that being sold, a thing being sold</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4465 BDB #569
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular construct	Strong's #3027 BDB #388



Leviticus 25:28b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
qânâh (קָנָה) [pronounced kaw-NAWH]	<i>redeemer, purchaser, possessor</i>	masculine singular, Qal active participle; with the definite article	Strong's #7069 BDB #888
'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 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84
'ad (עַד) [pronounced gahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular construct	Strong's #8141 BDB #1040
yôbêl (יָבֵל); yôwbêl (לְבוֹי) [pronounced yoh <sup>b</sup> -VAYL]	<i>ram, ram's horn, trumpet, cornet; jubilee, jubilation; possibly, a cry of joy; transliterated, Jobel, Yobel</i>	masculine singular noun with the definite article	Strong's #3104 BDB #385

**Translation:** ...then what was sold will [remain] in the hand of the redeemer until the year of Jubilee.

If the original owner of the land cannot buy it back himself or find a near relative to buy it back on his behalf, that land stays in the hand of the one who purchased it until the Year of Jubilee.

The Year of Jubilee occurs every fifty years.

Leviticus 25:28c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #3318 BDB #422
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôbêl (יָבֵל); yôwbêl (לְבוֹי) [pronounced yoh <sup>b</sup> -VAYL]	<i>ram, ram's horn, trumpet, cornet; jubilee, jubilation; possibly, a cry of joy; transliterated, Jobel, Yobel</i>	masculine singular noun with the definite article	Strong's #3104 BDB #385
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shûwb (שׁוּב) [pronounced shoo <sup>b</sup> v]	<i>to return, to turn, to turn back, to turn away (aside); to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #7725 BDB #996

Leviticus 25:28c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
ʾăchûzzâh (אֲחֻזָּזָה) [pronounced uh-khooz-ZAW]	<i>possession [of land, slaves, etc.], land possession; inheritance</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #272 BDB #28

**Translation:** In the [year of] Jubilee, he will come forth and he has returned to his possession. (Kukis mostly literal translation)

In the year of Jubilee, all of these land purchases go back to their original owners.

Leviticus 25:28 But if his hand has not attained the sufficiency to return [this thing] to him, then what was sold will [remain] in the hand of the redeemer until the year of Jubilee. In the [year of] Jubilee, he will come forth and he has returned to his possession. (Kukis mostly literal translation)

When a person is in trouble and has sold a piece of property, he always seems to have a buy-back clause allowed there by Y<sup>e</sup>howah, as the property was not his to begin with, but Y<sup>e</sup>howah's. The terms of the buy-back must be reasonable to the person who purchased the property. However, even if he could not reach deep enough into his pockets to purchase the property back, it does revert back to him in the Year of Jubilee. This is a remarkable law, not applicable today as this applied to the Jews in the land given them by God.

Leviticus 25:25–28 When your brother has been impoverished and he sells from his possession; and his near redeemer has come to him, and he has been the redeemer [for] the thing sold by his brother. Or when the man has no one to redeem for him, but his hand has reached and he has attained the sufficiency of his redemption price. Then he has computed the years [gone by since] his sale and he has returned the [amount] remaining to the man to whom he sold [it], then he has returned his possession [to him]. But if his hand has not attained the sufficiency to return [this thing] to him, then what was sold will [remain] in the hand of the redeemer until the year of Jubilee. In the [year of] Jubilee, he will come forth and he has returned to his possession. (Kukis mostly literal translation)

Leviticus 25:25–28 If your brother, a fellow Hebrew, has become impoverished so that he must sell a portion of his inheritance; but a near redeemer has come forth on his behalf to redeem the thing sold by your brother, then you will sell it back to him. Or, let's say the man has no relative to redeem this property, but he has saved enough to pay the redemption price. Then he will compute the number of years before the year of Jubilee and pay a price based upon that determination, so the man to whom he sold a portion of his inheritance will return it to him. But let's say he does not save enough to buy his property back, then what he sold will be returned to him from the man who bought it in the year of Jubilee. So he can come forth in the year of Jubilee and return to the land which he previously sold. (Kukis paraphrase)

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I had some serious difficulties translating the passage which follows. I believe I preserved the meaning throughout and came close to accurately translating it as well. I did refer to other translations while translating this passage. This was a situation where I was pretty much assured of the meaning, but I was concerned that I might be twisting some of the words to much to achieve that meaning (obviously, not the right approach to making a translation).

In the paraphrase, I have written what I believe the gist of this passage to be. Obviously, in the mostly literal translation, I struggled to make the words line up with what I believed the meaning to be.

And a man, when he sells a house of a habitation of a city—a wall—and is his right of redemption as far as a full year, his sale, a year [lit., *days*] is his right of redemption. And behold, has not been redeemed as far as a fulfilment to him, a year, complete; and has established the house that [is] in the city, which [is] to it a wall to completion to the purchaser to him to your generations. It will not go out in the Yobel. And houses of the settlements which are [not] to them a wall surrounding, upon a field of the land it is counted. A redemption will be to him in the Yobel; it will go out.

Leviticus  
25:29–31

And a man, when he sells a house of habitation of a walled city—his right of redemption will be until a full year of its sale. [For] a year [lit., *days*] it is his [option of] redemption. Now listen, [if] it has not been redeemed for him until a year [is] completed, then the house which [is] in the city which [has] a wall, it is established to the purchaser, to him throughout your generations. It will not be returned [lit., *go out*] in the [Year of] Jubilee. And houses of settlements which do not have a wall [lit., *which are [not] to them a surrounding wall*], it is reckoned as [lit., *upon, on*] a field of the land. [There] will be a redemption [available] to him [the original owner] in the [Year of] the Jubilee; it will be returned [lit., *go out*] [to him].

Let's say a man owns a house in a walled city and he sells it. His right of redemption will continue for exactly one year and no more. If a year goes by and he or his kin have not redeemed this house, then the house is established in perpetuity to the purchaser. There will be no right of redemption even in the Year of Jubilee. However, if a house is sold and it is part of a village without walls, that house will be treated as if a tract of land. A redemption is available to the original owner until the Year of Jubilee; and it will be returned to him in the Year of Jubilee.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)

And a man, when he sells a house of a habitation of a city—a wall—and is his right of redemption as far as a full year, his sale, a year [lit., *days*] is his right of redemption. And behold, has not been redeemed as far as a fulfilment to him, a year, complete; and has established the house that [is] in the city, which [is] to it a wall to completion to the purchaser to him to your generations. It will not go out in the Yobel. And houses of the settlements which are [not] to them a wall surrounding, upon a field of the land it is counted. A redemption will be to him in the Yobel; it will go out.

Dead Sea Scrolls

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Jerusalem targum

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Targum (Onkelos)

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Targum (Pseudo-Jonathan)

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Aramaic Targum

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The Psalms Targum

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Updated Douay-Rheims

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Douay-Rheims 1899 (Amer.)

He that selleth a house within the walls of a city, shall have the liberty to redeem it, until one year be expired.

If he redeem it not, and the whole year be fully out, the buyer shall possess it, and his posterity for ever, and it cannot be redeemed, not even in the jubilee.

But if the house be in a village, that hath no walls, it shall be sold according to the same law as the fields. If it be not redeemed before, in the jubilee it shall return to the owner.

Aramaic ESV of Peshitta	<p>"If a man sells a dwelling house in a walled city, then he may redeem it within a whole year after it has been sold. For a full year he shall have the right of redemption.</p> <p>If it is not redeemed within the space of a full year, then the house that is in the walled city shall be made sure in perpetuity to him who bought it, throughout his generations. It shall not be released in the Jubilee.</p> <p>But the houses of the villages which have no wall around them shall be reckoned with the fields of the country: they may be redeemed, and they shall be released in the Jubilee.</p>
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	<p>And if anyone should sell an inhabited house in a walled city, then there shall be the ransom of it, until the time is fulfilled: its time of ransom shall be a full year.</p> <p>And if it be not ransomed until there be completed of its time a full year, the house which is in the walled city shall be surely confirmed to him that bought it, throughout his generations; and it shall not go out in the release.</p> <p>But the houses in the villages which have not a wall round about them, shall be reckoned as the fields of the country: they shall always be redeemable, and they shall go out in the release.</p>

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	<p>And if a man gives his house in a walled town for money, he has the right to get it back for the space of a full year after he has given it up.</p> <p>And if he does not get it back by the end of the year, then the house in the town will become the property of him who gave the money for it, and of his children for ever; it will not go from him in the year of Jubilee.</p> <p>But houses in small unwalled towns will be the same as property in the country; they may be got back, and they will go back to their owners in the year of Jubilee.</p>
Easy English Easy-to-Read Version–2008	<p>.</p> <p>"Anyone who sells a home in a walled city still has the right to get it back until a full year after it was sold. Their right to get the house back will continue one year. But if the owner does not buy back the house before a full year is finished, the house that is in the walled city will belong to the one who bought it and to their descendants. The house will not go back to the first owner at the time of Jubilee. Towns without walls around them will be treated like open fields. So houses built in these small towns will go back to the first owners at the time of Jubilee.</p>
<i>God's Word™</i>	<p>"If anyone sells a home in a walled city, for one year after selling it he has the right to buy it back. He may buy it back only within that time. If he does not buy it back during that year, the house in the city belongs to the buyer for generations to come. It will not be released in the jubilee. However, houses in villages without walls are regarded as belonging to the fields of the land. They can be bought back. They will be released in the jubilee.</p>
Good News Bible (TEV)	<p>If you sell a house in a walled city, you have the right to buy it back during the first full year from the date of sale. But if you do not buy it back within the year, you lose the right of repurchase, and the house becomes the permanent property of the purchasers and their descendants; it will not be returned in the Year of Restoration. But houses in unwalled villages are to be treated like fields; the original owner has the right to buy them back, and they are to be returned in the Year of Restoration.</p>

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

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

Casual English Bible .  
 Contemporary English V. .  
 If you sell a house in a walled city, you have only one year in which to buy it back. If you don't buy it back before that year is up, it becomes the permanent property of the one who bought it, and it will not be returned to you in the Year of Celebration. But a house out in a village may be bought back at any time just like a field. And it must be returned to its original owner in the Year of Celebration.

The Living Bible .  
 New Berkeley Version .  
 New Life Version .  
 New Living Translation .  
 The Passion Translation .  
 Unfolding Bible Simplified .  
 If someone sells a house in a city that has a wall around it, during the next year he will be permitted to buy it back from the man who bought it. If he does not buy it during that year, it will belong permanently to the man who bought it, and to that man's descendants. He does not need to return it to the original owner in the year of celebration of Jubilee. But houses that are in villages without walls are considered to be as though they were in a field. So if someone sells one of those houses, he is permitted to buy it back at any time. And even if he does not buy it, he will take possession of it again at the year of the celebration of Jubilee.

**Partially literal and partially paraphrased translations:**

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

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

Berean Study Bible .  
 If a man sells a house in a walled city, he retains his right of redemption until a full year after its sale; during that year it may be redeemed. If it is not redeemed by the end of a full year, then the house in the walled city is permanently transferred to its buyer and his descendants. It is not to be released in the Jubilee. But houses in villages with no walls around them are to be considered as open fields. They may be redeemed, and they shall be released in the Jubilee.

Christian Standard Bible .  
 Conservapedia Translation .  
 Revised Ferrar-Fenton Bible .  
 God's Truth (Tyndale) .  
 The Heritage Bible .  
 And if a man sell a dwelling house in a walled city, then he may redeem it within a whole year after it is sold; within a full year he may redeem it.  
 And if it is not redeemed within the space of a complete year, then the house that is in the walled city shall be established forever to him who set it up throughout his generations; it shall not go out in the jubilee.

And the houses of the villages which have no wall around them shall be calculated as the fields of the land; they may be redeemed, and they shall go out in the jubilee.

International Standard V

“If a person sells a residential house in a walled city, then he is to redeem it within the year in which it was sold. He may have right to its redemption for a full year. But if it’s not redeemed by the end of a full year, then the house next to which is a wall is to belong to the one who bought it, in perpetuity throughout his generations. It is not to be returned in the jubilee.

“However, the houses in the villages that don’t have walls around them are to be categorized along with the fields of the land. It may be redeemed, so it is to be returned in the jubilee.

H. C. Leupold

Lexham English Bible

NIV, ©2011

Unfolding Bible Literal Text

Urim-Thummim Version

And if a man sells a resident house within a walled city, he retains the right to redeem it up to a full year after its sale. And if it is not redeemed within the space of a full year, then the house that is in the walled city will change hands permanently to him that bought it unto his generations. It will not go out in the Jubilee. But the houses of the villages that have no walls around them will be counted as the fields of the country, they may be redeemed and they will be released in the Jubilee.

Wikipedia Bible Project

And a man who will sell a house in a walled city, and he may redeem it until the end of a year of its sale. During these days he will be allowed to redeem it. And if he will not redeem it, until the ordinary year is finished, and the house in the walled city will be for its buyer in perpetuity, to his generations. It will not come out on the Jubilee. And houses with courtyards which are not surrounded by a wall, on the fields of the Earth, will count. They will have a redemption, and will come out on the Jubilee.

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

Christian Community (1988) .

New American Bible (2011) .

The Catholic Bible .

New Jerusalem Bible .

NRSV (Anglicized Cath. Ed.) .

Revised English Bible–1989 .

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible .

exeGesés companion Bible .

Hebraic Roots Bible .

Kaplan Translation .

The Scriptures–2009

‘And when a man sells a house in a walled city, then his right of redemption shall be at the end of the year after it is sold. His right of redemption lasts a year.

‘But if it is not redeemed within a complete year, then the house in the walled city shall be established beyond reclaim to the buyer of it, throughout his generations. It is not released in the Yobel.

‘The houses of villages, however, which have no wall around them are reckoned as the field of the country. A right of redemption belongs to it, and they are released in the Yobel.

Tree of Life Version

“If a man sells a house in a walled city, then he may redeem it within a whole year after it has been sold. For a full year he has the right of redemption. But if it is not redeemed within the space of a full year, then the house that is in the walled city will

belong permanently to the one who bought it throughout his generations. It will not be released in the Jubilee. But the houses of the villages that have no wall around them are to be considered as open country. They have redemption rights and are to be released in the Jubilee.

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

Alpha & Omega Bible  
Awful Scroll Bible

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Was a man to sell a dwelling house in a walled city, redemption is to the completion of the year that it is sold, even are the days of its redemption.  
Was it to be redeemed within the full completion of the year? - The house in the walled city is to have been established in finality, to he buying it, even in his generations - was it to go out in the jubilee?  
Are the houses of the villages, to be with a wall surrounding it? - They were to be esteemed as the fields of the solid grounds, they are with redemption, and he is to go out to him at jubilee.

Concordant Literal Version

In case a man sells a dwelling house in a walled city then his right of redemption will come to be until the end of the year after its sale; only in these days will his right of redemption come to be. Yet if it should not be redeemed until its full year has come to end, then the house (which is in the city that has walls) will belong in perpetuity to the one buying it throughout his generations; it shall not come forth in the jubilee. Yet the houses of the hamlets, which have no wall round about, shall be reckoned along with the fields of the land. Redemption shall come for it, and in the jubilee it shall come forth.

exeGesés companion Bible

And when a man  
sells a settlement house in a walled city,  
then his rights to redeem  
are until the consummation of the year it is sold;  
- days to redeem it.  
And if it is not redeemed  
within the fulfilling of an integrious year,  
then the house in the walled city  
raises ad infinitum  
to him who chattered it throughout his generations  
- it goes not out in the jubilee.  
And the houses of the courts  
having no wall all around them,  
are fabricated as the fields of the land  
with rights to redeem:  
and they go out in the jubilee.

Orthodox Jewish Bible

And if a man sell a bais moshav in a walled city, then he retains the right of Geulah a full year after its sale; within a full year may he redeem it.  
And if it be not redeemed within the space of a full year, then the bais that is in the walled city shall be established forever to him that bought it throughout his dorot; it shall not return in the Yovel.  
But the batim (houses) of the villages which have no chomah (wall) round about them shall be considered as the fields of the country; Geulah shall be for it, and in the Yovel it must return.

Rotherham's *Emphasized B.* .

### Expanded/Embellished Bibles:

*The Amplified Bible* .  
The Expanded Bible .

Kretzmann's Commentary  
Lexham English Bible

“ ‘And if a man sells a residential house in a walled city, [Literally “a house of a dwelling of a city wall”] then [Or “and”] it shall be his redemption until completing a year after his selling; [Literally “a year of his selling”] its redemption shall last [Literally “shall be”] a year. [Literally “days”] But [Or “And”] if it is not redeemed before a full year has passed, [Literally “until the fulfilling of for him/it an entire year”] then [Or “and”] the house that is in the walled city [Literally “in the city that for it a wall”] shall belong to the buyer in [Hebrew “for”] perpetuity throughout his generations; it shall not go out of the buyer’s hand [Meaning derived from context; an alternative translation could be “shall not be released” (cf. NKJV, NRSV, ESV, NJPS) or “shall not revert” (NASB, NET)] in the Jubilee. However, [Or “And” or “But”] village houses that have no surrounding wall shall be considered open country; [Literally “the field of the land”] there is redemption for it, and in the Jubilee it shall go out of the buyer’s hand . [Meaning derived from context; an alternative translation could be “shall not be released” (cf. NKJV, NRSV, ESV, NJPS) or “shall not revert” (NASB, NET)]

Syndein/Thieme  
The Voice

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### Bible Translations with Many Footnotes:

The Complete Tanach  
The Geneva Bible  
Kaplan Translation

*Houses in Walled Cities*

When a man sells a residential house in a walled city he shall be able to redeem it until the end of one year after he has sold it. He has one full year to the day to redeem it.

However, if it is not redeemed by the end of this year, then the house in the walled city shall become the permanent property of the buyer [to be passed down] to his descendants. It shall not be released by the jubilee.

[On the other hand], houses in villages that do not have walls around them shall be considered the same as open land. They shall thus be redeemable, and shall be released by the jubilee.

**walled city**

If it was already walled when Joshua first conquered the land (Sifra; Arkhin 33b; Yad, Shemitah 12:15).

**full year to the day**

(Arkhin 31a; Rashi).

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

And <when ||any man|| selleth a dwelling house in a walled city> then shall his right of redemption remain until the completion of a year after he sold it,—<for [a year of] days> shall his right of redemption remain'. But <if it be not redeemed before the end of a full year> then shall the house that is in the city that hath<sup>a</sup> walls be confirmed' [beyond recovery] to him who bought it into his generations,—it shall not go out in the jubilee. But <as for the houses of villages' which have no wall round about them> <with the fields of land> shall it be reckoned,—||a right of redemption|| shall belong to it, and <in the jubilee> shall it go out.

<sup>a</sup>So read, and some copies both read and write simply “hath.” cp. G.n. [M.C.T. has written (k'thiv) “hath not”: a manifest error.]

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

A Faithful Version  
C. Thomson Updated OT

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Charles Thomson OT	And if any person sell a dwelling house in a walled city, he shall have the right of redeeming it till the term expire. The term for redemption shall be a year. And if it be not redeemed till the whole year expire, the house which is in a walled city, shall be confirmed for ever to the purchaser. And he shall not go out in the jubilee. But the houses which are in villages, unsurrounded with walls, shall be accounted as the fields in the country, and shall be always subject to redemption, and go out in the jubilee.
Context Group Version	And if a man sells a dwelling-house in a walled city, then he may ransom it within a entire year after it is sold; for a full year he shall have the right of redemption. And if it is not ransomed within the space of a full year, then the house that is in the walled city shall be made sure in perpetuity to him who bought it, throughout his generations: it shall not go out in the jubilee {or trumpet}. But the houses of the villages which have no wall round about them shall be counted with the fields of the country: they may be ransomed, and they shall go out in the jubilee {or trumpet}.
English Standard Version	. classified
Green's Literal Translation	. established
Legacy Standard Bible	.
Literal Standard Version	And when a man sells a dwelling-house [in] a walled city, then his right of redemption has been until the completion of a year from its selling; his right of redemption is [during these] days; and if it is not redeemed to him until the fullness of a perfect year, then the house which [is] in a walled city has been established to extinction to him buying it, throughout his generations; it does not go out in the Jubilee. And a house of the villages which have no surrounding wall is reckoned on the field of the country; there is redemption for it, and it goes out in the Jubilee.
Modern English Version	.
Modern Literal Version 2020	And if a man sells a dwelling-house in a walled city, then he may redeem it within a whole year after it is sold. For a full year he will have the right of redemption. And if it is not redeemed within the space of a full year, then the house that is in the walled city will be made sure in perpetuity to him who bought it, throughout his genealogy. It will not go out in the jubilee. But the houses of the villages which have no wall all around them will be reckoned with the fields of the country. They may be redeemed and they will go out in the jubilee.
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 sell a settling house of the city rampart, then his redemption will exist until the year be whole for his merchandise, the days his redemption will exist, and if he will not be able to redeem until his filling of a whole year, then the house, which is in the city that belongs to him in the rampart, will rise to permanence to his purchaser to his generations, he will not go out in the jubilee, and the courtyard houses that are without a rampart all around, he will be considered upon the field of the land, redemption will exist for him, and in the jubilee, he will go out,...
Updated Bible Version 2.17	.
A Voice in the Wilderness	If a man sells a house in a walled city, then he may redeem it within a whole year after it is sold; within a full year he may redeem it. But if it is not redeemed within the space of a full year, then the house in the walled city shall be confirmed permanently to him who bought it, throughout his generations. It shall not go out in the Jubilee. However the houses of villages which have no wall around them shall be considered as the fields of the land. They may be redeemed, and they shall go out in the Jubilee.
Webster's Bible Translation	.

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

**The gist of this passage:**  
 29-31

Leviticus 25:29a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîysh (אִישׁ) [pronounced <i>eesh</i> ]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
mâkar (מָכַר) [pronounced <i>maw-KAHR</i> ]	<i>to sell, to sell [betroth] [a daughter]; to sell [deliver over] [a people]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #4376 BDB #569
bayith (בַּיִת) [pronounced <i>BAH-yith</i> ]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
môwshâb (בְּשׂוּב) [pronounced <i>moh-SHAH<sup>BV</sup></i> ]	<i>a seat, a place for sitting; a sitting down, an assembly; a settlement, territory, a habitation; time of inhabitation; inhabitants</i>	masculine singular construct	Strong's #4186 BDB #444
ʾîyr (עִיר) [pronounced <i>geer</i> ]	<i>city, encampment, town; fortified height; a place of walking; a guarded place</i>	feminine singular noun	Strong's #5892 BDB #746
chôwmâh (חֹמַת) [pronounced <i>khoh-MAW</i> ]	<i>a wall [around a city]; less often for simple a wall; metaphorically, a maiden, chaste and difficult to approach</i>	feminine singular noun	Strong's #2346 BDB #327

**Translation:** [And a man, when he sells a house of habitation of a walled city—...](#)

There will be two kinds of houses which are sold—the house within a walled city and a house that is in a village that is not walled. They are treated differently with regards to the Year of Jubilee. I am to a point where I think the translation I am giving is reasonably close to giving the meaning. However, I am not yet to the point to understanding, *why does God treat these houses differently?*

In this passage, the house sold that is in a wall city is covered first.

Leviticus 25:29b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וֵ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #1961 BDB #224
ge'ullâh (גְּאֻלָּה) [pronounced <i>gheh-ool-LAW</i> ]	<i>kin, redemption, right of redemption, price of redemption</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1353 BDB #145
'ad (דַּעַ) [pronounced <i>gâhd</i> ]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
tôm (תּוֹם) [pronounced <i>tohm</i> ]	<i>integrity, completeness, innocence; safety, prosperity; fulness [for number and measure]</i>	masculine singular construct	Strong's #8537 BDB #1070
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i> ]	<i>year</i>	feminine singular construct	Strong's #8141 BDB #1040
mimkâr (מִמְכָר) [pronounced <i>mim-KAWR</i> ]	<i>sale, ware, that being sold, a thing being sold</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4465 BDB #569

**Translation:** ...his right of redemption will be until a full year of its sale.

When a house is in a walled city, it may be redeemed (purchased back) within a year of the original sale. As with all redemptions, a fair price must be established.

Leviticus 25:29c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâmîym (יָמִים) [pronounced yaw- <i>MEEM</i> ]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural noun	Strong's #3117 BDB #398
That the plural of <i>days</i> often refers to a year can be seen in Leviticus 25:29 1Sam. 1:3, 20 2:19. That the plural of <i>days</i> can mean <i>years</i> seems to be borne out by 1Kings 1:1.			
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #1961 BDB #224
ge'ullâh (גְּאֻלָּה) [pronounced <i>gheh-ool-LAW</i> ]	<i>kin, redemption, right of redemption, price of redemption</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1353 BDB #145

**Translation:** [For] a year [lit., days] it is his [option of] redemption. (Kukis mostly literal translation)

The year will be the amount of time allowed for the original owner's option of redemption.

Leviticus 25:29 *And a man, when he sells a house of habitation of a walled city—his right of redemption will be until a full year of its sale. [For] a year [lit., days] it is his [option of] redemption.* (Kukis mostly literal translation)

This was difficult to render and to understand. What helps us is the word *days* in the plural often refers to a full year's time (Genesis 40:4 Exodus 13:10 Judges 11:40) or almost a year's time (10 months, as in Genesis 24:55). Several translations recognize this and do not even use the word *days* in their translation, but use the word *a year*, *yearly*, etc. instead.

Leviticus 25:30a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîm (אִם) [pronounced <i>eem</i> ]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
lô' (לֹא or לוֹל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
gâ'al (גָּאֵל) [pronounced <i>gaw-AHL</i> ]	<i>to redeem oneself, to be redeemed, to be purchased</i>	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #1350 BDB #145
ʿad (עַד) [pronounced <i>gahd</i> ]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
mâlê' (מָלֵא) [pronounced <i>maw-LAY</i> ]	<i>to fill, to make full; to be filled, to be full, to fulfill; to be accomplished, to be ended; to consecrate; to fill [the hand]</i>	Qal infinitive construct	Strong's #4390 BDB #569
lâmed (ל) [pronounced <i>l'</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i> ]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
tâmîym (תָּמִים) [pronounced <i>taw-MEEM</i> ]	<i>complete, whole, entire; sufficient; healthy; unimpaired; without blemish or deformity</i>	feminine singular adjective	Strong's #8549 BDB #1071

**Translation:** Now listen, [if] it has not been redeemed for him until a year [is] completed,...

If the original owner has not done anything to redeem this house and a year is completed...

## Leviticus 25:30b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qûwm (קוּם) [pronounced <i>koom</i> ]	<i>to stand, to rise up, to get up; to establish, to establish a vow, to cause a vow to stand, to confirm or to fulfill a vow</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #6965 BDB #877
bayith (בַּיִת) [pronounced <i>BAH-yith</i> ]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'îyr (עִיר) [pronounced <i>geer</i> ]	<i>city, encampment, town; fortified height; a place of walking; a guarded place</i>	feminine singular noun with the definite article	Strong's #5892 BDB #746
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
lô' (לֹא אוֹל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
There is a questionable reading here. Instead of the negation above, the lâmed preposition is found:			
lâmed (לְ) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
The negative particle and the lâmed preposition + the 3 <sup>rd</sup> person masculine singular suffix would sound exactly the same when spoken.			
chôwmâh (חֹמַת) [pronounced <i>khoh-MAW</i> ]	<i>a wall [around a city]; less often for simple a wall; metaphorically, a maiden, chaste and difficult to approach</i>	feminine singular noun	Strong's #2346 BDB #327
lâmed (לְ) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
tsemithuth/tsemîythuth (תְּתִימָצ/תְּתִימָח) [pronounced <i>tsem-ee-THOOTH</i> ]	<i>completion, finality, in perpetuity</i>	feminine singular noun; only found with the lâmed preposition	Strong's #6783 BDB #856

Leviticus 25:30b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
qânâh (קָנָה) [pronounced <i>kaw-NAWH</i> ]	<i>redeemer, purchaser, possessor</i>	masculine singular, Qal active participle; with the definite article	Strong's #7069 BDB #888
ʾêth (אֵת) [pronounced <i>ayth</i> ]	<i>him, it; he; untranslated mark of a direct object; occasionally to him, toward him</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine singular suffix	Strong's #853 BDB #84
lâmed (ל) [pronounced <i>l</i> ʰ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
dôwrîym (דֹּוְרֵיִם) [pronounced <i>dohr-EEM</i> ]	<i>generations; races; peoples; posterity; ages, periods, time periods [of a generation]</i>	masculine plural noun with the 2 <sup>nd</sup> 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.*

**Translation:** ...then the house which [is] in the city which [has] a wall, it is established to the purchaser, to him throughout your generations.

The person who purchased the house, if a years has gone by and it was not redeemed, then it is established as his home forever (that is, it stays with his family).

Leviticus 25:30c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lôʾ (לֹא or לוֹא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
yâtsâʾ (יָצָא) [pronounced <i>yaw-TZAWH</i> ]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3318 BDB #422
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôbêl (יְבוּי); yôwbêl (יְבוּי) [pronounced <i>yoh<sup>b</sup>-VAYL</i> ]	<i>ram, ram's horn, trumpet, cornet; jubilee, jubilation; possibly, a cry of joy; transliterated, Jobel, Yobel</i>	masculine singular noun with the definite article	Strong's #3104 BDB #385

**Translation:** It will not be returned [lit., go out] in the [Year of] Jubilee. (Kukis mostly literal translation)

Generally speaking, the lands are returned to the original owner in the Year of Jubilee. However, a house within a walled city is an exception to this rule.

What I cannot yet grasp is, why is this property treated differently? What is God's thinking at this point?

Leviticus 25:30 Now listen, [if] it has not been redeemed for him until a year [is] completed, then the house which [is] in the city which [has] a wall, it is established to the purchaser, to him throughout your generations. It will not be returned [lit., go out] in the [Year of] Jubilee. (Kukis mostly literal translation)

Let me quote from the NASB to help clarify this passage: Likewise, if a man sells a dwelling house in a walled city, then his redemption right remains valid until a full year from its sale; his right of redemption lasts a full year. But if it is not bought back for him within the space of a full year, then the house that is in the walled city passes permanently to its purchaser throughout his generations; it does not revert in the jubilee. Let me throw in the NIV version: If a man sells a house in a walled city, he retains the right of redemption a full year after its sale. During that time he may redeem it. If it is not redeemed before a full year has passed, the house in the walled city shall belong permanently to the buyer and his descendants. It is not to be returned in the Jubilee.

So, although I lean more and more toward the most literal translation of the Bible that I can render and sometimes say disparaging things about translations which are not so literal; here, the NASB and the NIV help us out a great deal with the meaning of this passage. Once a home in a walled city is sold and has not been redeemed within a year, then it is sold for good, and it does not revert back to the original family even in the Year of Jubilee.

Leviticus 25:31a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bâtîym (בָּתִּיִּם) [pronounced <i>baht-TEEM</i> ]	<i>houses, residences; buildings; households; holders, receptacles</i>	masculine plural construct	Strong's #1004 BDB #108
chatsêrîym (מִירְצָח) [pronounced <i>khah-tzah-REEM</i> ]	<i>enclosures, courts; settlements, villages, towns</i>	masculine plural noun with the definite article	Strong's #2691 & #2699 BDB #346
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'êyn (אֵין) [pronounced <i>ān</i> ]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
lâmed (ל) [pronounced <i>l'</i> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510
chôwmâh (חֹמַת) [pronounced <i>khoh-MAW</i> ]	<i>a wall [around a city]; less often for simple a wall; metaphorically, a maiden, chaste and difficult to approach</i>	feminine singular noun	Strong's #2346 BDB #327
çâbîyb (בְּיָב) [pronounced <i>saw<sup>b</sup>-VEE<sup>B</sup>V</i> ]	<i>those surrounding, surrounds; places round about, a circuit; all around; on every side</i>	substantive	Strong's #5439 BDB #686

**Translation:** And houses of settlements which do not have a wall [lit., which are [not] to them a surrounding wall],...

The second kind of house to be considered are those which are on land, in a village perhaps, but an unwalled village.

Leviticus 25:31b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'al (עַל) [pronounced <i>gah</i> ]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity	Strong's #5921 BDB #752
sâdeh (שָׂדֵה) [pronounced <i>saw-DEH</i> ]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular construct	Strong's #7704 BDB #961
'erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the definite article	Strong's #776 BDB #75
châshab (חָשַׁב) [pronounced <i>khaw-SHAHB</i> ]	<i>to think, to regard, to be accounted, to count, to determine, to calculate, to be imputed, to be reckoned; to be taken for, to be like</i>	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #2803 BDB #362

**Translation:** ...it is reckoned as [lit., upon, on] a field of the land.

The house in an unwalled village is treated as if it is a field of land. All of the regulations regarding the Year of Jubilee apply.

Leviticus 25:31c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ge'ullâh (גְּאֻלָּה) [pronounced <i>gheh-ool-LAW</i> ]	<i>kin, redemption, right of redemption, price of redemption</i>	feminine singular noun	Strong's #1353 BDB #145
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251



Leviticus 25:31c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yôbêl (לְבוֹי); yôwbêl (לְבוֹי) [pronounced yoh <sup>b</sup> -VAYL]	<i>ram, ram's horn, trumpet, cornet; jubilee, jubilation; possibly, a cry of joy; transliterated, Jobel, Yobel</i>	masculine singular noun with the definite article	Strong's #3104 BDB #385
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3318 BDB #422

**Translation:** [There] will be a redemption [available] to him [the original owner] in the [Year of] the Jubilee; it will be returned [lit., go out] [to him]. (Kukis mostly literal translation)

The original owner or his kin may buy back this house at any time until the Year of Jubilee. Then, in the Year of Jubilee, the house would simply revert back to him.

Essentially, when buying land or a house on land, what is taking place is actually a lease where that lease may be bought out during the lease term.

Leviticus 25:31 And houses of settlements which do not have a wall [lit., which are [not] to them a surrounding wall], it is reckoned as [lit., upon, on] a field of the land. [There] will be a redemption [available] to him [the original owner] in the [Year of] the Jubilee; it will be returned [lit., go out] [to him]. (Kukis mostly literal translation)

The house in the country sitting on a little land will be just like the land and the same laws which pertain to the land pertain to that house; this is because the land is God's.

The chief difference between a village and a city was not size or even density (although, that would certainly be a factor) but the walls. These walls were usually just the blank walls of a large number of houses built side by side all around the city itself. When this sort of wall was replaced by a wall of solid construction, that became a fortified city (Jeremiah 34:7). Cities and villages were often side-by-side so that during times of war, the villagers could retreat to the cities to be protected by the walls; and that during times of peace and prosperity, those in the city could join in the sowing or planting and harvesting of the land in the villages (Joshua 15:32, 36, 41).<sup>20</sup>

Leviticus 25:29–31 And a man, when he sells a house of habitation of a walled city—his right of redemption will be until a full year of its sale. [For] a year [lit., days] it is his [option of] redemption. Now listen, [if] it has not been redeemed for him until a year [is] completed, then the house which [is] in the city which [has] a wall, it is established to the purchaser, to him throughout your generations. It will not be returned [lit., go out] in the [Year of] Jubilee. And houses of settlements which do not have a wall [lit., which are [not] to them a surrounding wall], it is reckoned as [lit., upon, on] a field of the land. [There] will be a redemption [available] to him [the original owner] in the [Year of] the Jubilee; it will be returned [lit., go out] [to him]. (Kukis mostly literal translation)

All of this is theoretical, as the people of Israel did not keep the Sabbath year and they did not follow the Year of Jubilee.

Leviticus 25:29–31 Let's say a man owns a house in a walled city and he sells it. His right of redemption will continue for exactly one year and no more. If a year goes by and he or his kin have not redeemed this house, then the house is established in perpetuity to the purchaser. There will be no right of redemption even in the Year of Jubilee. However, if a house is sold and it is part of a village without walls, that house will be treated as if a tract

<sup>20</sup> Ralph Gower's *The New Manners and Customs of the Bible*, p. 186.

of land. A redemption is available to the original owner until the Year of Jubilee; and it will be returned to him in the Year of Jubilee. (Kukis paraphrase)

I also referred to other translations of this passage while developing my own. That indicates that I had some problems with it.

**And cities of the Levites: houses of cities of their possession, a redemption perpetually is for the Levites. And so a man will act as a kinsman from the Levites and has gone out a sale of a house and a city of his possession in [the year] of Yobel, for houses of cities of the Levites, she [is] their possession in a midst of sons of Israel. And a field of common land of their cities will not be sold, for a possession of perpetuity he [is] to them.**

Leviticus  
25:32–34

**[As to] the cities of the Levites: [there] are everlasting redemption rights for the Levites [regarding] the houses of the cities of their possession. Therefore, anyone from the Levites may act as a kinsman-redeemer, so that a house [that was] sold [in] the city of his possession, will be returned [lit., *will go out*] in [the Year] of Jubilee, for it [is] their possession of the houses of the cities of the Levites among the sons of Israel. Also, [any] field of common land of their cities will not be sold, for it [is] a perpetual possession to them.**

**Now let's consider the cities of the Levites: the Levites have everlasting redemption rights for the houses in their cities. Therefore, anyone from the Levites may act as a kinsman-redeemer. So, any house belonging to a Levite which was sold will be returned to the Levites in the Year of Jubilee, for that house remains the possession of the Levites who live among the people of Israel in their designated cities. Also, any land which is held in common by many Levites cannot be sold, as that land is their permanent possession.**

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)	And cities of the Levites: houses of cities of their possession, a redemption perpetually is for the Levites. And so a man will act as a kinsman from the Levites and has gone out a sale of a house and a city of his possession in [the year] of Yobel, for houses of cities of the Levites, she [is] their possession in a midst of sons of Israel. And a field of common land of their cities will not be sold, for a possession of perpetuity he [is] to them.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	The houses of Levites, which are in cities, may always be redeemed. If they be not redeemed, in the jubilee they shall all return to the owners: because the houses of the cities of the Levites are for their possessions among the children of Israel. But let not their suburbs be sold, because it is a perpetual possession.
Aramaic ESV of Peshitta	"Nevertheless the cities of the Levites, the houses in the cities of their possession, the Levites may redeem at any time.

The Levites may redeem the house that was sold, and the city of his possession, and it shall be released in the Jubilee; for the houses of the cities of the Levites are their possession among the B'nai Yisrael.

But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.

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

And the cities of the Levites, the houses of the cities in their possession, shall be always redeemable to the Levites.

And if anyone shall redeem a house of the Levites, then shall their sale of the houses of their possession go out in the release; because the houses of the cities of the Levites are their possession in the midst of the children of Israel.

And the lands set apart for their cities shall not be sold, because this is their perpetual possession.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	But the houses in the towns of the Levites may be got back by the Levites at any time. And if a Levite does not give money to get back his property, his house in the town which was exchanged for money will come back to him in the year of Jubilee. For the houses of the towns of the Levites are their property among the children of Israel. But the land on the outskirts of their towns may not be exchanged for money, for it is their property for ever.
Easy English Easy-to-Read Version–2008	"But about the cities of the Levites: The Levites can buy back at any time their houses in the cities that belong to them. If someone buys a house from a Levite, that house in the Levites' city will again belong to the Levites at the time of Jubilee. This is because houses in Levite cities belong to those from the tribe of Levi. The Israelites gave these cities to the Levites. Also, the fields and pastures around the Levite cities cannot be sold. They belong to the Levites forever.
God's Word™	"The Levites always have the right to buy back their property in the cities they own. If any Levite buys back a house, in the jubilee the purchased house in the city will be released, because the houses in the Levite cities are their property among the Israelites. But a field that belongs to their cities must not be sold, because it is their permanent property.
Good News Bible (TEV)	However, Levites have the right to buy back at any time their property in the cities assigned to them. If a house in one of these cities is sold by a Levite and is not bought back, it must be returned in the Year of Restoration, because the houses which the Levites own in their cities are their permanent property among the people of Israel. But the pasture land around the Levite cities shall never be sold; it is their property forever.
The Message	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	If any Levites own houses inside a walled city, they will always have the right to buy them back. And any houses that they do not buy back will be returned to them in the Year of Celebration, because these homes are their permanent property among the people of Israel. No pastureland owned by the Levi tribe can ever be sold; it is their permanent possession.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	The descendants of Levi are a special case, however. If they sell their houses in the cities that belong to them, they are permitted to buy them back at any time. But even if they do not buy back those houses, they will become theirs again in the year of the celebration of Jubilee, because those houses are in their cities, on land that the other Israelites had given to them. But the pastureland near their towns must not be sold. It must belong to the original owners permanently.

### 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	"Nevertheless, the cities that belong to the descendants of Levi—that is, the houses in the cities that belong to them—are to belong to the descendants of Levi perpetually as part of their [The Heb. lacks as part of their] right of redemption. If someone from the descendants of Levi redeems the houses in the cities that they own, they are to be returned in the jubilee, because the houses of the cities of the descendants of Levi are to remain their property among the Israelis. Also, the open land of their cities is not to be sold, because it is to remain their perpetual inheritance."
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	However, the houses owned by the Levites in their cities may be redeemed at any time. If one of the Levites does not redeem a house he sold, then the house that was sold in the city where it is located must be returned in the year of Jubilee, for the houses of the cities of the Levites are their property among the people of Israel. But the fields around their cities may not be sold because they are the permanent property of the Levites.
Urim-Thummim Version	Nevertheless, the cities of the Levites and the houses in the cities of their property, may the Levites redeem at any time. And if a man purchase from the Levites, then the house that was sold and the city of his property will be released in the year of

Jubilee, for the houses of the cities of the Levites are their property among the children of Israel. But the field of the suburbs of their cities may not be sold because it is their age lasting real estate.

Wikipedia Bible Project

And the cities of the Levites, the houses of the cities they hold, they will be redeemed eternally for the Levites. And whoever will redeem from the Levites, and he was out of the house-sale and the city of his holding on the Jubilee. Because the houses of the Levite's cities it is their holdings, among the sons of Israel. And a field lot in their cities will not be sold, because it is a permanent holding, for them.

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

Christian Community (1988) As for the towns of the Levites, their houses belong to the Levites and they have a permanent right to redeem what is bought from them. Any house in a town of the Levites can return to them at the time of the Jubilee, for the houses in the towns of the Levites are their possession among the Israelites. The field also belonging to their towns must not be sold forever; it is their permanent possession. Jos 21

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

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible .  
 exeGeses companion Bible .  
 Hebraic Roots Bible .  
 Kaplan Translation .  
 The Scriptures–2009 'As for the cities of the Lēwites, and the houses in the cities of their possession, the Lēwites have a right of redemption forever.  
 'And that which is redeemed from the Lēwites, both the sale of a house and the city of his possession shall be released in the Year of Yo?el, because the houses in the cities of the Lēwites are their possession in the midst of the children of Yisra'el.  
 'But the field of the open land of their cities is not sold, for it is their everlasting possession.  
 Tree of Life Version "But as for the towns of the Levites, the Levites may have a permanent right of redemption for the houses in the towns of their possession. The Levites may redeem a house sold in the town of its possession. Also it should be released in the Jubilee, for the houses of the Levitical towns are their possession among Bnei-Yisrael. But the fields in the pasturelands of their cities may not be sold, for it is their permanent possession.

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

Alpha & Omega Bible . long-term  
 Awful Scroll Bible Yet the cities of the Levites, even houses of the cities of their taking hold, the Levite are to be with redemption continually.  
 Was their a redemption to a Levite, the house that is sold on a walled city of his taking hold, he was to go out to him at jubilee. The houses in the city, that of the Levites, is his taking hold among the sons of Contends-with-he-mighty  
 Were the fields of the open land of their cities to be sold? - It is their continual taking hold.  
 Concordant Literal Version Yet for the cities of the Levites, the houses of the cities of their holdings, redemption shall be eonian for Levites. When one from the Levites redeems, then the sold

exeGesese companion Bible	<p>house, his city holding, will come forth in the jubilee, for the houses of the Levitical cities, these are their holdings in the midst of the sons of Israel. Yet the use of the common field of their cities may not be sold, for it is an eonian holding for them.</p> <p>And the cities of the Leviym and the houses of the cities of their possession, the Leviym have eternal rights to redeem. And as for him who redeems of the Leviym, both the house that is sold and the city of his possession go out in the jubilee: for the houses of the cities of the Leviym are their possession among the sons of Yisra El. And the field of the suburbs of their cities never sell; for it is their eternal possession.</p>
Orthodox Jewish Bible	<p>Notwithstanding, the towns of the Levi'im, and the batim (houses) of the towns of their possession, there is a Geulat Olam for the Levi'im. And what one will buy from the Levi'im, the bais that was sold, and the town of his possession, shall be released in the year of Yovel; for the batim of the towns of the Levi'im are their possession among the Bnei Yisrael. But the sadeh of the open land of their towns may not be sold; for it is their achuzzat olam (perpetual heritage).</p>
Rotherham's <i>Emphasized B.</i>	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	<p>“As for [Or “And”] the cities of the Levites, that is , the houses in [Hebrew “of”] their property’s cities, it shall be a lasting redemption [Or “a permanent redemption”; literally “redemption of eternity” or “redemption of long duration”] for the Levites. And whatever anyone redeems from the Levites then [Or “and”] must go out of the buyer’s hand [Meaning derived from context; an alternative translation could be “shall not be released” (cf. NKJV, NRSV, ESV, NJPS) or “shall not revert” (NASB, NET)] in the Jubilee, including a house’s selling in his city’s property, [Literally “the city of his property”] because the houses in [Hebrew “of”] the cities of the Levites are their property in the midst of the Israelites. [Literally “sons/children of Israel”] But [Or “And”] a [Hebrew “the”] field of their cities’ pastureland must not be sold, because it is their property for all time. [Literally “a property of eternity it is for them” or “a property of long duration it is for them”]</p>
Syndein/Thieme	.
The Voice	.

### Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	<p>As far as the Levites' cities are concerned, the Levites shall always have the power to redeem the houses in their hereditary cities. Thus, if one buys a house or city from the Levites, it must be released by the jubilee. [This is because] houses in the Levites' cities are their hereditary property among the Israelites. Similarly, the open areas surrounding their cities shall not be sold [permanently], because it is their hereditary property forever.</p>

**Levites' cities**

See Numbers 35:6,7.

**buys**

(Saadia; Rashi). Literally, 'redeems.'

**open areas...**

Migrash in Hebrew. This is an area of 3000 cubits (Numbers 35:4,5) or 0.85 mile around the city (Sotah 37b; Yad, Shemitah 13:2).

**permanently**

(Saadia). Or, 'for other than their original purpose' (Arkhin 33b; Yad, Shemitah 13:5; Ralbag).

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.* And <as for the cities of the Levites, the houses of the cities of their possession> ||an age-abiding right of redemption|| shall pertain unto the Levites. And <if one of the Levites should not redeem><sup>b</sup> then shall the sale of the house and the city of his possession go out' in the jubilee; for ||the houses of the cities of the Levites|| are their possession, in the midst of the sons of Israel. But ||the field of the pasture-land of their cities|| shall not be sold,—for <an age-abiding possession> it is' unto them.<sup>c</sup>

<sup>b</sup> So it shd be (w. Vul.)—G.n. [M.C.T. has: "should redeem."

<sup>c</sup> Some cod. (w. Onk. MS.) have: "unto you"—G.n.

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

A Faithful Version

As to the cities of the Levites, the houses of the cities of their possession, the Levites shall have a never ending redemption. And if a man purchases a house from the Levites, then the house that was sold and the city of his possession shall go out in the year of jubilee, for the houses of the cities of the Levites are their possession among the children of Israel. But the field of the open land of their cities may not be sold, for it is theirs forever.

C. Thomson Updated OT

Charles Thomson OT

And the cities of the Levites, the houses of the cities of their possession, shall always be redeemable by the Levites; and whoever among the Levites shall redeem, the intermediate purchase of the houses of the city of their possession shall terminate in the jubilee. For the houses of the cities of the Levites are their possession among the children of Israel. And the fields set apart for their cities shall not be sold; for this is their perpetual possession.

Context Group Version

Nevertheless the cities of the Levites, the houses of the cities of their possession, the Levites may ransom at any time. And when one of the Levites ransoms, the house that was sold, in the the city of his possession, shall go out in the jubilee; for the houses of the cities of the Levites are their possession among the sons of Israel. But the field of the suburbs of their cities may not be sold; for it is their perpetual possession.

English Standard Version

Green's Literal Translation

. exercise

As to the cities of the Levites, houses of the cities of their possession, never ending redemption rights shall be to the Levites. And that which one redeems from the Levites, both the sale of a house, and the city of his possession, shall go out in the jubilee. For the houses of the cities of the Levites are their possession in the midst of the sons of Israel. And the field, the open land of their cities, shall not be sold; for it is a never ending possession to them.

Legacy Standard Bible

Literal Standard Version

As for cities of the Levites—houses of the cities of their possession—continuous redemption is for the Levites; as for him who redeems from the Levites, then the sale of a house (and [in] the city of his possession) has gone out in the Jubilee, for

the houses of the cities of the Levites are their possession in the midst of the sons of Israel. And a field, a outskirts of their cities, is not sold; for it [is] a continuous possession for them.

Modern English Version .

Modern Literal Version 2020 Nevertheless the cities of the Levites, the houses of the cities of their possession, the Levites may have an everlasting redemption rights. And if a man purchases from the Levites, then the house that was sold and the city of his possession, will go out in the jubilee. Because the houses of the cities of the Levites are their possession among the sons of Israel. But the field of the suburbs of their cities may not be sold, because it is their perpetual possession.

New American Standard B. .

New European Version .

New King James Version .

Niobi Study Bible .

Owen's Translation .

Revised Mechanical Trans. ...and the cities of the ones of Lewi, houses of the cities of their holdings, redemption of distance will exist to the ones of Lewi, and that which he will redeem from the ones of Lewi, and he will go out, the merchandise of the house and the city of his holdings, in the jubilee, given that the houses of the cities of the ones of Lewi, she is their holdings in the midst of the sons of Yisra'eyl, and the fields of the open spaces of their cities will not be sold, given that he is a distant holdings for them,...

Updated Bible Version 2.17 .

A Voice in the Wilderness . common

Webster's Bible Translation .

World English Bible .

Young's Literal Translation .

Young's Updated LT .

**The gist of this passage:** The Levites received particular privileges when it came to the houses which they owned.

32-34

### Leviticus 25:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘ârîym (עִירִים) [pronounced <i>gaw-REEM</i> ]	<i>cities, towns, encampments</i>	feminine plural construct	Strong's #5892 BDB #746
L <sup>e</sup> vîyyim (לְוִיִּים) [pronounced <i>l<sup>e</sup>-vee-YIM</i> ]	<i>joined to, attached; garland, crown; and is transliterated Levites</i>	plural gentilic adjective with the definite article	Strong's #3881 BDB #532

**Translation:** [As to] the cities of the Levites:...

The topic of this passage is any house that belongs to a Levite in any of their assigned cities.

Every tribe was given a chunk of land to live on, and they were, to some extent, in charge of that land (similar to states in the United States). This is found in Joshua 13–20. ([HTML](#)) ([PDF](#)) ([WPD](#)) ([Folder](#))

However, the Levites were not given this chunk of land. They were given cities to live in among the other tribes of Israel. So, even though there were thirteen tribes of Israel, strictly speaking; there were twelve territories which



were given to twelve of the tribes, and the Levites acted as somewhat of an adjunct group, living in the cities assigned to them. This is discussed in Joshua 21. ([HTML](#)) ([PDF](#)) ([WPD](#)).

By this, the Levites represented believers on this earth who do not have a possession in this corrupt world; but they do have an eternal possession nevertheless.

Leviticus 25:32b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bâttiym (בֵּיתִים) [pronounced <i>baht-TEEM</i> ]	<i>houses, residences; buildings; households; holders, receptacles</i>	masculine plural construct	Strong's #1004 BDB #108
‘ârîym (עִירִים) [pronounced <i>gaw-REEM</i> ]	<i>cities, towns, encampments</i>	feminine plural construct	Strong's #5892 BDB #746
’ăchûzzâh (אֲחֻזָּזָה) [pronounced <i>uh-khooz-ZAW</i> ]	<i>possession [of land, slaves, etc.], land possession; inheritance</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #272 BDB #28
ge’ullâh (גְּאֻלָּה) [pronounced <i>gheh-ool-LAW</i> ]	<i>kin, redemption, right of redemption, price of redemption</i>	feminine singular construct	Strong's #1353 BDB #145
‘ôwlâm (עוֹלָם) [pronounced <i>gô-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
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #1961 BDB #224
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
L <sup>e</sup> vîyyim (לְוִיִּים) [pronounced <i>l<sup>e</sup>-vee-YIM</i> ]	<i>joined to, attached; garland, crown; and is transliterated Levites</i>	plural gentilic adjective with the definite article	Strong's #3881 BDB #532

**Translation:** ...[there] are everlasting redemption rights for the Levites [regarding] the houses of the cities of their possession.

The Levites are treated differently than the other tribes of Israel. They have everlasting redemption rights regarding their own properties. This is analogous to the believer having an eternal possession in the plan of God.

Leviticus 25:32 [As to] the cities of the Levites: [there] are everlasting redemption rights for the Levites [regarding] the houses of the cities of their possession. (Kukis mostly literal translation)

This is interesting, because up until now, all spiritual function has been in the hands of the sons of Aaron, who is a Levite. There were a great many Levites that, up until now, were treated no differently than the rest of the tribes of Israel. Suddenly, we have a unique privilege. They are the exception to the law stated in vv. 29–30. It is surprising that in the book called Leviticus, the Levites have not been mentioned until now. In fact, they are mentioned ONLY in vv. 32–33 in this chapter and no where else in the book of Leviticus.

Leviticus 25:33a			
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
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
gâʾal (גָּאַל) [pronounced gaw-AHL]	<i>to act as a kinsman, to do the part of the next-of-kin, to act as a kinsman-redeemer; marrying a brother's widow to raise up a child to him; to redeem [from slavery, land, by payment], to claim; to purchase; to exact vengeance</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1350 BDB #145
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
L <sup>e</sup> vîyyim (לְוִיִּים) [pronounced l <sup>e</sup> -vee-YIM]	<i>joined to, attached; garland, crown; and is transliterated Levites</i>	plural gentilic adjective with the definite article	Strong's #3881 BDB #532

**Translation:** Therefore, anyone from the Levites may act as a kinsman-redeemer,...

Because of the relationships among the Levites, essentially any Levite could act as a kinsman-redeemer. That is, they could lay claim to property which was sold.

Leviticus 25:33b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yâtsâʾ (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #3318 BDB #422
mimkâr (מִמְכָר) [pronounced mim-KAWR]	<i>sale, ware, that being sold, a thing being sold</i>	masculine singular construct	Strong's #4465 BDB #569
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun	Strong's #1004 BDB #108
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîyr (עִיר) [pronounced geer]	<i>city, encampment, town; fortified height; a place of walking; a guarded place</i>	feminine singular construct	Strong's #5892 BDB #746

## Leviticus 25:33b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾăchûzzâh (אחֻזָּזָה) [pronounced uh-khooz-ZAW]	possession [of land, slaves, etc.], land possession; inheritance	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #272 BDB #28
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
yôbêl (יָבֵל); yôwbêl (יָבוּבֵל) [pronounced yoh <sup>b</sup> -VAYL]	ram, ram's horn, trumpet, cornet; jubilee, jubilation; possibly, a cry of joy; transliterated, Jobel, Yobel	masculine singular noun with the definite article	Strong's #3104 BDB #385

I was unsure about stopping and starting these phrases, as the [Bible Hub](#) ends two phrases with a construct.

**Translation:** ...so that a house [that was] sold [in] the city of his possession, will be returned [lit., will go out] in [the Year] of Jubilee,...

If there was a house which originally was owned by a Levite, that house will be returned to the Levites in the Year of Jubilee.

There seems to be a bit of disagreement in the exact rendering of the first portion of this verse:

<i>The Amplified Bible</i>	But if a house is not redeemed by a Levite, the sold house in the city they possess shall go free in the year of jubilee.
<i>The Emphasized Bible</i>	And if one of the Levites should not redeem then shall the sale of the house and the city of his possession go out in the jubilee;
KJV	And if a man purchase of the Levites, then the house that was sold, and the city of his possession, shall go out in <i>the year of</i> jubilee;
NASB	What, therefore, belongs to the Levites may be redeemed and a house sale in the city of this possession reverts in the jubilee;
NIV	So the property of the Levites is redeemable—that is, a house sold in any town they hold—and is to be returned in the Jubilee,
NRSV	Such property as may be redeemed from the Levites—houses sold in a city belonging to them—shall be released in the jubilee;
<i>Young's Lit. Translation</i>	...as to him who redeemeth from the Levites, both the sale of a house and the city of his possession have gone out in the jubilee,

Not only is this a difficult verse to render, but the Massoretic text differs from the western Vulgate. However, let me try to interpret what the point is: the Levites will be those in charge of all the spiritual functions of the land of Israel (although those duties have not been parceled out to them as of yet in God's Word) and what has been given them is eternal. They can only lose it for a short time. Just like our salvation; it may appear as though we have lost it temporarily, due to our actions and what occurs in our lives, but it is an eternal inheritance, undefiled, kept for us until the last day; or, as Saint Peter wrote: **an inheritance [which is] imperishable and undefiled and will not decay, reserved in heaven for you, who are protected by the power of God through faith for a salvation prepared to be revealed in the last time** (1Peter 1:4–5).

Leviticus 25:33c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
bâtîym (ביתים) [pronounced baht-TEEM]	<i>houses, residences; buildings; households; holders, receptacles</i>	masculine plural construct	Strong's #1004 BDB #108
‘ârîym (ערים) [pronounced gaw-REEM]	<i>cities, towns, encampments</i>	feminine plural construct	Strong's #5892 BDB #746
L <sup>e</sup> vîyyim (לויים) [pronounced <sup>e</sup> -vee-YIM]	<i>joined to, attached; garland, crown; and is transliterated Levites</i>	plural gentilic adjective with the definite article	Strong's #3881 BDB #532
hîy' (היא) [pronounced hee]	<i>she, it; also used as a demonstrative pronoun: that, this (one)</i>	3 <sup>rd</sup> person feminine singular, personal pronoun; sometimes the verb <i>is</i> , is implied	Strong's #1931 BDB #214
’ăchûzzâh (אחוזת) [pronounced uh-khooz-ZAW]	<i>possession [of land, slaves, etc.], land possession; inheritance</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #272 BDB #28
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek <sup>e</sup> (תוּכַּע) [pronounced taw-VEK <sup>e</sup> ]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the bēyth preposition, tâvek <sup>e</sup> can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled תּוּכַּע. With the 1 <sup>st</sup> person plural suffix, it means <i>in our midst</i> . With the 2 <sup>nd</sup> person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 <sup>rd</sup> person masculine plural suffix, it can mean <i>in their midst, among them</i> .			
bânîym (בנים) [pronounced baw-NEEM]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced yis-raw-ALE]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

**Translation:** ...for it [is] their possession of the houses of the cities of the Levites among the sons of Israel.

Although we would understand *it* to refer back to the house that was sold, it is actually matched up with the word ’ăchûzzâh (אחוזת) [pronounced uh-khooz-ZAW], which means, *possession*. I am explaining the feminine gender of the pronoun hîy' (היא) [pronounced hee]. *House* is a masculine singular noun.

The possession of the Levites remains their possession, even if they have sold it.

Leviticus 25:33 Therefore, anyone from the Levites may act as a kinsman-redeemer, so that a house [that was] sold [in] the city of his possession, will be returned [lit., *will go out*] in [the Year] of Jubilee, for it [is] their possession of the houses of the cities of the Levites among the sons of Israel. (Kukis mostly literal translation)

Leviticus 25:34a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sâdeh (שָׂדֶה) [pronounced <i>saw-DEH</i> ]	<i>field, land, country, open field, open country; an unpopulated area</i>	masculine singular construct	Strong's #7704 BDB #961
mig <sup>e</sup> râsh (מִגְרָשׁ) [pronounced <i>mig<sup>e</sup>-RAWSH</i> ]	<i>common, common-land, pasture land; open land; open space [around a building]</i>	masculine singular construct	Strong's #4054 BDB #177
‘ârîym (עִירִים) [pronounced <i>gaw-REEM</i> ]	<i>cities, towns, encampments</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5892 BDB #746
lô' (לֹא or אֵין) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mâkar (מָכַר) [pronounced <i>maw-KAHR</i> ]	<i>to be sold; to sell oneself [as a slave]</i>	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #4376 BDB #569

**Translation:** Also, [any] field of common land of their cities will not be sold,...

The Levites might own various acreage in common. This acreage simply cannot be sold.

Leviticus 25:34b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
’ăchûzzâh (אֲחֻזָּזָה) [pronounced <i>uh-khooz-ZAW</i> ]	<i>possession [of land, slaves, etc.], land possession; inheritance</i>	feminine singular construct	Strong's #272 BDB #28
’ôwlâm (עוֹלָם) [pronounced <i>gó-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

Leviticus 25:34b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hûw' (אוה) [pronounced hoo]	<i>he, it; him, himself</i> as a demonstrative pronoun: <i>that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
lâmed (ל) [pronounced le']	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #510

**Translation:** ...for it [is] a perpetual possession to them. (Kukis mostly literal translation)

Any acreage held in common by Levites remains an everlasting possession to them.

Leviticus 25:34 Also, [any] field of common land of their cities will not be sold, for it [is] a perpetual possession to them. (Kukis mostly literal translation)

Whereas the other tribes could sell their land during times of financial crisis, the Levites were not given that privilege; their land remained with them as long as Israel was in the land. We will examine the land of the Levites in further detail in Numbers 35 and Joshua 21.

Leviticus 25:32–34 [As to] the cities of the Levites: [there] are everlasting redemption rights for the Levites [regarding] the houses of the cities of their possession. Therefore, anyone from the Levites may act as a kinsman-redeemer, so that a house [that was] sold [in] the city of his possession, will be returned [lit., will go out] in [the Year] of Jubilee, for it [is] their possession of the houses of the cities of the Levites among the sons of Israel. Also, [any] field of common land of their cities will not be sold, for it [is] a perpetual possession to them. (Kukis mostly literal translation)

Leviticus 25:32–34 Now let's consider the cities of the Levites: the Levites have everlasting redemption rights for the houses in their cities. Therefore, anyone from the Levites may act as a kinsman-redeemer. So, any house belonging to a Levite which was sold will be returned to the Levites in the Year of Jubilee, for that house remains the possession of the Levites who live among the people of Israel in their designated cities. Also, any land which is held in common by many Levites cannot be sold, as that land is their permanent possession. (Kukis paraphrase)

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

## The Treatment of Hebrew Citizens who have Become Poor

Like the previous passages, I looked to other translations in order to develop my own translation, but they were not of much help here. I am confident that I have the gist of what is being said even though I may have failed in putting together a phrase here or there.

And when becomes thin your brother and has shaken his hand with you, and you have seized [or, *you have taken possession of; you have strengthened*] in him—a stranger and an immigrant—and he has lived [revived] with you. You will not take from with him interest and usury—and you will fear from your Elohim—and has lived your brother with you. Silver you have not given to him in interest; and in an increase you will not give your food. I am Y<sup>e</sup>howah your Elohim Who brought you (all) out from a land of Egypt, to give to you (all) a land of Canaan, to be to you (all) for Elohim.

Leviticus  
25:35–38

And when your brother becomes poor and his hand is shaking near you, then you will strengthen him. [As if] a stranger or immigrant, even he will live with you [or, *be revived by you*]. You will not take from him usury or unjust gain [because of his situation]. Since you have a reverential respect from your Elohim, your brother has been revived by you. You will not give your silver to him with interest and you will not give [him] food with interest [being tacked on]. I am Y<sup>e</sup>howah your Elohim Who brought you (all) out from the land of Egypt to give you (all) [this] land of Canaan, to be for an Elohim to you (all).

If your fellow Hebrew citizen becomes poor and he has not the power within himself to right himself, then you will give him the strength that he needs. He will live with your or be revived by you as if a temporary resident or immigrant. However, you will not use his difficult circumstances in order to extract interest or unjust gain from him. Because you have a reverential respect from your God, your brother will be revived by you. However, you will not loan him silver with interest and you will not give him food with interest being added to its cost. I am Jehovah your God Who brought you (all) as slaves out from the land of Egypt and I will give you (all) the land of Canaan in order to be a God to you in that land. Therefore, you will reflect My character by what you do.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)

And when becomes thin your brother and has shaken his hand with you, and you have seized [or, *you have taken possession of; you have strengthened*] in him—a stranger and an immigrant—and he has lived [revived] with you. You will not take from with him interest and usury—and you will fear from your Elohim—and has lived your brother with you. Silver you have not given to him in interest; and in an increase you will not give your food. I am Y<sup>e</sup>howah your Elohim Who brought you (all) out from a land of Egypt, to give to you (all) a land of Canaan, to be to you (all) for Elohim.

Dead Sea Scrolls .

Jerusalem targum .

Targum (Onkelos) .

Targum (Pseudo-Jonathan) .

Aramaic Targum .

The Psalms Targum .

Updated Douay-Rheims .

Douay-Rheims 1899 (Amer.)

If thy brother be impoverished, and weak of hand, and thou receive him as a stranger and sojourner, and he live with thee:

Take not usury of him nor more than thou gavest. Fear thy God, that thy brother may live with thee.

Thou shalt not give him thy money upon usury: nor exact of him any increase of fruits.

I am the Lord your God, who brought you out of the land of Egypt, that I might give you the land of Chanaan, and might be your God.

Aramaic ESV of Peshitta

"If your brother has become poor, and his hand cannot support him among you; then you shall uphold him. As a stranger and a sojourner he shall live with you.

Take no interest from him or profit, but fear your God; that your brother may live among you.

You shall not lend him your money at interest, nor give him your food for profit.

I am Mar-Yah your God, who brought you forth out of the land of Egypt, to give you the land of Canaan, and to be your God.

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

And if your brother who is with you should become poor, and he fail in resources with you, you shall help him as a stranger and a sojourner, and your brother shall live with you.

You shall not receive from him interest, nor increase: and you shall fear your God: I am the Lord; and your brother shall live with you.

You shall not lend your money to him at interest, and you shall not lend your meat to him to be returned with increase.

I am the Lord your God, who brought you out of the land of Egypt, to give you the land of Canaan, so as to be your God.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English

And if your brother becomes poor and is not able to make a living, then you are to keep him with you, helping him as you would a man from another country who is living among you.

Take no interest from him, in money or in goods, but have the fear of your God before you, and let your brother make a living among you.

Do not take interest on the money which you let him have or on the food which you give him.

I am the Lord your God, who took you out of the land of Egypt to give you the land of Canaan, that I might be your God.

Easy English

Easy-to-Read Version—2008

"If anyone from your own country becomes too poor to support themselves, you must let them live with you like a visitor. Don't charge them any interest on money you might loan to them. Respect your God and let those from your own country live with you. Don't charge them interest on any money you lend them. And don't try to make a profit from the food you sell them. I am the LORD your God. I brought you out of the land of Egypt to give the land of Canaan to you and to become your God.

God's Word™

"If an Israelite becomes poor and cannot support himself, help him. He must live with you as a stranger without a permanent home. Don't collect interest or make any profit from him. Fear your God by respecting other Israelites' lives. Never collect any kind of interest on your money or on the food you give them. I am the LORD your God, who brought you out of Egypt to give you Canaan and to be your God.

Good News Bible (TEV)

If any Israelites living near you become poor and cannot support themselves, you must provide for them as you would for a hired worker, so that they can continue to live near you. Do not charge Israelites any interest, but obey God and let them live near you. Do not make them pay interest on the money you lend them, and do not make a profit on the food you sell them. This is the command of the LORD your God, who brought you out of Egypt in order to give you the land of Canaan and to be your God.

The Message



Names of God Bible .  
 NIRV .  
 New Simplified Bible .

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

Casual English Bible .  
 Contemporary English V. .  
 If any of your people become poor and unable to support themselves, you must help them, just as you are supposed to help foreigners who live among you. Don't take advantage of them by charging any kind of interest or selling them food for profit. Instead, honor me by letting them stay where they now live. Remember--I am the LORD your God! I rescued you from Egypt and gave you the land of Canaan, so that I would be your God.

The Living Bible .  
 New Berkeley Version .  
 New Life Version .  
 New Living Translation .  
 The Passion Translation .  
 Unfolding Bible Simplified .  
 If one of your fellow Israelites becomes poor and is unable to buy what he needs, others of you must help him as you would help a foreigner who is living among you temporarily. If you lend money to him, do not charge any kind of interest. Instead, show by what you do that you honor your God; you must help that man, in order that he will be able to continue to live among you. If you lend him money, do not charge interest; and if you sell food to him, charge him only what you paid for it. Do not try to make a profit from it. Do not forget that it is Yahweh your God who is giving you these commands; it is, after all, Yahweh who brought you out of Egypt to be your God and to give you the land of Canaan.

### 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 . destitute  
 Christian Standard Bible .  
 Conservapedia Translation .  
 Revised Ferrar-Fenton Bible .  
 God's Truth (Tyndale) .  
 The Heritage Bible .  
 And if your brother becomes poor, and his hand wavers into poverty with you, then you shall seize him with strength, as a foreigner or one lodging *with you*, so that he may live with you.  
 You shall not take from him interest on debt or his offspring, and fear your God, and your brother shall live with you.  
 You shall not give him your silver on interest, and you shall not give him your food *to take* his children *for payment*.  
 I am Jehovah your God, who brought you out of the land of Egypt, to give you the land of Canaan, to be your God.

International Standard V ***Treatment of Poor Israelis***

“If your relative becomes poor so that he is indebted to you, [Lit. his hand fails with you] then you are to support him. You are to let him live with you just like the resident alien and the traveler. You are not to take interest or profit from him. Instead, you are to fear your God and let your relative live with you.

“You are not to loan him money with interest or sell him your food at a profit. I am the Lord your God, who brought you out of the land of Egypt, to give you the land of Canaan, and to be your God.

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

If your fellow countryman becomes poor, so that he can no longer provide for himself, then you must help him as you would help a foreigner or anyone else living as an outsider among you. Do not charge him interest or try to profit from him in any way, but honor your God so that your brother may keep living with you. You must not give him a loan of money and charge interest, nor sell him your food to earn a profit. I am Yahweh your God, who brought you out of the land of Egypt, in order that I might give you the land of Canaan, and that I might be your God.

Urim-Thummim Version

And if your brother has grown poor, and his hands have become feeble with you, then you will strengthen him even if he is a temporary inhabitant, or one who lodges, that he may live with you. Take for yourself no interest from him or increase, but respect your Elohim that your brother may live with you. You will not give him your money on interest or lend him your food for a profit. I am YHWH your Elohim, that brought you out of the land of Egypt, to give you the land of Canaan, and to be your Elohim.

Wikipedia Bible Project

And if your brother will dwindle, and you supported him, and you kept him as a visitor and settler living with you. Do not take interest or fee from him, and you feared your God, and your brother will live with you. Your money you will not give to him with interest, and your food you will not give at a fee. I am Yahweh your God, who has taken you out of the land of Egypt, to give you the land of Canaan, to be, for you, a God.

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

Christian Community (1988) **How to share with your neighbor**

- If your brother becomes poor and is unable to support himself, help him. Help this stranger or this guest that he may live with you. Do not take interest from him, but fear your God, so that your brother may live among you. Do not give him your silver at interest nor your food for gain. Dt 15:7 22:24; Dt 23:20

**Footnote** is placed in the **Addendum**.

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

### Jewish/Hebrew Names Bibles:

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

‘And when your brother becomes poor, and his hand has failed with you, then you shall strengthen him, and he shall live with you, like a stranger or a sojourner.

'Take no interest from him, or profit, but you shall fear your Elohim, and your brother shall live with you.

'Do not lend him your silver on interest, and do not lend him your food for profit.

'I am יהוה your Elohim, who brought you out of the land of Mitsrayim, to give you the land of Kena'an, to be your Elohim.

Tree of Life Version

"If your brother has become poor and his hand cannot support himself among you, then you are to uphold him. He may live with you like an outsider or a temporary resident. Take no excessive interest from him, but fear your God, so that your brother can live with you. You are not to lend him your money at interest, nor give him your food for profit. I am Adonai your God, who brought you forth out of the land of Egypt, to give you the land of Canaan and to be your God.

### Weird English, 𐤇𐤋𐤁 English, Anachronistic English Translations:

Alpha & Omega Bible

· AND IF YOUR BROTHER WHO IS WITH YOU BECOME POOR, AND HE FAIL IN RESOURCES WITH YOU, YOU SHALL HELP HIM AS A STRANGER AND A SOJOURNER, AND YOUR BROTHER SHALL LIVE WITH YOU.

YOU SHALL NOT RECEIVE FROM HIM INTEREST, NOR INCREASE: AND YOU SHALL FEAR YOUR THEOS (*The Alpha & Omega*): I AM JESUS: AND YOUR BROTHER SHALL LIVE WITH YOU.

YOU SHALL NOT LEND YOUR MONEY TO HIM AT INTEREST, AND YOU SHALL NOT LEND YOUR MEAT TO HIM TO BE RETURNED WITH INCREASE.

I AM JESUS YOUR THEOS (*The Alpha & Omega*), WHO BROUGHT YOU OUT OF THE LAND OF EGYPT, TO GIVE YOU THE LAND OF CANAAN, SO AS TO BE YOUR THEOS (*The Alpha & Omega*).

Awful Scroll Bible

Was your brother to become wretched, and is to have become shaken, you is to take strong hold of his hand - is he a nonnative or a stranger? - He is to be preserved alive.

Was you to take from him usury or interest? - You is to hold awful he of mighty ones, even is you to preserved your brother alive -

was you to give him silver with usury, also was you to give him food with interest? - I, Sustains To Become, am to have brought you forth, from the solid grounds of Egypt, to grant to you the solid grounds of Canaan, even to be he of mighty ones of yours.

Concordant Literal Version

In case your brother is reduced to poverty, and his hand slips beside you, then make him steadfast as if he were sojourner or guest, so that your brother may live beside you. Do not take advance interest or accrued interest from him. You will fear your Elohim, so that your brother be alive beside you. Your silver you shall not give to him on advance interest, nor give your food on accrued interest. I, Yahweh, am your Elohim, Who brought you forth from the land of Egypt to give to you the land of Canaan, so as to be your Elohim.

exeGesés companion Bible

And if your brother who shakes hands with you impoverishes, strengthen him:

yes, as a sojourner or as a settler, to live with you:

take no usury of him, or bounty:

but awe your Elohim;

that your brother live with you:

neither give him your silver on usury,

nor give him your food for increase:

I - Yah Veh your Elohim,

who brought you from the land of Misrayim,

to give you the land of Kenaan

and to be your Elohim.

Orthodox Jewish Bible      And if thy brother become poor, and his hand fails with thee; then thou shalt strengthen him; yea, though he be a ger, or a toshav; that he may live among thee. Take thou no neshekh of him, or increase; but fear Eloheicha; that thy brother may live among thee.  
 Thou shalt not lend him thy kesef at neshekh, nor give him thy food for increase. I am Hashem Eloheichem, which brought you forth out of Eretz Mitzrayim, to give you Eretz Kena'an, and to be Elohim unto you.

Rotherham's *Emphasized B.* .

### Expanded/Embellished Bibles:

*The Amplified Bible* .

The Expanded Bible .

Kretzmann's Commentary

Lexham English Bible

“ ‘And if your [Singular throughout this verse] countryman [Or “brother”] becomes poor and if he becomes dependent on you, [Literally “and his hand is shaky with you”] then [Or “and”] you shall support him like an alien and like a temporary resident, and he shall live with you. You [Singular throughout this verse] must not take interest or [Or “and”] usury from him, but [Or “and”] you shall revere your God, and your countryman [Or “brother”] shall live with you. You [Singular throughout this verse] must not give your money to him with interest or [Or “and”] give your food for [Or “in” or “with”] profit. I am Yahweh your [Plural throughout this verse] God, who brought you out from the land of Egypt to give you [Literally “to you”] the land of Canaan, to be as God for you.

Syndein/Thieme .

The Voice .

### Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

Kaplan Translation

*Helping Others*

When your brother becomes impoverished and loses the ability to support himself in the community, you must come to his aid. Help him survive, whether he is a proselyte or a native [Israelite].

Do not take advance [interest] or accrued interest from him. Fear your God, and let your brother live alongside you.

Do not make him pay advance interest for your money, and do not give him food for which he will have to pay accrued interest.

I am God your Lord who brought you out of Egypt to give you the land of Canaan, [and] to be a God for you.

**loses the ability...**

Literally, 'and slips down among you.'

**Help him survive**

Literally, 'he shall live with you.' (cf. Rashi).

**native Israelite**

(Ibn Ezra; cf. Bava Metzia 71a,b; Yad, Malveh 5:1.)

**advance [interest]**

(Bava Metzia 60b). Neshekh in Hebrew.

**accrued interest**

Tarbit (or ribith) in Hebrew. (Ibid.).

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.* And <when thy brother waxeth poor, and his hand becometh feeble<sup>d</sup> with thee> then shalt thou strengthen him, <as a sojourner and a settler> so shall he live with thee. Do not accept from him interest or profit, but stand thou in awe of thy God,—so shall thy brother live with thee. <Thy silver> shalt thou not give him on interest,—neither <for profit> shalt thou give him thy food.

|||—Yahweh||| am your God, who brought you forth out of the land of Egypt,—to give unto you the land of Canaan, |to become your' God|<sup>e</sup>

<sup>d</sup> Ml.: "his hand shaketh."

<sup>e</sup> N.B.: By giving them Canaan, He was to become their God. Cp. chap. xxvi. 45.

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

A Faithful Version

And if your brother has become poor and his hand has failed with you, then you shall help him; yes, *even if he is* a stranger or a visitor, so that he may live with you. You shall take no interest from him, or an additional profit. But you shall fear your God, so that your brother may live with you. You shall not give him your silver on interest, nor lend him your food for profit. I am the LORD your God Who brought you forth out of the land of Egypt to give you the land of Canaan and to be your God.

C. Thomson Updated OT  
Charles Thomson OT

.  
And if thy brother who is with thee become poor and distressed in his circumstances when near thee, thou shalt help him, as a proselyte or a sojourner, and thy brother shall live with thee. Thou shalt not take from him usury or increase, but thou shalt fear thy God, I the Lord; and thy brother shall live with thee. Thou shalt not lend him thy money on usury, nor give him thy victuals for an increase. I am the Lord your God who brought you out of the land of Egypt, to give you the land of Chanaan, and to be your God.

Context Group Version

And if your brother is growing poor, and his hand fails with you; then you shall uphold him: [as] a stranger [who is a] sojourner he shall live with you. Take no interest of him or increase, but fear your God; that your brother may live with you. You shall not give him your money on interest, nor give him your provisions for increase. I am YHWH your (pl) God, who brought you (pl) out of the land of Egypt, to give you (pl) the land of Canaan, [and] to be your (pl) God.

English Standard Version  
Green's Literal Translation

.  
And when your brother has become poor, and his hand has failed with you, then you shall help him. He shall live with you as an alien and a tenant. You shall take no interest or increase from him, and you shall fear your God; and the life of your brother *is* with you. You shall not give silver to him with interest, and you shall not give your food for increase. I am Jehovah who has brought you out of the land of Egypt, to give to you the land of Canaan, to become your God.

Legacy Standard Bible  
Literal Standard Version

.  
And when your brother has become poor, and his hand has failed with you, then you have kept hold on him, sojourner and settler, and he has lived with you; you take no usury or increase from him; and you have been afraid of your God; and your brother has lived with you; you do not give your money to him in usury, and you do not give your food for increase. I [am] your God YHWH, who has brought you out of the land of Egypt to give the land of Canaan to you, to become your God.

Modern English Version  
Modern Literal Version 2020

.  
And if your brother becomes poor and his hand shakes toward you {i.e. lost his strength}, then you will help him; he will live with you as a stranger and a traveler. You take no interest from him or increase, but fear your God, that your brother may live with you. You will not give him your money upon interest, nor give him your food for profit. I am Jehovah your\* God, who brought you\* forth out of the land of Egypt, to give you\* the land of Canaan and to be your\* God.

New American Standard B.	.
New European Version	.
New King James Version	.
Niobi Study Bible	. relieve
Owen's Translation	.
Revised Mechanical Trans.	...and, given that your brother will be low, and his hand will totter with you, and you will seize him, immigrant and settler, and he will live with you. You will not take from him usury and interest, and you will fear your Elohiym, and your brother is living with you. You will not give your silver to him in usury, and you will not give your foodstuff in great number. I am YHWH your Elohiym, who made you go out from the land of Mits'rayim, to give to you the land of Kena'an, to exist for you for Elohiym,...
Updated Bible Version 2.17	.
A Voice in the Wilderness	. shaky
Webster's Bible Translation	And if thy brother shall have become poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he may be a stranger, or a sojourner; that he may live with thee. Take thou no interest of him, or increase; but fear thy God; that thy brother may live with thee. Thou shalt not give him thy money upon interest, nor lend him thy victuals for increase. I am the LORD your God, who brought you out of the land of Egypt, to give you the land of Canaan, and to be your God.
World English Bible	“If your brother has become poor, and his hand can't support himself among you, then you shall uphold him. He shall live with you like an alien and a temporary resident. Take no interest from him or profit; but fear your God, that your brother may live among you. You shall not lend him your money at interest, nor give him your food for profit. I am Yahweh your God, who brought you out of the land of Egypt, to give you the land of Canaan, and to be your God.
Young's Literal Translation	.
Young's Updated LT	.

**The gist of this passage:**  
35-38

Leviticus 25:35a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
When these two particles begin a sentence, they are translated, <i>and if, if, suppose, now if, now when, and when, even if</i> . These translations are placed roughly in order of their use. <i>And if</i> is by far found the most often in English translations.			
mûwk (מֹוֹק) [pronounced mook]	to become thin, (figuratively) to be impoverished; to be low, to be depressed, to be (grow) poor	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #4134 BDB #557
'âch (אָח) [pronounced awhk]	brother, half-brother; kinsman or relative close; one who resembles	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #251 BDB #26
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251

Leviticus 25:35a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
môwt̄ (מוֹט) [pronounced <i>moht</i> ]	<i>to shake, to totter, to move, to dislodge, to throw into disorder or disarray</i>	3 <sup>rd</sup> person feminine singular, Qal perfect	Strong's #4131 BDB #556
yâd (יָד) [pronounced <i>yawd</i> ]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3027 BDB #388
ʿîm (עִם) [pronounced <i>geem</i> ]	<i>with, at, by, near; like; from; against; toward; as long as; beside, except; in spite of</i>	preposition of nearness and vicinity with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5973 BDB #767

The **Bible Hub** mistakenly has that this is a feminine singular suffix (and with this, I will stop noting the unimportant mistakes found in Bible Hub).

**Translation:** *And when your brother becomes poor and his hand is shaking near you,...*

The circumstances are, in your vicinity, you become aware of a brother—a fellow Hebrew—who has become destitute and he does not have the strength to right himself (which is described by his hand shaking). A fellow Hebrew is in a helpless, hopeless state.

Leviticus 25:35b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châzaq (חָזַק) [pronounced <i>khaw-ZAHK</i> ]	<i>to take hold [of something], to grab, to seize, to hold fast, to gain [take] possession of; to strengthen, to make strong, to support; to repair; to display strength [power]; to prevail [upon]</i>	2 <sup>nd</sup> person masculine singular, Hiphil perfect	Strong's #2388 BDB #304
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #88

**Translation:** *...then you will strengthen him.*

You will take the responsibility to strengthen him, to give him the support that he needs.

**Application:** Are you aware of anyone like this in your own periphery? Has God given you the means or the ability to support or help that person?

Leviticus 25:35c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
gêr (גֵּר) [pronounced gare]	<i>sojourner, stranger, immigrant [or, outsider], temporary resident [inhabitant]; newcomer without inherited [property] rights</i>	masculine singular noun	Strong's #1616 BDB #158
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tôwshâb (תּוֹשָׁב) [pronounced toh-SHAWB']	<i>emigrant, stranger, sojourner [not naturalized; without rights], temporary visitor</i>	masculine singular noun	Strong's #8453 BDB #444
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châyâh (חַיָּה) [pronounced khaw-YAW]	<i>to live, to have life, to revive, to recover health, to be healed, to be refreshed</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #2421 & #2425 BDB #310
ʿîm (עִם) [pronounced geem]	<i>with, at, by, near; like; from; against; toward; as long as; beside, except; in spite of</i>	preposition of nearness and vicinity with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5973 BDB #767

**Translation:** [As if] a stranger or immigrant, even he will live with you [or, be revived by you].

This is a fellow Hebrew which God is speaking of. However, there are many circumstances under which a Hebrew family would take in a temporary resident of Israel or an immigrant to live with them. Now, in many cases, they take such a person (or family) in as a slave (or slaves).

If necessary, you will do the same for that person. However, God is going to give some limitations here.

Leviticus 25:35 **And when your brother becomes poor and his hand is shaking near you, then you will strengthen him.** [As if] a stranger or immigrant, even he will live with you [or, be revived by you]. (Kukis mostly literal translation)

Just as we began with a Christian community of sorts, so it was with the Jews. Their family extended well beyond blood lines even to Gentiles which God caused them to come into contact with. We have a similar command to feed those who are hungry and clothe those who are without prior to giving them the gospel—from this has sprung many marvelous Christian missions who deal with the hopeless and present the gospel to them. As the Apostle John wrote: **But whoever has the world's goods, and sees [lit., beholds] his brother in need and closes his heart against him, how does the love of God abide in him?** (1John 3:17).



## Leviticus 25:36a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'al (אל) [pronounced a]l]	<i>no, not; nothing; none; neither, nor; do not, let not [with a verb]; let there not be [with an understood verb];</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #3947 BDB #542
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'êth (אֵת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #854 BDB #85
<p>Together, min 'êth mean <i>from proximity with, from with, from close proximity to, to proceed from someone</i>. A good up-to-date rendering might be <i>directly from</i>. The idea is, the person that these prepositions refer to is supposed to directly be involved in the action or in whatever is being requested.</p>			
neshek <sup>e</sup> (נִשְׁכָּה) [pronounced neh-shehk <sup>e</sup> ]	<i>something bitten off; interest (on a debt), usury (excessive interest)</i>	masculine singular noun	Strong's #5392 BDB #675
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tarbbiyth (תִּבְרַת) [pronounced tar <sup>b</sup> -BEETH]	<i>increment, usury, interest, bonus; a percentage (in addition to principal); unjust gain</i>	feminine singular noun	Strong's #8636 BDB #916

Bible Hub has this as Strong's #8635. Strong has it that this word occurs once; the King James concordance has it occurring six times, including this passage. There is a slight difference in the spelling of these two words, and both Bible Hub and Owen have the spelling of Strong's #8636 and not of #8635.

**Translation:** You will not take from him usury or unjust gain [because of his situation].

Interest and usury are two entirely different words. Neshek<sup>e</sup> (נִשְׁכָּה) [pronounced neh-shehk<sup>e</sup>] can mean *interest, usury*; it literally means *something bitten off*. This does not necessarily forbid interest altogether. This particular word can mean exorbitant interest or usury, as well as just interest. The word usury [pronounced YOU-zuh-ree] is an excessive amount of interest; it is over and above what a reasonable interest would be. Strong's #5392 BDB #675. The second word is tarbbiyth (תִּבְרַת) [pronounced tar<sup>b</sup>-BEETH] and it is built on the word for *increase*, and it means usury. Strong's #8636 BDB #916. Together, the use of these two words seems to be similar to charging excessive interest and points on top of that. When someone is in need, this is not a financial opportunity for you. This is not a time of gain for you. This is a time to give and we give because we fear and respect our God and because our God has given graciously to us. As the NIV Study Bible notes: *The main idea was not necessarily*

to forbid all interest, but to assist the poor. The law did not forbid lending so much as it encouraged giving.<sup>21</sup> The lending of money and receiving interest on the loan is a cornerstone of business practice, and this is not sinful or evil or disapproved of by God. In fact, several of our Lord's parables dealt with the practice of lending money with interest (Matthew 25:27 Luke 19:23). See also Exodus 22:25 and Deuteronomy 23:19–20.

This person in your periphery is in a difficult situation. You are not going to use this situation in order for you to benefit from it. You are not going to make money off this person.

Leviticus 25:36b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yârê' (אָרַי) [pronounced <i>yaw-RAY</i> ]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #3372 BDB #431
min (מִן) [pronounced <i>mihn</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43

**Translation:** [Since you have a reverential respect from your Elohim,...](#)

You act out of reverential respect *from* your God. You learn from your God what you should do. You act in accordance with God's character.

Leviticus 25:36c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châyâh (חָיָה) [pronounced <i>khaw-YAW</i> ]	<i>to live, to have life, to revive, to recover health, to be healed, to be refreshed</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #2421 & #2425 BDB #310
ʾâch (אָח) [pronounced <i>awhk</i> ]	<i>brother, half-brother; kinsman or relative close; one who resembles</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #251 BDB #26
ʿîm (עִם) [pronounced <i>geem</i> ]	<i>with, at, by, near; like; from; against; toward; as long as; beside, except; in spite of</i>	preposition of nearness and vicinity with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5973 BDB #767

<sup>21</sup> p. 178.

**Translation:** ...your brother has been revived by you.

You act, as a son of the Most High, to help revive your brother.

Leviticus 25:36 You will not take from him usury or unjust gain [because of his situation]. Since you have a reverential respect from your Elohim, your brother has been revived by you. (Kukis mostly literal translation)

Leviticus 25:37a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êth (אֵת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular noun with a 2 <sup>nd</sup> person masculine singular suffix	Strong's #3701 BDB #494
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	2 <sup>nd</sup> person masculine singular Qal imperfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
neshek <sup>e</sup> (שֶׁכֶּחַ) [pronounced neh-shehk <sup>e</sup> ]	<i>something bitten off; interest (on a debt), usury (excessive interest)</i>	masculine singular noun	Strong's #5392 BDB #675

**Translation:** You will not give your silver to him with interest...

You must hear the entire phrase. This does not say, "Do not give him your silver." It says, "You will not give him silver with interest." Helping your brother is not a money-making operation.

Leviticus 25:37b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

## Leviticus 25:37b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mar <sup>e</sup> bîyth (תִּבְרַת) [pronounced mah <sup>r</sup> -BEETH]	<i>multitude, magnitude; increase, greatest part, great number, majority; progeny; interest, usury</i>	feminine singular noun	Strong's #4768 BDB #916
In a previous word, tarbbîyth (תִּבְרַת) [pronounced tar <sup>b</sup> -BEETH] is said to have a double-b (beyth); yet this word, with virtually the same spelling has a single-b (beyth). This is just me talking to myself. That dot in the middle of the beyth (ב) usually doubles the consonant, when this is found in the middle of a Hebrew word.			
lô' (אול or אל) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	2 <sup>nd</sup> person masculine singular Qal imperfect	Strong's #5414 BDB #678
'ôkel (לֶכֶּל) [pronounced OH-keh]	<i>food, grain, meal; prey, meat; eating; provisions</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #400 BDB #38

**Translation:** ...and you will not give [him] food with interest [being tacked on].

It will cost money to help someone out. If such a person lives with you, you do not keep track of the food which you give them, tack on interest, and present him with a bill later.

Leviticus 25:37 You will not give your silver to him with interest and you will not give [him] food with interest [being tacked on]. (Kukis mostly literal translation)

This is Christian giving. This person's personal tragedy is not a time for you to accrue some sort of live interest bearing account. Interest is allowed when someone needs your money to invest in something; although excessive interest with fellow Jews was never allowed.

## Leviticus 25:38a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'ânîy (אֲנִי) [pronounced aw-NEE]	<i>I, me; in answer to a question, it means I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly y <sup>h</sup> oh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
'Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #430 BDB #43

Leviticus 25:38a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
yâtsâʾ (יָצָא) [pronounced yaw-TZAWH]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce</i>	1 <sup>st</sup> person singular, Hiphil perfect	Strong's #3318 BDB #422
ʾêth (אֶת) [pronounced ayth]	<i>you, you [all]; untranslated mark of a direct object; occasionally to you, toward you</i>	sign of the direct object affixed to a 2 <sup>nd</sup> person masculine plural suffix	Strong's #853 BDB #84
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
ʾerets (אֶרֶץ) [pronounced EH-rets]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced mits-RAH-yim]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

**Translation:** I am Y<sup>e</sup>howah your Elohim Who brought you (all) out from the land of Egypt...

What God did for the sons of Jacob revealed great grace. He tells them, "I am Jehovah your God; I brought you out of Egypt."

Leviticus 25:38b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
nâthan (נָתַן) [pronounced naw-THAHN]	<i>to give, to grant, to place, to put, to set; to make</i>	Qal infinitive construct	Strong's #5414 BDB #678
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510
ʾêth (אֶת) [pronounced ayth]	generally untranslated; possibly be translated <i>to, toward (s)</i>	mark of a direct object; indicates next word is the object of the verb	Strong's #853 BDB #84

## Leviticus 25:38b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʿerets (אֶרֶץ) [pronounced EH-rets]	earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]	feminine singular construct	Strong's #776 BDB #75
K <sup>e</sup> naʿan (כְּנָעַן) [pronounced k <sup>e</sup> NAH-ġahn]	which possibly means <i>merchant</i> and is transliterated <i>Canaan</i>	masculine proper noun; territory	Strong's #3667 BDB #488

**Translation:** ...to give you (all) [this] land of Canaan,...

The people are still in the desert-wilderness when these words are spoken to them. However, throughout most of Israel's history, when they hear these words spoken, they will be in the land of promise.

## Leviticus 25:38c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to; belonging to	directional/relational/possessive preposition	No Strong's # BDB #510
hâyâh (הָיָה) [pronounced haw-YAW]	to be, is, was, are; to become, to come into being; to come to pass	Qal infinitive construct	Strong's #1961 BDB #224
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to; belonging to	directional/relational/possessive preposition with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510
lâmed (ל) [pronounced l <sup>e</sup> ]	to, for, towards, in regards to; belonging to	directional/relational/possessive preposition	No Strong's # BDB #510
ʿĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated <i>Elohim</i>	masculine plural noun	Strong's #430 BDB #43

**Translation:** ...to be for an Elohim to you (all). (Kukis mostly literal translation)

God has graciously made Himself the God of the Hebrew people. The Hebrew people should take this grace, embrace it and show it toward their fellow Israelites.

Leviticus 25:38 I am Y<sup>e</sup>howah your Elohim Who brought you (all) out from the land of Egypt to give you (all) [this] land of Canaan, to be for an Elohim to you (all). (Kukis mostly literal translation)

Periodically, when delivering these laws, God gently reminds the Jews that these are not suggestions; these are not some good ideas to try out—these are God's commands because He was the one to bring them out of Egypt with a mighty hand and He is their God.

Leviticus 25:35–38 And when your brother becomes poor and his hand is shaking near you, then you will strengthen him. [As if] a stranger or immigrant, even he will live with you [or, be revived by you]. You will not take from him usury or unjust gain [because of his situation]. Since you have a reverential respect from your Elohim, your brother has been revived by you. You will not give your silver to him with interest and you will not give [him]

food with interest [being tacked on]. I am Y<sup>e</sup>howah your Elohim Who brought you (all) out from the land of Egypt to give you (all) [this] land of Canaan, to be for an Elohim to you (all). (Kukis mostly literal translation)

Leviticus 25:35–38 If your fellow Hebrew citizen becomes poor and he has not the power within himself to right himself, then you will give him the strength that he needs. He will live with you or be revived by you as if a temporary resident or immigrant. However, you will not use his difficult circumstances in order to extract interest or unjust gain from him. Because you have a reverential respect from your God, your brother will be revived by you. However, you will not loan him silver with interest and you will not give him food with interest being added to its cost. I am Jehovah your God Who brought you (all) as slaves out from the land of Egypt and I will give you (all) the land of Canaan in order to be a God to you in that land. Therefore, you will reflect My character by what you do. (Kukis paraphrase)

Most often—especially with narratives—I just translate directly from the Hebrew tables. However, again with this section, I had one eye on the Hebrew tables and one eye of the most literal translations (at least for the first verse).

**And when becomes thin [impoverished] your brother near you, and he is sold to you, you will not work [him] with you work of a slave. Like a hireling, like a stranger, he is with you as far as a Year of the Yobel, he will work with you. And he has gone out from with you, he and his sons with him and he has returned unto his family and unto a possession of his fathers he will return. For My slaves they [are] who I caused to go out, them, from a land of Egypt. They will not be sold a sale of a slave. You will not rule in him in harshness and you will fear/respect from your Elohim.**

Leviticus  
25:39–43

**And when your brother, [who is] with you, becomes impoverished and he is sold to you, you will not make him work in the bondage of a slave. He is with you like a man hired [or] like a temporary visitor. He will work with you until the Year of Jubilee. Then he and his sons with him will go out from you. He will return to his family and he will return to the family [land] inheritance. For those whom I caused to go out from the land of Egypt [are] My slaves. They will not be sold [in] a common slave sale. You will not rule against him in harshness. Also, you will [learn to] fear/respect from your Elohim.**

**If a fellow Israelite becomes impoverished, so much so that he is sold to you as a slave, you will not make him work the most menial chores that a slave does. He will work for you as a man that you have hired or like a temporary visitor that you pay to work. He will remain with you until the Year of Jubilee, and then he will go out from your home, taking his sons with him. At that point, he may return to his family and to the land of his family's inheritance. You see, those whom I caused to go out from Egypt are My slaves. But they will not be sold in a common slave sale. You will not exercise authority over someone like this with cruelty. From your God you will learn to fear and respect you God.**

Here is how others have translated this passage:

#### **Ancient texts:**

Masoretic Text (Hebrew)

And when becomes thin [impoverished] your brother near you, and he is sold to you, you will not work [him] with you work of a slave. Like a hireling, like a stranger, he is with you as far as a Year of the Yobel, he will work with you. And he has gone out from with you, he and his sons with him and he has returned unto his family and unto a possession of his fathers he will return. For My slaves they [are] who I caused to go out, them, from a land of Egypt. They will not be sold a sale of a slave. You will not rule in him in harshness and you will fear/respect from your Elohim.

Dead Sea Scrolls

Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	If thy brother constrained by poverty, sell himself to thee: thou shalt not oppress him with the service of bondservants. But he shall be as a hireling, and a sojourner: he shall work with thee until the year of the jubilee. And afterwards he shall go out with his children: and shall return to his kindred and to the possession of his fathers. For they are my servants, and I brought them out of the land of Egypt: let them not be sold as bondmen. Afflict him not by might: but fear thy God.
Aramaic ESV of Peshitta	"If your brother has grown poor among you, and sells himself to you; you shall not make him to serve as a slave. As a hired servant, and as a sojourner, he shall be with you; he shall serve with you until the Year of Jubilee: then he shall go out from you, he and his children with him, and shall return to his own family, and to the possession of his fathers. For they are my servants, whom I brought forth out of the land of Egypt. They shall not be sold as slaves. You shall not rule over him with harshness, but shall fear your God.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And if your brother by you be lowered, and be sold to you, he shall not serve you with the servitude of a slave. He shall be with you as a hireling or a sojourner, he shall work for you till the year of release; and he shall go out in the release, and his children with him; and he shall go to his family, he shall hasten back to his family. Because these are My servants, whom I brought out of the land of Egypt; such a one shall not be sold as a common servant. You shall not oppress him with labor, and shall fear the Lord your God.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And if your brother becomes poor and gives himself to you for money, do not make use of him like a servant who is your property; But let him be with you as a servant working for payment, till the year of Jubilee; Then he will go out from you, he and his children with him, and go back to his family and to the property of his fathers. For they are my servants whom I took out from the land of Egypt; they may not become the property of another. Do not be a hard master to him, but have the fear of God before you.
Easy English	.
Easy-to-Read Version–2008	"If anyone from your own country becomes so poor that they must sell themselves to you, don't make them work like slaves. They will be like hired workers and



visitors with you until the year of Jubilee. Then they can leave you, take their children, and go back to their family. They can go back to the property of their ancestors, because they are my servants. I brought them out of slavery in Egypt. They must not become slaves again. You must not be a cruel master to them. You must respect your God.

*God's Word™*

"If an Israelite becomes poor and sells himself to you, don't work him like a slave. He will be like a hired worker or a visitor to you. He may work with you until the year of jubilee. Then you will release him and his children to go back to their family and the property of their ancestors. They are my servants. I brought them out of Egypt. They must never be sold as slaves. Do not treat them harshly. Fear your God.

Good News Bible (TEV)

If any Israelites living near you become so poor that they sell themselves to you as a slave, you shall not make them do the work of a slave. They shall stay with you as hired workers and serve you until the next Year of Restoration. At that time they and their children shall leave you and return to their family and to the property of their ancestors. The people of Israel are the LORD's slaves, and he brought them out of Egypt; they must not be sold into slavery. Do not treat them harshly, but obey your God.

*The Message*

.

Names of God Bible

.

NIRV

.

New Simplified Bible

.

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

Casual English Bible

.

Contemporary English V.

Suppose some of your people become so poor that they have to sell themselves and become your slaves. Then you must treat them as servants, rather than as slaves. And in the Year of Celebration they are to be set free, so they and their children may return home to their families and property. I brought them out of Egypt to be my servants, not to be sold as slaves. So obey me, and don't be cruel to the poor.

The Living Bible

.

New Berkeley Version

.

New Life Version

.

New Living Translation

.

The Passion Translation

.

Unfolding Bible Simplified

If one of your fellow Israelites becomes poor and sells himself to you, do not force him to work like a slave. Treat him as you treat workers whom you hire or like someone who is living on your land temporarily. He must work for you only until the year of the celebration of Jubilee. During that year, you must free him, and he may go back to his family and to the property that his ancestors owned. It is as though we Israelites are all Yahweh's slaves, whom he freed from being slaves in Egypt. So none of you should buy each other and make each other into slaves. And do not treat the Israelites whom you buy cruelly. Instead, honor Yahweh, our God.

#### **Partially literal and partially paraphrased translations:**

American English Bible

.

Beck's American Translation

.

Common English Bible

.

New Advent (Knox) Bible

.

Translation for Translators

.

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

Berean Study Bible	If a countryman among you becomes destitute and sells himself to you, you must not force him into slave labor. Let him stay with you as a hired worker or temporary resident; he is to work for you until the Year of Jubilee. Then he and his children are to be released, and he may return to his clan and to the property of his fathers. Because the Israelites are My servants, whom I brought out of Egypt, they are not to be sold as slaves. You are not to rule over them harshly, but you shall fear your God.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	And if your brother by you becomes poor, and is sold to you, you shall not work him as a work servant; And he shall be with you as one hired for wages and as one lodging with you, and shall work for you until the year of jubilee; And he shall go out from you, he and his children with him; he shall return to his own family; he shall return to the possession of his fathers, Because they are my servants, which I brought forth out of the land of Egypt; they shall not be sold as sold servants. You shall not rule over him with crushing oppression, and shall fear your God.
International Standard V	"If your brother with you becomes poor, so that he sells himself to you, you are not to make him serve like a bond slave. [Lit. slave of slaves] Instead, he is to serve with you like a hired servant or traveler who lives with you until the year of jubilee. Then he and his children with him may leave [Lit. may go out from you] to return to his family and his ancestor's inheritance. Since they're my servants whom I've brought out from the land of Egypt, they are not to be sold as slaves. You are not to rule over them with harshness. You are to fear your God."
H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	If your fellow countryman has become poor and sells himself to you, you must not make him work like a slave. Treat him as a hired servant. He must be like someone living temporarily with you. He will serve with you until the year of Jubilee. Then he will go away from you, he and his children with him, and he will return to his own family and to his fathers' property. For they are my servants whom I brought out of the land of Egypt. They will not be sold as slaves. You must not rule over them harshly, but you must honor your God.
Urim-Thummim Version	And if your brother that lives near you has grown poor and is sold to you, you will not compel him to serve as a slave but as a hired laborer and as a temporary resident, he will be with you and will serve you until the year of Jubilee. And then he will leave you, both he and his children with him, and will return to his own family, to the property of his forefathers he will return. Because they are my slaves that I brought out of the land of Egypt and they will not be sold as slaves. You will not rule over him with severity but will respect your Elohim.
Wikipedia Bible Project	And if your brother will dwindle with you, and he were sold to you, you will not work him in the work of the slave. As a hired-man, as a settler, will he be with you. Until the Jubilee year, he will work with you. And he left from within you, him and his sons with him, and he returned to his family. And to his father's holdings, he will return. Because they are my slaves. For I have taken them out of the land of Egypt, they will not be sold as slaves are sold. You will not bear down on him to break his back, and you feared your god.

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

Christian Community (1988) If your brother becomes poor and sells himself to you, do not make him work as a slave, but let him remain with you as a hired servant and an alien until the year of Jubilee. He shall then leave you, he and his sons with him, and return to his own family and to the property of his fathers. For they are my servants whom I brought out of the land of Egypt and they are not to be sold as slaves. Do not rule over them harshly, but fear your God. Dt 15:12; Jer 34:8

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

### Jewish/Hebrew Names Bibles:

Complete Jewish Bible .  
 exeGeses companion Bible .  
 Hebraic Roots Bible .  
 Kaplan Translation .  
 The Scriptures—2009 'And when your brother who dwells by you becomes poor, and sells himself to you, do not make him serve as a slave.  
 'But as a hired servant, as a settler he is with you, and serves you until the Year of Yobel.  
 'And then he shall leave you, he and his children with him, and shall return to his own clan, even return to the possession of his fathers.  
 'For they are My servants, whom I brought out of the land of Mitsrayim, they are not sold as slaves.  
 'Do not rule over him with harshness, but you shall fear your Elohim.  
 Tree of Life Version "If your brother has grown poor among you and sells himself to you, you must not subject him to slave labor. Let him stay with you as a hired worker or as a temporary resident. He will work for you until the Year of Jubilee, then he is to be released from you—he and his children with him—and may return to his own family and to the property of his fathers. For they are My servants, whom I brought out of the land of Egypt. They are not to be sold in a slave sale. You are not to rule over him with harshness, but fear your God.

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

Alpha & Omega Bible . AND IF YOUR BROTHER BY YOU BE LOWERED, AND BE SOLD TO YOU, HE SHALL NOT SERVE YOU WITH THE SERVITUDE OF A SLAVE.  
 HE SHALL BE WITH YOU AS A HIRELING OR A SOJOURNER, HE SHALL WORK FOR YOU UNTIL THE YEAR OF RELEASE:  
 AND HE SHALL GO OUT IN THE RELEASE, AND HIS CHILDREN WITH HIM;  
 AND HE SHALL GO TO HIS FAMILY, HE SHALL RETURN TO THE PROPERTY OF THIS FOREFATHERS.  
 BECAUSE THESE ARE MY SERVANTS, WHOM I BROUGHT OUT OF THE LAND OF EGYPT; SUCH AN ONE SHALL NOT BE SOLD AS A COMMON SERVANT.  
 YOU SHALL NOT OPPRESS HIM WITH LABOR, AND SHALL FEAR JESUS YOUR THEOS (*The Alpha & Omega*).

Awful Scroll Bible Was your brother to become poor, and is to have been sold - was he to work the labor of a slave? -  
 As he hired dwelling with you, even was he to serve you until the year of jubilee, and you is to go out to he and his sons, even is he to have been turned back to his family, and to the takes hold of his fathers, was he to be turned back.

They are my servants, that I am to have led out of the solid grounds of Egypt - was he to be sold, as he sold being a slave? - was you to hold sway over him in severity? - You is to have held awful he of mighty ones.

Concordant Literal Version In case your brother who is beside you is reduced to poverty and sells himself to you, you shall not make him serve the service of a servant. As a hireling, as a guest shall he be beside you; until the year of the jubilee shall he serve for you. Then he will go forth from you, he and his sons with him, and return to his family; and to the holding of his fathers shall he return. For they are My servants, whom I brought forth from the land of Egypt. They shall not sell themselves as in servant sales. You shall not hold sway over him with rigor: you will fear your Elohim.

exeGeses companion Bible And if your brother by you impoverishes and is sold to you; he serves not the service of a servant: but he becomes with you as a hireling and as a settler; and serves you to the year of jubilee: and then he departs from you - both he and his sons with him and returns to his own family and returns to the possession of his fathers. For they are my servants, whom I brought from the land of Misrayim: to not be sold as the sale of a servant. Subjugate him not with tyranny; but awe your Elohim.

Orthodox Jewish Bible And if thy brother that dwelleth by thee become poor, and be sold unto thee, thou shalt not compel him to do avodat eved; But as a sakhir, and as a toshav, he shall be among thee, and shall serve thee unto the Shnat HaYovel. And then shall he depart from thee, both he and his banim with him, and shall return unto his own mishpochah, and unto the Achuzzat of his Avot shall he return. For they are My Eved, which I brought forth out of Eretz Mitzrayim; they shall not be sold in the manner of an eved.

Rotherham's *Emphasized B.* Thou shalt not rule over him with rigor; but shalt fear Eloheicha. And <when thy brother waxeth poor with thee, and so selleth himself unto thee> thou shalt not bind him with the bondage of a bondman: <as a hired servant, as a settler> shall he remain with thee,—<until the year of the jubilee> shall he serve with thee: then shall he go forth from thee, ||he and his sons with him||,—and shall return unto his family, and <unto the possession of his fathers> shall he return. For <my bondmen> they are', whom I brought forth out of the land of Egypt,—they shall not sell themselves with the sale of a bondman. Thou shalt not rule over him with rigour,—so shalt thou stand in awe of thy God.

### Expanded/Embellished Bibles:

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

### Bible Translations with Many Footnotes:

The Complete Tanach	.
The Geneva Bible	.
Kaplan Translation	<i>Slaves</i> If your brother becomes impoverished and is sold to you, do not work him like a slave. He shall be with you just like an employee or a resident hand. He shall serve you only until the jubilee year, and then he and his children shall be free to leave you and to return to their family. He shall thus return to the hereditary land of his ancestors. This is because I brought [the Israelites] out of Egypt, and they are My slaves. They shall not be sold [in the market] as slaves. Do not dominate [such a slave] to break his spirit, since you must fear your God. <b>and is sold to you</b> See Exodus 21:2. <b>in the market</b> (Sifra; Rashi). Similarly, he may not be sold at auction or in any other public manner (Sefer HaMitzvoth, Negative 258). <b>to break his spirit</b> Perekh in Hebrew. See Exodus 1:13.
NET Bible®	.
New American Bible (2011)	.
New Catholic Bible	.
Rotherham's <i>Emphasized B.</i>	.

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

A Faithful Version	And if your brother who lives beside you has become poor and is sold to you, you shall not compel him to serve as a bondservant. As a hired servant, as a temporary resident, he shall be with you, and shall serve you until the year of jubilee. And he shall depart from you, he and his sons with him, and shall return to his own family. And he shall return to the possession of his fathers, For they are My servants whom I brought forth out of the land of Egypt. They shall not be sold as slaves. You shall not rule over him with rigor, but shall fear your God.
C. Thomson Updated OT	.
Charles Thomson OT	And if thy brother who dwelleth by thee be humbled, and sold to thee, he shall not serve thee as a slave. He shall be with thee as a hireling, or a sojourner. Until the year of the release he shall work for thee, and in the year of the release he shall go out, and his children with him, and shall go to his own family; to his paternal possession he shall haste away. Because they are my servants, whom I brought out of the land of Egypt; he must not be sold as a slave. Thou shall not overburthen him with toil, but fear the Lord thy God.
Context Group Version	.
English Standard Version	. ruthlessly
Green's Literal Translation	.
Legacy Standard Bible	.
Literal Standard Version	.
Modern English Version	.
Modern Literal Version 2020	And if your brother becomes poor with you and sells himself to you, you will not impose upon him servile labor. He will be with you as a hired servant and as a traveler. He will serve with you to the year of jubilee. Then he will go out from you, he and his sons with him and will return to his own family. And he will return to the possession of his fathers. Because they are my servants, whom I brought forth out of the land of Egypt. They will not be sold as bondservants. You will not rule over him with rigor, but will fear your God.

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

...and, given that your brother will be low with you, and he will be sold to you, you will not serve with him, as service of a servant<sup>[831]</sup>. Like a hireling, like a settler, he will exist with you until the year of the jubilee, he will serve with you, and he will go out from with you, he and his sons with him, and he will turn back to his clan, and to the holdings of his fathers he will turn back, given that they are my servants, which I made them go out from the land of Mits'rayim, they will not be sold as merchandise, a servant. You will not rule in him with a whip, and you will fear your Elohiym,...

**831.** The Hebrew verb דבעת is written in the qal form, but may be in error and should have been written in the hiphil form. In which case this phrase would be translated as "you will not make him serve in the service of a servant."

- 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:**  
39-43

<b>Leviticus 25:39a</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB &amp; Strong #'s</b>
w <sup>e</sup> (or v <sup>e</sup> ) (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
kîy (כי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
<p>When these two particles begin a sentence, they are translated, <i>and if, if, suppose, now if, now when, and when, even if</i>. These translations are placed roughly in order of their use. <i>And if</i> is by far found the most often in English translations.</p>			
mûwk (מוך) [pronounced <i>mook</i> ]	<i>to become thin, (figuratively) to be impoverished; to be low, to be depressed, to be (grow) poor</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #4134 BDB #557
'āch (אח) [pronounced <i>awhk</i> ]	<i>brother, half-brother; kinsman or relative close; one who resembles</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #251 BDB #26
'îm (עם) [pronounced <i>geem</i> ]	<i>with, at, by, near; like; from; against; toward; as long as; beside, except; in spite of</i>	preposition of nearness and vicinity with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5973 BDB #767

**Translation:** And when your brother, [who is] with you, becomes impoverished...

Most of my difficulties in this passage were with v. 39. This first phrase seemed to make much more sense if *with you* was preceded by *who is*.

We are dealing with a circumstance where a fellow Hebrew has become impoverished. It happens and sometimes there are circumstances at play which cannot be blamed on the Hebrew himself (and sometimes he is to blame). In any case, how this came to be is not an issue at all.

Leviticus 25:39b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
mâkar (מָכַר) [pronounced <i>maw-KAHR</i> ]	<i>to be sold; to sell oneself [as a slave]</i>	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #4376 BDB #569
lâmed (ל) [pronounced <i>leh</i> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510

**Translation:** ...and he is sold to you,...

In some way, you end up with a fellow Hebrew as a slave, having been sold to you. How this happened is also not commented upon.

However, a fellow Hebrew has become impoverished and he has become you slave by virtue of being sold to you.

Leviticus 25:39c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לֹא or לוֹא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
ʿâbad (עָבַד) [pronounced <i>gaw<sup>b</sup>-VAHD</i> ]	<i>to work, to serve, to labor; to be a slave to</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #5647 BDB #712
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #88
ʿâbôdâh (עֲבֹדָה) [pronounced <i>gaw<sup>b</sup>-vo-DAWH</i> ]	<i>labour, work, service, function; possibly: bondage; enslavement; service of [to] God</i>	feminine singular construct	Strong's #5656 & #5647 BDB #715
ʿebed (עֶבֶד) [pronounced <i>GE<sup>B</sup>-ved</i> ]	<i>slave, servant; worker; underling; subject</i>	masculine singular noun	Strong's #5650 BDB #713

**Translation:** ...you will not make him work in the bondage of a slave.

I took some liberties with this phrase, which should read, *You will not work in him the work of a slave*. This man belongs to you; he is your slave; but you are not going to work him just like any slave.

This does not mean that such a one does no work at all, but that the owner has to be cognizant that this man is a fellow Israelite.

Leviticus 25:39 *And when your brother, [who is] with you, becomes impoverished and he is sold to you, you will not make him work in the bondage of a slave.* (Kukis mostly literal translation)

One of the laws which should be allowed is for a person in great debt to sell himself into slavery to someone in order to pay these debts off. This verse does not mean that this particular thing cannot be done; it is a matter of attitude and treatment, as the next verse will confirm.

Leviticus 25:40a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
sâkîyr (סָכִיר) [pronounced saw-KEER]	<i>hired or hireling, employee, hired servant, hired laborer; mercenary</i>	masculine singular adjective	Strong's #7916 & #7917 BDB #969
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
tôwshâb (בְּשׂוּת) [pronounced toh-SHAWB <sup>v</sup> ]	<i>emigrant, stranger, sojourner [not naturalized; without rights], temporary visitor</i>	masculine singular noun	Strong's #8453 BDB #444
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
‘îm (עִם) [pronounced ġeem]	<i>with, at, by, near; like; from; against; toward; as long as; beside, except; in spite of</i>	preposition of nearness and vicinity with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5973 BDB #767

**Translation:** *He is with you like a man hired [or] like a temporary visitor.*

The owner is to treat this man as a hired worker or as a temporary visitor (who is also hired). Since such an agreement can be broke by either party, the owner of a large plot of land does not try to run his hired workers into the ground.

Leviticus 25:40b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘ad (עַד) [pronounced ġahd]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723



## Leviticus 25:40b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shânâh (שָׁנָה) [pronounced shaw-NAW]	year	feminine singular construct	Strong's #8141 BDB #1040
yôbêl (יָבֵל); yôwbêl (יְבוּי) [pronounced yoh <sup>b</sup> -VAYL]	ram, ram's horn, trumpet, cornet; jubilee, jubilation; possibly, a cry of joy; transliterated, Jobel, Yobel	masculine singular noun with the definite article	Strong's #3104 BDB #385
ʿâbad (עָבַד) [pronounced ġaw <sup>b</sup> -VAHD]	to work, to serve, to labor; to be a slave to	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #5647 BDB #712
ʿîm (עִם) [pronounced ġeem]	with, at, by, near; like; from; against; toward; as long as; beside, except; in spite of	preposition of nearness and vicinity with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5973 BDB #767

**Translation:** He will work with you until the Year of Jubilee.

The man in question, the fellow Hebrew, will work with you only until the Year of Jubilee, which, you will recall, is every fiftieth year. At that point, there is a lot of reshuffling. All Hebrew slaves are set free at that point.

Leviticus 25:40 He is with you like a man hired [or] like a temporary visitor. He will work with you until the Year of Jubilee. (Kukis mostly literal translation)

When a fellow Jew is really down and out and sells himself into slavery to you, you are not to humiliate him, not to work him to death, but to work him as you would any other hired help, treating him with respect and deference. The Jews had to learn this because they had poor role models in the Egyptians.

## Leviticus 25:41a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #3318 BDB #422
min (מִן) [pronounced mihn]	from, off, out from, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
ʿêth (עִתּוֹ) [pronounced ayth]	with, at, near, by, among, directly from	preposition (which is identical to the sign of the direct object); with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #854 BDB #85

Together, min ʿêth mean from proximity with, from with, from close proximity to, to proceed from someone. A good up-to-date rendering might be directly from. The idea is, the person that these prepositions refer to is supposed to directly be involved in the action or in whatever is being requested.

Leviticus 25:41a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
hûw' (אוה) [pronounced hoo]	<i>he, it; him, himself</i> as a demonstrative pronoun: <i>that, this (one); same</i>	3 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bânîym (בני) [pronounced <i>ban-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1121 BDB #119
'îm (עם) [pronounced <i>geem</i> ]	<i>with, at, by, near; like; from; against; toward; as long as; beside, except; in spite of</i>	preposition of nearness and vicinity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5973 BDB #767

**Translation:** Then he and his sons with him will go out from you.

In slavery, those children born under the master's roof belong to the master. You may not like that, but that is how things were done for literally thousands of years. The master invests time and money into the upbringing of such children, and, for that reason, they belong to him. However, this is not true of a Hebrew man and his sons.

Nothing is said about the man's wife (who would be a slave purchased by the owner); or about money. Will this man be sent out with any money? It would seem that would be the right thing to do, but God does not weigh in on this aspect of the Year of Jubilee.

Bear in mind that the Jews did not follow the requirements of the Year of Jubilee.

Leviticus 25:41b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shûwb (שב) [pronounced <i>shoo<sup>b</sup>v</i> ]	<i>to return, to turn, to turn back, to turn away (aside); to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #7725 BDB #996
'el (ל) [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

## Leviticus 25:41b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mish <sup>e</sup> pâchâh (משפחה) [pronounced <i>mish-paw-KHAWH</i> ]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4940 BDB #1046

**Translation:** He will return to his family...

This man and his sons may return to his family.

It would seem reasonable that he could return with family money and buy his wife and daughters back from the owner.

People have gone a little crazy over this whole slave thing, acting as if this is man's original sin. It's not. Slavery has been with mankind for thousands of years. The laws of God made the life of a slave more bearable.

## Leviticus 25:41c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'el (אל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
'ăchûzzâh (אחוזת) [pronounced <i>uh-khooz-ZAW</i> ]	<i>possession [of land, slaves, etc.], land possession; inheritance</i>	feminine singular construct	Strong's #272 BDB #28
'âbôwth (אבות) [pronounced <i>aw<sup>b</sup>-VOOTH</i> ]	<i>fathers, ancestors, both as the heads of households, clans or tribes; founders, civil leaders, military leaders</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1 BDB #3
shûwb (שוב) [pronounced <i>shoo<sup>b</sup>v</i> ]	<i>to return, to turn, to turn back, to turn away (aside); to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #7725 BDB #996

**Translation:** ...and he will return to the family [land] inheritance.

In the Year of Jubilee, the land is to revert back to the original owners. That would mean that this former slave would have a place to go to. However, that would be the case if the Mosaic Law was followed in all respects.

Leviticus 25:41 Then he and his sons with him will go out from you. He will return to his family and he will return to the family [land] inheritance. (Kukis mostly literal translation)

There are a great many social issues addressed in this chapter, and most of them are eventually tied into the Year of Jubilee. You may wonder why would God command that Jewish slaves be released during the Sabbath year

(Deuteronomy 15:12–18) and also during the Year of Jubilee (which followed a Sabbath year). The explanation is simple; the Jews would not keep God's Sabbath year; therefore, all of the laws and expectations of the Sabbath year were not followed. Therefore, this law was given for the Year of Jubilee as well, which the Jews apparently kept. The release of slaves in Deuteronomy 15 was made prior to many (if any) Jewish slaves; in fact, it was prior to going into the land—therefore, this did not have to be taught in Exodus or in Leviticus.

Leviticus 25:42a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
<sup>e</sup> bâdîym (עֲבָדִים) [pronounced <i>ġe<sup>b</sup>-vaw-DEEM</i> ]	<i>slaves, servants; workers; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers or citizens in the plural</i>	masculine plural noun with the 1 <sup>st</sup> person singular suffix	Strong's #5650 BDB #713
hêm (הֵם) [pronounced <i>haym</i> ]	<i>they, those; them, themselves; these [with the definite article]; the others</i>	3 <sup>rd</sup> person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
<sup>a</sup> sher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i> ]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce</i>	1 <sup>st</sup> person singular, Hiphil perfect	Strong's #3318 BDB #422
<sup>e</sup> th (אֵת) [pronounced <i>ayth</i> ]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84
min (מִן) [pronounced <i>mihn</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
<sup>e</sup> rets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i> ]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

**Translation:** For those whom I caused to go out from the land of Egypt [are] My slaves.

God gives the explanation for these things. All the sons of Israel are God's slaves, as He redeemed them from Egypt. He caused them to go out.

Leviticus 25:42b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לוֹ' or לוֹל') [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
mâkar (מָכַר) [pronounced <i>maw-KAHR</i> ]	<i>to be sold; to sell oneself [as a slave]</i>	3 <sup>rd</sup> person masculine plural, Niphal imperfect	Strong's #4376 BDB #569
mimkereth (מִמְכַרֶּת) [pronounced <i>mim-KEH-reth</i> ]	<i>sale, ware, that being sold, a thing being sold</i>	feminine singular construct	Strong's #4466 BDB #569 hapax legomenon
This is simply the feminine of Strong's #4465 BDB #569. I simply took those definitions for this word (although that may not be completely correct).			
'ebed (עֶבֶד) [pronounced ĠE <sup>B</sup> -ved]	<i>slave, servant; worker; underling; subject</i>	masculine singular noun	Strong's #5650 BDB #713

**Translation:** They will not be sold [in] a common slave sale.

The Hebrew slave was not to be sold in some common slave sale. He was a man of great value to God.

This parallels God's love for us as believers in the Church Age. We are of great value to God and God does look out for us.

Leviticus 25:42 For those whom I caused to go out from the land of Egypt [are] My slaves. They will not be sold [in] a common slave sale. (Kukis mostly literal translation)

Just as the land is Y<sup>e</sup>howah's, so the people that He brought out of the land. Even if one falls on particularly hard times and has to sell himself, he still belongs to God—he has still been redeemed by God; so he is no one else's possession. For he who was called in the Lord while a slave is the Lord's freedman; likewise, he who was called while free, is Christ's slave. You were bought with a price; do not become slaves of men. Brothers, each man is to remain with God in that [condition] in which he was called (1Corinthians 7:22–24).

Leviticus 25:43a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (לוֹ' or לוֹל') [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
râdâh (רָדָה) [pronounced <i>raw-DAW</i> ]	<i>to tread with the feet; to rule, to have dominion over, to subdue; to take possession of</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #7287 BDB #921
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #88

## Leviticus 25:43a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
perek (פֶּרֶק) [pronounced PEH-rehk]	<i>harshness, severity, cruelty; crushing; oppression, tyranny</i>	masculine singular noun	Strong's #6531 BDB #827

**Translation:** You will not rule against him in harshness.

God adds some other rules to the owning of a Hebrew slave. The owner was not to rule over a fellow Hebrew in cruelty.

## Leviticus 25:43b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
yârê' (יָרֵא) [pronounced yaw-RAY]	<i>to fear, to be afraid; to fear-respect, to reverence, to have a reverential respect</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #3372 BDB #431
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
Ēlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #430 BDB #43

**Translation:** Also, you will [learn to] fear/respect from your Elohim. (Kukis mostly literal translation)

When dealing with this phrase before, I had some difficulty. I would have expected, *And you will fear/respect your Elohim*; but the min preposition is inserted here, so it is *from, out from, on account of, more than* your Elohim. I added the words *learn to* as perhaps one solution to this sentence.

Leviticus 25:43 You will not rule against him in harshness. Also, you will [learn to] fear/respect from your Elohim. (Kukis mostly literal translation)

In my pre-Christian days, I had the wrong impression that the God of the Old Testament was somehow different from the God revealed in the New Testament. We feared the God of the Old Testament and loved the God of the New Testament. Here, compassion is taught based upon our fear and respect of God. **Masters, grant to your slaves justice and fairness, knowing that you too have a Master in heaven (Colossians 4:1). And masters, do the same things to them and give up threatening, that both their Master and yours is in heaven, and there is no partiality with Him (Ephesians 6:9).**

Leviticus 25:39–43 And when your brother, [who is] with you, becomes impoverished and he is sold to you, you will not make him work in the bondage of a slave. He is with you like a man hired [or] like a temporary visitor. He will work with you until the Year of Jubilee. Then he and his sons with him will go out from you. He will return to

his family and he will return to the family [land] inheritance. For those whom I caused to go out from the land of Egypt [are] My slaves. They will not be sold [in] a common slave sale. You will not rule against him in harshness. Also, you will [learn to] fear/respect from your Elohim. (Kukis mostly literal translation)

Leviticus 25:39–43 If a fellow Israelite becomes impoverished, so much so that he is sold to you as a slave, you will not make him work the most menial chores that a slave does. He will work for you as a man that you have hired or like a temporary visitor that you pay to work. He will remain with you until the Year of Jubilee, and then he will go out from your home, taking his sons with him. At that point, he may return to his family and to the land of his family's inheritance. You see, those whom I caused to go out from Egypt are My slaves. But they will not be sold in a common slave sale. You will not exercise authority over someone like this with cruelty. From your God you will learn to fear and respect you God. (Kukis paraphrase)

**And your slave and your maidservant whom are to you, from with the gentiles who [are] surrounding you (all), from them, you (all) will acquire a slave and a maidservant. And also, from sons of the visitors, the ones dwelling with you (all), from them you (all) will acquire, and from their clans who [are] with you. They will impregnate [their women] in your land. And they have been to you (all) for a possession. And you (all) have received them for your sons after you (all) to possess an inheritance to long duration. In them you (all) will work, and in your brothers, sons of Israel, a man in his brother, you will not tread on them in harshness.**

Leviticus  
25:44–46

**Now, regarding your slaves and your maidservants who belong to you: you will acquire [them] from the gentiles who [are] surrounding you (all). Also you will acquire slaves and maidservants from the sons of the visitors, the ones living with you (all); and [also] from their clans who [are] with you. They will give birth in your land and they will be to you (all) for an inheritance. You (all) will also receive them for your sons after you (all) to possess [them as] an inheritance for a long time. You (all) will work them, but your brothers, the sons of Israel, you will not cruelly rule over them.**

**You will acquire your slaves and maidservants from the gentiles who are all around Israel. This can take place in war or as a simple financial transaction. You may also acquire slaves and maidservants from temporary residents of the land and from their clans who are with you. When your own slaves give birth in your land, their children will belong to you as an inheritance. Furthermore, they continue as an inheritance to your sons for a long time after. You may employ all such as slaves, but you will not cruelly rule over your own brothers, the sons of Israel, in the same way.**

Here is how others have translated this passage:

#### **Ancient texts:**

Masoretic Text (Hebrew)

And your slave and your maidservant whom are to you, from with the gentiles who [are] surrounding you (all), from them, you (all) will acquire a slave and a maidservant. And also, from sons of the visitors, the ones dwelling with you (all), from them you (all) will acquire, and from their clans who [are] with you. They will impregnate [their women] in your land. And they have been to you (all) for a possession. And you (all) have received them for your sons after you (all) to possess an inheritance to long duration. In them you (all) will work, and in your brothers, sons of Israel, a man in his brother, you will not tread on them in harshness.

Dead Sea Scrolls  
Jerusalem targum  
Targum (Onkelos)

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Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	Let your bondmen, and your bondwomen, be of the nations that are round about you: And of the strangers that sojourn among you, or that were born of them in your land. These you shall have for servants: And by right of inheritance shall leave them to your posterity, and shall possess them for ever. But oppress not your brethren the children of Israel by might.
Aramaic ESV of Peshitta	"As for your male and your female slaves, whom you may have; of the nations that are around you, from them you may buy male and female slaves. Moreover of the children of the strangers who sojourn among you, of them you may buy, and of their families who are with you, which they have conceived in your land; and they will be your property. You may make them an inheritance for your children after you, to hold for a possession; of them may you take your slaves forever: but over your brothers the B'nai Yisrael you shall not rule, one over another, with harshness.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And whatever number of men servants and maid servants you shall have, you shall purchase male and female servants from the nations that are round about you. And of the sons of the sojourners that are among you, of these you shall buy and of their relations, all that shall be in your lands; let them be to you for a possession. And you shall distribute them to your children after you, and they shall be to you permanent possessions forever. But of your brothers the children of Israel, one shall not oppress his brother in labors.
Significant differences:	
<b>Limited Vocabulary Translations:</b>	
Bible in Basic English	But you may get servants as property from among the nations round about; from them you may take men-servants and women-servants. And in addition, you may get, for money, servants from among the children of other nations who are living with you, and from their families which have come to birth in your land; and these will be your property. And they will be your children's heritage after you, to keep as their property; they will be your servants for ever; but you may not be hard masters to your countrymen, the children of Israel.
Easy English	.
Easy-to-Read Version–2008	"About your men and women slaves: You may get men and women slaves from the other nations around you. Also, you may get children as slaves if they come from the families of the foreigners living in your land. These child slaves will belong to you. You may even pass these foreign slaves on to your children after you die so that they will belong to them. They will be your slaves forever. You may make slaves of these foreigners. But you must not be a cruel master over your own brothers, the Israelites.
God's Word™	"You may have male and female slaves, but buy them from the nations around you. You may also buy them from the foreigners living among you and from their families born in your country. They will be your property. You may acquire them for



	<p>yourselves and for your descendants as permanent property. You may work them as slaves. However, do not treat the Israelites harshly. They are your relatives.</p> <p>If you need slaves, you may buy them from the nations around you. You may also buy the children of the foreigners who are living among you. Such children born in your land may become your property, and you may leave them as an inheritance to your children, whom they must serve as long as they live. But you must not treat any Israelites harshly.</p>
Good News Bible (TEV)	.
<i>The Message</i>	.
Names of God Bible	.
NIRV	.
New Simplified Bible	.

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

Casual English Bible	.
Contemporary English V.	<p>If you want slaves, buy them from other nations or from the foreigners who live in your own country, and make them your property. You can own them, and even leave them to your children when you die, but do not make slaves of your own people or be cruel to them.</p>
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	<p>If you want to have slaves, you are permitted to buy them from nearby people groups. You are also permitted to buy some of the foreigners who are living among you, and members of their clans that were born in your country. You may own them. They will be your slaves for the remaining years of your life, and after you die, it is permitted for your children to own them. But you must not act in brutal ways toward your fellow Israelites.</p>

### Partially literal and partially paraphrased translations:

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

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

Berean Study Bible	.
Christian Standard Bible	.
Conservapedia Translation	.
Revised Ferrar-Fenton Bible	.
God's Truth (Tyndale)	.
The Heritage Bible	<p>Your servants and your maids, which shall be yours of the peoples who are around you, you shall set up servants and maids from them.</p> <p>And from the children of the foreigners who lodge among you, you shall set up from them and from their families who are with you, which they begot in your land, and they shall be your possession</p> <p>For your children after you to possess for your possession to work for you forever; and over your brothers, the children of Israel, a man shall not tread over his brother with crushing oppression.</p>

## International Standard V

**Release of Slaves**

“As for your male and maid slaves who will be with you, you may buy male and female slaves from among the nations. You may also buy from resident aliens who live among you and their families who are with you, whom they fathered in your land. They may become your property.

“You may give them as inherited property to your children [Lit. sons] after you, to own as properties in perpetuity. You may make bond slaves of them, but no one is to rule over his fellow Israeli with harshness.

H. C. Leupold

Lexham English Bible

NIV, ©2011

Unfolding Bible Literal Text

As for your male and female slaves, whom you can obtain from the nations who live around you, you may buy slaves from them. You may also buy slaves from the foreigners who are living among you, that is, from their families who are with you, children who have been born in your land. They may become your property. You may provide such slaves as an inheritance for your children after you, to hold as property, and make them slaves for life, but you must not rule over your brothers among the people of Israel with harshness.

Urim-Thummim Version

Wikipedia Bible Project

And your slave-men and your slave-woman which will be to you, from the nations which are around you, from them you will buy slave-men and slave-woman. And also from the sons of the settlers that live among you, from them you will buy, and from their families which are among you, which have given birth in your land, and they were for you, a holding. And you will bequeath them to your sons after you, as an inherited holding, forever you will enslave them. And of your brothers, the sons of Israel, man of his brother, you will not bear down on him to break his back.

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

Christian Community (1988) .

New American Bible (2011) .

The Catholic Bible .

New Jerusalem Bible .

NRSV (Anglicized Cath. Ed.) .

Revised English Bible—1989 .

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible .

exeGeses companion Bible .

Hebraic Roots Bible .

Kaplan Translation .

You can [also] have [other] male or female slaves. These are the male and female slaves that you buy from the nations around you.

You can also buy [such slaves] from the resident aliens who live among you, and from their families that are born in your land.

[All these] shall become hereditary property.

They are hereditary property that you shall pass down to your children, and you shall thus have them serve you forever.

However, where your fellow Israelites are concerned, you must not dominate one another to break one's spirit.

The Scriptures—2009

'And your male and female slaves whom you have from the nations that are around you, from them you buy male and female slaves, and also from the sons of the strangers sojourning among you, from them you buy, and from their clans who are with you, which they shall bring forth in your land, and they shall be your property.

'And you shall take them as an inheritance for your children after you, to inherit them as a possession, they are your slaves for all time. But over your brothers, the children of Yisra'ël, you do not rule with harshness, one over another.

Tree of Life Version .

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

Alpha & Omega Bible	<p>AND WHATEVER NUMBER OF MEN-SERVANTS AND MAID-SERVANTS YOU SHALL HAVE, YOU SHALL PURCHASE MALE AND FEMALE SERVANTS FROM THE NATIONS THAT ARE ROUND ABOUT YOU.</p> <p>AND OF THE SONS OF THE SOJOURNERS THAT ARE AMONG YOU, OF THESE YOU SHALL BUY AND OF THEIR RELATIONS, ALL THAT SHALL BE IN YOUR LANDS; LET THEM BE TO YOU FOR A POSSESSION.</p> <p>AND YOU SHALL DISTRIBUTE THEM TO YOUR CHILDREN AFTER YOU, AND THEY SHALL BE TO YOU PERMANENT POSSESSIONS FOR EVER: BUT OF YOUR BRETHREN THE CHILDREN OF ISRAEL, ONE SHALL NOT OPPRESS HIS BROTHER IN LABORS.</p>
Awful Scroll Bible	<p>Your male servants and maidservants, are to be of the nations that are around you, even was you to purchase them as your male servants and maidservants.</p> <p>The sons of strangers that are dwelling with you, was you to purchase and his family, which he is to have bore forth on the solid grounds, as a taking hold.</p> <p>Even are they to have been an inheritance, for your sons after you, to possess as a taking hold, he was to serve you continually. Was you to your brother, of the sons of Contends-with-he-mighty - to hold sway over a man of his brother in severity?</p>
Concordant Literal Version	<p>As for your servants and your maidservants who become yours from the nations which are round about you, from them you may buy servants or maidservants.</p> <p>Also from the sons of guests sojourning among you, from them you may buy and from their families who are among you, whom they begot in your land; they will belong to your holding.</p> <p>You may entail them as an allotment to your sons after you together with the tenancy of the holding. For the eon you may make them serve. Yet over your brothers, the sons of Israel, a man over his brother, you shall not hold sway over them with rigor.</p>
exeGesés companion Bible	<p>Both your servants and your maids,          which you have of the goyim all around you          - of them you chattelize servants and maids.</p> <p>And also          of the sons of the settlers who sojourn among you          - chattelize of them and of their families with you,          which they birth in your land:          and they become your possession:          and inherit them for your sons after you          to possess them for a possession          to serve you eternally:          but over your brothers, the sons of Yisra El,          subjugate not man to brother with tyranny.</p>
Orthodox Jewish Bible	<p>Both thy bondmen, and thy bondmaids, which thou shalt have, shall be of the Goyim that are round about you; of them shall ye buy eved and amah.</p> <p>Moreover of the bnei hatoshavim that do sojourn among you, of them shall ye buy, and of their mishpachot that are among you, which they fathered in your land; and they shall be your possession.</p> <p>And ye shall take them as an inheritance for your banim after you, to inherit them for a possession; they shall be your bondmen forever; but over your brethren, the Bnei Yisroel, ye shall not rule one over another with rigor.</p>

Rotherham's *Emphasized B.* And <as for thy bondman and thy bond-maid which thou shalt have> <of the nations that are round about you—from them> may ye buy bondman and bond-maid. Moreover also, <of the sons of the settlers who are sojourning with you—of them> may ye buy, and of their families that are with you, which they have begotten in your land,—so shall they become yours, as a possession; and ye may take them as an inheritance, for your sons after you, to inherit as a possession, <unto times age-abiding> <of them> may ye take to be bondmen,—but <over your brethren the sons of Israel—a man over his brother> ye shall not rule ||over him|| with rigour.

### Expanded/Embellished Bibles:

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

### Bible Translations with Many Footnotes:

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

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

A Faithful Version . lay service  
 C. Thomson Updated OT .  
 Charles Thomson OT The male and female slaves, whom thou mayst have, must be of the nations around thee. Of them you may purchase a male or a female slave; or of the children of strangers who sojourn among you; of them you may purchase and of their relations who may be born in your land. Let them be your property, and divide them among your children after you, and they shall be your slaves for life: but of your brethren, the children of Israel, one shall not rule over another with rigour.

Context Group Version .  
 English Standard Version As for your male and female slaves whom you may have: you may buy male and female slaves from among the nations that are around you. You may also buy from among the strangers who sojourn with you and their clans that are with you, who have been born in your land, and they may be your property. You may bequeath them to your sons after you to inherit as a possession forever. You may make slaves of them, but over your brothers the people of Israel you shall not rule, one over another ruthlessly.

Green's Literal Translation And your male slave and your female slave whom you have shall be from the nations who are all around you, you shall buy them as male slave or female slave; and also you may buy of the sons of the tenants who are residing with you, and of their families who are with you, which they have fathered in your land. And they shall be a possession to you. And you shall take them for inheritance to your sons after you, to hold for a possession; you may lay service on them forever. But on your brothers, the sons of Israel, one over another, you shall not rule over him with severity.

Legacy Standard Bible  
 Literal Standard Version

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 And your manservant and your handmaid whom you have [are] from the nations who [are] around you; you buy manservant and handmaid from them, and also from the sons of the settlers who are sojourning with you, you buy from them, and from their families who [are] with you, which they have begotten in your land, and they have been to you for a possession; and you have taken them for an inheritance for your sons after you, to inherit [for] a possession; you lay service on them for all time, but on your brothers, the sons of Israel, each with his brother—you do not rule over him with rigor.

Modern English Version  
 Modern Literal Version 2020

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 And as for your bondservants and your bondmaids, whom you will have, from the nations that are all around you\*, you\* will buy bondservants and bondmaids from them. Moreover of the sons of the strangers who journey among you\*, you\* will buy from them and from their families that are with you\*, which they have fathered in your\* land and they will be your\* possession. And you\* will make them an inheritance for your\* sons after you\*, to hold for a possession. You\* will take your\* everlasting bondservants from them, but over your\* brothers the sons of Israel you\* will not rule, one over another, with rigor.

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

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 .  
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 . bondmen  
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 ...and your servant and your bondwoman, which will exist for you from the nations that are all around you, from them you will purchase a servant and a bondwoman, and also from the sons of the immigrating settlers with you, from them you will purchase, and their clan that is with you, which they brought forth in your land, and they will exist for you for holdings, and you will inherit them for your sons after you, for the possessing of holdings, for a distant time with them you will serve, and with your brothers, the sons of Yisra'eyl, each with his brother, you will not rule in him with a whip,...

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

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 . aliens  
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**The gist of this passage:**  
 44-46

Leviticus 25:44a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘ebed (עֶבֶד) [pronounced <i>GE<sup>B</sup>-ved</i> ]	<i>slave, servant; worker; underling; subject</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5650 BDB #713
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Leviticus 25:44a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'âmâh (אִמָּה) [pronounced aw-MAW]	<i>maid, maidservant, handmaid, female servant, female slave</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #519 BDB #51
'ăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510

**Translation:** Now, regarding your slaves and your maidservants who belong to you...

Slavery is an institution which has been around since the most ancient of times. Primarily, slaves were taken in war (as opposed to simply killing them) and people sold themselves and their own children into slavery when they were unable to make enough to survive.

The slavery which we are most familiar with here in the United States is that which took place prior to the founding of our country. Arab slave traders were established in northern Africa where they captured and sold Africans as slaves. The Arabs were not the only slave dealers and Africans were not the only slaves sold in American and elsewhere, but this is the connection with which most Americans are familiar. I would argue that this falls under the category of *man-stealing*, a category of slavery which was forbidden to the Hebrew people. This category might also include those who stole slaves who belonged to someone else. This is found in Exodus 21:16 *If a person steals a man and sells him or is caught with the man in his possession, he will surely be executed.* This was a capital offense among the Hebrew people.

So, not all slavery was allowed by God; and there are different types of slavery. Furthermore, Israel had very specific laws regarding their owning of slaves, some of which are found in this passage.

Those are two very important facts: (1) slavery as we had in our own history was forbidden; and (2) there were laws which slave owners were to follow. Many slave owners over the years only knew the principle, *slaves, obey your masters.*

Leviticus 25:44b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85

## Leviticus 25:44b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
gôwyîm (גוֹיִם) [pronounced <i>goh-YIHM</i> ]	<i>Gentiles, [Gentile] nations, people, peoples, nations</i>	masculine plural noun with the definite article	Strong's #1471 BDB #156
'ăšher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
çâbîyb (בְּיָב) [pronounced <i>saw<sup>b</sup>-VEE<sup>b</sup>V</i> ]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition; with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #5439 BDB #686
min (מִן) [pronounced <i>mihn</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
hêm (הֵם) [pronounced <i>haym</i> ]	<i>they, those; them, themselves; these [with the definite article]; the others</i>	3 <sup>rd</sup> person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
qânâh (קָנָה) [pronounced <i>kaw-NAWH</i> ]	<i>to get, acquire, obtain; [of God] to found, to originate, to create; to possess; to redeem [His people]; [of Eve] to acquire; to acquire [knowledge, wisdom]; to buy [purchase, redeem]</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #7069 BDB #888
'ebed (עֶבֶד) [pronounced <i>GE<sup>b</sup>-ved</i> ]	<i>slave, servant; worker; underling; subject</i>	masculine singular noun	Strong's #5650 BDB #713
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'âmâh (אִמָּה) [pronounced <i>aw-MAW</i> ]	<i>maid, maidservant, handmaid, female servant, female slave</i>	feminine singular noun	Strong's #519 BDB #51

**Translation:** ...you will acquire [them] from the gentiles who [are] surrounding you (all).

Slaves could be acquired from the gentiles in the surrounding nations. This would take place in two ways: (1) Israel would go to war with one of these nations and then take as they pleased from the population slaves. (2) Israel could purchase existing slaves from the gentiles.

Hebrew slaves were allowed, but the laws were even more specific and restrictive (some of which, we have already studied).

Leviticus 25:44 Now, regarding your slaves and your maidservants who belong to you: you will acquire [them] from the gentiles who [are] surrounding you (all). (Kukis mostly literal translation)

Slavery was not something disallowed in the Old Testament. I realize that there are situations where slaves have been abused; but I am not convinced that it is wrong as in institution. We have workers today which are equally exploited and they do not even make enough money to pay for rent and food. At least a slave had these things provided for him.

### Leviticus 25:45a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gam (גַּם) [pronounced <i>gahm</i> ]	<i>also, furthermore, in addition to, even, moreover</i>	adverb	Strong's #1571 BDB #168
Together, the wâw conjunction and the gam particle might mean <i>and also, together with, along with, joined with, and, furthermore, and furthermore.</i>			
min (מִן) [pronounced <i>mihn</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bânîym (בְּנֵי־יָמִים) [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
tôwshâb (בְּשׂוּת) [pronounced <i>toh-SHAWB</i> ']	<i>emigrant, stranger, sojourner [not naturalized; without rights], temporary visitor</i>	masculine plural noun with the definite article	Strong's #8453 BDB #444
gârîym (גְּרָמִים) [pronounced <i>gaw-REEM</i> ]	<i>visitors, temporary residents, sojourners; the ones dwelling</i>	masculine plural, Qal active participle; with the definite article	Strong's #1481 BDB #157
'îm (עִם) [pronounced <i>geem</i> ]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity; with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #5973 BDB #767
min (מִן) [pronounced <i>mihn</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
hêm (הֵם) [pronounced <i>haym</i> ]	<i>they, those; them, themselves; these [with the definite article]; the others</i>	3 <sup>rd</sup> person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
qânâh (קָנָה) [pronounced <i>kaw-NAWH</i> ]	<i>to get, acquire, obtain; [of God] to found, to originate, to create; to possess; to redeem [His people]; [of Eve] to acquire; to acquire [knowledge, wisdom]; to buy [purchase, redeem]</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #7069 BDB #888



**Translation:** Also you will acquire slaves and maidservants from the sons of the visitors, the ones living with you (all);...

Sometimes, those who lived within Israel temporarily, had slaves. The people of Israel could purchase their slaves from them.

Leviticus 25:45b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>mihn</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
mish <sup>e</sup> pâchâh (משפחה) [pronounced <i>mish-paw-KHAWH</i> ]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine plural noun with the 3 <sup>rd</sup> person masculine plural suffix	Strong's #4940 BDB #1046
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
'îm (עִם) [pronounced <i>geem</i> ]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity; with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #5973 BDB #767

**Translation:** ...and [also] from their clans who [are] with you.

Temporary residents in Israel might be an entire family or clan.

Leviticus 25:45c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâlad (יָלַד) [pronounced <i>yaw-LAHD</i> ]	<i>to cause a woman to bring forth; to have children; to impregnate a woman; to make [the earth] fruitful; to create; to sire, to father</i>	3 <sup>rd</sup> person masculine plural, Hiphil perfect	Strong's #3205 BDB #408
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #776 BDB #75

**Translation:** They will give birth in your land...

God c continues to speak of those temporarily residing in Israel.

## Leviticus 25:45d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הַיָּה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person plural, Qal perfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition with the 2 <sup>nd</sup> person masculine plural suffix	No Strong's # BDB #510
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
ʾăchûzzâh (אֲחֻזָּזָה) [pronounced <i>uh-khooz-ZAW</i> ]	<i>possession [of land, slaves, etc.], land possession; inheritance</i>	feminine singular noun	Strong's #272 BDB #28

**Translation:** ...and they will be to you (all) for an inheritance.

So that there is no misunderstanding here. Slaves which were owned by Israelites were entitled to their children. This is not something which could simply be applied to people born in Israel to temporary residents. Israelites could not simply go into an encampment of foreigners on their land and take their children as slaves.

Leviticus 25:45 Also you will acquire slaves and maidservants from the sons of the visitors, the ones living with you (all); and [also] from their clans who [are] with you. They will give birth in your land and they will be to you (all) for an inheritance. (Kukis mostly literal translation)

This in no way allows the Jews to round up aliens in their land and put them on the auction block for sale as slaves. However, there were circumstances in the ancient world where slavery was respectable; the most conspicuous being when someone was totally broke and had nothing but himself to sell.

## Leviticus 25:46a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
nâchal (נָחַל) [pronounced <i>naw-KHAHL</i> ]	<i>to receive (as one's possession); to possess (as wealth or glory)</i>	2 <sup>nd</sup> person masculine plural, Hithpael perfect	Strong's #5157 BDB #635
ʾêth (אֵת) [pronounced <i>ayth</i> ]	<i>them; untranslated mark of a direct object; occasionally to them, toward them</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to; belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510

Leviticus 25:46a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bânîym (בְּנֵי־אִם) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #1121 BDB #119
'achar (אַחַר) [pronounced <i>ah-KHAHR</i> ]	<i>after, following, behind; afterwards, after that; another</i>	preposition/adverb with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #310 BDB #29
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
yârash (יָרַשׁ) [pronounced <i>yaw-RASH</i> ]	<i>to possess, to take possession of, to occupy a geographical area [by driving out the previous occupants], to take possession of anyone [or their goods]; to inherit, to possess; to expel, to drive out</i>	Qal infinitive construct	Strong's #3423 BDB #439
'ăchûzzâh (אֲחֻזָּזָה) [pronounced <i>uh-khooz-ZAW</i> ]	<i>possession [of land, slaves, etc.], land possession; inheritance</i>	feminine singular noun	Strong's #272 BDB #28
lâmed (ל) [pronounced <i>l'</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
'ôwlâm (עוֹלָם) [pronounced <i>ô-LAWM</i> ]	<i>long duration, forever, everlasting, eternal, perpetuity, antiquity, futurity; what is hidden, hidden time</i>	masculine singular noun	Strong's #5769 BDB #761

'ôwlâm together with the lâmed preposition mean *forever, always*.

**Translation:** You (all) will also receive them for your sons after you (all) to possess [them as] an inheritance for a long time.

When a person owns slaves and those slaves have children, these children continue as slaves. They can be passed down from father to son.

Leviticus 25:46b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine plural suffix	No Strong's # BDB #88
'âbad (עָבַד) [pronounced <i>gaw<sup>b</sup>-VAHD</i> ]	<i>to work, to serve, to labor; to be a slave to</i>	2 <sup>nd</sup> person masculine plural, Qal imperfect	Strong's #5647 BDB #712

**Translation:** You (all) will work them,...

The slaves as spoken of in this passage would be worked by the sons of Israel.

Leviticus 25:46c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʾachîym (אָחִים) [pronounced <i>awhk-EEM</i> ]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #251 BDB #26
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i> ]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
ʾîysh (אִישׁ) [pronounced <i>eesh</i> ]	<i>a man, a husband; anyone; a certain one; each, each one, each man, everyone</i>	masculine singular noun (sometimes found where we would use a plural)	Strong's #376 BDB #35
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
ʾâch (אָח) [pronounced <i>awhk</i> ]	<i>brother, half-brother; kinsman or relative close; one who resembles</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #251 BDB #26

These three words may have a specific meaning together. They are variously translated, *one over another, over one another, one...his brother, a man of his brother, to your countrymen, a man...over his brother, a man over his brother, one...his brother, one...over another, man to brother, over one another, one with another*. The first translation is found many times; the second a handful of times; and after that, each translation is found only once or twice. You will note that several of these translations are very literal (but not generally found that way in the more *literal* translations).

**Translation:** ...but your brothers, the sons of Israel,...

The laws regarding their brothers, fellow Israelites, were different. A son of Israel could become a slave, but there were definite restrictions which kicked in.

Leviticus 25:46d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lō' (לו' or לו) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
rādâh (רָדָה) [pronounced raw-DAW]	<i>to tread with the feet; to rule, to have dominion over, to subdue; to take possession of</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #7287 BDB #921
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #88
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
perek (פֶּרֶק) [pronounced PEH-rehk]	<i>harshness, severity, cruelty; crushing; oppression, tyranny</i>	masculine singular noun	Strong's #6531 BDB #827

This is v. 43a.

**Translation:** ...you will not cruelly rule over them. (Kukis mostly literal translation)

The Israelite master was not to use crushing cruelty against the Hebrew slaves.

Leviticus 25:46 You (all) will also receive them for your sons after you (all) to possess [them as] an inheritance for a long time. You (all) will work them, but your brothers, the sons of Israel, you will not cruelly rule over them. (Kukis mostly literal translation)

First, to deal with the obvious figure of speech: no one can be a slave *forever*. This obviously means that they will be in slavery for the remainder of their lives.

In that day and time, slaves were common and it was not morally wrong. That was a social issue which is not an absolute right or wrong. Much of politics concerns itself with issues which are neither right nor wrong. Usually the fixes prescribed bring about much more evil than they purport to solve. However, God had redeemed and delivered Israel and therefore, all of Israel was His.

Leviticus 25:44–46 Now, regarding your slaves and your maidservants who belong to you: you will acquire [them] from the gentiles who [are] surrounding you (all). Also you will acquire slaves and maidservants from the sons of the visitors, the ones living with you (all); and [also] from their clans who [are] with you. They will give birth in your land and they will be to you (all) for an inheritance. You (all) will also receive them for your sons after you (all) to possess [them as] an inheritance for a long time. You (all) will work them, but your brothers, the sons of Israel, you will not cruelly rule over them. (Kukis mostly literal translation)

See the [Doctrine of Slavery](#) by R. B. Thieme, Jr.

Leviticus 25:44–46 You will acquire your slaves and maidservants from the gentiles who are all around Israel. This can take place in war or as a simple financial transaction. You may also acquire slaves and maidservants from temporary residents of the land and from their clans who are with you. When your own slaves give birth in your land, their children will belong to you as an inheritance. Furthermore, they continue as an inheritance to your

sons for a long time after. You may employ all such as slaves, but you will not cruelly rule over your own brothers, the sons of Israel, in the same way. (Kukis paraphrase)

## Chapter Outline

## Charts, Graphics and Short Doctrines

### The Treatment of Hebrew Slaves

And when attains a hand of an immigrant or temporary visitor with you and has become thin your brother with you; and he has sold [himself] to an immigrant, a temporary visitor with you; or to an offshoot of a clan of an immigrant. After he has been sold, a right of redemption is to him. One from his brothers will act as his next-of-kin, or his uncle or a son of his uncle will act as his next-of-kin, or from a kin of his flesh from his family will acts as next-of-kin; or his hand has attained and he had redeemed himself.

Leviticus  
25:47–49

And when the hand of an immigrant or temporary visitor near you attains [financial security], and, [at the same time] your brother near you has become poor. [Perhaps] he has sold [himself] to [this] immigrant or temporary resident; or to the offspring of the immigrant's family. After he has been sold, the right of redemption is [available] to him. One of his brothers may act as his kinsman-redeemer, or his uncle or the son of his uncle may act as kinsman-redeemer; or [someone] from his related [lit., *flesh, fleshly*] family may act as a kinsman-redeemer. [It is also possible that] his own hand has attained [financial stability] and he can redeem himself.

There will be times when immigrants or temporary visitors will enjoy material prosperity in the land while, at the same time, your fellow Israelite, someone living near you, has become destitute. He may end up selling himself to an immigrant or to a foreign resident; or to relatives of these same people. After he has been sold, the right of redemption remains available to him. Anyone related to him may act as his kinsman-redeemer and purchase him. He himself, if he attains some financial stability, can even redeem himself.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)

And when attains a hand of an immigrant or temporary visitor with you and has become thin your brother with you; and he has sold [himself] to an immigrant, a temporary visitor with you; or to an offshoot of a clan of an immigrant. After he has been sold, a right of redemption is to him. One from his brothers will act as his next-of-kin, or his uncle or a son of his uncle will act as his next-of-kin, or from a kin of his flesh from his family will acts as next-of-kin; or his hand has attained and he had redeemed himself.

Dead Sea Scrolls .

Jerusalem targum .

Targum (Onkelos) .

Targum (Pseudo-Jonathan) .

Aramaic Targum .

The Psalms Targum .

Updated Douay-Rheims .

Douay-Rheims 1899 (Amer.) If the hand of a stranger or a sojourner grow strong among you, and thy brother being impoverished sell himself to him, or to any of his race:  
After the sale he may be redeemed. He that will of his brethren shall redeem him:

Aramaic ESV of Peshitta	<p>Either his uncle, or his uncle's son, or his kinsman, by blood, or by affinity. But if he himself be able also, he shall redeem himself:...</p> <p>"If a stranger or sojourner with you becomes rich, and your brother beside him has grown poor, and sells himself to the stranger or foreigner living among you, or to a member of the stranger's family;</p> <p>after he is sold he may be redeemed. One of his brothers may redeem him; or his uncle, or his uncle's son, may redeem him, or any who is a close relative to him of his family may redeem him; or if he has grown rich, he may redeem himself.</p>
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	<p>And if a stranger or sojourner with you becomes rich, and your brother in distress be sold to the stranger or the sojourner that is with you, or to a proselyte by extraction;</p> <p>after he is sold to him there shall be redemption for him, one of his brothers shall redeem him.</p> <p>A brother of his father, or a son of his father's brother shall redeem him; or let one of his near kin of his tribe redeem him, and if he should be rich and redeem himself,...</p>

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English	<p>And if one from another nation living among you gets wealth, and your countryman, at his side, becomes poor and gives himself for money to the man from another nation or to one of his family;</p> <p>After he has given himself he has the right to be made free, for a price, by one of his brothers,</p> <p>Or his father's brother, or the son of his father's brother, or any near relation; or if he gets money, he may make himself free.</p>
Easy English	.
Easy-to-Read Version–2008	<p>"Maybe a foreigner or visitor among you becomes rich. Or maybe someone from your own country becomes so poor that they sell themselves as slaves to a foreigner living among you or to a member of a foreigner's family. These people have the right to be bought back and become free. Someone from their own country can buy them back. Or their uncle, their cousin, or one of their close relatives from their family can buy him back. Or if they get enough money, they can pay the money themselves and become free again.</p>
<i>God's Word</i> ™	<p>"Someone who is a foreigner without a permanent home among you may become rich, and your relative living with him may be poor. The poor Israelite may sell himself to that foreigner or a member of his family. After he has sold himself, he has the right to be bought back. One of his brothers may buy him back. His uncle, his cousin, or some other relative could also buy him back. If he becomes rich, he could buy his own freedom.</p>
Good News Bible (TEV)	<p>Suppose a foreigner living with you becomes rich, while some Israelites become poor and sell themselves as slaves to that foreigner or to a member of that foreigner's family. After they are sold, they still have the right to be bought back. A brother or an uncle or a cousin or another close relative may buy them back; or if they themselves earn enough, they may buy their own freedom.</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. Even if some of you Israelites become so much in debt that you must sell yourselves to foreigners in your country, you still have the right to be set free by a relative, such as a brother or uncle or cousin, or some other family member. In fact, if you ever get enough money, you may buy your own freedom by paying your owner for the number of years you would still be a slave before the next Year of Celebration. V. 50 is included for context.

The Living Bible .  
 New Berkeley Version .  
 New Life Version .  
 New Living Translation .  
 The Passion Translation .  
 Unfolding Bible Simplified Suppose a foreigner who is living among you becomes rich, and if a fellow Israelite becomes poor and sells himself to that foreigner or to a member of his clan, it is permitted for someone to pay for him to be freed. It is permitted for one of his relatives to pay for him to be released. An uncle or a cousin or another relative in his clan may pay for him to be released. Or, if he prospers and gets enough money, he is permitted to pay for his own release.

### 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 if the hand of one lodging *with you* or a foreigner attain riches beside you, and your brother who dwells beside him becomes poor, and sells himself to the foreigner, or one lodging by you, or to the naturalized citizen of the foreigner's family,  
 After that he is sold he may be redeemed; one of his brothers may redeem him;  
 Either his uncle or his uncle's son may redeem him, or any of his flesh of his family may redeem him,<sup>49</sup> or if he reaches it, he may redeem himself.

<sup>49</sup>**25:49** The entire book of Ruth is based on this law that the near of kin is obligated to redeem his poor relatives and their land.

International Standard V "If a resident alien or traveler becomes rich, [Lit. his hand overtakes] but your relative who lives next to him is so poor that he sells himself to that resident alien or traveler among you or to a member of the resident alien's family, he has the right to be redeemed after he sells himself. One of his brothers may redeem him. His uncle or his uncle's son may redeem him or any blood [Lit. flesh] relative from his clan may



redeem him. If [So LXX and Syriac] he becomes rich, [Lit. his hand overtakes] then he may redeem himself.

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

If a foreigner or someone living temporarily with you has become wealthy, and if one of your fellow Israelites has become poor and sells himself to that foreigner, or to someone in a foreigner's family, after your fellow Israelite has been bought, he may be bought back. Someone in his family may redeem him. It might be the person's uncle, or his uncle's son, who redeems him, or anyone who is his close relative from his family. Or, if he has become prosperous, he may redeem himself.

Urim-Thummim Version

And if a temporary resident or foreigner attains riches by you and your brother that lives by him grows poor and sells himself to the foreigner or the temporary residents near you, or to the offspring of the foreigner's family, then after he is sold he may be redeemed again, one of his relatives may redeem him. Either his uncle or his uncle's son may redeem him, or any that are near of kin to him from his family may redeem him, or if he is able, he may redeem himself.

Wikipedia Bible Project

And if the means of a stranger and settler among you will reach, and your brother is sold to him, and he was sold to a stranger dwelling within you, or to the offspring of a strange family. After he was sold, he will be redeemed. One of his brothers will redeem him. Either his uncle or his cousin, will free him, or the rest of his flesh and blood from his family will free him, or he will acquire the means, and he will redeem himself.

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

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

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

Complete Jewish Bible .  
exeGesés companion Bible .  
Hebraic Roots Bible

And if an alien or a tenant lifts up a hand with you, and your brother grows poor with him, and he sells himself to an alien, a tenant with you, or to the offshoot of the family of an alien, after he has been sold, there is a redemption to him; one of his brothers may redeem him, or his uncle, or a son of his uncle, may redeem him, or any of his fleshly relations of his family may redeem him. Or, if his own hand has reached out to gain, then he may be redeemed.

Kaplan Translation  
The Scriptures–2009

‘Now when a sojourner or a settler with you becomes rich, and your brother with him becomes poor, and sells himself to the settler or sojourner with you, or to a member of the sojourner’s clan, after he has been sold, there is a right of redemption to him – one of his brothers does redeem him, or his uncle or his uncle’s son does redeem him, or anyone who is a close relative to him in his clan does redeem him, or if he is able, then he shall redeem himself.

Tree of Life Version

“If an outsider or sojourner with you becomes rich, while your brother beside him has become poor and sells himself to the outsider dwelling among you or to a member of the outsider’s family, after he is sold he may be redeemed. One of his brothers may redeem him, or his uncle or his uncle’s son may redeem him, or

anyone who is a close relative to him from his family may also redeem him. Or if he has grown rich, he may redeem himself.

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

Alpha & Omega Bible	· AND IF A STRANGER OR SOJOURNER WITH YOU WAX RICH, AND YOUR BROTHER IN DISTRESS BE SOLD TO THE STRANGER OR THE SOJOURNER THAT IS WITH YOU, OR TO A PROSELYTE BY EXTRACTION; AFTER HE IS SOLD TO HIM THERE SHALL BE REDEMPTION FOR HIM, ONE OF HIS BRETHREN SHALL REDEEM HIM. A BROTHER OF HIS FATHER, OR A SON OF HIS FATHER'S BROTHER SHALL REDEEM HIM; OR LET ONE OF HIS NEAR KIN OF HIS TRIBE REDEEM HIM, AND IF HE SHOULD BE RICH AND REDEEM HIMSELF,...
Awful Scroll Bible	Was the hand to attain to, of a nonnative or a stranger, and your brother is to become poor, even is to have sold himself to the nonnative or stranger, or a root of the family of a nonnative, after that he is to have sold himself, there is redemption for him, even one of his brothers were to be a kinsman-redeemer, or his uncle, or the ?? one of his uncles, was to be his kinsman-redeemer, or a near kin of his flesh of his clan, was to be his kinsman-redeemer. Is he to have been able to attain to it, he is to have been redeemed by his own hand.
Concordant Literal Version	In case the hand of a sojourner or guest beside you can afford it, and your brother beside him is reduced to poverty and sells himself to the sojourner or guest beside you or to the offspring of the sojourner's family, after he has sold himself, redemption may he come to have: one of his brothers may redeem him. Either his uncle or his uncle's son may redeem him, or one, kin to his flesh, of his family may redeem him, or if his own hand can afford it then he may redeem himself.
exeGeses companion Bible	And if the hand of a sojourner or settler by you attains, and your brother by him impoverishes and sells himself to the sojourner or settler by you, or the family of the sojourner uproots: after he sells himself, he has a right of redeeming for one of his brothers to redeem him - either his uncle or the son of his uncle to redeem him - or any kinflesh of his family to redeem him: or if his hand attains, to redeem himself.
Orthodox Jewish Bible	And if a ger or toshav grow rich by thee, and thy brother that dwelleth by him grow poor, and sell himself unto the foreigner among thee, or to the eker (member) mishpachat of the ger; After that he is sold, his Geulah remains; one of his brethren may redeem him, Either his dod, or ben dod of him, may redeem him, or any that is near of kin unto him of his mishpachat may redeem him; or if he be able, he may redeem himself.
Rotherham's <i>Emphasized B.</i>	.

### Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	.
The Expanded Bible	.
Kretzmann's Commentary	.
Lexham English Bible	“ ‘And if the alien or [Or “and”] the temporary resident who are with you [Singular throughout this verse] prosper, [Literally “the hand produces”] but [Or “and”] your countryman [Or “brother”] who is with him becomes poor and he is sold to an alien, a temporary

resident who is with you, or to a descendant of an alien's clan, after he is sold redemption shall be for him; one of his brothers may redeem him, or his uncle or his uncle's son may redeem him, or one of [Literally "from"] his close relatives [Literally "the direct relative of his flesh"] from his clan may redeem him; or if he prospers, [Literally "his hand produces"] he may redeem himself.

Syndein/Thieme  
The Voice

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### Bible Translations with Many Footnotes:

The Complete Tanach  
The Geneva Bible  
Kaplan Translation

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#### *Slaves of Gentiles*

[This is the law] if a foreigner or resident alien gains the upper hand, while your brother loses his means of support and is sold to a foreigner, a resident alien, or to [an idolatrous cult which must] be rooted out from a foreigner's family.

After he is sold, he must be redeemed, [and] one of his close relatives must redeem him [first].

His uncle or cousin shall thus redeem him, or the closest [other] relative from his family shall redeem him. If he obtains the means, he can also be redeemed [on his own].

#### ***an idolatrous cult***

(Bava Metzia 7a; Rashi; Yad, Avadim 1:3).

#### ***which must be rooted out...***

(Ramban; Ralbag). Eker in Hebrew. Or, 'the root of a foreigner's family' (Saadia; Ibn Janach); 'the dedicated shrine of a foreigner's family' (Radak, Sherashim); or, 'the support of a foreigner's family' (Hirsch). Or, '[an idolator] who must be rooted out of a foreigner's family' (Targum according to Ramban); 'a foreigner's family that is still rooted [in idolatry]' (Abarbanel); 'an apostate foreign family' (Ibn Ezra; cf. Septuagint); or, 'a distant foreign family' (Rashbam; Chizzkuni).

#### ***first***

(See Yad, Avadim 2:7).

#### ***shall redeem him***

The courts can force the relative to do so (Ibid.).

#### ***If he obtains the means...***

Even if he can borrow money (Ibid.).

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

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And ≤when the hand of the sojourner and settler with thee getteth possessions, and thy brother with him |waxeth poor|,—and so he selleth himself to the sojourner, [who is] a settler<sup>f</sup> with thee, or to one who hath taken root<sup>g</sup> of the family of the sojourner ≥ <after that he hath sold himself> ||a right of redemption|| pertaineth to him,—||one of his brethren|| may redeem him; or ||his uncle<sup>h</sup> or his uncle's son|| may redeem him, or ||a near flesh-relation of his<sup>i</sup> of his family|| may redeem him,—or ||his own hand may have gotten enough|| and |so he may redeem himself|.

<sup>f</sup>Some cod. (w. Sam., Onk. MS., Sep., Syr.) have: "and settler"—G.n.

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

A Faithful Version

And if an alien or a tenant lifts up a hand among you, and your brother who dwells beside him becomes poor and sells himself to the alien or tenant by you, or to the offspring of the alien's family, After he is sold he may be redeemed again. One of

his brothers may redeem him; Either his uncle or his uncle's son may redeem him, or *any* that is near of kin to him of his family may redeem him. Or if he is able, he may redeem himself.

C. Thomson Updated OT

And if a proselyte, or a sojourner who is with thee, prosper, and thy brother, being poor, be sold to the proselyte, or to the stranger who is with thee, or to the descendant of the proselyte; after he is sold he shall have a right to be redeemed. One of his brethren may redeem him, his uncle, or his uncle's son, may redeem him, or any of his blood relations, of the same tribe, may redeem him; and if he be able he may redeem himself.

Charles Thomson OT  
Context Group Version

.  
And if a stranger [who is a] sojourner with you has grown rich, and your brother has grown poor beside him, and sells himself to a stranger [who is a] sojourner with you, or to the stock of the stranger's family; after he is sold he may be ransomed: one of his brothers may ransom him; or his uncle, or his uncle's son, may ransom him, or any that is near of kin to him of his family may ransom him; or if he has grown rich, he may ransom himself.

English Standard Version  
Green's Literal Translation

.  
And if an alien or a tenant lifts up a hand with you, and your brother grows poor with him, and he sells himself to an alien, a tenant with you, or to the offshoot of the family of an alien, after he has been sold, there is a redemption to him; one of his brothers may redeem him, or his uncle, or a son of his uncle, may redeem him, or any of his fleshly relations of his family may redeem him. Or, if his own hand has reached out to gain, then he may be redeemed.

Legacy Standard Bible  
Literal Standard Version

.  
And when the hand of a sojourner or settler with you attains [riches], and your brother with him has become poor, and he has been sold to a sojourner, a settler with you, or to the root of the family of a sojourner, after he has been sold, there is a right of redemption for him; one of his brothers redeems him, or his uncle or a son of his uncle redeems him, or any of the relations of his flesh, of his family, redeems him, or [if] his own hand has attained [means] then he has been redeemed.

Modern English Version  
Modern Literal Version 2020

.  
And if a stranger or traveler with you becomes rich and your brother becomes poor beside him and sells himself to the stranger or traveler with you, or to the stock of the stranger's family, he may be redeemed after he is sold. One of his brothers may redeem him. Or his uncle, or his uncle's son, may redeem him. Or any who is near of kin to him of his family may redeem him. Or if he becomes rich, he may redeem himself.

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

.  
...and, given that the hand of an immigrant and the settler with you will reach, and your brother with him will be low, and he will be sold to an immigrant settling with you, or to an offshoot of the clan of an immigrant. After he was sold, redemption will exist for him, one of his brothers will redeem him. Or his uncle, or a son of his uncle, will redeem him, or from the remains of his flesh from his clan will redeem him, or his hand will reach and he will be redeemed,...

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

.  
. temporary resident  
.

**The gist of this passage:**  
47-49

### Leviticus 25:47a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
When these two particles begin a sentence, they are translated, <i>and if, if, suppose, now if, now when, and when, even if</i> . These translations are placed roughly in order of their use. <i>And if</i> is by far found the most often in English translations.			
nâsag (נָשַׁג) [pronounced <i>naw-SAHG</i> ]	<i>to reach, to attain, to overtake; to cause to reach; to be able to be secure; to have enough</i>	3 <sup>rd</sup> person feminine singular, Hiphil imperfect	Strong's #5381 BDB #673
yâd (יָד) [pronounced <i>yawd</i> ]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular construct	Strong's #3027 BDB #388
gêr (גֵּר) [pronounced <i>gare</i> ]	<i>sojourner, stranger, immigrant [or, outsider], temporary resident [inhabitant]; newcomer without inherited [property] rights</i>	masculine singular noun	Strong's #1616 BDB #158
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tôwshâb (בְּשׂוּת) [pronounced <i>toh-SHAWB'</i> ]	<i>emigrant, stranger, sojourner [not naturalized; without rights], temporary visitor</i>	masculine singular noun	Strong's #8453 BDB #444
‘îm (עִם) [pronounced <i>geem</i> ]	<i>with, at, by, near; like; from</i>	preposition of nearness and vicinity; with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5973 BDB #767

**Translation:** *And when the hand of an immigrant or temporary visitor near you attains [financial security],...*

Sometimes people moving to a new country do not do well; but sometimes they do. This phrase means that these immigrants have achieved some financial stability. In fact, they have enjoyed some prosperity.

The fact that God says this to Moses (to say to the people) indicates that there will be freedom for both the Israelites in the land of Canaan and for immigrants who will move to there as well.

### Leviticus 25:47b

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

## Leviticus 25:47b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mûwk (מֹוֹק) [pronounced <i>mook</i> ]	<i>to become thin, (figuratively) to be impoverished; to be low, to be depressed, to be (grow) poor</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #4134 BDB #557
'âch (אָח) [pronounced <i>awhk</i> ]	<i>brother, half-brother; kinsman or relative close; one who resembles</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #251 BDB #26
'îm (עִם) [pronounced <i>geem</i> ]	<i>with, at, by, near; like; from; against; toward; as long as; beside, except; in spite of</i>	preposition of nearness and vicinity with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5973 BDB #767

**Translation:** ...and, [at the same time] your brother near you has become poor.

At the same time, there is a fellow Israelites who has had setbacks. This may be to the normal course of business and this may be because he is receiving discipline by God. The reason that he has become poor is not at issue here.

## Leviticus 25:47c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
mâkar (מָכַר) [pronounced <i>maw-KAHR</i> ]	<i>to be sold; to sell oneself [as a slave]</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong's #4376 BDB #569
lâmed (ל) [pronounced <i>l'</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
gêr (גֵּר) [pronounced <i>gare</i> ]	<i>sojourner, stranger, immigrant [or, outsider], temporary resident [inhabitant]; newcomer without inherited [property] rights</i>	masculine singular noun	Strong's #1616 BDB #158
tôwshâb (תּוֹשָׁב) [pronounced <i>toh-SHAWB'</i> ]	<i>emigrant, stranger, sojourner [not naturalized; without rights], temporary visitor</i>	masculine singular noun	Strong's #8453 BDB #444
'îm (עִם) [pronounced <i>geem</i> ]	<i>with, at, by, near; like; from; against; toward; as long as; beside, except; in spite of</i>	preposition of nearness and vicinity with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5973 BDB #767

**Translation:** [Perhaps] he has sold [himself] to [this] immigrant or temporary resident;...

When someone becomes broke in the ancient world, one recourse is to sell oneself into slavery. Sometimes a deal can be worked out so that a certain number of years can be decided upon for service.

As we have been studying in this chapter, there is both the Sabbath year and the Year of Jubilee. An Israelite should be released from his slavery at either of those times.

Leviticus 25:47d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾōw (או) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
lâmed (ל) [pronounced lʰ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational/ possessive preposition	No Strong's # BDB #510
ʾêqer (עקר) [pronounced AY-ker]	<i>member, offspring, offshoot; stock; figuratively a transplanted person, that is, naturalized citizen</i>	masculine singular construct	Strong's #6133 BDB #785 hapax legomenon
mish <sup>o</sup> pâchâh (משפחה) [pronounced mish-paw-KHAWH]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine singular construct	Strong's #4940 BDB #1046
gêr (גר) [pronounced gare]	<i>sojourner, stranger, immigrant [or, outsider], temporary resident [inhabitant]; newcomer without inherited [property] rights</i>	masculine singular noun	Strong's #1616 BDB #158

**Translation:** ...or to the offspring of the immigrant's family.

This Israelite might sell himself to the sons of the wealthy immigrant family.

Leviticus 25:47 And when the hand of an immigrant or temporary visitor near you attains [financial security], and, [at the same time] your brother near you has become poor. [Perhaps] he has sold [himself] to [this] immigrant or temporary resident; or to the offspring of the immigrant's family. (Kukis mostly literal translation)

This is the protasis of a conditional clause. There would certainly be a period when a Jew would fall upon hard times, yet right next door would be a Gentile who is prospering. While in hard times, this Jew has had to sell himself to the Gentile or to one from the Gentiles family.

Leviticus 25:48a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
ʾachărêy (אחרי) [pronounced ah-kuh-RAY]	<i>behind, after; following; after that, afterwards; hinder parts</i>	preposition; plural form	Strong's #310 BDB #29

Leviticus 25:48a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
mâkar (מָכַר) [pronounced <i>maw-KAHR</i> ]	<i>to be sold; to sell oneself [as a slave]</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong's #4376 BDB #569
ge'ullâh (גְּאֻלָּה) [pronounced <i>gheh-ool-LAW</i> ]	<i>kin, redemption, right of redemption, price of redemption</i>	feminine singular noun	Strong's #1353 BDB #145
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person feminine singular, Qal imperfect	Strong's #1961 BDB #224
lâmed (ל) [pronounced <i>l</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational/possessive preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510

**Translation:** After he has been sold, the right of redemption is [available] to him.

Being *sold* is in the Niphal, which is the passive stem. The perfect tense indicates that this is a finalized. At first, I thought this could be translated *up for sale*; but that would have to be in the imperfect, indicating that it is not a completed action. He has sold himself to the visitor; then any Jew may come (actually, should go) and redeem him; buy him back. An order of preference is given here: first his brother; and the next verse indicates that this is his actual genetic brother.

There always remains available to an Israelite the right of redemption. This means that someone could step in and buy him out of slavery.

This of course is both a real law and illustrative of Jesus Christ buying us off of the slave market of sin.

Leviticus 25:48a After he has been sold, the right of redemption is [available] to him. (Kukis mostly literal translation)

Leviticus 25:48b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'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	Strong's #259 BDB #25
min (מִן) [pronounced <i>mihn</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'achîym (אֶחָיִם) [pronounced <i>awhk-EEM</i> ]	<i>brothers, kinsmen, close relatives; tribesmen; fellow-countrymen</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #251 BDB #26



## Leviticus 25:48b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
gâ'al (גָּאֵל) [pronounced gaw-AHL]	<i>to act as a kinsman, to do the part of the next-of-kin, to act as a kinsman-redeemer; marrying a brother's widow to raise up a child to him; to redeem [from slavery, land, by payment], to claim; to purchase; to exact vengeance</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1350 BDB #145

**Translation:** One of his brothers may act as his kinsman-redeemer,...

There are many options for the Israelite who has become poor. One of his brothers could act as his kinsman-redeemer.

## Leviticus 25:49a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ôw (אוּ) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
dôwd (דוּד) [pronounced dohd]	<i>one who is loved, the object of love, beloved; uncle, a relative</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1730 BDB #187
'ôw (אוּ) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
bên (בֵּן) [pronounced bane]	<i>son, descendant</i>	masculine singular construct	Strong's #1121 BDB #119
dôwd (דוּד) [pronounced dohd]	<i>one who is loved, the object of love, beloved; uncle, a relative</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1730 BDB #187
gâ'al (גָּאֵל) [pronounced gaw-AHL]	<i>to act as a kinsman, to do the part of the next-of-kin, to act as a kinsman-redeemer; marrying a brother's widow to raise up a child to him; to redeem [from slavery, land, by payment], to claim; to purchase; to exact vengeance</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1350 BDB #145

**Translation:** ...or his uncle or the son of his uncle may act as kinsman-redeemer;...

His uncle (or other relative) or cousin could act as his kinsman-redeemer (a relative able to redeem him out of slavery; that is, pay for him to no longer be in slavery).

Leviticus 25:49b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ôw (או) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
min (מן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
sh <sup>e</sup> êr (שר) [pronounced sh <sup>e</sup> air]	<i>flesh, body; meat; food, as food; for physical power (figuratively); kin, near kin, near kinswoman; flesh relation, blood relation; self</i>	masculine singular construct	Strong's #7607 BDB #984
bâsâr (בשר) [pronounced baw-SAWR]	<i>flesh, skin, epidermis; [soft portions of the] body; animal meat</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1320 BDB #142
min (מן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
mish <sup>e</sup> pâchâh (משפחה) [pronounced mish-paw-KHAWH]	<i>family, clan, tribe, sub-tribe, class (of people), species [genus, kind] [of animals], or sort (of things)</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4940 BDB #1046
gâ'al (גאל) [pronounced gaw-AHL]	<i>to act as a kinsman, to do the part of the next-of-kin, to act as a kinsman-redeemer; marrying a brother's widow to raise up a child to him; to redeem [from slavery, land, by payment], to claim; to purchase; to exact vengeance</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1350 BDB #145

**Translation:** ...or [someone] from his related [lit., *flesh, fleshly*] family may act as a kinsman-redeemer.

We have the word *bâsâr* (בשר) [pronounced *baw-SAWR*] used here, which means, *flesh, skin, epidermis; [soft portions of the] body; animal meat*. In contact, this simply refers to a relative. Strong's #1320 BDB #142

Leviticus 25:49c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'ôw (או) [pronounced oh]	<i>or, or rather, otherwise, also, and; if, perchance; except, or else; whether, not the least</i>	disjunctive conjunction	Strong's #176 BDB #14
nâsag (גשג) [pronounced naw-SAHG]	<i>to reach, to attain, to overtake; to cause to reach; to be able to be secure; to have enough</i>	3 <sup>rd</sup> person feminine singular, Hiphil perfect	Strong's #5381 BDB #673

Leviticus 25:49c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
yâd (יָד) [pronounced yawd]	<i>hand; figuratively for strength, power, control; responsibility</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #3027 BDB #388
wê (or vê) (וְ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
gâ'al (גָּאֵל) [pronounced gaw-AHL]	<i>to redeem oneself, to be redeemed, to be purchased</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong's #1350 BDB #145

**Translation:** [It is also possible that] his own hand has attained [financial stability] and he can redeem himself. (Kukis mostly literal translation)

Here is one of the fascinating things about slavery in that era. There was some payment made to the slave (or, so it would appear). It was possible, in some circumstances, for the person who was destitute to put away money to a point where he could buy himself out of slavery.

Leviticus 25:48b–49 After he has been sold, the right of redemption is [available] to him. One of his brothers may act as his kinsman-redeemer, or his uncle or the son of his uncle may act as kinsman-redeemer; or [someone] from his related [lit., *flesh, fleshly*] family may act as a kinsman-redeemer. [It is also possible that] his own hand has attained [financial stability] and he can redeem himself. (Kukis mostly literal translation)

The law of the land, as set by God, allowed the Jew as a slave to acquire wealth and allowed anyone to redeem the Jew in slavery. In this verse we have the kinsman-redeemer; that is one with a close tie to his family who redeems him. Boaz was the kinsman-redeemer of Ruth in the book of Ruth (Ruth 2:1–2 3:1–4:10). This is a foreshadowing of our Lord Jesus Christ, who was both a kinsman to the Jews, being Jewish; and to us, being human. We have been sold into sin and are without the means to purchase ourselves out of slavery. As our near kinsman, He has paid the price for our redemption to remove us from the slave market of sin, as Thieme would put it.

Leviticus 25:47–49 And when the hand of an immigrant or temporary visitor near you attains [financial security], and, [at the same time] your brother near you has become poor. [Perhaps] he has sold [himself] to [this] immigrant or temporary resident; or to the offspring of the immigrant's family. After he has been sold, the right of redemption is [available] to him. One of his brothers may act as his kinsman-redeemer, or his uncle or the son of his uncle may act as kinsman-redeemer; or [someone] from his related [lit., *flesh, fleshly*] family may act as a kinsman-redeemer. [It is also possible that] his own hand has attained [financial stability] and he can redeem himself. (Kukis mostly literal translation)

Leviticus 25:47–49 There will be times when immigrants or temporary visitors will enjoy material prosperity in the land while, at the same time, your fellow Israelite, someone living near you, has become destitute. He may end up selling himself to an immigrant or to a foreign resident; or to relatives of these same people. After he has been sold, the right of redemption remains available to him. Anyone related to him may act as his kinsman-redeemer and purchase him. He himself, if he attains some financial stability, can even redeem himself. (Kukis paraphrase)

Like the many passages which have preceded this one, I think I have captured the gist of the passage when it comes to meaning and application. However, I may not have completely gotten each phrase just right.

And he has computed with one buying him from a year of his being sold to him as far as a year of the Yobel; and has been silver of his sale in a counting of years, as days of a hireling he is with him. If still many in years to their mouth, he will cause to return his redemption from silver of his purchase. And if little remains in years as far as a year of the Yobel, and he has computed to him as a mouth of years, he will cause to return his redemption. Like a hireling of year by year is with him, he will not rule him in harshness to your eyes.

Leviticus  
25:50–53

And he has computed with the one buying him from the year of his being sold until the Year of Jubilee, and the silver of his sale has been by the number of years. He will be with him according to the days of a hireling. If [there are] many years [remaining] to their end, he will give back the price of redemption from the silver of his [original] purchase. And if few years remain until the Year of Jubilee, he will compute to him as the end of years, and he will cause to return [to him] his redemption price. Like the year-by-year hireling is with him, he will not rule over him with cruelty in your sight.

The sale price and the redemption amount are computed with respect to the year of sale and the upcoming Year of Jubilee. The number of years remaining until the Year of Jubilee determines the amount of silver involved. He will stay with his master as if a hireling. If there are many years remaining to the end, he will give back the redemption price out of the silver paid for the original purchase. And if there are only a few years remaining until the Year of Jubilee, he will determine the number of years remaining and determine the redemption price based upon that. The Hebrew who gives himself up into slavery will be treated just like the year-by-year hireling. He will not be ruled over with cruelty in your sight.

Here is how others have translated this passage:

#### Ancient texts:

Masoretic Text (Hebrew)

And he has computed with one buying him from a year of his being sold to him as far as a year of the Yobel; and has been silver of his sale in a counting of years, as days of a hireling he is with him. If still many in years to their mouth, he will cause to return his redemption from silver of his purchase. And if little remains in years as far as a year of the Yobel, and he has computed to him as a mouth of years, he will cause to return his redemption. Like a hireling of year by year is with him, he will not rule him in harshness to your eyes.

Dead Sea Scrolls

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Jerusalem targum

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Targum (Onkelos)

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Targum (Pseudo-Jonathan)

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Aramaic Targum

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The Psalms Targum

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Updated Douay-Rheims

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Douay-Rheims 1899 (Amer.)

Counting only the years from the time of his selling unto the year of the jubilee: and counting the money that he was sold for, according to the number of the years and the reckoning of a hired servant.

If there be many years that remain until the jubilee, according to them shall he also repay the price.

If few, he shall make the reckoning with him according to the number of the years: and shall repay to the buyer of what remaineth of the years.

His wages being allowed for which he served before: he shall not afflict him violently in thy sight.

Aramaic ESV of Peshitta

He shall reckon with him who bought him from the year that he sold himself to him to the Year of Jubilee: and the price of his sale shall be according to the number of years; according to the time of a hired servant shall he be with him.

If there are yet many years, according to them he shall give back the price of his redemption out of the money that he was bought for.

If there remain but a few years to the year of jubilee, then he shall reckon with him; according to his years of service he shall give back the price of his redemption.

As a servant hired year by year shall he be with him: he shall not rule with harshness over him in your sight.

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

...then shall he calculate with his purchaser from the year that he sold himself to him until the year of release: and the money of his purchase shall be as that of a hireling, he shall be with him from year to year.

And if any have a greater number of years remaining, according to these he shall pay his ransom out of his purchase money.

And if but a little time is left of the years to the year of release, then shall he reckon to him according to his years, and shall pay his ransom as a hireling.

He shall be with him from year to year; you shall not oppress him with labor before you.

Significant differences:

#### Limited Vocabulary Translations:

Bible in Basic English

And let the years be numbered from the time when he gave himself to his owner till the year of Jubilee, and the price given for him will be in relation to the number of years, on the scale of the payment of a servant.

If there is still a long time, he will give back, on account of it, a part of the price which was given for him.

And if there is only a short time, he will take account of it with his master, and in relation to the number of years he will give back the price of making him free.

And he will be with him as a servant working for payment year by year; his master is not to be cruel to him before your eyes.

Easy English

Easy-to-Read Version–2008

"You must count the years from the time they sold themselves to the foreigner up to the next year of Jubilee. Use that number to decide the price, because really the person only 'hired' them for a few years. If there are still many years before the year of Jubilee, the one sold must give back a large part of the price. It all depends on the number of years. If only a few years are left until the year of Jubilee, the one who was sold must pay a small part of the original price. But that person will live like a hired worker with the foreigner every year. Don't let the foreigner be a cruel master over that person.

God's Word™

Then he and his buyer must take into account the number of years from the year he was bought until the year of jubilee. His sale price will be adjusted based on the number of years he was with his buyer, like the wages of a hired worker. If there are many years left, he must refund from his purchase price an amount equal to those years. If there are only a few years left until the year of jubilee, he must take them into account. He must refund from his purchase price an amount equal to those years. During those years he should serve his buyer as a hired worker. His buyer should not treat him harshly.

Good News Bible (TEV)

They must consult the one who bought them, and they must count the years from the time they sold themselves until the next Year of Restoration and must set the price for their release on the basis of the wages paid hired workers. They must

refund a part of the purchase price according to the number of years left, as if they had been hired on an annual basis. Their master must not treat them harshly.

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

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

Casual English Bible .  
 Contemporary English V. .  
 The Living Bible .  
 New Berkeley Version .  
 New Life Version .  
 New Living Translation .  
 The Passion Translation .  
 Unfolding Bible Simplified .  
 The longer the time until then, the more you will have to pay. And even while you are the slaves of foreigners in your own country, your people must make sure that you are not mistreated. V. 50 was placed with the previous passage for context.  
 The man who wants to pay for his own release must count the number of years until the next year of the celebration of Jubilee. The price he pays to the man who bought him will depend on the pay that would be given to a hired worker for that number of remaining years. If there are a lot of years that remain until the year of celebration, he must pay for his release a larger amount of the money. If there are only a few years that remain until the year of the celebration of Jubilee, he must pay a smaller amount to be released. During those years that he is working for the man who bought him, the man who bought him must treat him like he would treat a hired worker, and all of you must make sure that his owner does not treat him cruelly.

### **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 .  
 He and his purchaser will then count the time from the year he sold himself up to the Year of Jubilee. The price of his sale will be determined by the number of years, based on the daily wages of a hired hand. If many years remain, he must pay for his redemption in proportion to his purchase price. If only a few years remain until the Year of Jubilee, he is to calculate and pay his redemption according to his remaining years. Like a man hired from year to year, he will stay with him, but a foreign owner must not rule over him harshly in your sight.  
 Christian Standard Bible .  
 Conservapedia Translation .  
 Revised Ferrar-Fenton Bible .  
 God's Truth (Tyndale) .  
 The Heritage Bible .  
 And he shall calculate with him who set him up from the year that he was sold to him to the year of jubilee; and the silver of his sale shall be according to the number of years; it shall be with him according to the days of one hired for wages.  
 If there are yet many years, according to them he shall give back his redemption money out of his purchase money.

And if there remains but a few years to the year of jubilee, then he shall calculate with him, and according to his years he shall give back his redemption money.

As he shall be with him as one hired for wages year by year, and he shall not tread him down with crushing oppression before your eyes.

International Standard V

“If there are still many years left, he is to refund the cost [Or price-money] of his redemption. But if only a few years are left until the year of jubilee, he is to bring an accounting of the years that he is to refund for his redemption. Like a hired servant, he is to remain with him year after year, but he is not to rule over him with what you see as severity.

H. C. Leupold

Lexham English Bible

NIV, ©2011

Unfolding Bible Literal Text

He must bargain with the man who bought him; they must count the years from the year he sold himself to his purchaser until the year of Jubilee. The price of his redemption must be figured in keeping with the rate paid to a hired servant, for the number of years he might continue to work for the one who bought him. If there are still many years until the year of Jubilee, he must pay back as the price for his redemption an amount of money that is in proportion to the number of those years. If there are only a few years to the year of Jubilee, then he must bargain with his purchaser to reflect the number of years left before the year of Jubilee, and he must pay for his redemption in keeping with the number of years. He is to be treated like a man hired year by year. You must make sure he is not treated with harshness.

Urim-Thummim Version

He must count with his purchaser from the year he became property to the next year of Jubilee, and the payment to be redeemed will be in proportion to the number of years, based on the balance of the hired laborer's wages. If there are still many years left until the Jubilee; he must pay to be redeemed by a proportionate sum of the amount by which he sold himself. And if there remain only a few years until the year of Jubilee, then he will count with him, and according to his remaining years he will pay back his price to be redeemed. He will hold the position of a hired laborer from year to year and you must make sure that his owner does not rule over him with severity.

Wikipedia Bible Project

And he calculated, along with his livestock, from the year that they sold him until the Jubilee year. And the money from selling him, as the number of years, as the time of a hired-man, should he be with him. If the years are many, according to them he will return his freedom from the money he was sold. And if a few years remain until the Jubilee, and he calculated for himself, as his years, he will return for his freedom. As if a hired man, year by year, would be with him. We will not bear down on him to break his back, before your eyes.

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

Christian Community (1988)

If he becomes rich, let him redeem him self. He shall reckon with his buyer from the time he sold himself until the year of Jubilee and the price of his sale shall correspond to the number of years. If many years remain, he shall be reckoned at the price of a hired servant, according to the number of years. If redeemed when many years remain, he shall refund out of the price paid for him, according to the remaining time. If only a few years remain until the Jubilee year, he will calculate and refund accordingly. He shall be with him as a servant hired year by year and he shall not be harshly dealt with.

New American Bible (2011)

The Catholic Bible

New Jerusalem Bible

NRSV (Anglicized Cath. Ed.)

Revised English Bible–1989 .

**Jewish/Hebrew Names Bibles:**

Complete Jewish Bible .

exeGeses companion Bible .

Hebraic Roots Bible .

Kaplan Translation .

The Scriptures–2009

'And he shall reckon with him who bought him: The price of his release shall be according to the number of years, from the year that he was sold to him until the Year of Yobel; as the days of a hired servant it is with him.

'If there are yet many years, according to them he repays the price of his redemption, from the silver of his purchase.

'And if few years are left until the Year of Yobel, then he shall reckon with him, and according to his years he repays him the price of his redemption.

'He is with him as a yearly hired servant, and he does not rule with harshness over him before your eyes.

Tree of Life Version

He is to calculate with the one who bought him, from the year that he sold himself to the Year of Jubilee, and the price of his sale will be in proportion to the number of years. Like the days of a hired worker it will be with him. If there are still many years, in proportion to those he is to reimburse the price of his redemption from his purchase price. If there remain only a few years until the Year of Jubilee, then he should calculate with him in proportion to his years of service he is to reimburse the price of his redemption. He will stay with him as a hired worker, year by year. But he is not to rule with harshness over him in your sight.

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

Alpha &amp; Omega Bible

THEN SHALL HE CALCULATE WITH HIS PURCHASER FROM THE YEAR THAT HE SOLD HIMSELF TO HIM UNTIL THE YEAR OF RELEASE: AND THE MONEY OF HIS PURCHASE SHALL BE AS THAT OF A HIRELING, HE SHALL BE WITH HIM FROM YEAR TO YEAR.

AND IF ANY HAVE A GREATER NUMBER OF YEARS THAN ENOUGH, ACCORDING TO THESE HE SHALL PAY HIS RANSOM OUT OF HIS PURCHASE-MONEY.

AND IF BUT A LITTLE TIME BE LEFT OF THE YEARS TO THE YEAR OF RELEASE, THEN SHALL HE RECKON TO HIM ACCORDING TO HIS YEARS, AND SHALL PAY HIS RANSOM

AS A HIRELING; HE SHALL BE WITH HIM FROM YEAR TO YEAR; YOU SHALL NOT OPPRESS HIM WITH LABOR BEFORE YOU.

Awful Scroll Bible

It is to have been reckoned to him buying him, from the year he is to be sold until the year of jubilee, even the silver of his sale is by the number of years, as to the days of he hired.

Is there many years to its end, he was to bring back for his redemption the silver of his purchase.

Is there to have remained a few years until the year of jubilee, he is to have reckoned to the end of its years, even was he to turn back for his redemption.

For year to year, he is as he hired - was you to hold sway over him in severity before my eyes?

Concordant Literal Version

He will compute with his buyer the total from the year he sold himself to him until the year of the jubilee. And the silver for his release sale will be with regard to the number of years, as though he were for the days of a hireling under him. Should there still be many years, corresponding to them he shall refund for his redemption out of the silver of his buying price. And if few years remain until the year of jubilee



then he will compute the amount due to him corresponding to his remaining years, and he shall refund it for his redemption. (As a hireling, year by year shall he be with him; he shall not hold sway over him with rigor before your eyes).

exeGeses companion Bible

And he fabricates with him who chatteded him  
- from the year he sold himself  
to the year of jubilee:  
and the silver of his sale  
becomes according to the number of years,  
according to the days of a hireling, so be it with him.  
If yet many years, according to their mouth,  
he returns his redemption  
from the silver for which he became a chattel.  
And if there survive but few years  
to the year of jubilee,  
then he fabricates with him  
and according to the mouth of his years  
he returns to him of his redemption.  
And he becomes with him  
as a year by year hireling:  
and the other subjugates him not with tyranny  
in your eyes.

Orthodox Jewish Bible

And he shall reckon with him that bought him from the year that he was sold to him unto the Shnat HaYovel; and the price of his release shall be based on the number of shanim, according to the value of a sakhir's pay shall it be with him. If there be yet many shanim remaining, according unto them he shall give for his Geulah the kesef that he was bought for. And if there remain but few shanim unto the Shnat HaYovel, then he shall count that, and according unto his shanim shall he pay the price of his Geulah. And as a sakhir hired shanah b'shanah shall he be with him; and the other shall not rule with rigor over him in thy sight.

Rotherham's *Emphasized B.* .

### Expanded/Embellished Bibles:

*The Amplified Bible* .

The Expanded Bible .

Kretzmann's Commentary

Lexham English Bible

And he shall calculate with his buyer from the year of his selling himself [Literally "his being sold for him"] until the Jubilee; and the value of his selling shall be according to the number of years—it shall be with him like [Or "as"] a hired worker's days. If there are still many years, in keeping with them [Literally "to the mouth of them"] he shall restore his redemption in proportion to his purchase price. [Literally "from the price of his acquisition"] And if there are a few years left until the Year of Jubilee, then [Or "and"] he shall calculate for himself; he shall restore his redemption according to the number of his years. [Literally "according to the mouth of his years"] He shall be with him as a yearly hired worker; [Literally "as a hired worker of a year in a year"] he shall not rule over him with ruthlessness in your [Singular] sight. [Literally "to your eyes" or "for your eyes"] .

Syndein/Thieme .

The Voice .

### Bible Translations with Many Footnotes:

The Complete Tanach .

The Geneva Bible .

## Kaplan Translation

[In all such cases,] he shall make a reckoning with the one who bought him according to the number of years from the time he was sold until the jubilee. His purchase price shall then be counted for that number of years, as if he were hired [for that amount].

Thus, if there are still many years [until the jubilee], the redemption money that he returns [to his buyer] shall be in proportion to the money for which he was sold.

If only a few years remain until the jubilee year, he shall make a [similar] reckoning. [In either case], he shall return a sum of redemption money according to [the number of] years that he has [already worked].

[Such a slave] shall thus be the same as an employee hired on a yearly basis. If you are aware of it, [you may not let his master] dominate him so as to break his spirit.

**If you are aware...**

(see Yad, Avadim 1:6; Sefer HaMitzvoth, Negative 260). Literally, 'before your eyes.'

NET Bible® .

New American Bible (2011) .

New Catholic Bible .

Rotherham's *Emphasized B.*

Then shall he reckon with him that bought him, from the year that he was sold to him, unto the year of the jubilee,—and the silver for which he was sold<sup>g</sup> shall be by the number of years, <according to the days of a hired servant> shall he be with him. <If there is yet a multitude of years> <according to them><sup>a</sup> shall he return as his redemption price, of the silver of him that bought him. Or <if [there is] but a small remainder of years, until the year of the jubilee'> then shall he reckon to himself,—<according to the years thereof> shall he return his price of redemption. <As a servant hired year by year> shall he be with him,—he shall not rule over him with rigour before thine eyes.

<sup>g</sup> Lit.: “the silver of his sale.”

<sup>a</sup> MI.: “at their mouth.”

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

A Faithful Version .

C. Thomson Updated OT .

Charles Thomson OT

In which case he shall settle with him who purchased him, from the year he sold himself, to the year of the release, and the price of his purchase shall be as the yearly wages of a hired servant for the years he is to be with him. And if any one hath many years to serve, for them he shall pay the rates of redemption, on account of the money paid for him; and if but few years remain to the year of release, he shall settle with him according to those years, and pay the rates of his redemption. As a servant hired from year to year, he shall be with him; and thou shalt not suffer him to be oppressed with labour in thy sight.

Context Group Version .

English Standard Version

He shall calculate with his buyer from the year when he sold himself to him until the year of jubilee, and the price of his sale shall vary with the number of years. The time he was with his owner shall be rated as the time of a hired worker. If there are still many years left, he shall pay proportionately for his redemption some of his sale price. If there remain but a few years until the year of jubilee, he shall calculate and pay for his redemption in proportion to his years of service. He shall treat him as a worker hired year by year. He shall not rule ruthlessly over him in your sight.

Green's Literal Translation .

Legacy Standard Bible .

Literal Standard Version

And he shall count with his buyer from the year of his being sold to him until the year of jubilee, and the silver of his sale shall be by the number of years. As the days of a hireling, it shall be with him. If there are yet many years, by mouth he



Leviticus 25:50a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
min (מִן) [pronounced <i>mihn</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i> ]	<i>year</i>	feminine singular construct	Strong's #8141 BDB #1040
mâkar (מָכַר) [pronounced <i>maw-KAHR</i> ]	<i>to be sold; to sell oneself [as a slave]</i>	Niphal infinitive; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4376 BDB #569
lâmed (לְ) [pronounced <i>l'</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational/possessive preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
'ad (עַד) [pronounced <i>gahd</i> ]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i> ]	<i>year</i>	feminine singular construct	Strong's #8141 BDB #1040
yôbêl (יָבֵל); yôwbêl (לְבוּי) [pronounced <i>yoh<sup>b</sup>-VAYL</i> ]	<i>ram, ram's horn, trumpet, cornet; jubilee, jubilation; possibly, a cry of joy; transliterated, Jobel, Yobel</i>	masculine singular noun with the definite article	Strong's #3104 BDB #385

**Translation:** And he has computed with the one buying him from the year of his being sold until the Year of Jubilee,...

We are speaking of a Hebrew master who owns a voluntary Hebrew slave. When such an agreement is made, there is always an eye to the Year of Jubilee when the Hebrew slave will go out, no matter what.

Most of the time, a slave is purchased from one who deals in slaves or from another owner, so there is an exchange of silver which takes place. Most of the time in this example, Lucy Van Pelt places herself before Charlie Brown and there are no other parties involved. Therefore, a deal is struck on that basis. I would suggest that a Hebrew who places himself into slavery is not just destitute, and owing a great deal of money. Therefore, in some cases, the slave owner would satisfy some or all of his debts.

When determining a redemption price, one must take into consideration what was paid for the slave (which was probably done in the form of paying debts) and how many years remain until the Year of Jubilee.

Leviticus 25:50b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
hâyâh (הָיָה) [pronounced <i>haw-YAW</i> ]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #1961 BDB #224

Leviticus 25:50b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
keṣeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular construct	Strong's #3701 BDB #494
mimkâr (מִמְכָר) [pronounced mim-KAWR]	<i>sale, ware, that being sold, a thing being sold</i>	masculine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4465 BDB #569
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
miç <sup>e</sup> phâr (מִסְפָּר) [pronounced mis <sup>e</sup> -FAWR]	<i>number, counted, numerical total; a recounting, a narration</i>	masculine singular construct	Strong's #4557 BDB #708
shânîym (שָׁנִים) [pronounced shaw-NEEM]	<i>years</i>	feminine plural noun	Strong's #8141 BDB #1040

**Translation:** ...and the silver of his sale has been by the number of years.

The cost of this slave—whether a payment to debtors or what—is a part of the calculation. The money goes somewhere and it likely remains there until the Hebrew slave is redeemed (or until the Year of Jubilee).

Quite obviously, if there are 30 years remaining until the Year of Jubilee, then the buyer is getting a long-term slave and many years of service. If the Year of Jubilee is five years away, the buyer is not getting many years of service.

Now, all of this is theoretical, as it appears that the Hebrew people never obeyed God when it came to the Year of Jubilee.

Leviticus 25:50c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
yâmîym (יָמִים) [pronounced yaw-MEEM]	<i>days, a set of days; time of life, lifetime; a specific time period, a year</i>	masculine plural construct	Strong's #3117 BDB #398
sākîyr (שָׂכִיר) [pronounced saw-KEER]	<i>hired or hireling, employee, hired servant, hired laborer; mercenary</i>	masculine singular adjective	Strong's #7916 & #7917 BDB #969
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224

Leviticus 25:50c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘îm (עִם) [pronounced <i>geem</i> ]	<i>with, at, by, near; like; from; against; toward; as long as; beside, except; in spite of</i>	preposition of nearness and vicinity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5973 BDB #767

**Translation:** He will be with him according to the days of a hireling.

This Hebrew slave will be treated as if he has been hired for an undetermined period of time.

Leviticus 25:50 *And he has computed with the one buying him from the year of his being sold until the Year of Jubilee, and the silver of his sale has been by the number of years. He will be with him according to the days of a hireling.* (Kukis mostly literal translation)

Even though a Jew was redeemable by a kinsman redeemer, this did not mean that God would treat the Gentiles unfairly. All Jewish slaves were released in the Year of Jubilee, so the Gentile owners understood for how long he was to remain a slave and paid a price for him accordingly. Here, in order to redeem him, the value is determined by how many years are left on his contract, so to speak; that is, how long until the Year of Jubilee, when he would be released anyway. The owner is paid according to that calculation.

Leviticus 25:51a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
‘îm (אִם) [pronounced <i>eem</i> ]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
‘ôwd (וְעוֹד) [pronounced <i>gohd</i> ]	<i>still, yet, again, again and again, repeatedly, in addition to; continue, continually; more, farther, besides; as yet, even yet</i>	adverb	Strong's #5750 BDB #728
rabbâh (רַבָּה) [pronounced <i>rahb-BAW</i> ]	<i>many, much, great (in the sense of large or significant, not acclaimed)</i>	feminine plural adjective	Strong's #7227 BDB #912
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shânîym (שָׁנַיִם) [pronounced <i>shaw-NEEM</i> ]	<i>years</i>	feminine plural noun with the definite article	Strong's #8141 BDB #1040
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510

## Leviticus 25:51a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
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 noun with the 3 <sup>rd</sup> person feminine plural suffix	Strong's #6310 BDB #804

**Translation:** If [there are] many years [remaining] to their end,...

God will explore two options. The first is, what if there are many years until the end (which is a reference to the Year of Jubilee).

## Leviticus 25:51b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
shûwb (שׁוּב) [pronounced shoo <sup>b</sup> v]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #7725 BDB #996
ge'ullâh (גְּאֻלָּה) [pronounced gheh-ool-LAW]	<i>kin, redemption, right of redemption, price of redemption</i>	feminine singular noun; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1353 BDB #145
min (מִן) [pronounced mihn]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
keçeph (כֶּסֶף) [pronounced KEH-sef]	<i>silver, money; silver [as a metal, ornament, color]; shekels, talents</i>	masculine singular construct	Strong's #3701 BDB #494
miq <sup>e</sup> nâh (מִקְנָה) [pronounced mihk-NAW]	<i>a purchase, a buying; a document of purchase; cost, price, a purchase-price; that which is purchased; a possession [gained by purchase]</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #4736 BDB #889

**Translation:** ...he will give back the price of redemption from the silver of his [original] purchase.

In order to be redeemed, someone must pay for the slave essentially the original amount paid for him (in whatever way it was paid).

Leviticus 25:51 If [there are] many years [remaining] to their end, he will give back the price of redemption from the silver of his [original] purchase. (Kukis mostly literal translation)

If the Year of Jubilee is 30 or 40 years away and that is the expected lifetime remaining for this particular slave, then the price of redemption is whatever the Gentile paid for him originally. God is fair. If Jews were designing these laws, their treatment of the Gentile would not have been nearly as fair. This is not to speak disparaging about them; that is simply human nature to favor one's own kind. Any favoring of the Jew in God's Laws came

about because He had purchase them and He had redeemed them, delivering them out of the hands of the Egyptians, delivering them out from hundreds of years of slavery and exploitation—therefore, God had the final say as to the deposition of any Jew.

Leviticus 25:52a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîm (אִם) [pronounced <i>eem</i> ]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
m <sup>e</sup> aṭ (מְאֹט) [pronounced <i>m<sup>e</sup>-ṢAHT</i> ]	<i>a little, fewness, few (–er, –est); small [matter, thing] almost; soon, shortly</i>	masculine singular noun; often used as an adverb or a comparative adjective	Strong's #4592 BDB #589
shâ'ar (שָׂאר) [pronounced <i>shaw-AHR</i> ]	<i>to remain, to be left over</i>	3 <sup>rd</sup> person masculine singular, Niphal perfect	Strong's #7604 BDB #983
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shânîym (שָׁנַיִם) [pronounced <i>shaw-NEEM</i> ]	<i>years</i>	feminine plural noun with the definite article	Strong's #8141 BDB #1040
ʿad (עַד) [pronounced <i>ḡahd</i> ]	<i>as far as, even to, up to, until</i>	preposition of duration or of limits	Strong's #5704 BDB #723
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i> ]	<i>year</i>	feminine singular construct	Strong's #8141 BDB #1040
yôbêl (יְבוֹבֵל); yôwbêl (לְבוֹי) [pronounced <i>yoh<sup>b</sup>-VAYL</i> ]	<i>ram, ram's horn, trumpet, cornet; jubilee, jubilation; possibly, a cry of joy; transliterated, Jobel, Yobel</i>	masculine singular noun with the definite article	Strong's #3104 BDB #385

**Translation:** [And if few years remain until the Year of Jubilee,...](#)

Let's say that there are not many years remaining until the Year of Jubilee.

Leviticus 25:52b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
châshab (חָשַׁב) [pronounced <i>khaw-SHAHB<sup>y</sup></i> ]	<i>to compute, to reckon, to consider, to think about, to mediate upon</i>	3 <sup>rd</sup> person masculine singular, Piel perfect	Strong's #2803 BDB #362



Leviticus 25:52b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational/possessive preposition with the 3 <sup>rd</sup> person masculine singular suffix	No Strong's # BDB #510
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
peh (פ) [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
shânîym (שנִיִּם) [pronounced shaw-NEEM]	years	feminine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #8141 BDB #1040
shûwb (שׁוּב) [pronounced shoo <sup>b</sup> v]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #7725 BDB #996
'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
ge'ullâh (גְּאֻלָּה) [pronounced gheh-ool-LAW]	<i>kin, redemption, right of redemption, price of redemption</i>	feminine singular noun; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1353 BDB #145

**Translation:** ...he will compute to him as the end of years, and he will cause to return [to him] his redemption price.

The original payment and the price of redemption will both be based upon the fewness of the years remaining.

Leviticus 25:52 *And if few years remain until the Year of Jubilee, he will compute to him as the end of years, and he will cause to return [to him] his redemption price.* (Kukis mostly literal translation)

In real estate mathematics, one of the first things we learn how to do is to prorate (we have to prorate insurance, taxes, maintenance fees, interest); this is prorating which is occurring in this passage. The overall value is determined and a proportion of that is returned, depending upon the number of years of expected service remaining on the slaves contract.

Leviticus 25:53a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to, after; about, approximately</i>	comparative preposition; resemblance or approximation	No Strong's # BDB #453
sâkîyr (סָכִיר) [pronounced saw-KEER]	<i>hired or hireling, employee, hired servant, hired laborer; mercenary</i>	masculine singular adjective; construct form	Strong's #7916 & #7917 BDB #969
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
Shânâh repeated with the bêyth preposition in between indicates a circle or a return; the idea is, this means <i>yearly, year by year</i> . See Deuteronomy 15:20 1Sam. 7:16.			
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #1961 BDB #224
'îm (עִם) [pronounced ġeem]	<i>with, at, by, near; like; from; against; toward; as long as; beside, except; in spite of</i>	preposition of nearness and vicinity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5973 BDB #767

**Translation:** Like the year-by-year hireling is with him,...

The Hebrew slave will be treated like the hireling that comes and works each year.

In California, we used to have Mexican workers who came up from Mexico and worked on certain farmed during the harvest. Entrance into and exit from the United States was generally easy; and that person or family returned to his home with whatever he made for that harvest season.

Leviticus 25:53b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
lô' (אֵל אוֹ לֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
râdâh (רָדָה) [pronounced raw-DAW]	<i>to tread with the feet; to rule, to have dominion over, to subdue; to take possession of</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect; with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #7287 BDB #921

Leviticus 25:53b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
perek (פֶּרֶק) [pronounced PEH-rehk]	<i>harshness, severity, cruelty; crushing; oppression, tyranny</i>	masculine singular noun	Strong's #6531 BDB #827
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational/possessive preposition	No Strong's # BDB #510
ʿêynayim (עֵינַיִם) [pronounced ʿay-nah-YIM]	<i>eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

The lâmed preposition + ʿayin mean, literally *to your eyes, for your eyes*; this means *before your eyes, in your sight*. The whole idea is, the people addressed here have actually seen what is being talked about.

**Translation:** ...he will not rule over him with cruelty in your sight. (Kukis mostly literal translation)

The slave owner is not to rule over the Hebrew slave with cruelty.

Leviticus 25:53 Like the year-by-year hireling is with him, he will not rule over him with cruelty in your sight. (Kukis mostly literal translation)

So, the kinsman-redeemer has purchased the slave from the Gentiles. Just as our Lord has purchased us and then has treated us with love, more as a husband than a slave owner; so the Jewish owner of a redeemed Jewish slave is to be. Moses, as the federal head of state, was give the authority to determine whether cruelty was involved in the slavery of one Jew to another; obviously, the power can and would be delegated (as Jethro, Moses' father-in-law, suggested a year earlier).

Leviticus 25:50–53 And he has computed with the one buying him from the year of his being sold until the Year of Jubilee, and the silver of his sale has been by the number of years. He will be with him according to the days of a hireling. If [there are] many years [remaining] to their end, he will give back the price of redemption from the silver of his [original] purchase. And if few years remain until the Year of Jubilee, he will compute to him as the end of years, and he will cause to return [to him] his redemption price. Like the year-by-year hireling is with him, he will not rule over him with cruelty in your sight. (Kukis mostly literal translation)

Leviticus 25:50–53 The sale price and the redemption amount are computed with respect to the year of sale and the upcoming Year of Jubilee. The number of years remaining until the Year of Jubilee determines the amount of silver involved. He will stay with his master as if a hireling. If there are many years remaining to the end, he will give back the redemption price out of the silver paid for the original purchase. And if there are only a few years remaining until the Year of Jubilee, he will determine the number of years remaining and determine the redemption price based upon that. The Hebrew who gives himself up into slavery will be treated just like the year-by-year hireling. He will not be ruled over with cruelty in your sight. (Kukis paraphrase)

And if he is not redeemed in these [ways]; and he will go out in a Year of Yobel, he and his sons with him. For to Me, sons of Israel [are My] slaves. My slave they [are] who I have caused to go out them from a land of Egypt. I [am] Y<sup>e</sup>howah your Elohim.

Leviticus  
25:54–55

And if he is not redeemed in [any of] these [ways], then he will go out in the Year of Jubilee, he and his sons with him. For [you see], the sons of Israel [are] slaves to Me. They [are] My slaves whom I have caused to go out from the land of Egypt. I [am] Y<sup>e</sup>howah your Elohim.

If a Hebrew who is in desperate straits remains in slavery and is not redeemed in any of the ways prescribed, then he will go out free in the Year of Jubilee. He will take his sons with him. You see, the sons of Israel are My slaves. I caused them to go out from the nation of Egypt. I essentially paid for them. I am Jehovah your God.

Here is how others have translated this passage:

### Ancient texts:

Masoretic Text (Hebrew)	And if he is not redeemed in these [ways]; and he will go out in a Year of Yobel, he and his sons with him. For to Me, sons of Israel [are My] slaves. My slave they [are] who I have caused to go out them from a land of Egypt. I [am] Y <sup>e</sup> howah your Elohim.
Dead Sea Scrolls	.
Jerusalem targum	.
Targum (Onkelos)	.
Targum (Pseudo-Jonathan)	.
Aramaic Targum	.
The Psalms Targum	.
Updated Douay-Rheims	.
Douay-Rheims 1899 (Amer.)	And if by these means he cannot be redeemed, in the year of the jubilee he shall go out with his children. For the children of Israel are my servants, whom I brought forth out of the land of Egypt.
Aramaic ESV of Peshitta	If he is not redeemed by these means, then he shall be released in the Year of Jubilee, he, and his children with him. For to me the B'nai Yisrael are servants; they are my servants whom I brought forth out of the land of Egypt. I am Mar-Yah your God.
Original Aramaic Psalms	.
V. Alexander's Aramaic T.	.
Plain English Aramaic Bible	.
Lamsa's Peshitta (Syriac)	.
Samaritan Pentateuch	.
Updated Brenton (Greek)	And if he does not pay his ransom accordingly, he shall go out in the year of his release, he and his children with him. For the children of Israel are My servants: they are My attendants, whom I brought out of the land of Egypt.

Significant differences:

### Limited Vocabulary Translations:

Bible in Basic English	And if he is not made free in this way, he will go out in the year of Jubilee, he and his children with him. For the children of Israel are servants to me; they are my servants whom I took out of the land of Egypt: I am the Lord your God.
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Easy English	.
Easy-to-Read Version—2008	"Those who sold themselves will become free, even if no one buys them back. At the year of Jubilee, they and their children will become free. This is because the Israelites are my servants. They are the servants who I brought out of slavery in Egypt. I am the LORD your God!
<i>God's Word</i> ™	If he cannot buy his freedom in these ways, he and his children will be released in the year of jubilee. "The Israelites belong to me as servants. They are my servants. I brought them out of Egypt. I am the LORD your God."
Good News Bible (TEV)	If they are not set free in any of these ways, they and their children must be set free in the next Year of Restoration. Israelites cannot be permanent slaves, because the people of Israel are the LORD's slaves. He brought them out of Egypt; he is the LORD their 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.	If you cannot gain your freedom in any of these ways, both you and your children will still be set free in the Year of Celebration. People of Israel, I am the LORD your God, and I brought you out of Egypt to be my own servants.
The Living Bible	.
New Berkeley Version	.
New Life Version	.
New Living Translation	.
The Passion Translation	.
Unfolding Bible Simplified	And even if a fellow Israelite who has sold himself to a rich man is not able to pay for himself to be freed by any of these ways, he and his children must be freed in the year of the celebration of Jubilee, because it is as though you Israelites are my slaves, whom I, Yahweh your God, freed from being slaves in Egypt."
.	.

### 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	"If he isn't redeemed by these, then he is to be set free in the year of jubilee—he and his children [Lit. his sons] with him because the Israelis are my servants. They're my servants, since I brought them out of the land of Egypt. I am the Lord your God."

H. C. Leupold	.
Lexham English Bible	.
NIV, ©2011	.
Unfolding Bible Literal Text	If he is not redeemed by these means, then he must serve until the year of Jubilee, he and his children with him. To me the people of Israel are servants. They are my servants whom I brought out of the land of Egypt. I am Yahweh your God."
Urim-Thummim Version	.
Wikipedia Bible Project	And if he will not be redeemed in these, and he will leave in the Jubilee year, he and his sons with him. Because the sons of Israel are slaves to me. They are my slaves, which I have taken out of the land of Egypt. I am Yahweh, your god.

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

Christian Community (1988)	If he is redeemed in any of these ways, he shall be released in the Jubilee year, he and his sons with him. For it is to me that the Israelites are servants; they are my servants whom I brought out of the land of Egypt. I am Yahweh, your God.
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	If [the slave] is not redeemed through any [of the above means], he and his children shall be freed in the jubilee year. [All this] is because the Israelites are [actually] My slaves. They are My slaves because I brought them out of Egypt. I am God your Lord.
The Scriptures—2009	'And if he is not redeemed in these years, then he shall be released in the Year of Yobel, he and his children with him. 'Because the children of Yisra'el are servants to Me, they are My servants whom I brought out of the land of Mitsrayim. I am יהוה your Elohim.
Tree of Life Version	Even if he is not redeemed by these means, then he will still be released in the Year of Jubilee—he and his children with him. For Bnei-Yisrael are My servants—My servants whom I brought out of the land of Egypt. I am Adonai your God.

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

Alpha & Omega Bible	. ATTENDANTS
Awful Scroll Bible	Was he to be redeemed? - You is to have gone out to him in the year of jubilee, and to his sons. Surely the sons of Contends-with-he-mighty are my servants, even the servants that I am to have led out, of the solid grounds of Egypt; I am to be Sustains To Become he of mighty ones.
Concordant Literal Version	If he is not being redeemed in any of these ways then he will go forth in the year of the jubilee, he and his sons with him. For to Me the sons of Israel are servants; they are My servants whom I brought forth from the land of Egypt:I, Yahweh, am your Elohim.
exeGesés companion Bible	And if he is not redeemed in these years,

he goes out in the year of jubilee  
 - both he and his sons with him.  
 For to me the sons of Yisra El are servants;  
 - my servants  
 whom I brought from the land of Misrayim:  
 I - Yah Veh your Elohim.

Orthodox Jewish Bible And if he be not redeemed in these shanim, then he shall be released in the Shnat HaYovel, both he, and his banim with him.  
 For unto Me the Bnei Yisroel are avadim; they are My avadim whom I brought forth out of Eretz Mitzrayim: I am Hashem Eloheichem.

Rotherham's *Emphasized B.* But <if he be not redeemed in any of these ways> then shall he go out in the jubilee' year, ||he and his sons with him||. For <unto me> are the sons of Israel [bondmen], <my bondmen> they are', whom I brought forth out of the land of Egypt.  
 ||| Yahweh|| am your God.

### Expanded/Embellished Bibles:

*The Amplified Bible* .  
 The Expanded Bible .  
 Kretzmann's Commentary  
 Lexham English Bible And if he is not redeemed by [Or "in"] any of these ways , [Bracketed words provided from the sense of the context] then [Or "and"] he and his sons with him shall go out in the Year of Jubilee. Indeed, [Emphatic use of kîy (כִּי), since there is no indication of direct causation to only what precedes in vv. 47–54; or "Because"] the Israelites [Literally "sons/children of Israel"] are servants for me; they are my servants whom I brought out from the land of Egypt. I am Yahweh your [Plural] God.' "

Syndein/Thieme .  
 The Voice .

### Bible Translations with Many Footnotes:

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

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

A Faithful Version .  
 C. Thomson Updated OT .  
 Charles Thomson OT If he be not redeemed in any of these ways, in the year of the release he shall go out, and his children with him; for the children of Israel are my domestics; they are my servants whom I brought out of Egypt.

Context Group Version And if he is not ransomed by these [means], then he shall go out in the year of jubilee, he, and his sons with him. For to me the sons of Israel are slaves; they are my slaves whom I brought out of the land of Egypt: I am YHWH your (pl) God.

English Standard Version .  
 Green's Literal Translation .  
 Legacy Standard Bible And if he is not redeemed in these [years], then he has gone out in the Year of Jubilee, he and his sons with him. For the sons of Israel [are] servants to Me; they

[are] My servants whom I have brought out of the land of Egypt; I [am] your God YHWH.”

Literal Standard Version .  
 Modern English Version .  
 Modern Literal Version 2020

And if he is not redeemed by these means, then he will go out in the year of jubilee, he and his sons with him. Because the sons of Israel are servants to me. They are my servants whom I brought forth out of the land of Egypt. I am Jehovah your\* God.

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

...and if he will not be redeemed by these, then he will go out in the year of the jubilee, he and his sons with him, given that to me are the sons of Yisra'eyl are servants, they are my servants, which I made them go out from the land of Mits'rayim, I am YHWH your Elohiym.

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

**The gist of this passage:**  
 54-55

Leviticus 25:54a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though; as well as; or</i>	simple wâw conjunction	No Strong's # BDB #251
ʾîm (אִם) [pronounced <i>eem</i> ]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49
lôʾ (לֹא or לוֹא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
Together, ʾîm lôʾ (אִם לֹא) [pronounced <i>eem low</i> ] act as an emphatic affirmative and they mean <i>if not, surely, unless</i> .			
gâʾal (גָּאַל) [pronounced <i>gaw-AHL</i> ]	<i>to redeem oneself, to be redeemed, to be purchased</i>	3 <sup>rd</sup> person masculine singular, Niphal imperfect	Strong's #1350 BDB #145
b <sup>e</sup> (בְּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88



## Leviticus 25:54a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
'êlleh (אֵלֶּה) [pronounced ALE-leh]	<i>these, these things; they</i>	demonstrative plural adjective with the definite article (often the verb <i>to be</i> is implied)	Strong's #428 BDB #41

**Translation:** And if he is not redeemed in [any of] these [ways],...

God has described how a Hebrew man might be redeemed and purchased out of slavery. But let's say that none of these avenues are open to him.

## Leviticus 25:54b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as; of</i>	simple wâw conjunction	No Strong's # BDB #251
yâtsâ' (יָצָא) [pronounced yaw-TZAWH]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #3318 BDB #422
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular construct	Strong's #8141 BDB #1040
yôbêl (יָבֵל); yôwbêl (יָבִיב) [pronounced yoh <sup>b</sup> -VAYL]	<i>ram, ram's horn, trumpet, cornet; jubilee, jubilation; possibly, a cry of joy; transliterated, Jubel, Yobel</i>	masculine singular noun with the definite article	Strong's #3104 BDB #385

**Translation:** ...then he will go out in the Year of Jubilee,...

A Hebrew slave must be freed in the Year of Jubilee.

## Leviticus 25:54c

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 <sup>rd</sup> person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

Leviticus 25:54c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bânîym (בְּנֵי־אִם) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #1121 BDB #119
‘îm (עִם) [pronounced <i>geem</i> ]	<i>with, at, by, near; like; from; against; toward; as long as; beside, except; in spite of</i>	preposition of nearness and vicinity with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #5973 BDB #767

**Translation:** ...he and his sons with him.

The man can takes his sons out with him.

What about the wife? What about daughters? In those cases, the man can redeem his wife and/or his daughters, to take them out of slavery. Let's say that he simply does not have the money to do this. Then he can put himself under a lifetime of slavery to his master and stay with his family in slavery. That is always an option.

Leviticus 25:54 *And if he is not redeemed in [any of] these [ways], then he will go out in the Year of Jubilee, he and his sons with him.* (Kukis mostly literal translation)

The word *years* is implied by the demonstrative adjective. This Jew has been redeemed and he works until the Year of Jubilee and his work counts toward paying off this redemption amount. Even if he has not put in enough years to pay off that debt, he is still released in the Year of Jubilee. There will be a time of freedom and liberty for all those redeemed by the blood of our Lord—this was represented by the Year of Jubilee when all Jewish slaves were released, along with their families. Similarly, when we die as believers, we will be removed from our bodies of sin—released from our bodies of corruption—into everlasting liberty from sin. There is another principle to be found here, buried in all of this. Some believers who have been redeemed by our Lord do not have long full lives. Thieme often recalls one of his friends lost in World War II, Freddy McIntosh, who was a believer and, as my understanding of the situation, probably had the gift of pastor-teacher and his life implied that he would be great in this field; however, God removed him from this life before he could serve God in that capacity. A lot of believers are removed from this life before it appears as though their life has been fulfilled; this is not to be a concern to us. God knows exactly what He is doing; He has a perfect time-table and we should hold to that. Death is not a tragedy for a believer.

Leviticus 25:55a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
kîy (כִּי) [pronounced <i>kee</i> ]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lâmed (ל) [pronounced <i>le</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational/possessive preposition; with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510

Leviticus 25:55a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i> ]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis <sup>e</sup> râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i> ]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975
<sup>e</sup> bâdîym (בְּדָבְעִים) [pronounced <i>ge<sup>b</sup>-vaw-DEEM</i> ]	<i>slaves, servants; workers; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers or citizens in the plural</i>	masculine plural noun	Strong's #5650 BDB #713

**Translation:** For [you see], the sons of Israel [are] slaves to Me.

The sons of Israel are slaves to God because He paid the purchase price for them, taking them out of Egypt.

This also is a type. We are like the slaves in Egypt and Jesus has purchased us with His blood, and we are taking out into freedom. However, because the Lord purchased us, we are His.

Leviticus 25:55b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
<sup>e</sup> bâdîym (בְּדָבְעִים) [pronounced <i>ge<sup>b</sup>-vaw-DEEM</i> ]	<i>slaves, servants; workers; underlings; subjects; slavery, bondage, servitude; this can mean military men, soldiers or citizens in the plural</i>	masculine plural noun with the 1 <sup>st</sup> person singular suffix	Strong's #5650 BDB #713
hêm (הֵם) [pronounced <i>haym</i> ]	<i>they, those; them, themselves; these [with the definite article]; the others</i>	3 <sup>rd</sup> person masculine plural personal pronoun; sometimes the verb <i>to be</i> is implied	Strong's #1992 BDB #241
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i> ]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i> ]	<i>to cause to go out, to lead out, to bring out, to carry out, to draw out, to take out [of money]; to put forth, to lay out, to exact; to promulgate; to produce</i>	1 <sup>st</sup> person singular, Hiphil perfect	Strong's #3318 BDB #422

Leviticus 25:55b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
’êth (אֵת) [pronounced <i>ayth</i> ]	<i>them</i> ; untranslated mark of a direct object; occasionally <i>to them, toward them</i>	sign of the direct object affixed to a 3 <sup>rd</sup> person masculine plural suffix	Strong's #853 BDB #84
min (מִן) [pronounced <i>mihn</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
’erets (אֶרֶץ) [pronounced <i>EH-rets</i> ]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits <sup>e</sup> rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i> ]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

This is v. 42a.

**Translation:** They [are] My slaves whom I have caused to go out from the land of Egypt.

God made the people of Israel go out from Egypt. He made this possible. So they are God's slaves; they are God's people.

Leviticus 25:55c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB & Strong #'s
’ânîy (אֲנִי) [pronounced <i>aw-NEE</i> ]	<i>I, me</i> ; in answer to a question, it means <i>I am, it is I</i>	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i> ]	transliterated variously as <i>Jehovah, Yahweh, Y<sup>e</sup>howah</i>	proper noun	Strong's #3068 BDB #217
’Ēlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine plural suffix	Strong's #430 BDB #43

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

As God has said throughout the book of Leviticus, “I am Y<sup>e</sup>howah your Elohim!”

Leviticus 25:55 For [you see], the sons of Israel [are] slaves to Me. They [are] My slaves whom I have caused to go out from the land of Egypt. I [am] Y<sup>e</sup>howah your Elohim. (Kukis mostly literal translation)

The Jews were in service to God, just as we are in service to God. They were taken out of slavery to Egypt, as we have been redeemed from the slave market of sin. Although the Jews were often all believers, such as this Exodus generation, this was not always the case. However, their relationship with God was a foreshadowing of our relationship to God the Father and our Kinsman-Redeemer, Jesus Christ.

Leviticus 25:54–55 And if he is not redeemed in [any of] these [ways], then he will go out in the Year of Jubilee, he and his sons with him. For [you see], the sons of Israel [are] slaves to Me. They [are] My slaves whom I have caused to go out from the land of Egypt. I [am] Y<sup>e</sup>howah your Elohim. (Kukis mostly literal translation)

Leviticus 25:54–55 If a Hebrew who is in desperate straits remains in slavery and is not redeemed in any of the ways prescribed, then he will go out free in the Year of Jubilee. He will take his sons with him. You see, the sons of Israel are My slaves. I caused them to go out from the nation of Egypt. I essentially paid for them. I am Jehovah your God. (Kukis paraphrase)

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<a href="http://www.kukis.org">www.kukis.org</a>	<a href="#">Leviticus folder</a>	<a href="#">Exegetical Studies in Leviticus</a>

### 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 25 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 25

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 25

[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 25

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

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### Addendum

This footnote was referenced in [Leviticus 25:1](#).

#### Extensive Footnote for Leviticus 25:1–22 (from the Christian Community Bible)

• 25.1 The land needs to be given a rest. We know how, in our own time, many fields have been exhausted by overuse.

The sabbatical year (or the year of rest) occurs every seven years. This custom in Leviticus has a precise meaning: people place their trust in God who will not allow them to die from hunger.

If this sabbatical year occurs in times of need, or after an invasion, we can see that it will be very difficult to observe this prescription (see 1 Mac 6:49). Yet, God himself promised to help those who faithfully observe it (v. 21), which is one of the issues in the book of Judith.

## Extensive Footnote for Leviticus 25:1–22 (from the Christian Community Bible)

Every fifty years a Jubilee year is to be celebrated: its value is even more sacred. The word jubilee does not come from jubilation, but both words come from the Hebrew yobel or ram's horn which was used to proclaim this holy year. That year, all slaves had to be liberated: all mortgaged fields and houses would return to their owners without payment involved.

*You are but strangers and guests of mine.* In the long chapters of Deuteronomy and Joshua which relate the conquest of the Holy Land and its distribution, the land is always seen as inheritance. It is the inheritance that God gives to the tribes of his people. The land, then, belongs to each of the tribes, and so, along with private property, there are also lands belonging to the community, lands which are distributed periodically.

The year of the jubilee is, therefore, very holy because it intends to establish a perfect reconciliation, not only among Israelite brothers, but also with God. He is also invited to cancel the debts. The holy year celebrated by all the people maintains the hope of a holy year whose cost will be shouldered by God himself, on the way to salvation: see Isaiah 61:1, a text which Jesus applies to himself (Lk 4:19).

This guaranty given to the poor and the unfortunates of an inalienable heritage is expressed within the framework of a rural society, but the spirit that gives life to it is at the heart of the Bible: in front of God any right to property has limitations. How can we not think here of the ravages of liberalism which have only expanded in the course of the century? Powerful nations, which enjoy years of economic advancement over others, have preached and imposed on others the free market. This allowed them to impose their products on others, while local production suffers and, with corruption, they became owners of the resources of the subsoil, of the markets of agricultural products, and finally, of real power itself. The past two centuries have justified the language of the prophets who do not speak of the rich and poor, but of poor and oppressors.

In the last century, the church has not ceased to denounce the evils of liberalism. It must be acknowledged that, by doing so, she did not always have a clear vision of what the modern world was and was frequently mistaken, opposing the wrong adversary. But the condemnation is still justified more than ever in this time when the religion of liberalism holds quasi-monopoly on the means of communication and meets only token opposition. We anticipate the moment when Christians will openly proclaim the demands of the Bible. Every people of every race and nation have their own heritage which is more valuable than the land itself. No one should have the power to make workers jobless by making their way of doing things obsolete; no one should be able to control prices of life's necessities or hold a stranglehold on the economy or make excessive profits on goods, people need to survive.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

These two footnotes are referenced in [Leviticus 25:10](#).

## Footnotes on Liberty and Jubilee (from the Christian Community Bible)

<sup>10a</sup> **25:10 call out liberty.** The Hebrew for call out is qara, the same word used when God instructed Adam to give names to all the animals. Whatever Adam called out to the animal was the calling or name of the animal, which name embodied the character of the living creature. It is also the only word for read. It means to call out, or call aloud, the meaning of the thing to which the name or word is attached. The name or calling contains the character of the thing named. God has placed reality in these words. When we call out these words by their right names, we call the reality of that word out of the inside of God into ourselves. For this transference of the reality of God's nature in His words to take place in us, faith in your heart must agree with the words in your mouth, and the words in your mouth must agree with the faith in your heart, Rom 10:9. Destruction takes place in the life of the person who speaks God's words, but his heart is far from Him, Mt 15:8. It causes the person to teach the commandments of men as religious doctrine, Mt 15:9, and substitute men's commandments for Holy Spirit

### Footnotes on Liberty and Jubilee (from the Christian Community Bible)

given revelation. That is the reason for the translation call out liberty. When they called it out over the entire land by speaking God's words on jubilee, they called it into being and operation throughout the land. That is what Holy Spirit empowered preaching does for any people. Liberty is the Hebrew, derowr, which means to flow out easily or spontaneously. That is what happens in our production when we obey God.

<sup>10b</sup> **25:10 jubilee**, the blasting of the trumpet, yowbele in verse 10, for the shouting of joy, teruwah, in verse 9.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This footnote was referenced in [Leviticus 25:25](#).

### Extensive Footnote on Redemption (from the Heritage Bible)

<sup>25</sup> **25:25 redeem**, *ga'al*, to redeem. *Ga'al* occurs first in Gen 48:16 where Jacob spoke of the Messenger who redeemed him from all evil. *Ga'al* primarily had to do with the deliverance of persons or property that had been sold for debt, as in Lev. 25:25-54. The one near - the Hebrew is *qarowb* which means near - who redeemed the one in debt was known as a kinsman-redeemer, as the story of Ruth so clearly illustrates, Ruth 2:20. Sometimes only the word *ga'al* is in the text, and sometimes the sentence includes the one near, where of kin is understood but not in the text, as in Lev 25:25. The Heritage Bible translates *ga'al* as kinsman redeemer where *ga'al* stands by itself, and it is clear that the reference is to another human in the extended family. Of course, our Kinsman Redeemer is the Lord Jesus, because He is our next of kin, because He became human, a member of the human family. The KJV has translated *ga'al* as avenger in Num 35:12 and following, where the kinsman redeemer is required to hunt down and execute the person who murdered a family member. The closest family member acted as the police officer who hunted down the murderer of his next of kin. But in most cases where *ga'al* is translated avenger it has with it the Hebrew word for blood, *ga'al dam*, Num 35:19. The Heritage Bible translates many occurrences of *ga'al* as kinsman redeemer with the additional words as they occur. Otherwise, the translation is redeem or redeemer. The cities of refuge were established as havens of refuge for killers until they could be tried fairly, and then given to the *ga'al* for execution if they were found guilty, Num 35:21. See Num 35:12-34; Deu 19:1-21; Jsh 20:1-9. The entire story of Ruth is the story of the kinsman redeemer. See also 2 Sam 14:11.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This footnote was referenced in [Leviticus 25:35](#).

### Footnote on helping the poor (from the Christian Community Bible)

- 35. These paragraphs are the work of Jewish priests animated by worthy zeal but in the context of a primitive economy that no longer exists. They have given rise to many scruples, many refusals from 13<sup>th</sup> to 15<sup>th</sup> centuries when the extension of commerce called for capital. Many Christians, because of these prohibitions, refused to take part in the system.

“Do not lend at interest.” Such is the law of solidarity and fraternal love. But the coming of big business and industry has raised another question: it became necessary to “interest” investors and encourage them to lend the necessary funds. Here, as in many other human realities, we see that every law is linked to a certain time and a certain way of life. Each generation has to invent its way of living, its fidelity to the Word of God. That is why, when we study in the Bible the laws relevant to a particular problem, we observe an evolution of one text to another, in fact of one epoch to another (cf. Ex 21:2-11; Lev 25:39-43; Dt 15:12-18).



Kukis note: These are the words of God; not *the work of Jewish priests animated by worthy zeal*. There will be application to our times today.

## Chapter Outline

## Charts, Graphics and Short Doctrines

This doctrine was referenced in [Leviticus 25:44–46](#).

### Slavery (by R. B. Thieme, Jr.)

11/21/76

#### A. Introduction.

1. There were two sources of slavery in the ancient world: poverty in peacetime and captured prisoners in war.
2. Slaves could not be acquired through man-stealing. Exodus 21:16 **If a person steals a man and sells him or is caught with the man in his possession, he will surely be executed.** This was a capital offense among the Hebrew people. This is the slavery with which we are the most familiar.
3. A man could sell himself into slavery. This was a way of declaring bankruptcy and paying off his debts. But he had to be freed during the Year of Jubilee (every fiftieth year). Leviticus 25:39-41
4. A father could sell his daughter or son into slavery to pay off the debts. Exodus 21:6–7 Nehemiah 5:5
5. A widow's children could be sold to pay off their father's debt. 2Kings 4:1
6. A woman could sell herself into slavery. Deuteronomy 15:12-17
7. Slaves were often acquired through trade, purchase, payment of debt, as a gift, through birth, plunder in war, or by self-determination.
8. Slaves were manumitted by redemption or purchase:
  - a. Hebrew slaves went out by the elapse of time (six years) in the Sabbath year (the seventh year). Exodus 21:2-4
  - b. Hebrew slaves were also set free in the year of jubilee (the fiftieth year). Jeremiah 34:8-10
  - c. Any slave would be set free as the result of a physical disability or being maimed. In this case the master was responsible to take care of the slave for life. Exodus 21:26
  - d. People could be released according to agreements made with their masters. They bought in and they bought out. They were paid wages and they could buy their way out. However, such a one could choose to stay; and he would have a hole driven in his ear. Exodus 21:2–4
9. Jeremiah 34:8–10 tells us that all slaves released in the year of jubilee.
10. If a slave was injured or maimed, then the slave owner must take care of the slave forever.

#### B. Rights of the Master. Abram as the master of slaves had certain rights. Certain people find security in slavery.

1. He had the right to hold his slaves as chattel. Leviticus 25:45
2. He had the right to leave slaves as an inheritance to his children. Leviticus 25:46
3. He had the right to hold as property the wife and children of all slaves who were unmarried at the time they became slaves. Exodus 21:4
4. He had the right to pursue and recover run away slaves. 1Kings 2:39- 41
5. He had the right to free slaves on the Sabbatical year or the Year of Jubilee, or at any time.
6. He was commanded to circumcise his slaves. Genesis 17:12-13, 23, 27
7. He had the right to sell, trade, or give away slaves. Genesis 29:24
8. He had the right to punish or discipline slaves, but not to kill them. Exodus 21:20
9. He had the right to marry a slave or give slaves in marriage. 1Chronicles 2:35
10. He had the right to marry a daughter to a slave. 1Chronicles 2:34
11. He had the right to purchase slaves in foreign markets. Leviticus 25:44
12. He had the right to enslave or sell as a slave anyone caught stealing his property. Genesis 44:8-33
13. He had the right to demand service from his slaves. Genesis 14:14, 24

#### C. The Rights of the Slave.

1. He had the right to freedom by the purchase of his redemption, or by the elapse of time, or in the Year of Jubilee, or he could work his way into freedom.

## Slavery (by R. B. Thieme, Jr.)

2. He had the right to good treatment. Leviticus 25:43, 46
  3. He had the right to justice. Exodus 21:20ff; Job 31:13ff
  4. He had the right to marry, have children and live a normal life. Exodus 21:5
  5. He had the right to voluntary slavery where having been freed could choose to remain a slave. Exodus 21:5ff; Deuteronomy 15:16. His request had to be honored. This was done in front of two witnesses. The mark of this voluntary slavery was having his ear lobe nailed to a door.
  6. He had the right to own property and money. Leviticus 25:29
  7. He had the right to promotion. Genesis 15:2, 39:4
  8. He had the right to worship God without interference from the master. Exodus 12:44 Deuteronomy 12:12
- D. Slavery has continued throughout world history.
1. In the New Testament, no local Church issued any decree abolishing slavery, even though many early church believers were slaves. Nor were slaves commanded to rise up and overthrow their masters.
  2. The responsibility of a slave to a master is taught in Ephesians 6:5-9 and Colossians 3:22-4:1
  3. Even the epistle to Philemon doesn't advocate the abolition of slavery, but emphasizes just treatment of slaves who are believers or otherwise. It also gives strong emphasis on the personal option to free slaves under principles of grace righteousness. However, this is an option to be exercised by the individual slave owner and not the federal government.
  4. The War between the States became a turning point in U.S. history because it permitted the federal government to tamper with individual freedoms rather than to protect those freedoms. Legislation that interferes with personal freedom is evil. When self determination was taken away by the abolition proclamation of Lincoln, more freedom was lost for everyone, than was ever gained for a few. The economic system in the south was changing, and slavery would have probably been annulled. Lincoln could have been the greatest president of the United States, had he lived. There are problems with slaves being free in the country where they were slaves. It would have been better to ship them off to Liberia in Africa.
  5. The correct solution is spiritual, where slaves could grow into spiritual maturity.
  6. Bob is a slave to the Lord and he would not want it any other way. He likes being a slave to the Lord Jesus Christ. He studies and he teaches. He works much longer hours that most of us dream of. Bob is directly responsible to God. God is responsible for Bob's upkeep in life. Many people have found out that the ministry is difficult and they got out; and that was the right choice. Bob is a slave and he will always be a slave. Bob loves being a slave.
  7. Slavery means great responsibility to the slave owner in the execution of his authority. The owner is a one man welfare system. This was the weakness of the nationwide manumission, when many of the slaves did not have the equipment to be free.
  8. The Jews had slaves which were mostly white. The Romans had mostly white and some black slaves.
  9. Slavery provided the option between security and freedom. Today people select the pseudo-security of welfare rather than freedom. Most people in the U.S. prefer the security of labor unions, and federal handouts rather than freedom. In a welfare state, you don't have failures; the failures are killed off by the state. When you get away from doctrine, you get security conscious, which is a great evil. Idiots want security rather than freedom. These people prefer slavery.
- E. Both masters and slaves have sin natures.
- F. Slavery is a social evil. The job of the believer is not to change social evils through violence, civil war, or through legislation; but through Bible doctrine.

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## Doctrinal Teachers\* Who Have Taught Leviticus 25

Series	Lesson (s)	Passage
R. B. Thieme, Jr. does not appear to have covered any portion of this chapter in his available studies.		
Syndein	<a href="http://syndein.com/leviticus.html">http://syndein.com/leviticus.html</a>	
Keil and Delitzsch Commentary on Leviticus	<a href="https://www.gracenotes.info/leviticus/leviticus.pdf">https://www.gracenotes.info/leviticus/leviticus.pdf</a>	
Todd Kennedy overview of Leviticus	<a href="http://www.spokanebiblechurch.com/books/leviticus">http://www.spokanebiblechurch.com/books/leviticus</a>	

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

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

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

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

## Word Cloud from a Reasonably Literal Paraphrase of Leviticus 25

### Word Cloud from Exegesis of Leviticus 25<sup>22</sup>

These two graphics should be very similar; this means that the exegesis of Leviticus 25 has stayed on topic and has covered the information found in this chapter of the Word of God.

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

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<sup>22</sup> Some words have been left out of this graphic; including *Strong*, *BDB*, and *pronounced*.